

## “World Health authorities to Declare a Global Emergency.”

### Study documents first case of coronavirus spread by a person showing no symptoms

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People showing no symptoms appear to be able to spread the novel coronavirus that has caused an outbreak in China and led world health authorities to declare a global emergency, researchers reported Thursday in the New England Journal of Medicine. If confirmed, the finding will make it much harder to contain the virus.

The case described — from Germany — could help resolve one of the major unknowns about the virus, which as of Thursday night had infected nearly 9,700 people in China and killed 213. About 100 more infections have been reported in 18 other countries, but no deaths.

<https://www.statnews.com/2020/01/30/first-documented-case-of-coronavirus-spread-by-person-showing-no-symptoms/>

Coronavirus Cases:

**14,642**

Deaths:

**305**

Last updated: February 2, 2020, 10:30 GMT

<https://www.worldometers.info/coronavirus/>

### “The 2017-2018 flu season was . . . one of the deadliest . . . in decades.”

It is estimated that the **flu** results in 31.4 million outpatient visits and more than 200,000 hospitalizations each year (in the U.S.). During the severe 2017-2018 flu season, one of the longest in recent years, estimates indicate that more than 900,000 people were hospitalized and **more than 80,000 people died from flu**.

<https://www.healthline.com/health/influenza/facts-and-statistics>

CDC estimates that influenza has resulted in between 9 million – 45 million illnesses, between 140,000 – 810,000 hospitalizations and between 12,000 – 61,000 deaths annually.

<https://www.cdc.gov/flu/about/burden/index.html>

**The Tail of two stories. The first story is the Truth, the second is not even close to the daily and yearly battle/risk we face every day, but may be better described as normalization (the process of bringing or returning something to a normal condition or state).**

**The inherent Risk in this illustrated “Normalization” narrative above is that without Knowledge we can ultimately be Driven by Fear rather than Truth, causing us to make decisions that can truly mislead us and cause greater Risks down the road. The lesson in the narrative above is, “The Truth will Set you Free”. With that, let us let this message today Empower us to “Walk in Freedom” and not in crippling “Normalization” that will Mislead you in the Truth.**

#### Normalization Buster

Matthew 24

##### Jesus Foretells Destruction of the Temple

24 Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. <sup>2</sup> But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.”

##### Signs of the End of the Age

<sup>3</sup> As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” <sup>4</sup> And Jesus answered them, “See that no one leads you astray. <sup>5</sup> For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. <sup>6</sup> And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. <sup>8</sup> All these are but the beginning of the birth pains.

<sup>9</sup> “Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake. <sup>10</sup> And then many will fall away<sup>[a]</sup> and betray one another and hate one another. <sup>11</sup> And many false prophets will arise and lead many astray. <sup>12</sup> And because lawlessness will be increased, the love of many will grow cold. <sup>13</sup> But the one who endures to the end will be saved. <sup>14</sup> And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

##### The Abomination of Desolation

<sup>15</sup> “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), <sup>16</sup> then let those who are in Judea flee to the mountains. <sup>17</sup> Let the one who is on the housetop not go down to take what is in his house, <sup>18</sup> and let the one who is in the field not turn back to take his cloak. <sup>19</sup> And alas for women who are pregnant and for those who are nursing infants in those days! <sup>20</sup> Pray that your flight may not be in winter or on a Sabbath. <sup>21</sup> For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. <sup>22</sup> And if those days had not been cut short (ex. Exodus 8:22-23, 9:7, 9:26, 10:23, 12:23), no human being would be saved. But for the sake of the elect those days will be cut short. <sup>23</sup> Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. <sup>24</sup> For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. <sup>25</sup> See, I have told you beforehand. <sup>26</sup> So, if they say to you, ‘Look, he is in the wilderness,’ do not go out. If they say, ‘Look, he is in the inner rooms,’ do not believe it. <sup>27</sup> For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. <sup>28</sup> Wherever the corpse is, there the vultures will gather.

### The Coming of the Son of Man

<sup>29</sup> “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. <sup>30</sup> Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

### The Lesson of the Fig Tree

<sup>32</sup> “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. <sup>33</sup> So also, when you see all these things, you know that he is near, at the very gates. <sup>34</sup> Truly, I say to you, this generation will not pass away until all these things take place. <sup>35</sup> Heaven and earth will pass away, but my words will not pass away.

### No One Knows That Day and Hour

<sup>36</sup> “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son,<sup>[b]</sup> but the Father only. <sup>37</sup> For as were the days of Noah, so will be the coming of the Son of Man. <sup>38</sup> For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, <sup>39</sup> and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. <sup>40</sup> Then two men will be in the field; one will be taken and one left. <sup>41</sup> Two women will be grinding at the mill; one will be taken and one left. <sup>42</sup> Therefore, stay awake, for you do not know on what day your Lord is coming. <sup>43</sup> But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. <sup>44</sup> Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

<sup>45</sup> “Who then is the faithful and wise servant,<sup>[c]</sup> whom his master has set over his household, to give them their food at the proper time? <sup>46</sup> Blessed is that servant whom his master will find so doing when he comes. <sup>47</sup> Truly, I say to you, he will set him over all his possessions. <sup>48</sup> But if that wicked servant says to himself, ‘My master is delayed,’ <sup>49</sup> and begins to beat his fellow servants<sup>[d]</sup> and eats and drinks with drunkards, <sup>50</sup> the master of that servant will come on a day when he does not expect him and at an hour he does not know <sup>51</sup> and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

## The Events of the 70 Weeks of Years

Daniel’s prophecy next states that the 490 years will be divided into three periods as follows: seven weeks (49 years) plus sixty-two weeks (434 years) plus one week (7 years). He states that at the end of the first two periods (69 weeks or 483 years), the Messiah will be “cut off,” a seemingly clear reference to the crucifixion. He then states that both Jerusalem and the Temple will be destroyed.

The prophecy concludes by focusing on the last week of years. It says that following the death of the Messiah and the destruction of Jerusalem, “the prince who is to come” will make a covenant with the Jewish people that will enable them to reinstitute their sacrificial system. This prince will come from the same people who destroyed the Temple (the Romans).

