



**Bo – Go Exodus 10:1-13:16**

**Haftarah – Jeremiah 46:13-28**

**B'rit Hadashah- Romans 9:14-29**

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### **The Feast of Passover Instituted**

Parshah Overview: <sup>1</sup>

The last three of the Ten Plagues are visited on Egypt: a swarm of **locusts** devours all the crops and greenery; a thick, palpable **darkness** envelops the land; and all **the firstborn** of Egypt are killed at the stroke of **midnight** of the 15th of the month of Nissan.

G-d commands the **first mitzvah** to be given to the people of Israel: to establish a **calendar** based on the monthly rebirth of the **moon**. The Israelites are also instructed to bring a “Passover offering” to G-d: a lamb or kid is to be slaughtered, and its blood sprinkled on the doorposts and lintel of every Israelite home, so that G-d should **pass over** these homes when He comes to kill the Egyptian firstborn. The **roasted** meat of the offering is to be eaten that night together with **matzah** (unleavened bread) and **bitter herbs**.

The death of the firstborn finally breaks Pharaoh’s resistance, and he literally drives the children of Israel from his land. So **hastily** do they depart that there is no time for their dough to rise, and the only provisions they take along are unleavened. Before they go, they ask their Egyptian neighbors for **gold**, silver and garments—fulfilling **the promise made to Abraham** that his descendants would leave Egypt with great wealth.

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The children of Israel are commanded to consecrate all firstborn, and to observe the anniversary of the **Exodus** each year by removing all **leaven** from their possession for seven days, eating matzah, and telling the story of their redemption to their **children**. They are also commanded to wear *tefillin* on the arm and head as a reminder of the Exodus and their resultant commitment to G-d.

### **Consecration of the Firstborn**

**Exo 13:1** Adonai spoke to Moses saying,

Exo 13:2 “Consecrate to Me all the firstborn, from every womb of Bnei-Yisrael, both men and animals—this is Mine.”

### **The Feast of Unleavened Bread**

Exo 13:3 Moses said to the people, “**Remember this day**, on which you came out from Egypt, out of the house of bondage. For by a strong hand Adonai brought you out from this place. No hametz may be eaten.

Exo 13:4 This day, in the month of Aviv, you are going out.

Exo 13:5 When Adonai 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 are to observe this service during this month.

Exo 13:6 **For seven days** you are to eat matzah, and the seventh day is to be a feast to Adonai.

Exo 13:7 Matzot is to be eaten throughout the seven days, and no hametz is to be seen among you, nor within any of your borders.

Exo 13:8 “**You are to tell your son on that day saying**, ‘It is because of what Adonai did for me when I came out of Egypt.

Exo 13:9 So it will be like a sign on your hand and a reminder between your eyes, so that the Torah of Adonai may be in your mouth. For with **a strong hand** Adonai has brought you out of Egypt.

Exo 13:10 You are to **keep this ordinance** as a moed from year to year.

Exo 13:11 “Now when Adonai brings you into the land of the Canaanite, as He swore to you and your fathers and gives it you,

Exo 13:12 you are to **set apart** to Adonai every firstborn from the womb, and every firstborn male animal you have will be Adonai’s.

Exo 13:13 Every firstborn donkey you are to redeem with a lamb, and if you do not redeem it, then you are to break its neck. But you are to redeem every firstborn male among your sons.

Exo 13:14 “So when your son asks you in times to come, ‘What is this?’ say to him, ‘By a strong hand Adonai brought us out from Egypt, the house of bondage,

Exo 13:15 and when Pharaoh refused to let us go, Adonai slew all the firstborn in the land of Egypt, both men and animals. So I sacrifice to Adonai all firstborn males, but I redeem the

firstborn of my sons.’

Exo 13:16 So it will be like **a sign on your hand and like frontlets between your eyes**, for by a strong hand Adonai brought us out of Egypt.”

