

Exo 11 to 12:28 *Od Nega Echad One More Plague*

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Introduction

Tzur Yisrael Triennial Parasha [57](#) (#15.2): *bo* come, note ^A

Exodus chapter 11 ^{verses 1-10} – Pharaoh Give Israel a Bill of Divorce

The Plague on the Firstborn

God's message to the Israelites to borrow jewels of their neighbors

¹And YHVH said unto Moses,

“Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely (גַּרַשׁ ^{ga- Resh}) thrust you out (יִגְרַשׁ ^{ye- ga- Resh}) hence altogether (כָּלָה ^{ka- Lah}). ^B ²Speak now in the ears of the people, and let every man borrow (וַיִּשְׂאֲלוּ ^{ve- yish- 'a- Lu}) ^C of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold.” ^D

^A Ahavta <http://www.ahavta.org/Commentary%20Y-2/Y2-02.htm>.

Living Messiah Oct 1; Exodus 10:1 - 12:12, Haftorah: Isaiah 19:1-17, Brit: John 1:29-34

Tzur Yisrael: Haftorah: Jer 46:13-28, Mic 7:15; Brit Joh 3:13-25

^B Eddie Chumney points out that the word for “he shall thrust you out” and “hence altogether” could be interpreted as the Pharaoh is effectively giving Israel a Bill of Divorce. See page 10 of “Biblical-Word-Study-and-Commentary-on-ones-Legal-Status”, article #210 and “Mat-5-17-19-Fulfil-G4137-Kalah-H3617-Kallah-H3618”, article #265.

^C It's not “borrow” like Pharaoh owns it, but “borrow” in that the trustee is being shifted back to Israel (because of Pharaoh's “Bill of Divorce”) for which YHVH will now be the title holder.

The final plague hasn't happened yet, so if the first born is killed before they “borrow the stuff”, then there could be a cloud on the title of the property. This is because the first born usually is the trustee of the family and therefore holds the title.

³ And YHVH 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. ^E

Moses threatens Pharaoh with the death the firstborn

⁴ And Moses said,

“Thus saith YHVH, About midnight will I go out into the midst of Egypt: ⁵ And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. ⁶ And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. ⁷ But against any of the children of Israel shall not a dog move his tongue, ^F against man or beast: that ye may know how that YHVH doth put a difference between the Egyptians and Israel. ⁸ And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee (בְּרַגְלֶיךָ): ^G and after that I will go out.”

And he went out from Pharaoh in a great anger.

⁹ And YHVH said unto Moses,

“Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.”

¹⁰ And Moses and Aaron did all these wonders before Pharaoh: and YHVH hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

In nubibus: In the clouds. This is a figurative expression to signify a state of suspension or abeyance. ^{1 Co. 137} . ^{Bouvier's} abeyance: a state of temporary disuse or suspension. e.g. “matters were held in abeyance pending further inquiries”.

See Word-Study-H7592-Shaal-borrowed-and-H7934-shaken-neighbor-and-H7453-reehhu-neighbor, article #???

^D Prophesized Exo 3:22, Spoken what to do Exo 11:2, Did what they were told Exo 12:35, A Mitzvah as applied between fellow Israelites Exo 22:14

^E It's clear here that many would have reasoned that it is wise to follow this Moshe and his Elohim where ever he goes. This would especially be true if you were a first born son Mitzrayim-ite after hearing of the next and final judgment.

^F Even the warning of a dog barking isn't going to happen. Not even a dog will commit *lashon harah*.

^G “..all the people that follow (*regel* ^{H7272}) thee” are the mixed multitude. “Follow” in Hebrew is *ReGeL* ^{H7272}. Using Edenics this is Regal i.e. Royalty which belongs to the Kingdom of Priests. See Pray-for-the-peace-of-Jerusalem-Psa-122 ... “Our feet shall stand within thy gates, O Jerusalem.” Psa 1:2 See Word-Study-H7272-Regal-Foot.txt, article #???

Don't know if applicable, but here is my thought... wouldn't Caleb have been one of them. The very same one who represented Judah and was only one of two that made it out of the desert, something that even Moshe and Aharon didn't accomplish.