We know from 2 Thessalonians 2 that this “prince who is to come” is the Antichrist, the “man of lawlessness” who is “the son of destruction.” The same passage makes it clear that his covenant will enable the Jews to rebuild their Temple.

Both passages — Daniel 9 and 2 Thessalonians 2 — establish the fact that in the middle of this 70th week (3 1/2 years into it) this “prince who is to come” will double cross the Jewish people. He will march into the rebuilt Temple and declare himself to be God. He will stop the sacrifices and he will erect “an abomination of desolation,” most likely an idol of himself. The book of Revelation specifies that the Messiah will return to earth 3 1/2 years after this desolation of the Temple takes place.

Now we have the timing of the two advents of the Messiah. He will come the first time at the end of 483 years and will be “cut off” before the Temple is destroyed. He will return the second time at the end of a seven year period that will begin with a treaty that allows the Jews to rebuild their Temple and reinstitute the Mosaic system of sacrifices. (<https://christinprophecy.org/articles/daniels-70-weeks-of-years/>)

Now, using Ezra’s decree as the starting point (457 B.C.), if we count forward 483 years we will arrive at 27 A.D. (There is only one year between 1 B.C. and 1 A.D.) According to the translator of Josephus, the Jewish new year that began in the fall of 27 A.D. marked the beginning of the last Jubilee Year that the Jews enjoyed in the land before their worldwide dispersal by the Romans in 70 A.D. This is most likely the year that Jesus began His public ministry. This is hinted at in Luke 4 where it says that when Jesus launched His ministry at the synagogue in Nazareth, He did so by reading a passage from Isaiah 61 about the way in which the Messiah would fulfill the spiritual essence of the Jubilee. After finishing the reading, Jesus proclaimed, “Today this Scripture has been fulfilled in your hearing” Luke 4:21. (<https://christinprophecy.org/articles/daniels-70-weeks-of-years/>)

Putting the next Jubilee Year around 2027 to 2030, starting around 2021-2022 or 2022-2023, of the last seven years prior to the fulfillment of the Last Jubilee of the Messiah’s Return.

### Matthew 24:21

<sup>21</sup> For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.

We know from the book of Revelation that many of these plagues will again strike the inhabitants of the earth in the end times. These events that happened in Egypt foreshadow what is to come — possibly on a global scale — in the final days.



## **Week 15 - Bo (Come!)**

**Exodus 10:1–13:16; Jeremiah 46:13–28; Revelation 9:1–21**

*“Then the LORD said to Moses, ‘Go [Bo / come] to Pharaoh, for I have hardened his heart and the hearts of his officials so that I may perform these signs of mine among them.’” Exodus 10:1*

### **“Normalization Buster”**

In last week’s Scripture Reading, we read of the first seven calamities (**makot**) that God inflicted upon Egypt to persuade Pharaoh to release the Israelites from slavery.

**This week in Scripture Reading Bo God sends the most devastating and final three plagues:** locust, darkness and death of the firstborn.

After the final plague Pharaoh finally acquiesces, triggering the Exodus of the Hebrews.

**But what were the purposes of the Ten Plagues? To pressure Pharaoh to let the Israelites go free? Perhaps, but God is fully capable of setting His people free without a king’s permission.**

We see in this Scripture Reading and the last that God does not see the Egyptians simply as an enemy to be overcome; rather, He is committed to communicating something vital to them:

*“I will bring judgment on all the gods of Egypt. **I am the LORD.**” Exodus 12:12*

The plagues demonstrate God’s supremacy over and judgment on all the false gods of Egypt.

When Moses first asked Pharaoh to let the Israelites go, he responded, “Who is YHVH, that I should obey His voice to let Israel go?” Exodus 5:2

The God of Israel wants everyone to know who He is. And He wanted to make sure that Pharaoh and all of Egypt knew Him, too.

He even told Pharaoh that He was sending the powerful plague of hail, “so that you [Pharaoh] may know that there is none like Me in all the earth.” (Exodus 9:14)

And in the end, **Pharaoh did come to realize the power of the God of Israel.**

But God was not only concerned about the beliefs of the Egyptians. **The Torah indicates that God hardened Pharaoh’s heart in order to demonstrate His power to all the nations and the powerlessness of their false gods.**

**God does not want to be known only to this one nation of Israel, either. He wants His name to be proclaimed in every nation on earth:**

“For this purpose I have raised you [Pharaoh] up, that I may show My power in you, and that My name may be declared in all the earth.” (Exodus 9:16)

And God certainly did make Himself known to Pharaoh through the final three plagues.

Until the **plague of lice**, the Egyptian magicians and sorcerers were able to duplicate the plagues but, with this plague, they could not. Therefore, **they recognized this to be the finger of God.**

*“Then the magicians said unto Pharaoh: ‘**This is the finger of God!**’; and Pharaoh’s heart was hardened, and he hearkened not unto them; as the LORD had spoken.” Exodus 8:19*

### **The 10 Plagues – “Havayah” Versus the Gods of Egypt**

\*Havayah (One Name to Rule Them All – The God Above all gods and Above all laws of nature)

#### **1. WATER TURNED TO BLOOD - Exodus 7:14-25**

**Egyptian God:** Guardian of river’s source - Spirit of the Nile/Nile was his bloodstream.

- Duplicated by the Egyptians.

#### **2. FROGS - Exodus 8:1-15**

**Egyptian God:** Frog goddess to Egypt - Related to fertility.

- Duplicated by the Egyptians.

### 3. LICE - Exodus 8:16-19

**Egyptian God:** The earth god of Egypt.

- Not duplicated by the Egyptians.
- Attributed to the "finger of God."

### 4. Flies - Exodus 8:20-32

**Egyptian God:** The fly god of Egypt.

- Not duplicated by the Egyptians.
- Attributed to the "finger of God."
- God now makes a separation between the Egyptians and the Israelites.
- No more plagues will come upon the Israelites.