**Key Words:**

- **Remember**
- **Seven Days**
- **You Are To Tell**
- **A Strong Hand**
- **Keep Ordinances**

**Remember:**

**H2142**

זָכַר

zâkar

**BDB Definition:**

1) to remember, recall, call to mind

1a) (Qal) to remember, recall

1b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind

1c) (Hiphil)

1c1) to cause to remember, remind

1c2) to cause to be remembered, keep in remembrance

1c3) to mention

1c4) to record

1c5) to make a memorial, make remembrance

**Part of Speech:** verb

**A Related Word by BDB/Strong’s Number:** a primitive root

**Same Word by TWOT Number:** 551

**What else are we to Remember?**

**Remember.** \*Exo 12:42; Exo 20:8; Exo 23:15, Deu 5:15; Deu 15:15; \*Deu 16:3; \*Deu 16:12; Deu 24:18; Deu 24:22, 1Ch 16:12, Psa 105:5, Luk 22:19, 1Co 11:24.

**Seven Days – The Number Seven in Scripture<sup>2</sup>**

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<sup>2</sup> Bolinger Numbers in Scripture

## H7651

שבע / שבעה

sheba' / shib'âh

### **BDB Definition:**

1) seven (cardinal number)

1a) as ordinal number

1b) in combination - 17, 700 etc

**Part of Speech:** noun masculine or feminine

**A Related Word by BDB/Strong's Number:** from [H7650](#)

**Same Word by TWOT Number:** 2318

## SEVEN

We come now to the great number of spiritual perfection. A number which, therefore, occupies so large a place in the works, and especially in the Word of God as being inspired by the Holy Spirit

### **SEVEN, BY ITSELF**

In the Hebrew, seven is (shevah). It is from the root (savah), to be full or satisfied, have enough of. Hence the meaning of the word "seven" is dominated by this root, for on the seventh day God rested from the work of Creation. It was full and complete, and good and perfect. Nothing could be added to it or taken from it without marring it. Hence the word that (Shavath), to cease, desist, rest, and Shabbath, Sabbath, or day of rest. This root runs through various languages; e.g., Sanscrit, saptan; Zend., hapta; Greek, επτα (hepta); Latin, septem. All these preserve the "t," which in the Semitic and Teutonic languages is dropped out; e.g. Gothic, sibun; Germ., sieben; Eng., seven.

It is seven, therefore, that stamps with perfection and completeness that in connection with which it is used. Of time, it tells of the Sabbath, and marks off the week of seven days, which is universal and immemorial in its observance amongst all nations and in all times. It tells of that eternal Sabbath-keeping which remains for the people of God in all its everlasting perfection.

In the creative works of God, seven completes the colours of the spectrum and rainbow, and satisfies in music the notes of the scale. In each of these the eighth is only a repetition of the first.

Another meaning of the root (Shavagh) is to swear, or make an oath. It is clear from its first occurrence in Genesis 21:31, "They swore both of them," that this oath was based upon the "seven ewe lambs" (vv 28,29,30), which point to the idea of satisfaction or fulness in an oath. It was the security, satisfaction, and fulness of the obligation, or completeness of the bond, which caused the same word to be used for both the number seven and an oath; and hence it is written, "an oath for confirmation is an end of all strife." Beer-sheba, the well of the oath, is the standing witness of the spiritual perfection of the number seven. The number meets us on

## **THE SEVEN SPIRITS**

Isaiah 11:2: Six here marking that Messiah would be perfect man, and seven that He was perfect God; the first statement being marked off from the rest by its form:—

"The Spirit of the LORD shall rest upon Him,  
the Spirit of wisdom  
and understanding,  
the Spirit of counsel  
and might,  
the Spirit of knowledge  
and of the fear of the LORD."

## **THE SPIRIT POURED OUT**

Joel 2:28, 29: The "all flesh" is the Divine inclusion; but six particulars mark the definition. It need hardly be added that this blessing refers (by interpretation) only to the house of Israel.

