



The Great Redemption

Parashat bo (15) – Go

Torah: *Shemoth* 10:1 tot 13:16

Haftarah: *Zekaryah* 3:1 to 4:1

Apostolic Writings: *Hazon* 16:1-21

Few people on earth ever received instructions from *YAH* as explicitly as Pharaoh through *Mosheh* and *Aharon*. It seems that their dialogue and the initial signs were not enough, and had to be followed by seven inflictions, plagues, that were necessary to force Pharaoh into some form of submission. These inflictions were simply a mockery of the deities of *Mitsrayim*, but that obviously didn't sink in. To lightly acknowledge *YAH* and have the audacity of requesting *Mosheh* to intercede for him, is one thing; however, when *YAH* addresses you directly, He expects humbleness and respect. Every human being is allotted with freedom of choice, but could be the cause that humbleness takes the rear seat and is replaced by arrogance, which will prevent that person from ever having a share in the Kingdom of *Yeshua*.

For their share in imposing slavery on the people of *Yisra'el*, as well as murdering young boys, combined with the inclemency that Pharaoh revealed, punishment awaits the people of *Mitsrayim* which will be exercised by another pagan nation. Ironically, this pagan nation will also bring a rebellious *Yisra'el* back to *YAH* in humbleness. *YAH* sometimes uses this method to bring a person who does not live a set-apart lifestyle into our lives, to get us back on the Way of Truth. This person may be evil by scriptural standards, but lives according to the way of the world. This person would touch on a particular problem in your life, but you may also be deceived in one way or another. You may even meet someone who confesses to be on the Way of Truth, but the intentions could be applied incorrectly; it should always be wise to confirm the counsel of anyone through prayer and supplication, in order to ensure that you don't fall into a trap:

Marqos 13 ²²“For false messiahs and false prophets shall rise and show signs and wonders to lead astray, if possible, even the chosen ones. ²³“And you, take heed. See, I have forewarned you of it all.

The enemy is cunning and doesn't teach us a new way of life, but walks amongst us, is even part of a congregation, but twists Scripture in a treacherous way and before realising it, we are trapped. It is of the utmost importance to verify all information according to Scripture, while allowing *YAH* to let *Ruach HaQodesh* lead you to the correct conclusion. This is the only way to ensure that a person will be prepared to embark on the second exodus, something we will discuss at length during our following study and get a glimpse of the destination of every *Torah* believer.

Mosheh still has full authority from *YAH* and speaks to Pharaoh and his people as *YAH* would speak to them directly. We find the expression “you shall know that I am יהוה.” regularly in our passage. This is said

explicitly to make people understand that there is only one *Elohim* and that He needs to be acknowledged and respected for who He is. The person who doesn't humble himself before *YAH*, will be forced to do it at some stage. This is where we see how the mockery of the deities of *Mitsrayim* are continued yet again, this time in the form of locusts. Many of Pharaoh's subjects have approached him with the request to let the people go, but he refuses, even though *Mitsrayim* is almost fully destroyed. He will allow the men to go, knowing there will be no future for them without their children, which he can utilise as slaves and even blend in with his own people. Pharaoh's refusal, nothing else, is the reason for the following infliction.

The previous infliction, hail, destroyed all the vegetation and crops in the cooler section of *Mitsrayim*. At this stage, the following infliction, locusts, would destroy all the other crops that hail hadn't damaged. This undertaking was to mock *Anubis*, the god of the fields, *Isis*, the god who protected against locusts and also *Seth*, the god that was supposed to protect crops. The locusts arrive in their millions. When conditions are favourable they multiply and the swarms increase exponentially. They have a ravaging appetite and with the wind in their favour, they can fly between 100 and 200 kilometers per day, as high as 2 000 meters above sea level, making it dangerous even for light aircraft! A locust weighs less than 2 grams, but consumes his own weight daily in crops. In the course of one day a large swarm may consume enough food to feed 2 500 people! Their lifespan varies between three and six months and they multiply tenfold from one generation to the next. They are indeed the most dangerous desert pests that grow between two and five generations per year. Companies, such as Monsanto, have tried to develop a pest control against locusts, but it caused fields to become infertile and also destroyed crops.