#### **The Meaning of Numbers: The Number 4**

The number 4 derives its meaning from creation. On the fourth day of what is called 'creation week' God completed the material universe. On this day he brought into existence our sun, the moon, and all the stars (**Genesis 1:14-19**). Their purpose was not only to give off light, but also to divide the day from the night on earth, thus becoming a basic demarcation of time. They were also made to be a type of signal that would mark off the days, years and seasons (*set times in history for the Redemption of Man-Kind on the earth*).

Interestingly, the Hebrew word for 'seasons' in Genesis 1:14 is *moed* (Strong's Concordance #H4150), which literally translated is "appointed times" (divine appointments) in reference to God's festivals. This is the earliest known allusion to what would later be called the Holy (or Feast) days (periods) of worship, which are seven in number.

The 4th of the Ten Commandments is to remember and keep God's holy Sabbath day (Exodus 20:9 - 11). The Sabbath day is tied directly to the creation week. God himself made the period between Friday sunset and Saturday sunset extra special when he rested on it after bringing everything into existence the previous six days (Genesis 2:1 - 3, Exodus 20:11).

### 5. DISEASE ON CATTLE - Exodus 9:1-7

**Egyptian God:** associated bulls and cows.

- Affects property
- Death of livestock.
- Not duplicated by the Egyptians.
- God makes a separation between the Egyptians and the Israelites.
- No more plagues will come upon the Israelites.

### 6. BOILS - Exodus 9:8-12

**Egyptian God:** gods of healing.

- Affects physical bodies.
- Pharaoh's magicians cannot even appear in court.
- Not duplicated by the Egyptians.
- God makes a separation between the Egyptians and the Israelites.
- No more plagues will come upon the Israelites.

### 7. HAIL - Exodus 9:13-35

**Egyptian God:** sky goddess.

- Not duplicated by the Egyptians.
- God makes a separation between the Egyptians and the Israelites.
- No more plagues will come upon the Israelites.

### 8. LOCUSTS - Exodus 10:1-20

**Egyptian God:** deity protector from Locusts.

- Not duplicated by the Egyptians.
- God makes a separation between the Egyptians and the Israelites.
- No more plagues will come upon the Israelites.

### 9. DARKNESS - Exodus 10:21-29

**Egyptian God:** sun gods.

- Not duplicated by the Egyptians.
- God makes a separation between the Egyptians and the Israelites.
- No more plagues will come upon the Israelites.

## **10. DEATH OF FIRSTBORN - Exodus 12:29-36**

This plague was a judgment on all of Egypt's gods, including Pharaoh himself. In Exodus 1, Pharaoh had killed the sons of Israel. Now the Lord kills the firstborn sons of the Egyptians (Exodus 11-12). Pharaoh will now let Israel go. He will later lose his army to death in the Red Sea (Exodus 14:4-31)

### **The Meaning of Numbers: The Number 10**

In the Bible, the number 10 is used 242 times. The designation "10th" is used 79 times. Ten is also viewed as a complete and perfect number, as is 3, 7 and 12. It is made up of 4, the number of the physical creation, and 6, the number of man. As such, it signifies testimony, law, responsibility and the completeness of order.

In Genesis 1 we find the phrase "God said" 10 times, which is a testimony of His creative power. God gave the 10 Commandments to man. Ten therefore represents man's responsibility to keep the commandments. A tithe is a 10th of our earnings and is a testimony of our faith in the Lord.

The Passover lamb was selected on the 10th day of the 1st month (Exodus 12:3), as was Jesus, the Lamb that takes away the sins of the world (John 12:28 - 29; 1 Corinthians 5:7). The 10th day of the 7th month is the Holy Day known as the Day of Atonement. This unique day of fasting pictures the removal of Satan, the author of sin, before the Millennial reign of Jesus begins (Revelation 20:1 - 2). The last great world-ruling kingdom of man under Satan is symbolized prophetically by the 10 toes of Daniel 2 and the 10 horns of Revelation 13 and 17.

## **Exodus 10:1-13:16**

### **Exodus 10:1-9**

#### **The Eighth Plague: Locusts**

**10** Then the Lord said to Moses, “Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them,<sup>2</sup> and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the Lord.”

<sup>3</sup> So Moses and Aaron went in to Pharaoh and said to him, “Thus says the Lord, the God of the Hebrews, ‘How long will you refuse to humble yourself before me? Let my people go, that they may serve me.’ <sup>4</sup> For if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, <sup>5</sup> and they shall cover the face of the land, so that no one can see the land. And they shall eat what is left to you after the hail, and they shall eat every tree of yours that grows in the field,<sup>6</sup> and they shall fill your houses and the houses of all your servants and of all the Egyptians, as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day.’” Then he turned and went out from Pharaoh.

<sup>7</sup> Then Pharaoh's servants said to him, “How long shall this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not yet understand that Egypt is ruined?” <sup>8</sup> So Moses and Aaron were brought back to Pharaoh. And he said to them, “Go, serve the Lord your God. But which ones are to go?” <sup>9</sup> Moses said, “We will go with our young and our old. We will go with our sons and daughters and with our flocks and herds, for we must hold a feast to the Lord.”

### **WE WILL GO WITH OUR YOUNG AND WITH OUR OLD, WITH OUR SONS AND WITH OUR DAUGHTERS (10:9)**

Pharaoh was willing to let the menfolk go, as long as the children remain behind; for as long as the younger generation remains “in Egypt,” there would be no future for the people of Israel.

### **Exodus 10:10**

<sup>10</sup> But he said to them, “The Lord be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind.<sup>[a]</sup>

### **AND [PHARAOH] SAID TO THEM: “...SEE, THERE IS EVIL BEFORE YOU” (10:10)**

Pharaoh said to them; “By my astrological art I see the star ‘evil’ rising towards you in the wilderness; it is a sign of blood and slaughter.”