"I will pour out My spirit upon all flesh  
and your sons  
and your daughters shall prophesy,  
your old men shall dream dreams,  
your young men shall see visions;  
and also upon the servants,  
and upon the handmaids, will I pour out My spirit."

## **THE GOLDEN CANDLESTICK**

had six branches out of one central stem, making seven in all, marking, and in harmony with, the fact, that the light was the light of God's people in the world, but that its source was Divine

### **You Are To Tell**

### **Tell H5046**

טגג

nâgad

#### **BDB Definition:**

1) to be conspicuous, tell, make known

- 1a) (Hiphil) to tell, declare
  - 1a1) to tell, announce, report
  - 1a2) to declare, make known, expound
  - 1a3) to inform of
  - 1a4) to publish, declare, proclaim
  - 1a5) to avow, acknowledge, confess
    - 1a5a) messenger (participle)
- 1b) (Hophal) to be told, be announced, be reported

**Part of Speech:** verb

**A Related Word by BDB/Strong's Number:** a primitive root

**Same Word by TWOT Number:** 1289

**shew thy son.** See on Exo 13:14, \*Exo 12:26; \*Exo 12:27, +\*Gen 18:19, Deu 4:9-10; +\*Deu 6:7; +\*Deu 6:20; Deu 11:19, Jos 8:35; \*\*Jos 24:15, 1Ki 2:1-3, 1Ch 22:11-13; +\*1Ch 28:9, Psa 34:11; Psa 44:1; \*\*Psa 78:3-8, +\*Pro 19:18; +\*Pro 22:6; +\*Pro 22:15; Pro 23:13-14; Pro 29:15; Pro 29:17, \*Isa 38:19, +\*Mal 4:6, +\*Eph 6:4 note. Col 3:21, 2Ti 1:5; +\*\*2Ti 3:15, Heb 12:7-10.

## A Strong Hand

### Strong H2389

כזק

châzâq

**BDB Definition:**

- 1) strong, stout, mighty
  - 1a) strong
    - 1a1) severe, sharp, hot
    - 1a2) firm, hard
  - 1b) a strong one (substantive)

**Part of Speech:** adjective

**A Related Word by BDB/Strong's Number:** from H2388

**Same Word by TWOT Number:** 636a

**strong hand.** Exo 13:3, Exodus 6, Jos 1:9, Neh 1:10, Psa 89:13, Isa 27:1; Isa 40:10; Isa 51:9, Joe 2:11, 1Co 11:26, Rev 18:8.

## Keep Ordinances

### Ordinances H2708

חֻקִּים

chûqqâh

#### **BDB Definition:**

1) statute, ordinance, limit, enactment, something prescribed

1a) statute

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong's Number:** from H2706

**Same Word by TWOT Number:** 728b

**keep.** Exo 12:14; Exo 12:24; Exo 23:15, Lev 23:6, Deu 16:3-4.

## Yeshua The Lamb

### **PASSOVER – THE SACRIFICED LAMB HAS BEEN SLAIN FOR YOUR REDEMPTION**

Lev 23:5 In the fourteenth *day* of the first month at even *is* the LORD'S passover.

Lev 23:6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Lev 23:7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

Lev 23:8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

### **Chag HaMatzot - Festival of Unleavened Bread**

Unleavened bread was eaten by the fleeing Yisraelites as they left Egypt. It is now eaten for 7 days to remind us of the hurried exodus in the deliverance of YHVH. For the believer, Y'shua is the unleavened, sinless bread of YHVH that came down from heaven, was born in Bet Lechem (meaning House of Bread), and who was pierced and striped for man's sins and for the renewal of man's spiritual health in YHVH.