Exodus chapter 12 ^{verses 1-28} – Instructions for the Passover Feast

The beginning of the year is changed

12:1 And YHVH spake unto Moses and Aaron in the land of Egypt saying,

“**2** This month shall be unto you the beginning of months: it shall be the first month of the year to you. ^[Mat 21:1-11] **3** Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb (**שֶׂה** ^{seh}), according to the house of their fathers, a lamb for an house: **4** And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. **5** Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep (**הַכְּבָשִׂים** ^{hak-ke-va-Sim}), or from the goats (**הָעִזִּים** ^{ha-'iz-Zim}): **6** And ye shall keep it up until the fourteenth day of the same month: and the whole assembly (**קָהָל** ^{ke-Hal}) of the congregation (**עֵדֻת־** ^{a-dat}) ^H of Israel shall kill it in the evening. **7** And they shall take of the blood, and strike it on the two side posts (**הַמְּזוּזוֹת** ^{ham-me-zu-Zot}) and on the upper door post (**הַמִּשְׁקוֹף** ^{ham-mash-Kof}) ^I of the houses, wherein they shall eat it. **8** And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. **9** Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. **10** And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.”

^H See Word-Study-H6951-Qahal-H5712-Edah-G1577-Ekklesia-Church-Synagogue, article #[415](#).

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A fascinating mystery is unveiled here in the Hebrew with the usage of the term *kahal adat Yisrael*, or literally the “congregation of the witness,” or “witnesses of Yisrael.” This literal meaning shows that the nation was called to be YHWH’s true and eternal witness in the earth, for all His marvels, and wonders among men. No other nation as a whole has been assigned with that task. The gospel itself must therefore be both a call to personal salvation and national restoration, so the witness of YHWH through individuals and the nation as a whole can go forth.

If you are raptured, you are not a witness.

^I Y’shua says I am the door for the Sheep Exo 12:7; Exo 12:22-23 see Joh 10:7-9. See also Deu 6:4-9.

Mark Web says the two side posts (H4201 *Mezuzah* ^{KJC: 21} post¹⁹, door²) is made out of almond tree wood (see 1Ki 6:31-33, 7:5 it says olive) and *mashqoph* (H4947 ^{KJC:5} lintel: Exo 12:22-23; door: Exo 12:7; post: Exo 12:7; upper: Exo 12:7) is made out of cedar.

“¹¹ And thus shall ye eat it (אתו) [Mat 26:26, Mar 14:22, 1Co 11:24], with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it (אתו) in haste: ^J it is YHVH's Passover (פסח^{Pe· sach}).^K

Exo 12:11 HSB

ma· te· nei· Chem it [with] your loins מתניכם^{o· To} אתו^{to· che· Lu} shall ye eat תאכלו^{ve· cha· Chah} And thus וְכָה
 be· rag· lei· Chem, on your feet ברגליכם^{na· 'a· lei· Chem} your shoes נעליכם^{cha· gu· Rim,} girded חגרים
 va· 'a· chal· Tem and ye shall eat ואכלתם^{be· yed· Chem;} in your hand בידכם^{u· mak· kel· Chem} and your staff ומקלכם
 Yah· weh. it [is] the LORD'S ליהוה^{hu} it הוא^{H6453} Pe· sach passover פסח^{be· chip· pa· Zon,} it in haste בחפזון^{o· To} אתו

¹² For I will pass (ועברתי^{ve· 'a· var· Ti}) through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute (אעשה^{e· 'e· Seh}) judgment (שפטים^{she· fa· Tim}): I am YHVH.^L ¹³ And the blood shall be to you for a token (לאת^{le· 'Ot}) [Exo 4:8] upon the houses where ye are: and when I see the blood, I will pass (ופסחתי^{H6452} u· fa· sach· Ti I will pass) over you (עלכם^{H5921} 'a· le· Chem; over), and the plague (נגף^{ne· gef}) shall not be upon you to destroy (למשחית^{le· mash· Chit}) you, when I smite the land of Egypt. ¹⁴ And this day shall be unto you for a memorial (לזכרון^{le· zik· ka· Ron}); and ye shall keep it a feast to YHVH throughout your generations; ye shall keep (וחגתם^{ve· chag· go· Tem}) (אתו^{o· To}) it a feast (חג^{chag}) by an ordinance (חקת^{chuk· Kat}) for ever (תחגהו^{te· chag· Gu· hu}).”

Unleavened bread

“¹⁵ Seven days shall ye eat unleavened bread (מצות^{matz· Tzot}); even the first day ye shall put away leaven (שאר^{se· 'Or}) out of your houses: for whosoever eateth leavened bread (חמץ^{cha· Metz}) from the first day until the seventh day, that soul shall be cut off (ונכרתה^{ve· nich· re· Tah}) from Israel. ¹⁶ And in the first day there shall be an holy (קדש^{Ko· desh}) convocation (מקרא^{mik· ra}), and in the seventh day there shall be an holy convocation to you; no manner of work (מלאכה^{me· la· Chah}) shall be done in them, save that which every man must eat, that only may be done of you. ¹⁷ And ye shall observe (ושמרתם^{u· she· mar· Tem}) the feast of unleavened bread; for in this selfsame day (בעצם^{H6106} be· 'E· tzem)^M have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. ¹⁸ In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and

^J Biblical Fast Food

^K It's not a Jewish Passover, it's YHVH's Passover. See Acts-12-4-The-one-and-only-occurrence-of-Easter-in-the-King-James, #199.