Consequently, when Israel sinned by worshiping the Golden Calf and G-d said to slay them, Moses said in his prayer (Exodus 32:12), “Why should the Egyptians speak and say: He brought them forth in evil.” The Egyptians will say: Indeed, we have already said, “See, there is evil before you.” Hence, “G-d bethought Himself concerning the evil” (ibid., v. 14).

G-d then changed the blood of which this star was an emblem to the blood of the circumcision. Thus, when Joshua circumcised the people of Israel in the desert (before they entered the Holy Land), he said (Joshua 5:9): “This day have I removed from you the reproach of the Egyptians” — that which the Egyptian said to you, “We see blood impending over you in the wilderness.”

(Rashi)

### **Exodus 10:11-11:1**

<sup>11</sup> No! Go, the men among you, and serve the Lord, for that is what you are asking.” And they were driven out from Pharaoh's presence.

<sup>12</sup> Then the Lord said to Moses, “Stretch out your hand over the land of Egypt for the locusts, so that they may come upon the land of Egypt and eat every plant in the land, all that the hail has left.” <sup>13</sup> So Moses stretched out his staff over the land of Egypt, and the Lord brought an east wind upon the land all that day and all that night. When it was morning, the east wind had brought the locusts. <sup>14</sup> The locusts came up over all the land of Egypt and settled on the whole country of Egypt, such a dense swarm of locusts as had never been before, nor ever will be again. <sup>15</sup> They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt. <sup>16</sup> Then Pharaoh hastily called Moses and Aaron and said, “I have sinned against the Lord your God, and against you. <sup>17</sup> Now therefore, forgive my sin, please, only this once, and plead with the Lord your God only to remove this death from me.” <sup>18</sup> So he went out from Pharaoh and pleaded with the Lord. <sup>19</sup> And the Lord turned the wind into a very strong west wind, which lifted the locusts and drove them into the Red Sea. Not a single locust was left in all the country of Egypt. <sup>20</sup> But the Lord hardened Pharaoh's heart, and he did not let the people of Israel go.

### **The Ninth Plague: Darkness**

<sup>21</sup> Then the Lord said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt.” <sup>22</sup> So Moses stretched out his hand toward heaven, and there was pitch darkness in all the land of Egypt three days. <sup>23</sup> They did not see one another, nor did anyone rise from his place for three days, but all the people of Israel had light where they lived. <sup>24</sup> Then Pharaoh called Moses and said, “Go, serve the Lord; your little ones also may go with you; only let your flocks and your herds remain behind.” <sup>25</sup> But Moses said, “You must also let us have sacrifices and burnt offerings, that we may sacrifice to the Lord our God. <sup>26</sup> Our livestock also must go with us; not a hoof shall be left behind, for we must take of them to serve the Lord our God, and we do not know with what we must serve the Lord until we arrive there.” <sup>27</sup> But the Lord hardened Pharaoh's heart, and he would not let them go. <sup>28</sup> Then Pharaoh said to him, “Get away from me; take care never to see my face again, for on the day you see my face you shall die.” <sup>29</sup> Moses said, “As you say! I will not see your face again.”

### **A Final Plague Threatened**

<sup>11</sup> The Lord said to Moses, “Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely.”

#### **AND G-D SAID TO MOSES: “YET WILL I BRING ONE PLAGUE MORE UPON PHARAOH...” (11:1)**

Ordinarily, G-d spoke with Moses only outside of the city, which was full of idols and impurities. On this occasion, however, He spoke to him in the throne-room of Pharaoh's palace. For Moses had said to Pharaoh, “You have spoken well; I will see your face again no more”; yet in the following verses, he conveys this new message from G-d to Pharaoh! This means that G-d appeared to Moses in the very epi- center of the idolatry and depravity of Egypt.

(Nachmanides)

### **Exodus 11:2**

<sup>2</sup> **Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.”**

## **1. I Will Provide the Way Out and All the Way Into the Promise Land**

### **AND G-D SPOKE TO MOSES... “PLEASE, SPEAK INTO THE EARS OF THE PEOPLE, THAT EVERY MAN ASK OF HIS NEIGHBOR, AND EVERY WOMAN OF HER NEIGHBOR, ARTICLES OF SILVER, AND ARTICLES OF GOLD...” (11:2)**

To what is this comparable? To a man who is locked up in prison and is told: “Tomorrow you shall be freed from prison and given a lot of money.” Says he: “I beg you, free me today, and I ask for nothing more...”

[But G-d had said to Abraham at the “Covenant Between the Pieces”: “Know thee that your children shall be strangers in a foreign land, [where] they will be enslaved and afflicted ... and afterwards they will go out with great wealth” **Genesis 15:23.**]

So G-d had to plead with them: “Please! Ask the Egyptians for gold and silver, so that the Righteous One should not say: ‘They will be enslaved and afflicted’ He fulfilled, but He did not fulfill ‘and afterwards they will go out with great wealth.’”

(Talmud, Berachot 9b)

Why was it so important that the Children of Israel should carry out the wealth of Egypt, to the extent that this was foretold hundreds of years earlier to Abraham as an indispensable component of their redemption?

Every creation contains a “spark of holiness” which embodies its divine purpose. When a person utilizes an object, force and phenomenon to serve the Creator, thereby realizing its function within G-ds overall purpose for creation, he “redeems” and “elevates” the divine spark at its core.