When Pharaoh notices that the land of *Goshen* is not affected by this plague and sees the destruction in his own land, he acknowledges his sin against *YAH* and *Yisra'el* once again, begs for forgiveness and asks *Mosheh* to intercede for him. Where it was a strong easterly wind that brought the locusts into the land, *YAH* changes it to a westerly wind by which the locusts are driven to the Sea of Reeds – another shadow picture of what would imminently happen to the army of *Mitsrayim*. As expected, when the locusts are gone, Pharaoh changes his mind again and refuses to let the people of *Yisra'el* leave. The original word used here is *q̄n̄* (*y'cha-Zeq*), strengthen, inasmuch that he receives what he wished for. Now the last infliction of the third group will start, again without prior warning. *YAH* commands *Mosheh* to stretch out his hand to the heavens, causing darkness over the entire land of *Mitsrayim*.

This infliction mocks the sun god *Ra*, one of the most important deities of *Mitsrayim*; the unexpected intensity describes this as no normal darkness, but a withdrawal of light. This infliction is in keeping with a physical natural phenomenon. After the spring equinox a south easterly wind blows over the desert for up to 50 days, not necessarily continuously, but intermittently for two to three days at a time. It fills the atmosphere with fine particles of sand, causing darkness which can't be compared to the worst conditions of fog and mist. While the darkness prevails in *Mitsrayim*, the people of *Yisra'el* experience normal light conditions. The darkness in *Mitsrayim* is so intense that people can't even get up from their chairs. The author of the book of Wisdom suggests:

“No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.” (Wisdom 17:5)

For once Pharaoh is overwhelmed, as he realises that this phenomenon is supernatural. We also see the attitude of the *Mitsrites* in a secular poem¹, kindly translated into English by John Wilson:

“Hail to thee, beautiful Re of every day, who rises at dawn without ceasing, Khepri wearying (himself) with labor! Thy rays are in (one's) face, without one knowing it. Fine gold is not like the radiance of thee. Thou who has constructed thyself, thou didst fashion thy body, a shaper who was (himself) not shaped; unique in his nature, passing eternity, the distant one, under whose guidance are millions of ways, just as thy radiance is like the radiance of heaven and thy color glistens more than its surface.”

¹ Pritchard, James B., ed. *Ancient Near Eastern Texts Relating to the Old Testament*. 3rd ed. Princeton: Princeton University Press, 1969, pp. 367-368

Without light, life in *Mitsrayim* technically stops. Some scholars suggest that the darkness could actually be felt! Without the light of *Yeshua* in our lives, it causes us to stop living a full life, as we can see this darkness to be the same as the three days *Yeshua* was in the tomb on our behalf. Darkness is also a word used for chaos, as we see before Creation, but is also a symbol of death (cf. *Shemu'el Aleph* 2:9; *Iyob* 15:30; 17:13; 18:18; *Mizmor* 88:12, 18; 143:3). Chaos is the first thing *YAH* gets under control by creating Light (cf. *Bereshith* 1:3). It should be the need for every *Torah* believer to have only that Light of *Yeshua* in his or her life. Compare this with the image shown here. One of the early church fathers, Constantine, considered himself the sun god and changed the secular calendar to one based only on the sun in order to receive all the praise and reverence for himself.

Without the moon as a pointer *Yisra'el* rapidly lost its heritage and identity, uniting with pagan customs which are accepted as normal to this day.



Pharaoh agrees to let the people and the children go, but without their herds and flocks. He was probably considering captivating these for himself in lieu of what he had lost due to the previous inflictions. This teaches us that we may not bring sacrifices that we choose, but that we give everything we have before *YAH*, involving entire families and as an entire nation. We can dance, sing, praise and do everything in honour of *YAH*, but it has to be done with total surrender, or it will be meaningless. Without a complete and total surrender to *YAH*, we can never dedicate ourselves fully to Him. He fulfils all our needs and supplies everything we have. We may never withhold anything if we were to serve Him thoroughly. We can also learn this from the words of *Dawid*, which we read earlier this week in our study plan:

Shemu'el Bēt 24 ²⁴ And the sovereign said to *Arawnah*, “No, let me buy it from you for a price, for certain. I am not offering ascending offerings to יהוה my *Elohim* without cost.” So *Dawid* bought the threshing-floor and the cattle for fifty *sheqels* of silver.

We notice Pharaoh behaving like many other people, even some of those on the Way of Truth, who practise a false repentance, only to satisfy their own needs. The problem is that they sometimes succeed in their devious ways with their spouses, children, families and friends, thinking they can act the same way towards *YAH*. It happens frequently that people drudge in their own ways, without honestly committing to *YAH* in obedience, but when trouble strikes, a quick non-committal prayer is mumbled, pleading for a solution to their problem. As soon as the problem is out of the way, these people carry on as before – having only brought fake repentance before *YAH*. However, *YAH* is not like a plumber or electrician who can be called upon for emergencies; He is our heavenly Father and we should show respect and obedience to Him at all times. He can't be tricked by an insincere attitude, as *Sha'ul* teaches us:

Galatiyim 6 ⁷ Do not be led astray: *Elohim* is not mocked, for whatever a man sows, that he shall also reap.

