



**בא** *Bo* Come

[Exodus 10.1-13.16](#) / [Jeremiah 46.13-28](#) / [Mark 4-5](#)

**בא** Come [Exodus 10.1](#) is almost always translated, "Then יהוה

*YHVH* the LORD said to משה *Mosheh* Moses, 'Go to Pharaoh...' But בא (בוֹא) *bo* in this verse in a [Jewish edition](#) of the תורה *Torah* Law/Instruction and in modern Hebrew usage is "come." As in בוא רוח אלוהים *Bo, Ruach Elohim* Come Spirit of God, not "go"! Here is בא translated by Babylon—"go" is not one of the options:



After Pharaoh hardens his own heart during the first plagues, it is God who, in the 6<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup>, and 10<sup>th</sup> is hardening Pharaoh's heart. This is confirmed later in the New Covenant, [Romans 9.17-18](#), where Paul shows that God hardens Pharaoh's heart, adding that God "bears with great patience the objects of His wrath." God calls משה to come and see how an egocentric ruler brings destruction on his people. It's like God is saying, "משה, come with Me and watch Me destroy Pharaoh." משה must learn to have the heart of a servant, not a tyrant. He must lead in humility to save his people.

1,000 years later, [Ezekiel 29](#) rebukes, "I am against you, Pharaoh king of Egypt, you great monster lying among your streams. You say, 'The Nile is mine; I made it for myself,'" and goes on to explain the judgment which will come on Egypt partly because of Pharaoh's pride. The Nile is the first victim of God's wrath in the Ten Plagues.

Another 500 years after Ezekiel, ישוע *Yeshua* Jesus/salvation in [Matthew 26.36-46](#) shows how to be perfectly obedient: "My Father, if it is possible, may this cup be taken from Me. Yet not as I will, but as You will." ישוע acts out of submission to His Father at all times, not according to His own desires and feelings.



**Trust the Instruments** Commercial pilots are trained to trust their instruments, not their feelings. When they experience "the leans," the feeling that can occur in zero visibility that the plane is diving one direction or the other, pilots need to trust the instruments or they can destroy the plane and passengers by trying to pull out of a dive that does not exist. I know a commercial airline captain who warned his first officer, "Watch me, I have the leans." Captains know the risk they run for everyone on board if they act according to *feelings* instead of *instruments*. We too, when we want to do what is right in our own eyes, need to tell a friend, "Watch me, I have the leans." Humility is the cure for arrogance.

God tells **למש** that locusts will come next, which will destroy every plant the hail didn't get. This Pharaoh in his arrogance forgets Joseph, the master harvester who saved Egypt from seven years of famine. God now destroys all of Pharaoh's food. This Pharaoh's "winging it" brings destruction on his people.

When we decide to trust God and do what He says, we also have His assurance that He will say, **בא**—Come." We won't be alone.

**That You May Know** In [Exodus 10.1-2](#), God goes on to say that in telling your son and your son's sons what God did, *you* may know that God is **יהוה** (the name that emphasizes God's compassionate nature). How does it make sense that you learn by telling your sons? Consider also [Deuteronomy 11.18-19](#), which stresses telling these truths to your children while you sit, walk, lie down, and rise. The emphasis is on you, not the child. The story is told of a rabbi, which a young couple seeks out at the birth of their first child. "Rabbi," they ask, "when should we be teaching our child about Torah?" The rabbi answers, "25 years ago." In another story, the head rabbi of a private school sees the parents of a student lie about the student's age in order to gain a lower admission fee at an event. The rabbi wonders, "What good does it do to throw away \$10,000 in tuition in order to gain \$5?" There's a saying that adults don't have children, rather, children have children and become adults. It's by living and teaching God's Word with our children that we really get it ourselves!



**In Times of Non-Conflict** This instruction is best done in times of non-conflict, when sitting, walking, lying down, and rising. Saving important lessons for times of conflict is lazy parenting and leads to harsh words with tempers flaring. In such heated moments with heated words, the child will likely learn the wrong lesson. Don't be a lazy parent! Teach your children in times of non-conflict.



**Don't Leave the Children** In [Exodus 10.8-11](#), Pharaoh agrees to let the men go out to serve יהוה, but won't allow the children to go. Moses and Aaron will not leave without the children and so the plague of locusts follows. Today, children believing homes are often raised in schools which contradict the values of home and church. Students learn their lives are really just meaningless accidents, "From *goo* to *you* by way of the *zoo*," as Frank Peretti puts it. Then the demoralized children are bucked up with exercises in self-esteem. Moses and Aaron weren't willing to leave the children behind, but it seems that many of today's men are.