Every soul has its own “sparks” scattered about in the world, which actually form an integral part of itself: **no soul is complete until it has redeemed those sparks which belong to its mission in life. Therein lies the purpose of galut** (exile) in all its forms: the exile of the soul from its sublime origins to the physical world, and the various exiles that nations and individuals experience in

the course of their history, impelled from place to place and from occupation to occupation by seemingly random forces. All is by Divine Providence, which guides every man to those possessions and opportunities whose “spark” is intimately connected with his.  
(The Chassidic Masters)

### Exodus 11:3

<sup>3</sup> And the Lord gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

### Luke 14:25-34

#### The Cost of Discipleship

<sup>25</sup> Now great crowds accompanied him, and he turned and said to them, <sup>26</sup> “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. <sup>27</sup> Whoever does not bear his own cross and come after me cannot be my disciple. <sup>28</sup> **For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?** <sup>29</sup> Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him,” <sup>30</sup> saying, ‘This man began to build and was not able to finish.’ <sup>31</sup> **Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand?** <sup>32</sup> And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. <sup>33</sup> **So therefore, any one of you who does not renounce all that he has cannot be my disciple.**

### Exodus 11:4-12:2

<sup>4</sup> So Moses said, “Thus says the Lord: ‘About midnight I will go out in the midst of Egypt, <sup>5</sup> and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. <sup>6</sup> There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. <sup>7</sup> But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the Lord makes a distinction between Egypt and Israel.’ <sup>8</sup> And all these your servants shall come down to me and bow down to me, saying, ‘Get out, you and all the people who follow you.’ And after that I will go out.” And he went out from Pharaoh in hot anger. <sup>9</sup> Then the Lord said to Moses, “Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt.”

<sup>10</sup> Moses and Aaron did all these wonders before Pharaoh, and the Lord hardened Pharaoh's heart, and he did not let the people of Israel go out of his land.

### The Passover

<sup>12</sup> The Lord said to Moses and Aaron in the land of Egypt, <sup>2</sup> **“This month shall be for you the beginning of months. It shall be the first month of the year for you.”**

## 2. Know the Times

**THIS CHODESH (NEW MOON, MONTH) SHALL BE TO YOU THE HEAD OF MONTHS; IT SHALL BE FOR YOU THE FIRST OF THE MONTHS OF THE YEAR (12:2)**

G-d showed Moses the new moon at its moment of rebirth, and said to him: “When the moon is reborn, mark the beginning of a new month.”

Gentile

(Mechilta)

### Genesis 1:14

<sup>14</sup> And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for **signs** and for **seasons**,<sup>[1]</sup> and for days and years, <sup>15</sup> and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. <sup>16</sup> And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. <sup>17</sup> And God set them in the expanse of the heavens to give light on the earth, <sup>18</sup> to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. <sup>19</sup> And there was evening and there was morning, the fourth day.

### Luke 12:56

*You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?*

**Signs** - 226. **oth**: a sign, a witness, a pledge (*signs, tokens* of changes of **weather** & **times** Genesis 1:14 . . .).

**Seasons** - 4150. **moed**: **appointed time**, place, or meeting (translations used: **appointed feasts**, **appointed times**, **fixed festivals**, **set time**, **times appointed**.)

**Notes.** It is most probable that in Genesis 1:14 (P), where אֶת הַמָּוֹדִים הַשָּׁמַיִם, the reference is to the sacred seasons as fixed by moon's appearance; and so also עָשָׂה יָרֵחַ לְמַעַן יִשָּׂא אֶת הַמָּוֹדִים הַשָּׁמַיִם *he made the moon for sacred seasons* Psalm 104:19.

### Psalm 104:19

*“He made the moon to mark the **seasons** (the appointed times – Genesis 1:14); the sun knows its time for setting.”*

### Strong's Exhaustive Concordance

Or moled {mo-ade'}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw'}; from ya'ad; properly, an appointment, i.e. A fixed time or season; conventionally (regularly) a year; an assembly (as **convened for a definite purpose**); also a signal (as appointed beforehand).

**Leviticus 23**  
**Feasts of the Lord**

**The Lord spoke to Moses**, saying, <sup>2</sup>“Speak to the people of Israel and say to them, These are the appointed feasts of the Lord that you shall proclaim (picture is of someone grabbing someone by the shirt collar and shaking them awake) as holy convocations (rehearsals); they are my appointed feasts.

**2 Chronicles 8:13**

<sup>13</sup> as the duty of each day required, offering according to the commandment of Moses for the Sabbaths, the new moons, and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths.

**The first issue we need to deal with is time.** We in Western cultures base our time on the Gregorian calendar. This calendar was derived from the Julian calendar developed by Julius Caesar in 46 BC and modified by Pope Gregory XIII in 1582 AD. The Gregorian calendar is a solar calendar, basing its calculations on the earth’s movement around the sun, which makes a complete cycle about every 365 days. The calendar consists of twelve months: 7 of 31 days, 4 of 30 days and 1 of 28 days. An extra day is added to the 28-day month every 4th year and every 100th year to keep it accurate. The Gregorian calendar does not have a recurring cycle of dates.

The Hebrew or Jewish calendar is a lunar calendar. It is based on the movement of the moon around the earth, which makes a complete cycle about every 29-1/2 days. This calendar also consists of twelve months, but the beginning of each month is determined by visual observation of a new moon. In order to maintain accuracy with the solar year, an extra (13th) month is added seven times within a nineteen-year period. This extra month follows the twelfth month, Adar and is called Ve Adar or “second” Adar. The Hebrew or Jewish calendar has a recurring cycle of dates every nineteen years.

January 1st is New Years Day on the Gregorian calendar but the Hebrew calendar year contains two New Years Days. In Exodus 12:2, God ordained that the first month of the year for Israelites would be Abib. The name Abib means “green ears” and was used to indicate the time of year when the corn of grain first appears in the head of wheat and barley. It is from the new moon of Abib that all the Feasts of the Lord (“appointed times of Jesus Christ”) as ordained by God in Leviticus 23, are determined. The Jewish people currently call this month Nisan and it corresponds to our March/April time frame.

The Jewish people also have a civil calendar, which begins at the new moon of Ethanim, the supposed birth date of Adam. We know this date as Rosh Hashanah meaning “Head of the Year”. They use this New Year’s date to mark the beginning of the year of kings, childbirth and contracts. The name Ethanim means “permanent” and is the seventh month of the God ordained year. The Jewish people currently call this month Tishri and it corresponds to our September /October time frame.

In western cultures our day begins at 12 am or midnight. In Hebrew or Jewish culture the day begins with the appearance of three stars in the evening (about 6 pm), which is six hours earlier than ours.