Suddenly the tyrant within Pharaoh comes to life, threatening the person who has spared his life up to now:

Shemoth 10 ²⁸ And Pharaoh said to him, “Get away from me! Watch yourself and see my face no more, for in the day you see my face you die!”

Mosheh doesn't lie to Pharaoh, neither does he use crafty words when he says they have to take all their livestock with them, since they don't know what *YAH* may require:

Shemoth 10 ²⁶“And our livestock are to go with us too, not a hoof is to be left behind, for we have to take some of them to serve יהוה our *Elohim*, and we ourselves do not know with what we are to serve יהוה until we come there.”

Mosheh knows that the people of *Yisra'el* will leave as a nation, not a club; they may be social towards each other, but they are not a social group. When they leave to sacrifice to *YAH*, it would be to respect His Authority and Character, not the personal prestige of any of the people. Very few people in our social circles are prepared to get off their self-made pedestals; in fact, most will never acknowledge being on a pedestal – the boastful ego will never admit to that. This person will also not be prepared to place everything on the altar, is not part of the priesthood of the Kingdom of *Yeshua* and consequently will suffer the second death (cf. *Hazon 20:6*):

Hazon 2 ¹¹“He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes shall by no means be harmed by the second death.”

Mosheh issues orders that everyone is to ask objects of silver and gold from their *Mitsrite* neighbours as the last infliction would commence imminently: death of the first-born of the *Mitsrites* – including animals. It is the custom in *Mitsrayim* that the first-born are venerated and even worshipped. As Pharaoh is considered a deity, his son is considered in the same way, being heir to the throne. Pharaoh saw himself as a personification of the sun god, *Ra* and *Osiris* the giver of life. Pharaoh's first-born son is regarded as a god and when he dies, the god of *Mitsrayim* has died. As the first-born of Pharaoh would pass through judgement, the first-born of *YAH*, *Yisra'el*, was about to leave on their journey of freedom and redemption. In order to get everything in place, certain guidelines and rules had to be put in place to prepare the people. These guideline and rules were important enough that *YAH* insisted they commemorate it annually, throughout all their generations, to remind them of their liberation from slavery. All the descendants would participate in a festival that would be a preview of *Yeshua*'s role in freeing every believer from sin.

The parting between *Mosheh* and Pharaoh didn't turn out well, especially as the suffering party threatens the person who actually has his life in his hands! It is with these parting words that *Mosheh* informs Pharaoh of the last infliction. This short chapter unfolds the narration in logical order, more than actual timing. With the first 9 inflictions *Mosheh* and *Aharon* were the go-between *YAH* used to make events happen. However, here we notice that *YAH* Himself would bring about the last infliction over *Mitsrayim*:

Shemoth 11 ⁴“And *Mosheh* said, “Thus said יהוה, ‘About midnight I am going out into the midst of *Mitsrayim*,

No longer are any intermediaries necessary – the cannon fire now comes directly from *YAH*! He has shown his almight nine times and it is time that that everyone in *Mitsrayim*, as well as the nation of *Yisra'el*, will realise that nobody else, but only *YAH*, is in control of everything that happens on earth. Most translations use the word ‘ask’, but the Hebrew uses שָׁאַל (*sha-'Al*), which is also translated as ‘borrow’, while one translation² actually renders the word as ‘demand’. The articles now given to the nation of *Yisra'el* are in reality their long-awaited reward, however inadequate it may be for the many years of humiliation and hard work without any form of compensation. They receive enough articles and material which will later be used to erect the tabernacle in the wilderness. This obligation is laid upon *Yisra'el* after the hardships *Mitsrayim* had suffered, as the *Mitsrites* would hand over everything they have just to get rid of the nation of *Yisra'el*. It is obvious that most of Pharaoh's subjects did not share his sentiment.