### **Yeshua is the Firstfruits of Redemption as the Resurrected Messiah**

Lev 23:9 And the LORD spake unto Moses, saying,

Lev 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

Lev 23:11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Lev 23:12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

Lev 23:13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

Lev 23:14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

### **Omer - Presentation of First Fruits**

Before any grain produce of the new crop could be eaten, a measure of ground barley was brought to the Temple on the day after the day of rest of Chag HaMatzot as a meal offering, symbolizing that the prosperity of the field -- despite the backbreaking labor that is required to wrest it from the soil -- is a gift from YHVH, and we thank him for it. This offering is known as the Omer, or first fruits.

Rom 8:23 and not only creation, but even ourselves. We ourselves, who have the firstfruits of the Ruach, groan inwardly as we eagerly wait for adoption—the redemption of our body.

1Co 15:20 But now Messiah has been raised from the dead, the firstfruits of those who have fallen asleep.

1Co 15:23 But each in its own order: Messiah the firstfruits; then, at His coming, those who belong to Messiah;

1Co 16:15 Now I urge you, brothers and sisters (you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves in service to the kedoshim),

2Th 2:13 But we should always give thanks to God for you, brothers and sisters loved by the Lord, because God chose you as firstfruits for salvation through sanctification by the Ruach and belief in the truth.

Jas 1:18 By His will, He brought us forth by the word of truth, so that we might be a kind of firstfruits of all He created.

Rev 14:4 These are the ones who have not defiled themselves with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These have been redeemed from among mankind as firstfruits for God and the Lamb. (All from TLV Translation)

### **SHAVUOT, FILLED WITH THE RUACH OF ELOHIM**

Lev 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Lev 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Lev 23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD.

Lev 23:18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

Lev 23:19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.



Lev 23:20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

Lev 23:21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

Lev 23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

Lev 23:23 And the LORD spake unto Moses, saying,

### **Shavuot - Feast of Weeks**

Unlike all the other festivals, Shavuot is not identified as a specific day in the calendar, but as the fiftieth day after the Omer-offering. Beginning on the second day of Pesach, when the Omer is brought, forty-nine days are counted, and the next day – the fiftieth – is Shavuot. This recalls the days in the Wilderness immediately after the Exodus when YHVH's people counted the days from their deliverance until they received the Torah. The fact that Shavuot does not have a calendar date of its own, but is attached to Pesach by the seven-week count, symbolizes that the freedom of Pesach is significant as the prelude to the giving of the Torah. The count does not begin on the first day of Pesach, because that day is reserved for celebration of the Exodus and its miracles, for that event established undeniably that YHVH alone controls nature and changes it at will to suit his purposes.

**Act 2:1** When the day of Shavuot had come, they were all together in one place.

Act 2:2 Suddenly there came from heaven a sound like a mighty rushing wind, and it filled the whole house where they were sitting.

Act 2:3 And tongues like fire spreading out appeared to them and settled on each one of them.

Act 2:4 They were all filled with the Ruach ha-Kodesh and began to speak in other tongues as the Ruach enabled them to speak out.

Act 2:5 Now Jewish people were staying in Jerusalem, devout men from every nation under heaven.

Act 2:6 And when this sound came, the crowd gathered. They were bewildered, because each was hearing them speaking in his own language.

Act 2:7 And they were amazed and astonished, saying, "All these who are speaking—aren't they Galileans?"

Act 2:8 How is it that we each hear our own birth language?"

Act 2:9 Parthians and Medes and Elamites and those living in Mesopotamia, Judea and Cappadocia, Pontus and Asia,

Act 2:10 Phrygia and Pamphylia, Egypt and parts of Libya toward Cyrene, and visitors from Rome

Act 2:11 (both Jewish people and proselytes), Cretans and Arabs—we hear them declaring in our own tongues the mighty deeds of God!"

Act 2:12 And they were all amazed and perplexed, saying to each other, "What does this mean?"

Act 2:13 Others, poking fun, were saying, "They are full of sweet new wine!"