^L Y'shua is the executioner bearing a sword.

^M **H6106 etsem** עצם From **H6105**; a **bone** (as *strong*); by extension the **body**; figuratively the *substance*, that is, (as pronoun) *selfsame*: - body, bone, X life, (self-) same, strength, X very. See Exo 12:11 and Mat 26:26, Mar 14:22, 1Co 11:24.

twentieth day of the month at even. ¹⁹ Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.^N ²⁰ Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.”

²¹ Then Moses called for all the elders of Israel, and said unto them,

“Draw out and take you a lamb (צֶאֱן ^{tzon}) according to your families, and kill the passover. ²² And ye shall take a bunch of hyssop (אֶזוֹב ^{e-Zov}), and dip it in the blood that is in the basin, and strike the lintel (הַמְּשָׁקוֹף ^{ham· mash· k}) and the two side posts (הַמְּזוֹזוֹת ^{ham· me· zu· Zot}) with the blood that is in the basin (בַּרְף ^{bas· Saf});^O and none of you shall go out at the door (מִפֶּתַח ^{mip· pe· tach}) of his house until the morning. ²³ For YHVH will pass through (וַפָּסַח ^{u· fa· Sach}) to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, YHVH will pass over the door, and will not suffer the destroyer (הַמְּשַׁחֵת ^{ham· mash· Chit})^P to come in unto your houses to smite you.^Q ²⁴ And ye shall observe this thing for an ordinance to thee and to thy sons for ever. ²⁵ And it shall come to pass, when ye be come to the land which YHVH will give you, according as he hath promised, that ye shall keep this service. ²⁶ And it shall come to pass, when your children shall say unto you, What mean ye by this service (הָעֵבֶדָה ^{ha· 'a· vo· Dah})? ²⁷ That ye shall say, It is the sacrifice of YHVH's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. ²⁸ And the children of Israel went away, and did as YHVH had commanded Moses and Aaron, so did they.”

E-Sword Notes

Exo 12:6

- See the Jot and Tittle of Deu 6:4.
- "in the evening / afternoon" literally means between the evenings.
- Review Monte Judah's take with regard to the Pharisee's who add leaven

Exo 12:7

Should we be putting blood on the door posts, or is this a onetime thing? Or does the putting the commandments on the door post replace this, or are we do have the blood of the door post on are heart.

^N The law form of Torah applies to Israel and the mixed multitude.

^O ... in the bason;^{H5592} *saph* ... **H592** can be translated door(s), posts, gates

^P the destroyer^{H7843} *shachath* HaMMaShCheeTh is similar to *HaMashiach*.

^Q Glenn McWilliams points out that it is YVHV himself, not the angel of death see 2Sa 24:16-17. Exo 4:23; Exo 11:4; Exo 12:12; Exo 12:23; Exo 12:29.

Exo 12:13

Glenn McWilliams talks about how Y'shua wasn't put on the altar but a cross outside the Temple. The blood was on the door post just like it was upon the cross. This blood is a sign to Israel and to YHVH's angel of death to pass over Israel.

It must be very clear that the blood is in no way to be understood as having some mystical or magical prophylactic^R effect. There is nothing magic about the blood. The blood is to serve merely as a sign. We are told in the above verse that the blood is to be a sign or token to the children of Israel, which means that the blood serves to communicate something to them. The second part of the phrase, however, states that it is YHWH who will see it, which implies that the blood is also to be a sign to YHWH. It may appear to some that these two statements contradict one another. To understand the meaning of this passage, we must return to an earlier statement about signs.