Many years previously male babies of *Yisra'el* were killed and *Mosheh* had to warn Pharaoh that the method they treated the first-born of *YAH*, would determine the way the first-born of *Mitsrayim* would be treated; in this way Pharaoh is paid back מִדָּה כְּנִגְדָּה מִדָּה (*mi-dah ke-ne-ged mi-dah*), measure for measure, for what he had done. Even the first-born of Pharaoh's servants would be killed, as they were accessories

2 Afrikaans translation *Woord en Getuienis*: <https://elim.co.za/wp/online-shop/woord-en-getuienis/>

to the enslavement of *Yisra'el*. The first-born of the animals would be killed as they were worshipped by the *Mitsrites* and when *YAH* smites a nation, He also smites their idols. This last infliction would include all the idols and deities (cf. 12:12):

Shemoth 4²² “And you shall say to Pharaoh, ‘Thus said **יְהוָה**, “*Yisra'el* is My son, My first-born,²³ so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.” ’ ’ ”

As we’ve done many times in the past, this time also necessitates a slight detour. The narrative suddenly changes to teach us something totally different: the institution of *Pěsaḥ* and the beginning of the Hebrew year – the year of *YAH*. Looking at the times mentioned in the last two *sidrot* we have been able to determine that the inflictions on *Mitsrayim* started in the middle of what is now the secular Gregorian calendar, continuing until march or april. However, what *YAH* is instituting at this stage, is completely different, set apart from any calendar used at that time, even up to now. It starts in the the month of *Abib* (cf. 13:4), but the calendar used by *Yisra'el* at that stage, would not be replaced, but run concurrent as the civil calendar – a calendar year ending with the final fruit harvest before winter.

Mosheh commands every household to select an unblemished lamb, sheep or goat, on the tenth of the first month of *Abib*. It needs to be examined for four days and if found perfect, it will be slayed on the fourteenth day, **הָעֶרְבָּיִם** (*ha-ar-Ba-yim*), of the month. However, we see it stated differently when the complete set of rules for all set-apart festivals is given in *Wayyiqra* 23. The term there denotes “between the evenings” and this is why we need to be familiar with time keeping in the ANE. This is a complete and separate study on its own, but sufficient for now is to know that “between the evenings” is the period when the sun starts waning until sunset, roughly six hours. There is a website³ with a good explanation. If a household is too small to eat the entire lamb, it needs to be shared by other small households.

The people are also commanded to take some of the blood and put it on the two doorposts and the lintel of the house where the meal will be consumed. This will serve as a sign that the house is to be passed over. The lamb is to be roasted over a fire and eaten with unleavened bread and bitter herbs. Nothing is to be left until the morning and no bone must be broken. Whatever is left the following morning, must be destroyed by fire. Everyone should be fully dressed, with sandals on their feet and a staff in the hand, ready to leave at the command of *Mosheh*. While consuming the lamb, the infliction will take place and Pharaoh will realise that he is not the big canon he considered himself to be.

Some rules for the future would include that every home is to be cleansed of leaven and that only unleavened bread would be eaten for seven days. This would serve as a reminder and commemoration of the exodus from *Mitsrayim* when *YAH Pěsaḥ*, passed over, them. One of the most important rules is that no stranger, sojourner or hireling may eat of it. Slaves bought with money need to be circumcised before they may partake of the *Pěsaḥ* festivities. The same applies to sojourners and visitors. Circumcision was the sign of the covenant that *YAH* had made with *Abraham* and also an outward sign that the circumcised person is part of *Yisra'el*. In similar fashion a person’s heart is circumcised when born from above and grafted into the everlasting olive tree, *Yeshua*. People not complying with this requirement, brings an infliction over themselves, similar to what happened to the first-born of the *Mitsrites*. We provide a thorough description of what we understand to be the complete seder, order, and though it is not found in Scripture, it still contains a commemoration of the entire exodus out of *Mitsrayim*, as well as the spiritual route to be followed by every person on the Way of Truth, coupled with all the symbolism. This is available upon request. It should be noted that the document in question is only a guideline and may change from year to year as *Ruach HaQodesh* leads us to grow in perception. It is therefore important that every *Torah* believer displays a willing spirit to learn only from the Word of *YAH*; we should ignore those self-taught textualists and everyone who claims to have received new revelations. Everything *YAH* wants us to know is

3 <https://www.bibletimemarkers.com/between-the-evenings>

captured in Scripture; we need to allow *Ruach HaQodesh* to guide us in finding answers and solutions by thorough studies.