**A New Calendar** In [Exodus 12.1-2](#), God tells Moses and Aaron that the month they are in, Abib/Nisan, will no longer be the 7<sup>th</sup> month of the year, but the first. Tishri had been the first month, followed by Cheshvan, Kislev, Tevet, Shevat, Adar, Nisan, Iyar, Sivan, Tammuz, Av, and Elul. The secular calendar still takes that order, as *Rosh Hashanah* Head of the Year is Tishri 1. But the religious year begins on Nisan 1 in memory of the Passover. Biblical months begin on the New Moon. Today, New Moon really means "no moon," but in biblical times the month officially began with the sighting of the first sliver of the New Moon.

After **ישוע**, Gentile Christians kept the Roman calendar, which is based on the sun and pagan names such as March/Mars, April/Aphrodite, and May/Maia. It's understandable how this happened, but is it appropriate? Time zones are important: I was in Chicago with my son and had arranged to meet a man in Indiana at a certain time. He called while we were still on the way, wondering why we were late. Later, I realized there is a time change between the two states and we were an hour behind. If time zones are important, how much more important are months and days of the year? All the prophecies in the Bible are given in relation to the biblical calendar. If we ignore the biblical dates, we miss God's dates. God changed the calendar in Exodus 12, marking the start of a new relationship with **ישראל** [Yisra'el](#) Israel. God's calendar is part of our relationship with God. As the moon has no light of its own, so **ישראל** is to reflect God's light. As the moon waxes and wanes, so **ישראל** waxes and wanes. It does not help to try to understand God's timetable while only thinking of a completely different calendar.



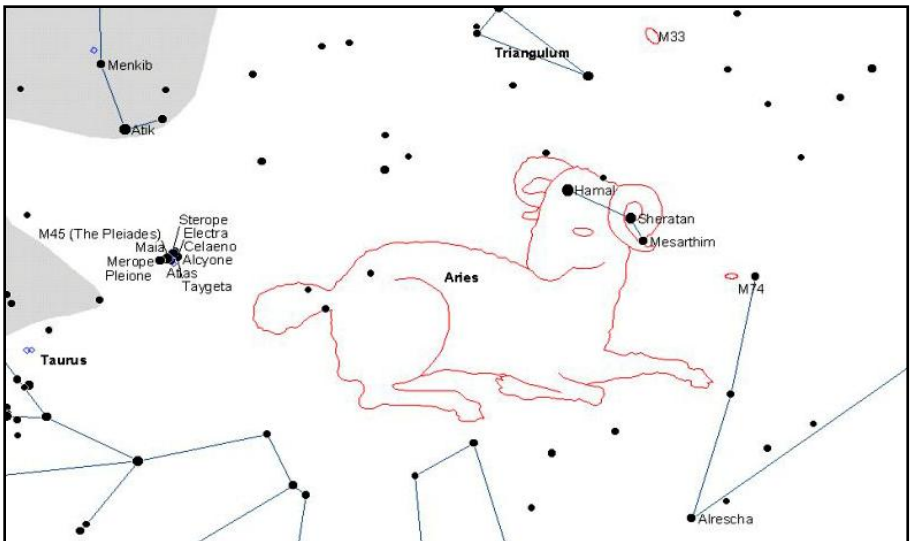
**The Passover Sacrifice** God commands **ישראל** in [Exodus 12.3-14](#) to sacrifice a spotless lamb and put the blood of the lamb on the lintels and doorposts of their homes.

The passage describes how to roast the lamb whole—a national BBQ of Amen-Ra, the chief god of the Egyptians, who is often depicted as either a ram or a man with a ram’s head. Probably all Egypt heard about—or smelled—the barbecue of 200,000 to 300,000 symbols of their god Amen-Ra. God is letting Egypt know that even their main god is “toast.” In verse 12, God says that with the Passover He will

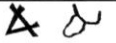















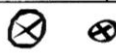

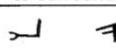




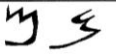

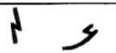

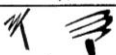

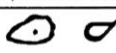
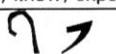

