



Bo

(go)

Shemot [Exodus] 10:1-13:16

The First Born

Shemot [Exodus] 13:1-2

1 And YHWH spoke to Moshe, saying,

2 "Sanctify to me all the first born, whatsoever opens the womb among the children of Israel, both of man and of beast; it is mine."

YHWH's apparent original plan was to have all the firstborn of Israel be His priesthood, regardless of which tribe they were from. This way, every tribe and every single family is fully represented before YHWH in a much more intimate manner, rather than having someone represent them, who is only a very distant relative.

But not only do all the firstborn of our sons belong to Him, but also the firstborn males from our herds and flocks also belong to YHWH.

We will discuss the firstborn more below.

Remember

Shemot [Exodus] 13:3

3 And Moshe said to the people, "Remember this day, in which you came out from Egypt, out of the house of bondage; for by strength of hand YHWH brought you out from this place; there shall no leavened bread be eaten."

When our forefathers were in Egypt they were in slavery. YHWH wants us never to forget that! It was by His hand and His hand alone that He removed us out of that house of bondage. Because of the way

in which He delivered us out of that bondage, He has commanded us to remember this by eating unleavened bread each year during that remembrance.

This Day

Shemot [Exodus] 13:4

4 "This day you go forth in the month Aviv."

Not only does YHWH command us to remember this day of our remembrance, but He also commands us that we are to remember on the very same day on which He delivered us.

Ladies, how would you feel if your husband always remembered your anniversary, but it was never on the right day? Or, maybe not even in the right month? I suspect that it would make you feel as if he didn't really care about the anniversary. It might even make you feel as if he didn't care about you. Now some of you might say that you would be happy for the fact that he remembered at all. However, if he consistently remembered incorrectly, you would not appreciate it at all.

Now then, let us apply that to YHWH and His commandments. He has commanded us to remember the day of our deliverance from the house of bondage, and we are to remember that day (week) at exactly the same time of year, each year. So what does it say about us if we turn up our noses at His commandment and refuse to remember this day at all in the manner in which He has commanded us to remember it? Or, what does it say about us if we move the day to a day that is more convenient for us?

While there is a lot of discussion about whether it should be at the beginning of the fourteenth of Aviv or at the end of the fourteenth of Aviv, the discussion is still concerning the correct day. Therefore, those on opposing sides of this discussion should give grace and latitude to those on the other side of the discussion, realizing that they are all brothers trying their best to observe this commandment. It certainly is not cause to break fellowship with one another.

Keep This Service

Shemot [Exodus] 13:5-7

5 "And it shall be, when YHWH shall bring you into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Yevusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.

6 Seven days you shall eat unleavened bread, and in the seventh day shall be a feast to YHWH.

7 Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you, in all your borders."

YHWH commands us to remember the service of the Pesach (Passover), which the entire nation of Israel had just finished doing at His command. So the service that He is commanding them (and us) to keep and observe, is what He had already commanded them to keep in that very first Passover. This is what He is telling us to observe each year on that same day: what they had observed during that first Passover.

For seven days we are commanded not to eat any leavened bread. Not only does YHWH command us not to eat any leavened bread during this week, He also commands us to remove all leavening from within our borders. Since we are currently in the Diaspora, we can understand this to mean that the property that we own or rent is to be free of leavening. If that is only an apartment, then within the walls of that apartment we should have nothing leavened for that week. If we live in a house, then nothing leavened should be in that house or anywhere on the lot the house sits on. If we live in the country, then all the land that belongs to him should not have any leaven anywhere on it. This is for seven days.

Please notice in verse six above, that we are commanded to eat unleavened bread for each of those seven days. There are some who teach that it is only required to eat unleavened bread on the first day of the week of Unleavened Bread, when the Pesach (Passover) is eaten. However, as one can plainly see in verse six above, YHWH commands us to eat unleavened bread for seven days. So, the question before us is this: are we going to follow and obey the commandment of YHWH; or, are we going to follow the teaching of man?