The days of the week on the Gregorian calendar are named after various gods. The Hebrews simply numbered their days . . . 1st, 2nd, 3rd, etc. The 7th day of the week is the Sabbath (“Rest”); it begins at approximately 6 pm on Friday night and ends at approximately 6 pm on Saturday night.

In addition to the weekly Sabbath (“Rest”) there are seven other annual Sabbath (“Rest”) days located in the seven Feasts of the Lord (“appointed times of Jesus Christ”).

1. First day of Unleavened Bread – Passover (Abib 15)
2. Seventh day of Unleavened Bread (Abib 21)
3. Feast of the Seven Sevens (Weeks) – Pentecost (50th day)
4. Day of Blowing – Rosh Hashanah (Ethanim 1)
5. Day of Atonement – Yom Kippur (Ethanim 10)
6. First day of Tabernacles (Ethanim 15)
7. The Eighth day (Ethanim 22)

**THE BIBLICAL CALENDAR**

**Civil Calendar**

1. Tishrei (September/October)
2. Cheshvan (October/November)
3. Kislev (November/December)
4. Tevet (December/January)
5. Shevat (January/February)
6. Adar (February/March)
7. Nisan (Aviv) (March/April)
8. Iyar (April/May)
9. Sivan (May/June)
10. Tammuz (June/July)
11. Av (July/August)
12. Elul (August/September)

**Religious Calendar**

1. Nisan (Aviv) (March/April)
2. Iyar (April/May)
3. Sivan (May/June)
4. Tammuz (June/July)
5. Av (July/August)
6. Elul (August/September)
7. Tishrei (September/October)
8. Cheshvan (October/November)
9. Kislev (November/December)
10. Tevet (December/January)
11. Shevat (January/February)
12. Adar (February/March)

**An Overview of the Festivals**

The festivals are blueprints through which G-d revealed His overall plan of redemption for both man and the earth following the fall of man in the Garden of Eden (*Gan Eden*) as well as the role that the Messiah (*Yeshua*) would play in that redemption. The festivals are



divided into two major portions, depending upon whether they occur in the spring or the fall. The spring festivals teach about the first coming of the Messiah *Yeshua* (Jesus) and the fall festivals teach about the second coming of the Messiah *Yeshua*. In Hosea (*Hoshea*) 6:3 it is written, "...His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." The "latter and former rain" in this passage is commonly interpreted and understood to be the coming of the Holy Spirit (*Ruach HaKodesh*). This is indeed a valid interpretation and application; however, the former and latter rain also refers to the first and second coming of the Messiah (*Yeshua*).

G-d set up the festivals in an agricultural context. G-d gave the natural for us to understand the spiritual (*1 Corinthians 15:46-47*). During the course of the year, the rains come in Israel at two primary times--the spring and the fall. If we cross-reference Hosea (*Hoshea*) 6:3 with Joel (*Yoel*) 2:23, we see that the former rain is the Hebrew word *moreh* which means "teacher," and the word *moderately* in Joel 2:23, is the Hebrew word *tzedakah*, which means "righteousness." The teacher of righteousness was a term for the Messiah. *Yeshua* (Jesus) was the teacher of righteousness sent by G-d as can be seen in John (*Yochanan*) 3:2. *Yeshua* was sent by G-d to the earth to faithfully teach us righteousness, just as G-d faithfully sends us the rain (Isaiah [*Yeshayah*] 55:10-11). The harvest (believers in the Messiah) is the product that the rain (the Messiah) produces.

In *Leviticus 23:2* it is written, ".....the feasts of the Lord, which ye shall proclaim to be holy convocations...." The Hebrew term translated as convocation in *Leviticus (Vayikra)* 23:2,4 is *miqra*, which means "a rehearsal." From this we can see that G-d gave the festivals to be yearly "rehearsals" of the future events in the redemption. Because G-d gave the "rehearsals" to teach us about the major events in the redemption, if we want to understand the major events in the redemption, then we need to understand what G-d was teaching us by these rehearsals. The purpose of this book is to show how the "rehearsals" teach us about the real events in the redemption and the role of the Messiah (*Yeshua*) in these events.

### The Goal

#### Hidden Treasures of Wisdom and Knowledge

"<sup>2</sup>My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, <sup>3</sup>in whom are hidden all the treasures of wisdom and knowledge." Colossians 2:2-3

### Shadows

Freedom from Human Rules

"Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths which are a shadow of what is to come but the Body of the Messiah." Colossians 2:16-17 (KJV)

Here, he is telling us that the **Appointed Times** (Feast Days) and the **Sabbath** are a **shadow of things to come**. A shadow is of the same image as what it is portraying. So, doesn't this imply these will be observed in the future kingdom? And note the text says that these commands **ARE** a **shadow of things to come**, **not** "were a shadow" or "used to be a shadow" of things to come. He then says, **'let no man judge you'** (in these things: new moon; Sabbath; feasts) **'but the Body of Messiah**. ' The word "is" has been added to the original text and did not appear in the Greek.

The Body of Messiah is to judge each other with regard to these things. A second witness to this can be found in the following verses:

"But now I have written to you not to keep company with anyone called 'a brother,' if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? **Do you not judge (*krinō*) (2919): to distinguish (to approve what is correct and reject what is wrong - *discern*), to pick out (*choose*) by separating, to be of opinion (*decide*), to judge ("bringing to trial" - expressing severe disapproval of (someone or something), typically in a formal statement).** those who are inside? But Elohim judges those who are outside. And put away the wicked one from among you!" **1 Corinthians 5:11-13**

### Exodus 12:3-12

<sup>3</sup> Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. <sup>4</sup> And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. <sup>5</sup> Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, <sup>6</sup> and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

<sup>7</sup> "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. <sup>8</sup> They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. <sup>9</sup> Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. <sup>10</sup> And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. <sup>11</sup> In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. **It is the Lord's Passover**. <sup>12</sup> For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord.