We find a large amount of symbolism in all these instructions and events. The blood on the doorposts and lintel is firstly a step in obedience, but it also refers to being set apart. It reminds us of the blood of *Yeshua* that was spilt on our behalf, the protection it provides for us and brings everything back to the circumcision of our hearts. We can also see this as an altar, with the one doorpost representing the house of *Yehudah* and the other doorpost the house of *Yisra'el*; *Yeshua* is the lintel, keeping the two doorposts together. The entire lamb that was to go over the fire teaches us that the entire body of *Yeshua* was sacrificed for us. Not one bone was to be broken, as none of *Yeshua*'s bones were broken (cf. *Bemidbar* 9:12; *Yohanan* 19:33), in contrast with the two villains who were crucified either side. Leaven is a sign of haughtiness and sin, something we should totally abolish, not only during this festival, but every day of our lives. This also includes every form of unforgiveness, since *YAH* is not able to forgive or heal us while we have leaven in our body. All the preparations and readiness of the people of *Yisra'el* should bring the message home that we need to be ready to serve in the Kingdom of *YAH*, but also to be ready to be gathered to our ancestors. At the command of *Mosheh*, a bunch of hyssop was to be dipped into the blood to mark the doorposts and lintel. Hyssop is a disinfectant that alludes to purity and sanctity, something we should all strive for. We are all aware of the white garment the bride will be wearing (cf. *Hazon* 3:5; 7:14 *et al*). The seven days of unleavened bread represent a time of cleansing, the prescribed time we would need to be cleansed of sin and allow us to be dressed in white.

YAH is ever true in all His promises and, as conveyed to *Mosheh*, he struck the first-born of every house in *Mitsrayim* – every house that didn't have blood on the doorposts and lintel. Nothing and nobody was spared and there was no unmarked house in which someone had died. The theological lesson to be learnt here is that *YAH* killed the male first-born of humans and animals, those who would ostensibly have been begotten by the idols of *Mitsrayim*. A belief these people held onto dearly was that fertility was a power given to the people by the gods. With this last infliction, *YAH* was demonstrating His superiority and suzerainty; it also had far-reaching consequences and was more significant than all the previous ones combined. No country in the ANE was more obsessed with death than *Mitsrayim*; now Pharaoh and his subjects were to realise that *YAH* doesn't only control nature, but also has power over life and death. Some of these inflictions will happen again during the great tribulation (cf. *Hazon* 16). At last Pharaoh concedes defeat and allows the people to leave with their animals.

Antieke afgode van Mitzrayim



The children of *Yisra'el* have packed their personal belongings, including the gold and silver they got from their slave masters, and are ready to leave. Scripture teaches us that they gathered at *Ra'meses*, the capital of *Goshen*, from where they continued their journey to *Sukkoth*, roughly 600 000 men on foot, not counting women and children. We also see a "mixed multitude" join up with them. This expression has elicited as many commentaries as there are scholars, but the common sentiment is that a form of miscegenation took place between *Yisra'el* and *Mitsrayim*, possibly even including the *Hyksos* nation that lived in the vicinity. In succeeding studies we will learn that this mixed multitude caused many problems and was possibly responsible for the golden calf. Stay tuned!

However, we notice a more conspicuous text that is mostly interpreted incorrectly or is never even discussed, therefore we should read this passage in unison:

Shemoth 13 ⁶“Seven days you eat unleavened bread, and on the seventh day is a festival to יהוה.”⁷ “Unleavened bread is to be eaten the seven days, and whatever is leavened is not to be seen with you, and leaven is not to be seen with you within all your border.”⁸ “And you shall inform your son in that day, saying, ‘It is because of what יהוה did for me when I came up from Mitsrayim.’”⁹ “**And it shall be as a sign to you on your hand and as a reminder between your eyes**, that the Torah of יהוה is to be in your mouth, for with a strong hand יהוה has brought you out of Mitsrayim.”¹⁰ “And you shall guard this law at its appointed time from year to year. [emphasis added]

For those who consider this not important, please note the repetition at the end of the *aliyah*:

Shemoth 13 ¹⁶“**And it shall be as a sign on your hand and as frontlets between your eyes**, for by strength of hand יהוה brought us out of Mitsrayim.” [emphasis added]

Scripture shows us in two different sections where *Mosheh* refers to two different actions that will serve as a sign on the hand and a sign on forehead (immovable/before our eyes/reminder). The first action is to commemorate *Pěsah* and the festival of Unleavened Bread, while the second action concerns the redemption of the first-born. These two actions are directly linked to the exodus from *Mitsrayim*.