Tell Your Son

Shemot [Exodus] 13:8

8 "And you shall tell your son in that day, saying, 'It is because of that which YHWH did for me when I came forth out of Egypt.'"

When we observe Pesach and the week of Unleavened Bread properly, it will solicit questions from our children. Thus, this is giving opportunity for us to explain our relationship with YHWH and why it is that we are faithful (hopefully) in serving Him. It gives an opportunity for our children to ask about what we are doing in serving our Elohim.

This should also teach us that we should engineer opportunities into our everyday living in which opportunities are presented to our children so that we can teach them how to serve YHWH our Elohim properly. In fact, what this should do, is help move YHWH from being just our Elohim to being our children's Elohim as well.

A Sign

Shemot [Exodus] 13:9-10

***9 “And it shall be for a sign to you upon your hand, and for a memorial between your eyes, that the Torah of YHWH may be in your mouth; for with a strong hand has YHWH brought you out of Egypt.
10 You shall therefore keep this ordinance in its season from year to year.”***

What is the sign? And, what is the memorial? In the context of this passage, it is the keeping of the feast of Unleavened Bread. When we obey His commandment, then our obedience to His commandments becomes a sign and a memorial, particularly to our children. This is because, when we observe this commandment as He has instructed us to observe it, and then we pass on this knowledge to our children as they ask questions about what we are doing; then His Torah is in our mouths as we speak it to our children, explaining what we are doing.

Redemption

Shemot [Exodus] 13:11-13

***11 “And it shall be, when YHWH shall bring you into the land of the Canaanite, as He swore to you and to your fathers, and shall give it you,
12 that you shall set apart to YHWH all that opens the womb, and every firstling which you have that comes of a beast; the males shall be YHWH's.
13 And every firstling of an ass you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck; and all the first-born of man among your sons shall you redeem.”***

YHWH commands us that all firstborn males belong to Him. We do not have to redeem a firstborn male ass. It is our own personal choice as to whether we redeem it or not. However, we do not have that option with our firstborn sons. YHWH plainly and clearly commands us to redeem our firstborn sons.

The firstborn will be discussed more below.

Give YHWH the Glory

Shemot [Exodus] 13:14-15

***14 “And it shall be, when your son asks you in time to come, saying, ‘What is this?’ That you shall say to him, ‘By strength of hand YHWH brought us out from Egypt, from the house of bondage;
15 and it came to pass, when Pharaoh would hardly let us go, that YHWH slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice to YHWH all that opens the womb, being males; but all the first-born of my sons I redeem.’”***

The basic concept that YHWH seems to be commanding us to do, is to be careful to give YHWH all the glory and honor for what He is doing in our lives. YHWH uses His deliverance of us from the bondage of Egypt as an example of what we are to teach our children.

All those things that YHWH has commanded us to do, we are to pass on to our children. They, in turn, are to pass them on to their children. When this is done, then we will serve and worship YHWH from generation to generation. I believe that we would all desire to see this happen in our children. So let's do it.

A Sign

Shemot [Exodus] 13:16

16 “And it shall be for a sign upon your hand, and for frontlets between your eyes; for by strength of hand YHWH brought us forth out of Egypt.”

This is now the second time in just a few sentences that we see this admonition. When we see things repeated in Scripture in close proximity, then it should grab our attention and cause us to search out what YHWH is trying to get across to us.

In this case, this second passage contains a significantly different word from the previous occurrence in verse 9. Let us compare them.

<p>9 And it shall be for a sign to you upon your hand, and for a memorial between your eyes</p>	<p>וְהָיָה לְךָ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ</p>
<p>16 And it shall be for a sign upon your hand, and for frontlets between your eyes</p>	<p>וְהָיָה לְאוֹת עַל יְדָכָה וּלְטוֹטְפוֹת בֵּין עֵינֶיךָ</p>

In verse nine we find the Hebrew word וּלְזִכְרוֹן (ul-zik-ron – “and for a remembrance”). In verse sixteen we find the Hebrew word וּלְטוֹטְפוֹת (ul-to-ta-fot – “and to bind”). The root word in verse sixteen is from an unused root which means to “go around” or “to bind”. This word is used only here and in Devarim 6:8; and 11:18; these are the only three places in Scripture where this word is found.