Act 2:14 But Peter, standing with the Eleven, raised his voice and addressed them: “Fellow Judeans and all who are staying in Jerusalem, let this be known to you, and pay attention to my words.

Act 2:15 These men are not drunk, as you suppose—for it’s only the third hour of the day!

Act 2:16 But this is what was spoken about through the prophet Joel:

Act 2:17 ‘And it shall be in the last days,’ says God, ‘that I will pour out My Ruach on all flesh. Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams.

Act 2:18 Even on My slaves, male and female, I will pour out My Ruach in those days, and they shall prophesy.

Act 2:19 And I will give wonders in the sky above and signs on the earth beneath—blood, and fire, and smoky vapor.

Act 2:20 The sun shall be turned to darkness and the moon to blood before the great and glorious Day of Adonai comes.

Act 2:21 And it shall be that everyone who calls on the name of Adonai shall be saved.’

Act 2:22 “Men of Israel, hear these words! Yeshua ha-Natzrati—a Man authenticated to you by God with mighty deeds and wonders and signs God performed through Him in your midst, as you yourselves know—

Act 2:23 this Yeshua, given over by God’s predetermined plan and foreknowledge, nailed to the cross by the hand of lawless men, you killed.

Act 2:24 But God raised Him up, releasing Him from the pains of death, since it was impossible for Him to be held by it.

Act 2:25 For David says about Him, ‘I saw Adonai always before me, for He is at my right hand so that I might not be shaken.

Act 2:26 Therefore my heart was glad and my tongue rejoiced; moreover, my body also will live in hope,

Act 2:27 because You will not abandon my soul to Sheol or let Your Holy One see decay.

Act 2:28 You have made known to me the paths of life; You will fill me with joy in Your presence.’

Act 2:29 “Brothers, I can confidently tell you that the patriarch David died and was buried—his tomb is with us to this day.

Act 2:30 So because he was a prophet and knew God had sworn with an oath to him to seat one of his descendants on his throne,

Act 2:31 David saw beforehand and spoke of Messiah’s resurrection—that He was not abandoned to Sheol, and His body did not see decay.

Act 2:32 This Yeshua God raised up—we all are witnesses!

Act 2:33 Therefore, being exalted to the right hand of God and receiving from the Father the promise of the Ruach ha-Kodesh, He poured out this—what you now see and hear.

Act 2:34 For David did not ascend into the heavens; yet he himself says, ‘Adonai said to my Lord, “Sit at my right hand,

Act 2:35 until I make Your enemies a footstool for Your feet.”’

Act 2:36 Therefore let the whole house of Israel know for certain that God has made Him—this Yeshua whom you had crucified—both Lord and Messiah!”

Act 2:37 Now when they heard this, they were cut to the heart and said to Peter and the rest of the emissaries, “Fellow brethren, what shall we do?”

Act 2:38 Peter said to them, “Repent, and let each of you be immersed in the name of Messiah Yeshua for the removal of your sins, and you will receive the gift of the Ruach ha-Kodesh.

Act 2:39 For the promise is for you and your children, and for all who are far away—as many as Adonai our God calls to Himself.”

Act 2:40 With many other words he warned them and kept urging them, saying, “Save yourselves from this twisted generation!”

Act 2:41 So those who received his message were immersed, and that day about three thousand souls were added.

Act 2:42 They were devoting themselves to the teaching of the emissaries and to fellowship, to breaking bread and to prayers.

Act 2:43 Fear lay upon every soul, and many wonders and signs were happening through the emissaries.

Act 2:44 And all who believed were together, having everything in common.

Act 2:45 They began selling their property and possessions and sharing them with all, as any had need.

Act 2:46 Day by day they continued with one mind, spending time at the Temple and breaking bread from house to house. They were sharing meals with gladness and sincerity of heart,

Act 2:47 praising God and having favor with all the people. And every day the Lord was adding to their number those being saved.