Exo 12:15

The Passover and Unleavened Bread

Lev 23:4-8 NIV "These are the LORD's appointed feasts, the sacred assemblies you are to proclaim at their appointed times: 5 The LORD's Passover begins at twilight on the fourteenth day of the first month. 6 On the fifteenth day of that month the LORD's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. 7 On the first day hold a sacred assembly and do no regular work. 8 For seven days present an offering made to the LORD by fire. And on the seventh day hold a sacred assembly and do no regular work.' "

The Yeast of the Pharisees and Herod

Mar 8:14-21 NIV The disciples had forgotten to bring bread, except for one loaf they had with them in the boat. (15) "Be careful," Jesus warned them. "Watch out for the yeast of the Pharisees and that of Herod." (16) They discussed this with one another and said, "It is because we have no bread." (17) Aware of their discussion, Jesus asked them: "Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? (18) Do you have eyes but fail to see, and ears but fail to hear? And don't you remember? (19) When I broke the five loaves for the five thousand, how many basketfuls of pieces did you pick up?" "Twelve," they replied. (20) "And when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?" They answered, "Seven." (21) He said to them, "Do you still not understand?"

Exo 12:22

he Israelites were to apply the blood using the hyssop plant. This was a prophetic picture of Yeshua's crucifixion (Joh 19:29-30).

The blood was to be applied to the doorposts and lintel of the entrance to their houses. The two doorposts represent the Two Houses of Israel: the House of Judah and the House of Israel. They are joined together by the lintel, Yeshua, the Lamb of God, the mediator between heaven and earth. End times unity is seen here of the

^R Prophylactic: intended to prevent diseases

restoration of all Twelve Tribes. The one gate can also reflect the future “twelve gates” unified in Yeshua that lead into the New Jerusalem. The house represents the house of YHVH and His covering, which we choose to remain in as we walk in obedience to Him. It also represents how when Yeshua Ha Mashiach lives in our hearts and is Master and Savior of our souls, we are safe from our enemies. (Eze 37:15-28; Eph 2:14-22; Eze 48:31; Rev 21:12-13)

Scriptures <http://www.messianicisrael.com/sheepfold-gleanings/2007-2008/bo.html> by Written by Carl & Julie Parker

Heb 9:19 says sprinkle the book.

Exo 12:27

The passover is the name of the sacrifice and the Holy day is Hag HaMatzot (The Feast of Unleavened Bread), See Exo 12:21 where we kill the 'Passover' i.e. kill the lamb (you don't kill the holyday).

This is also the meaning of Passover in the verse: "In the fourteenth day of the first month between the two evenings is YHWH's Passover" (Lev 23:5). And again in Deu 16:1 "Observe the month of the Abib, and perform the Passover unto YHWH your God". To "perform" or "keep" the Passover (in Hebrew literally "do the Passover") means to bring the Passover sacrifice and eat it. It is only in post-Biblical times that the word Passover took on the new meaning of referring to the Holiday on which the sacrifice was eaten and not to the sacrifice itself. Today we often hear of the "Passover Holiday" and "*Hag Ha-Pessach*" both of which are post-Biblical inventions. In the Tanach the Holiday is called *Hag HaMatzot* which means: "Feast of Unleavened Bread".

Source: <http://www.karaite-korner.org/passover.shtml#meaning> of passover; and

C:\Documents and Settings\John\My Documents\Religion\Other\Passover and Unleavened Bread.doc

It is YHVH's Passover, i.e. Lamb of YHVH's. Similar to how *Hag HaMatzot* is not a 'Jewish' Holy day it's YHVH's Holy day, so the Passover is not the lamb of the peoples, rather it is YHVH's Lamb.

Who is Y'shua...The Lamb of YHVH. See Joh 1:29 and Joh 1:36. This is because YHVH's Passover/lamb is a foreshadow of the death, burial and resurrection of Y'shua.

Jer 46:13-28 –

and the conquest of Egypt by Nebuchadnezzar

¹³The word that YHVH spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt.

¹⁴Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

¹⁵Why are thy valiant men swept away? they stood not, because YHVH did drive them.

¹⁶He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

¹⁷They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

¹⁸As I live, saith the King, whose name is YHVH of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

¹⁹O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

²⁰Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.

²¹Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

²²The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

²³They shall cut down her forest, saith YHVH, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

²⁴The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

²⁵YHVH of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him:

²⁶And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith YHVH.

He comforts Jacob in his chastisement

²⁷But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

²⁸ Fear thou not, O Jacob my servant, saith YHVH: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Mic 7:15- –

God comforts her by promises of confusion to her enemies;

¹⁵ According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

John 3:13-25 –

¹³ And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. ¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵ That whosoever believeth in him should not perish, but have eternal life. ¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷ For God sent not his Son into the world to condemn the world; but that the world through him might be saved. ¹⁸ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. ¹⁹ And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. ²¹ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. ²² After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. ²³ And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. ²⁴ For John was not yet cast into prison. ²⁵ Then there arose a question between some of John's disciples and the Jews about purifying.