It is from the meaning of this word טוֹטְפוֹת (to-ta-fot, both long “o” sounds) that the practice of binding tefillin comes from. Since it seems obvious that YHWH is commanding us to actually do something tangible in these verses, not just something symbolic, then we should understand them to be teaching us to bind something upon us, between our eyes. And within the boxes that one binds upon his left arm and upon his head (between his eyes) that Jewish men use today, each one contains those passages of Scripture that contain these commandments.

This may be a new concept to some who are reading this. I simply ask that you not take my word for it, but rather, that you investigate it thoroughly for yourself and listen to His Spirit and do as He directs, not as a man would direct, including this teacher!

The First Born of Israel

Matithyah [Matthew] 1:24-25

24 And Yoseph arose from his sleep, and did as the messenger of YHWH commanded him, and took unto him his wife;

25 and knew her not till she had brought forth a son; and he called his name Yeshua.

It is important for us to note that Yeshua was a firstborn son. Yeshua opened the womb of Miriam. According to what YHWH commanded Israel in His Torah, Yeshua, as a firstborn son, belongs to Him. As the firstborn son, had Israel not sinned at Sinai, He would have been a priest.

But not only is He the firstborn of Miriam, Scripture also teaches us that He was also the firstborn of all creation.

Colossians 1:15

15 who is the image of the invisible Elohim, the firstborn of all creation;

What this is telling us, is that Yeshua in His physical form, was the first of all creation. We see many manifestations of Him throughout the Tanak in human form. Avraham even served Him a meal of meat and cheese, of which He and those with Him partook. If He was not physical, then He could not have done this.

We see something very similar to this after the resurrection of Yeshua when he ate on several occasions with His talmidim (disciples). He had a physical body, but it was not the same as the body that you and I now use. One day we will be like Him in this manner.

Romans 8:29

29 For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the firstborn among many brethren;

Please note that Yeshua our Mashiach is the firstborn of many brethren. He is the first, but not the only one, who makes up the body or people of Israel. This reference also may very well be a reference to Mashiach's priestly duties as a firstborn Son. It is something to consider.

Ivrim [Hebrews] 12:23

23 to the general assembly and to those called out of the firstborn who are enrolled in heaven, and to Elohim the Judge of all, and to the spirits of just men made perfect,

Finally brethren, we are all firstborn sons of Elohim when we come into His family. There is no such thing as a “second generation” in His Kingdom. If we are not born anew into His Kingdom, then we cannot be a part of His family.

It is important for each one of us to grasp the significance of this truth. When we do, we will begin to see the true scope and significance of YHWH’s command for us to teach our children diligently and to observe the Passover in exactly the way that He commands us to do so. When we do this, then our children will take their rightful place in His Kingdom as our brothers and sisters in the faith. But if we do not teach them how to serve YHWH properly, then that most likely will not happen.

I hope that you are beginning to see that we are to teach our children what to *do* in this matter. Nowhere are we commanded to teach them what to *believe*. What He commands us to teach them, is how to serve Him with our whole being, heart, mind, and strength. Proper beliefs will follow proper actions!

“But, teacher,” you say, “is it not also true that proper actions will follow proper beliefs?” Then I will say to you: why is Christianity so very fractured? Why is it that Messianic and Nazarene groups are so fractured and getting more so by the day?

When will we learn that it is what we *do* that shows our faith, *not* what we say?

Is it any wonder that our children learn more from our actions, than by what we say?

As the old proverb says:

I cannot hear what you are saying,
Because your actions are so loud.

ABBA YHWH, open our eyes that we may see what we are doing; and if it is not pleasing in Your sight, reveal that to us clearly so that we may change our ways to be conformed into the image of Your Son, Yeshua our Mashiach; for it is in His Name we pray, Amein.

Shabbat Shalom

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