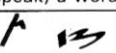

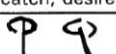

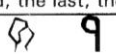

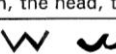

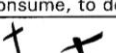
“execute judgment on all the gods of Egypt.” We’ve seen Muslim rage over cartoons, editorials, and movies made about Islam. Theo Van Gogh, a Dutch filmmaker, was stabbed to death in 2004 for making the movie *Submission*, critical of Islam’s treatment of women. Killing a symbol of Amen-Ra and putting its blood on the door would be comparable to bombing the Kaaba in Mecca today—and taking credit for it! Imagine the faith in God and trust in **משה** it would take for every Israeli family to sacrifice and barbeque the national deity of Egypt, then spread its blood on their doors as if to say, “We’re the ones that killed your god!” God did a great miracle for **ישראל**, but first **ישראל** exercised great faith. Could you be that brave?



The constellation Aries begins at the Vernal Equinox, normally around March 20<sup>th</sup>, the first day of Spring. This, combined with the full moon in the middle of Nisan when Passover occurs, was considered the time of Amen-Ra’s greatest strength.



# ANCIENT HEBREW LETTERS AND THEIR PICTOGRAPHIC MEANINGS

Name of the Hebrew Letter Modern Hebrew Letter	Ancient Semitic Picture-Character Some symbolic meanings used in word pictures	Literal meaning of the Letter Sound of Letter
1  ALEF א	 strength, leader, first	OX, BULL (vowel)
2  BET ב	 household, in, into, family	TENT, HOUSE b, v
3  GIMEL ג	 to lift up, pride, animal	CAMEL g
4  DALET ד	 pathway, to enter	DOOR d
5  HEY ה	 'the', to reveal	BEHOLD h
6  VAV ו	 'and', to add, to secure	NAIL, PEG v
7  ZAYIN ז	 cut, to cut off	WEAPON z
8  CHET ח	 private, to separate	FENCE, INNER ROOM ch
9  TET ט	 to surround	SNAKE, SURROUND t
10  YOOD י	 work, a deed, to make	HAND (CLOSED) y
11  KAF כ	 to cover, to open, allow	PALM (OPEN HAND) k, ch
12  LAMED ל	 control, authority, the tongue	CATTLE GOAD l
13  MEM מ	 liquid, massive, chaos	WATER m
14  NOON נ	 activity, life	FISH (DARTING THROUGH THE WATER) n
15  SAMECH ס	 support, twist slowly, turn	PROP s
16  AYIN ע	 to see, know, experience	EYE '
17  PEY פ	 to speak, a word, to open	MOUTH p
18  TSADIK צ	 catch, desire, need	FISHHOOK ts
19  KOOF ק	 behind, the last, the least	BACK OF THE HEAD q, k
20  REYSH ר	 a person, the head, the highest	HEAD (OF A MAN) r
21  SHEEN ש	 to consume, to destroy	TEETH s, sh
22  TAV ת	 to seal, to covenant	SIGN t

**A Sign in Blood** In [Exodus 12.13](#), God says that the blood on the doors will be an **אות** [owt](#) sign/signal/distinguishing mark/remembrance/miraculous sign/token/miracle/proof of God's protection.

- א aleph ox symbolizes strength/leader/first and is also shorthand for God
- ו vav nail
- ת tav sign symbolizes covenant, and in Moses' day was actually written like a cross

**אות** means "the Leader nailed to the cross"! As the blood of the lamb on the doors is the **אות** and protection on that first Passover, so the blood of **ישוע** as He is nailed to the cross is the **אות** of protection today!

**ישראל** overcame Pharaoh and the power of Egypt with the blood of the lamb on their doors. Today, believers overcome Satan and the power of the world with the blood of the Lamb on our lives, [Revelation 12.11](#).

In [Exodus 12.14](#), God goes on to say that Passover is to be a memorial to you **עולם** [olam](#) forever. God is speaking to **ישראל**. The Church is grafted into **ישראל**, [Romans 11.17-21](#). When **ישוע** says in [Luke 22.19](#) to "do this in remembrance of Me," He's talking about the Passover He is celebrating at that moment. Should we create our own weekly ritual of "communion" or stick with what **ישוע** was doing?

We don't celebrate the 4<sup>th</sup> of July in November. But when it comes to Biblical remembrances, we feel free to change them any way we please.