**I WILL PASS THROUGH THE LAND OF EGYPT THIS NIGHT, AND WILL SMITE ALL THE FIRSTBORN IN THE LAND OF EGYPT... AND AGAINST ALL THE GODS OF EGYPT I WILL EXECUTE JUDGMENTS: I AM G-D (12:12)**

"I will pass" — I, and no angel; "I will smite" — I, and no seraph; "I will execute" — I, and no messenger; "I am G-d" — I am He, and no other.

(Passover Haggadah)

"I will bring judgment on all the gods of Egypt. **I am the LORD.**" (*Exodus 12:12*)

The plagues demonstrate God’s supremacy over and judgment on all the false gods of Egypt.

When Moses first asked Pharaoh to let the Israelites go, he responded, “Who is YHVH, that I should obey His voice to let Israel go?” (*Exodus 5:2*)

The God of Israel wants everyone to know who He is. And He wanted to make sure that Pharaoh and all of Egypt knew Him, too.

He even told Pharaoh that He was sending the powerful plague of hail, “so that you [Pharaoh] may know that there is none like Me in all the earth.” (*Exodus 9:14*)

And in the end, **Pharaoh did come to realize the power of the God of Israel.**

But God was not only concerned about the beliefs of the Egyptians. **The Torah indicates that God hardened Pharaoh’s heart in order to demonstrate His power to all the nations and the powerlessness of their false gods.**

**God does not want to be known only to this one nation of Israel, either. He wants His name to be proclaimed in every nation on earth:**

“For this purpose I have raised you [Pharaoh] up, that I may show My power in you, and that My name may be declared in all the earth.” (*Exodus 9:16*)

And God certainly did make Himself known to Pharaoh through the final three plagues.

### **Exodus 12:13-14**

<sup>13</sup> **The blood shall be a sign for you, on the houses where you are. 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.**

<sup>14</sup> **“This day shall be for you a memorial day, and you shall keep it as a feast\* to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast.**

\***Feast:** the word for feast is the Hebrew word *mo'ed*, as it is written, “Speak unto the children of Israel, and say unto them, concerning the feasts [*mo'ed*] of the Lord...” The word *mo'ed* means “**an appointment, a fixed time or season, a cycle or year, an assembly, an appointed time, a set time or exact time.**”<sup>2</sup> By understanding the Hebrew meaning of the English word feast, we can see that G-d is telling us that He is ordaining a “set time or exact time or an appointed time” when He has an appointment with humanity to fulfill certain events in the redemption. In fact, *Yeshua* (Jesus) came to earth at the exact time ordained by G-d (*Galatians 4:2,4*), and G-d has an exact time or set appointment when, in the future, He will judge the world (*Acts 17:31*).

### **Exodus 12:15-42**

<sup>15</sup> **Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.** <sup>16</sup> **On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you.** <sup>17</sup> **And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.** <sup>18</sup> **In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening.** <sup>19</sup> **For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land.** <sup>20</sup> **You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”**

<sup>21</sup> **Then Moses called all the elders of Israel and said to them, “Go and select lambs for yourselves according to your clans, and kill the Passover lamb.** <sup>22</sup> **Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning.** <sup>23</sup> **For the Lord will pass through to strike 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 enter your houses to strike you.** <sup>24</sup> **You shall observe this rite as a statute for you and for your sons forever.** <sup>25</sup> **And when you come to the land that the Lord will give you, as he has promised, you shall keep this service.** <sup>26</sup> **And when your children say to you, ‘What do you mean by this service?’ <sup>27</sup> you shall say, ‘It is the sacrifice of the Lord’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” And the people bowed their heads and worshiped.**

<sup>28</sup> **Then the people of Israel went and did so; as the Lord had commanded Moses and Aaron, so they did.**

### **The Tenth Plague: Death of the Firstborn**

<sup>29</sup> **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.** <sup>30</sup> **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.** <sup>31</sup> **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.** <sup>32</sup> **Take your flocks and your herds, as you have said, and be gone, and bless me also!”**

## The Exodus

<sup>33</sup> The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” <sup>34</sup> So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. <sup>35</sup> 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. <sup>36</sup> 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. <sup>37</sup> And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. <sup>38</sup> A mixed multitude also went up with them, and very much livestock, both flocks and herds. <sup>39</sup> And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

<sup>40</sup> The time that the people of Israel lived in Egypt was 430 years. <sup>41</sup> At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt. <sup>42</sup> It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations.

### The Exodus Timeline Discover the “True” Story behind the Story

There are several figures given for the length of the Egyptian Exile. *Genesis 15:13* mentions **400 years**, while *Exodus 12:40* puts its duration at **430 years**. *Following it is explained in some detail:*

**Year 2018:** God tells Abraham his descendant will be exiled in Egypt for 400 years. **This 430 years before Exile.**

**Year 2048:** Isaac is born. **The 400 years of exile date from his birth.**

**Year 2238:** Jacob’s family comes to Egypt. **This is 210 years before the Exodus.**

**Year 2332:** Egyptian slavery begins after the death of Levi, the last of Jacob’s sons (to be alive). **This is 116 years before the Exodus.**

**Year 2362:** The most intense persecution, which lasts 86 years, begins with Miriam, the sister of Moses is born. Her name means “Bitter”. **This is 86 years before the Exodus.**

**Year 2448: The Exodus.**

*The people were Redeemed because of their faith (Genesis 15:6) Exodus 4:31*

“<sup>6</sup> And **he believed** the Lord, and he counted it to him as righteousness.” **Genesis 15:6**

“<sup>31</sup> And **the people believed**; and when they heard that the Lord had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped.” **Exodus 4:31**

*God Promises Deliverance Exodus 6:1-9, Exodus 12:30-32*

**Exodus 6:1-9**

*God Promises Deliverance*

“<sup>1</sup> But the Lord said to Moses, “Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land.”

<sup>2</sup> God spoke to Moses and said to him, “I am the Lord. <sup>3</sup> I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. <sup>4</sup> I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. <sup>5</sup> Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. <sup>6</sup> Say therefore to the people of Israel, ‘I am the Lord, and **I will bring you out** from under the burdens of the Egyptians, and **I will deliver you** from slavery to them, and **I will redeem you** with an outstretched arm and with great acts of judgment. <sup>7</sup> **I will take you to be my people, and I will be your God**, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. <sup>8</sup> **I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.**” <sup>9</sup> Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.”

