

**Torah:** Sh'mot (Exodus) 10:1 – 13:16  
**Haftarah:** Yirmeyahu (Jeremiah) 46:13–28  
**B'rit Hadashah:** Yochanan (John) 18:28-37

	year 1 10:1-11:3	year 2 11:4-12:28	year3 12:29-13:16
1	10:1 – 3	11:4 – 10	12:29 – 32
2	10:4 – 6	12:1 – 10	12:33 – 36
3	10:7 – 11	12:11 – 13	12:37 – 42
4	10:12 – 15	12:14 – 16	12:43 – 51
5	10:16 – 23	12:17 – 20	13:1 – 4
6	10:24 – 29	12:21 – 24	13:5 – 10
7	11:1 – 3	12:25 – 28	13:11 – 16

and Moses said - thus spoke  
 HaShem / about the middle of  
 the night I will go out in the  
 midst of Egypt...

*va'yómer Moshé koh amar ADONAI  
 ka'khatzot ha'láy'lah aniy yotze'  
 b'tokh Mitz'ráyim*

וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר יְהוָה  
 בְּחֶצֶת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרַיִם:

The Plagues continue and worsen: Locusts, Darkness. Rules for the first Passover are given where HaShem will protect the children of Israel from the final plague, the Death of the Firstborn. Laws for future Passovers are given and the plagues play out. Egypt sends out the people of Israel, bestowing them with valuable parting gifts.

The haftarah describes a future where the king of Bavel will successfully attack and subdue Egypt, but the House of Israel will be saved.

### Year 2 Aliyah Highlights

- Ex. 11:4-10** The last and final plague will be delivered by HaShem himself, not Moshe or Aharon. Exact time and day is not included for psychological effect. Contrasting extremes in social status express totality - no one is exempt. Livestock is included because their images/shapes were used in Egyptian worship – the plague is the work of HaShem alone, not their own gods. Negotiations with Pharaoh are now closed. The saga that began with Chapter 7 ends here.
- Ex. 12:1-10 The Calendar:** The focus now centers on a new order of life for “all the assembly of Israe’el” (*kol adat Yis’rael* – כָּל־עֲדַת – v. 3, 47). This lunisolar calendar will reflect HaShem’s active presence in history beginning with the Exodus. In scripture, months are almost exclusively referred to by number, avoiding syncretism with pagan/polytheistic deities and rituals. Modern names were borrowed from the Babylonian calendar during the first exile. **The Passover Offering:** The animal (*seh* – שֶׂה) can be a sheep or goat (v. 5, De.14:4). The acts were performed in the home, establishing communion with HaShem while promoting family/neighborly solidarity. Quality of the sacrifice shows meaningfulness. No reason is given here for the four-day “keeping” of the animal. Unleavened bread (*matzah* – מַצֶּה) and bitter herbs (*maror* – מָרֹר) are introduced here without reason. Their meaning will grow throughout history. The sacrifice was sacred and therefore consumed entirely or burned.
- Ex. 12:11-13** The climactic and imminent departure set the mandatory attire and tone for the meal: anxiety (*kipazon* – חִפְזוֹן). Passover – the term, *pesakh* (פֶּסַח) is introduced as if it were known, and refers to the lamb/goat itself, or the evening of the 14<sup>th</sup> day of the first month. Blood is the essence of life, and the doorway is the public demarcation between the sacred home and the profane world. HaShem himself will literally “dance over” or “hover over” (1Ki. 18:26, Is. 31:5) to protect them from the destroyer (*ha'mash'khit* – הַמַּשְׁחִית), while judging over the gods of Egypt, including Pharaoh.
- Ex. 12:14-16 The Festival of Matzot:** Henceforth a festival, separate from the one-time Pesakh, is to be kept, a reenactment involving the senses resulting in action (*zikaron* – זִכָּרוֹן) as prescribed. Details for

## Parashah 15 Year 2: Bo בא

why and how to remove the leaven (s'or – שֹׂאֵר) are not given. To be “cut off” infers divine execution, exclusion from the covenant community.

5. **Ex. 12:17-20** Reason for this festival is given in a prophetic manner. “Your divisions” (צְבָאוֹתֵיכֶם) is military terminology. “Wherever you live” anticipates diaspora.
6. **Ex. 12:21-24** Repetition and clarification of instructions given to the people: use of hyssop, slaughter at the entrance of the home, location of safety is in the home.
7. **Ex. 12:25-28** Pesakh not celebrated in the wilderness except the first anniversary (Nu. 9:1-5) and then upon arrival in the land (Josh. 5:1-12). Importance of impartation to children through curiosity. Ritual has pedagogic function to nurture national culture through continual reenactment.

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### Thought Focus

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**The Psychology of Deliverance:** The first *Pesakh* established a clear psychological break from the fear of Egyptian oppression. Publicly sacrificing a lamb/kid and visibly painting their homes with the blood was an abomination to the Egyptians (Ex. 8:22). The four-day “watching” period after selecting the animal (Ex. 12:6) would test and build their resolve. It took these *acts of faith and confidence* in HaShem to defy tyranny, drawing a line of separation, making the statement, “I am done with Egypt and your ‘gods’!”

**Messianic Imagery:** Passover, initially done in the home, would later become a pilgrimage festival in a central location – the Jerusalem Temple – and usher in the coming Messiah (Is. 26:20-21). This is reflected in the imagery of Yeshua’s four-days from triumphal entry to crucifixion..

**Haste makes waste? (Ex. 12:11):** Haste/Anxiety (*khipazon* – חִפְזוֹן) is not always bad. It can inform us about what we appreciate and value in our lives. It can increase cognition and get us moving, causing us to be productive and resilient. It is resolved with *action*. In the Messianic Kingdom, haste is not needed HaShem goes before you and is your rear guard (Is. 52:12)

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### Daily Devotional questions for reflection and application

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1. (10:1) Are you, or anyone around you, resisting God’s purpose in and for your life? (2Pe 3:9-10, 2Co 6:1-2, Luk 12:16-21)
2. (10:12) Is God directing you to “stretch out your arm” so that you can see Him stretch out His? (Mar 3:3-5, Eze 20:33-34, Jer 32:16-22, Act 4:23-31)
3. (10:24) Are you serving God with everything you are and have, or have you left something in the enemy’s hand? (Luk 9:62, Deu 6:4-9, Luk 9:57-62)
4. (11:4) God Himself works directly in our lives. Are you responding to both His blessing and His discipline so that you become more like Yeshua? (Heb 12:6-7, Mat10:29, Mic 2:12-13, Joh10:14-18)
5. (12:22) Blood on the doorposts was a “sign” to the “Destroyer” (12:13, 23). What sign do you display? (Eze 9:4-6, Rev 13:16-17, Mat 5:14, Jos 2:17-21, Eph 4:30)
6. (12:30) Do you trust that God’s promises are sure? Are you living in a “ready” state for his “midnight” timing? (Isa 64:1-4, Rut 3:8, 1Th 5:2, 2Pe 3:10, Mat 24: 37-40, Mat 24:50, Zec 12:10-11, Hab 2:3-6)
7. (13:2) Yeshua is the firstborn and rightful high priest. Have you found peace through Him? (Num 3:12, 8:16, Rom 8:29-32, Col 1:18, 1Co 15:20, Psa 110:4, Heb 5:4-6, 7:1-10, Joh 14:6)