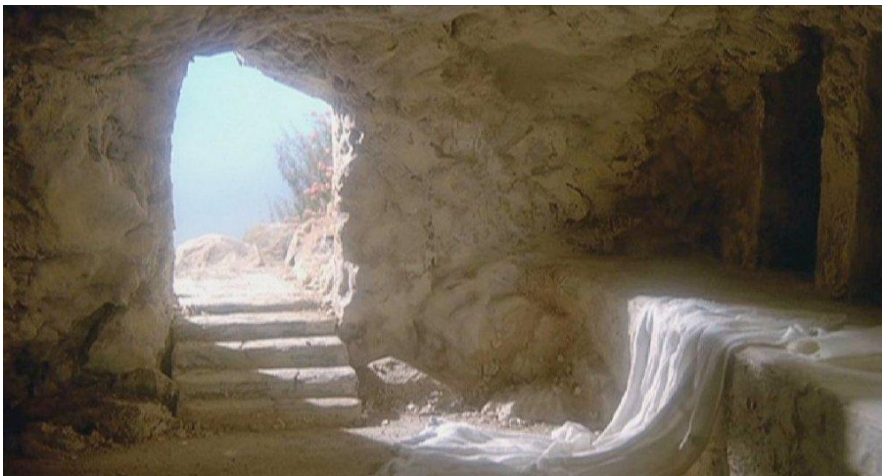
**Matzo** The unleavened bread eaten on Passover, called Matzo, has stripes, piercings, and many holes.

ישוע says in [John 6.35](#), “I am the Bread of Life.” ישוע is without sin, and leavening in the Bible represents sin. [Isaiah 53.5](#) says, “But He was wounded because of our transgressions, He was crushed because of our iniquities: the chastisement of our welfare was upon Him, and with His stripes we were healed.” Written about 700 years before ישוע, this prophecy uses the “prophetic past tense.” Isaiah writes of the future suffering of Messiah as if it had already happened. In light of these passages, matzo is a picture of ישוע.



During the Passover dinner or Seder, a piece of matzo called the אפיקומן *afikoman* from the Greek *επί Κομός* that which comes after, is broken early in the meal and set aside to be eaten later. Jewish tradition says that it is forbidden to eat any other food after the afikoman in order to keep the taste of matzo in our mouths.

The afikoman is the middle piece taken out of a stack of three pieces of matzo by the leader during the fourth part of the Seder, and then broken in two, the smaller of which is put back in the stack and the larger is wrapped in linen and hidden for the children to find later as a reward. Or it is “stolen” by the children who ask a reward for its return. The suspense helps to keep the children awake during the Seder.



Why the middle piece? There are several explanations given for this curious custom. The believer in ישוע can probably see another reason for this remembrance. Combined with the attributes of the matzo itself, we see: ישוע the Son, without sin, striped, pierced, broken, wrapped in linen, buried, held in suspense, resurrected, and savored so that we don't forget!

**Why Does God Free Us?** Many Christians have been raised to believe that תורה is “just Old Testament,” done away with by ישוע. Many believers in ישוע dismiss תורה while many Jews dismiss ישוע. But God’s message to Pharaoh through Moses and Aaron is, “*Let My people go that they may serve Me!*” The Bible is one continuous story of redemption and the point is for us to serve God.

If we view תורה as a bunch of painful dos and don’ts, then of course we are repelled by it. But God gives us תורה partly to guide us through a life of blessing lived for Him. Any pilot would be foolish to throw away his instruments and just fly by instincts. As believers, we don’t need to be like that. Instead, we can trust the God who loves us. And we can trust תורה.

We receive mercy when we honestly repent. But many receive judgment instead. “Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off,” [Romans 11.22](#).



May God grant us grace to seek His Kingdom and His righteousness first, and hear Him say,

**בא!**

Glossary, in order of appearance:

יהוה	<i>YHVH</i>	the LORD/Divine Name of God
משה	<i>Mosheh</i>	Moses
בא (בוא)	<i>bo</i>	come
תורה	<i>Torah</i>	Law/Instruction
בוא רוח אלוהים	<i>Bo, Ruach Elohim</i>	Come Spirit of God
ישוע	<i>Yeshua</i>	Jesus/salvation
ישראל	<i>Yisra'el</i>	Israel
אות	<i>owt</i>	sign/signal/distinguishing mark
א	<i>aleph</i>	ox/strength/leader/first/God
ו	<i>vav</i>	nail
ת	<i>tav</i>	sign/covenant
עולם	<i>olam</i>	forever
אפיקומן	<i>afikoman</i>	that which comes after
επί Κομός		that which comes after