In the last book of *Torah*, shortly before his death, *Mosheh* once again commands the children of *Yisra’el* the passage we have come to know as the *Sh’ma*, something important enough to read again in unison:

Debarim 6 ⁴“Hear, O *Yisra’el*: יהוה our Elohim, יהוה is one!”⁵ “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might.”⁶ “And these Words which I am commanding you today shall be in your heart,”⁷ and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up,⁸ **and [you] shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.**”⁹ “And you shall write them on the doorposts of your house and on your gates. [emphasis added]

This is the exact same description of the actions to commemorate *Pěsah* and Unleavened Bread, as well as the redemption of the first-born. We see how the blood on the doorposts of the houses are confirmed during *Pěsah*. In v. 7 we find similar words as in *Shemoth* 13:24-28. When we convey these lessons to our children, in obedience, we prepare not only ourselves, but also our children, for the second and bigger exodus that will take place at the return of *Yeshua*.

If this was not important enough to get *Torah* believers to understand, as well as teach their children and the extended family, we see another link to the greater exodus which is just as important. Most students of *Torah* will be acquainted with this passage which also concerns the mark of the beast:

Hazon 13 ¹⁶“And he causes all, both small and great, and rich and poor, and free and slave, to be given a mark upon their right hand or upon their foreheads,”¹⁷ and that no one should be able to buy or sell except he that has the mark or the name of the beast, or the number of his name.”¹⁸ “Here is the wisdom! He who has understanding, let him calculate the number of the beast, for it is the number of a man, and his number is six hundred and sixty six.”

A great quantity of paper and ink has been wasted, as well as time in preparing electronic documents, to try and explain who and what this beast would be, something not part of this particular study. What we should understand, though, is that the mark will be placed on the right hand (arm?) **OR** the forehead. We also know that the beast is described as the lawless one and a son of perdition. It is therefore important to place the words of *Sha’ul* in the spotlight, with serious consideration:

Tas'loniqim Bět 2 ³Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction, ⁴who opposes and exalts himself above all that is called *Elohim* or that is worshipped, so that he sits as *Elohim* in the Dwelling Place of *Elohim*, showing himself that he is *Elohim*.

The beast is the lawless one, the man of sin, and apostasy means breaking away from *Torah*. The aim of the beast is to lure every person away from truth to live a lawless life of sin, even while it may seem that the person is on the right track. In contrast the sign on our hand **and** forehead is the upkeep of *Torah*, hence the dragon fights against those who openly wear the identity of the children of *Yisra'el* (the woman):

Hazon 12 ¹⁷And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of *Elohim* **and** possessing the witness of יהושע Messiah.
[emphasis added]

Any person accepting the sign of the beast, not only accepts his name and identity, but also falls under his authority. The name and identity of the people of *YAH* is *Yisra'el* and includes much more than the people living in the land. It implies all twelve tribes and every other person grafted in by means of trust into the *Pěsaḥ* Lamb of *YAH*. It is of utmost importance that every believer, every *talmid* of *Yeshua*, all those who consider *Torah* as the foundation of their lifestyle, will teach their children, family, friends and congregations in commemorating and upholding *Pěsaḥ* and Unleavened Bread. These two festivals are linked directly to the exodus, first from *Mitsrayim*, the ablation of sin, but also to the greater exodus that will take place when every true believer will be raised up to govern with *Yeshua* in the Millennium. A person that honours *Pěsaḥ* is meshed with *YAH* through *Yeshua*, a person whose heart has been circumcised.

In principle this is what is needed, but the implementation of it is just as important. Every person should be convinced to know when *Pěsaḥ* will occur on a calendar that has been taken away from us, not a calendar concocted by sinful man, but instituted according to the rules of *YAH*. We are not to follow calendars linked to customs derived from pagans or man's own convictions. The person who succeeds in doing this will be prepared for the exodus, even to leave this earth and be gathered to his or her ancestors. Preparedness is extremely important and a sign that *YAH* is in control of your life.

Yeshua is the best example of someone who fully recalled and celebrated *Pěsaḥ*. He was ready to return to his Father when his work on earth was completed and the example he set on earth is what we need to follow wholeheartedly. Pharaoh was a fine example of the beast, but we see the redemption brought by *Yeshua* and this brings us to a crossroads. May it be the will of *YAH* that you make the correct decision.

Shabbat shalom!

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Sources:

Unless otherwise stated, all text is quoted from The Scriptures (2009)⁴. Due to personal belief, the word 'God' is replaced with the Hebrew '*Elohim*' or sometimes inflections thereof.

⁴ <https://isr-messianic.org/>

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