“<sup>30</sup> 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. <sup>31</sup> 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.**” <sup>32</sup> Take your flocks and your herds, as you have said, and be gone, and bless me also!” **Exodus 12:30-32**

## Exodus 12:43-51

### Institution of the Passover

<sup>43</sup> And the Lord said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, <sup>44</sup> but every slave<sup>[e]</sup> that is bought for money may eat of it after you have circumcised him. <sup>45</sup> No foreigner or hired worker may eat of it. <sup>46</sup> It shall be eaten in one house; you

shall not take any of the flesh outside the house, and you shall not break any of its bones. <sup>47</sup> All the congregation of Israel shall keep it. <sup>48</sup> If a stranger shall sojourn with you and would keep the Passover to the Lord, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. <sup>49</sup> There shall be one law for the native and for the stranger who sojourns among you.”

<sup>50</sup> All the people of Israel did just as the Lord commanded Moses and Aaron. <sup>51</sup> And on that very day the Lord brought the people of Israel out of the land of Egypt by their hosts.

### AND IT CAME TO PASS ON THAT VERY DAY, THAT G-D TOOK THE CHILDREN OF ISRAEL OUT OF EGYPT (12:51)

In the Passover Haggadah we say: “If G-d had not taken our forefathers out of Egypt, we, our children, and our childrens children, would still be enslaved to Pharaoh in Egypt...”

Our sages explain that the Children of Israel had become so entrenched in the paganism and depravity of Egypt, that the Exodus came at the very last possible moment, as they approached the very brink of total indistinguishability from the Egyptians. Had they remained slaves in Egypt a moment longer, there would have been no “Children of Israel” to redeem.

### Exodus 13:1-8

#### Consecration of the Firstborn

**13** The Lord said to Moses, <sup>2</sup>“Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.”

#### The Feast of Unleavened Bread

<sup>3</sup> Then Moses said to the people, “Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the Lord brought you out from this place. No leavened bread shall be eaten. <sup>4</sup> Today, in the month of Abib, you are going out. <sup>5</sup> And when the Lord brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month. <sup>6</sup> Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. <sup>7</sup> Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. <sup>8</sup> You shall tell your son on that day, ‘It is because of what the Lord did for me when I came out of Egypt.’

### AND YOU SHALL RELATE TO YOUR SON ON THAT DAY, SAYING: THIS IS DONE BECAUSE OF THAT WHICH G-D DID TO ME WHEN I CAME OUT OF EGYPT (13:8)

In every generation, a person is obligated to see himself as if he himself came out of Egypt; as it is written: “... This is done because of that which G-d did to *me* when I came out of Egypt.”

*(Talmud, Pesachim 116b)*

### Exodus 13:9-16

<sup>9</sup> And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the Lord may be in your mouth. For with a strong hand the Lord has brought you out of Egypt. <sup>10</sup> You shall therefore keep this statute at its appointed time from year to year.

#### Another custom in Judaism arises from the Exodus story — the custom of wearing tefillin.

Tefillin (phylacteries) are a set of little black boxes containing Scriptures connected by straps. The boxes are worn on the forehead and arm, and straps are wound around the arm and fingers. This custom serves as a reminder to submit one's head (thoughts), heart (feelings) and hands (actions) to the Lord.

This practice arises from the following command:

“This observance will be for you like a sign on your hand and a reminder on your forehead that this law of the Lord is to be on your lips. For the Lord brought you out of Egypt with his mighty hand.” *(Exodus 13:9, see also verse 16)*

According to Scripture, in the last days, **the anti-Messiah will attempt to force all people to put his mark, rather than the Word of God, on their hand or foreheads, thereby usurping the mark of the rightful place of God in our lives.** *(Revelation 13:16–17)*

### Revelation 13

#### The Second Beast

<sup>11</sup> Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. <sup>12</sup> It exercises all the authority of the first beast in its presence,<sup>[a]</sup> and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. <sup>13</sup> It performs great signs, even making fire come down from heaven to earth in front of people, <sup>14</sup> and by the signs that it is allowed to work in the presence of<sup>[a]</sup> the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. <sup>15</sup> And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain. <sup>16</sup> Also it causes all, both small and great, both rich and poor, both free and slave,<sup>[a]</sup> to be marked on the right hand or the forehead, <sup>17</sup> so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. <sup>18</sup> This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666.<sup>[a]</sup>

## **Revelation 20**

### **The Thousand Years**

**20** Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit<sup>[a]</sup> and a great chain. <sup>2</sup> And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, <sup>3</sup> and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

<sup>4</sup> Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and **those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands.** They came to life and reigned with Christ for a thousand years. <sup>5</sup> The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. <sup>6</sup> Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

Nevertheless, those who love God will resist evil and glorify His name till the end.

It is because of God’s enduring mercy that He brought each one of us out of the darkness that held us captive. **Baruch HaShem** (Praise the Lord)!

*“To Him who struck down the firstborn in Egypt  
His love endures forever  
and brought Israel out from among them  
His love endures forever;  
With a mighty hand and an outstretched arm  
His love endures forever.” Psalm 136:10–12*

<sup>11</sup> “When the Lord brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, <sup>12</sup> you shall set apart to the Lord all that first opens the womb. All the firstborn of your animals that are males shall be the Lord's. <sup>13</sup> Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. <sup>14</sup> And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the Lord brought us out of Egypt, from the house of slavery. <sup>15</sup> For when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the Lord all the males that first open the womb, but all the firstborn of my sons I redeem.’ <sup>16</sup> It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the Lord brought us out of Egypt.”

### **Conclusion:**

#### **1. Know the Times**

#### **2. I Will Provide the Way Out and All the Way Into the Promise Land**

**Next Week’s Reading:**

**Week 16 - Beshalach (When He Let Go)**  
Exodus 13:17–17:16; Judges 4:4–5:31; 2 Peter 1