

PARASHAT BO

(GO)

EXODUS 10:1-13:16

ETZ CHAYEEM HOO (HE IS A TREE OF LIFE)

Yeshua is a tree of life to those who take hold of Him, and those who support Him are praiseworthy. His ways are ways of pleasantness and all of His paths are shalom. Bring us back YHVH to You, and we shall come, renew our days as of old.

As we begin to study the Torah let us never forget that YESHUA THE MESSIAH is the Living Torah, the Torah-Word of Elohim made flesh. He is the way, the truth and the life — the Living Manna sent from heaven. Without Him living in our lives through the indwelling Presence of his Set-Apart/Kadosh Spirit (Who leads us into all truth and revelation) the Written Torah can become the dead letter of the law!

Haftorah Reading

Jeremiah 46:13-28

B'rit Chadashah

On the great tribulation and wrath of Elohim: **Revelation 8:6-9:21; 16:1-21**

On the feasts: **Colossians 2:16-17**

Leavening is a picture of sin: **1 Corinthians 5:5-8**

Yeshua and the Passover and his crucifixion: **Matthew 26:1-27:56; John 19:1-37**

On the Lamb of Elohim: **Revelation 5:6, 9, 12; 13:8; 14:4; John 1:29,36**

On the blood of the Lamb: **Acts 20:28; Ephesians 1:7; Colossians 1:14; 1 Peter 1:18-19**

Paul on the Exodus: **Acts 13:16-17**

On leaving the wickedness of this world: **2 Corinthians 6:14-7:1; Revelation 18:1-8**

On the dedication of the firstborn: **Luke 2:22-24**

Outline of This Week's Parashah (Torah Portion):

- 10:1 The Eighth Plague—Locusts
- 10:21 The Ninth Plague—Darkness
- 10:27 Pharaoh's Final Refusal
- 11:1 Pharaoh's Last Warning; Threatened With the Death of the Firstborn
- 11:4 Moses Prepares the Israelites
- 12:1 The New Moon (*Rosh Chodesh*) Marking the Beginning of the New Year
- 12:3 The First Passover (*Pesach*)
- 12:12 YHVH to Strike the Firstborn of Egypt
- 12:14 Passover and Feast of Unleavened Bread Instituted
- 12:21 The Passover Lamb Slaughtered
- 12:29 The Tenth Plague—Death of the Firstborn, Pharaoh Surrenders
- 12:37 The Exodus: the Children of Israel Leave Egypt

- 12:43 Laws Pertaining to Passover
- 13:3 Remember the Exodus Every Year at Passover
- 13:11 The Redemption of the Firstborn
- 13:16 Israel to Remember YHVH's Deliverance

Study Questions for This Week's Midrash (Torah Discussion)

1 Here are the rest of the plagues from Chapters 10 through 12 and some suggested spiritual meanings of them:

- **The plague of locusts** was a judgment on Egypt's economic system, Egyptians love of wealth and material goods. The love of money and wealth brings barren wasteland and emptiness.
- **The plague of darkness** was a judgment against the Egyptian sun deity. This teaches us that the world lies in spiritual darkness, and that YHVH brought the Israelites out of that darkness into his spiritual light.
- **The death of all of Egypt's firstborn** was a prophecy foretelling the second death of all unsaved humans after the white throne judgment at the end of the Millennium (Rev 20:11-15).

What are the parallels between Elohim's destructive judgment upon Egypt (a spiritual type of this world) and that upon the Babylon the Great world economic, political and religious system that will exist prior to Yeshua's return? Revelation chapters 15, 16, 18 and 19:11-21 prophesy about the end times divine judgment against the Babylon the Great, New World Order, Antichrist system. We are living in the end times. Elohim's judgments are coming. Are you spiritually prepared for any of these judgments that might occur in your lifetime? Do you live in faith or in fear? (Read 2Tim 1:7.) Are you clothed in the white garments of righteousness, which are the righteous acts of the saints and the righteousness of Yeshua (Rev 19:8), or do you still have one foot in spiritual Egypt or Babylon? What excuses do you make for having communion with darkness (Torahlessness or unrighteousness)? Spiritually speaking, is the sum total of your life wood, hay and stubble, or gold, silver and precious stones in YHVH's eyes (1 Cor 3:9-17)? The fires of refinement are coming where the constitution of each man's spiritual makeup will be revealed.

2 **Exodus 10:2, Tell or recount, relate.** YHVH commanded Moses to record the story of Egypt's judgment and fall for the Israelites' future posterity. The Israelites were to pass this story down orally and in written form. The Passover *Seder* is a fulfillment of YHVH's instructions to tell the story of the exodus to successive generations of Israelite children. Next Passover when you sit down to your *seder*, pay special attention to the young people in the group. Involve them beyond just the Four Questions. Make your *seder* fun and interesting in order to inspire the next generation to learn important lessons from history and to carry the truths of the Bible forward.

3 **Exodus 10:3, Thus says YHVH Elohim of the Hebrews.** What Moses did would be similar in our day to going to the leader or ruler of the most powerful and advanced nation on earth, and saying, "The God of the people of [a small dependent and subservient state within its borders] says to you..." How much impact would such a demand have on the leader? However, when YHVH deputizes a person for a divine mission, YHVH, the Creator of the universe, and just one person make a majority!

How long will you refuse to humble yourself before me? The sovereign Creator ultimately demands that all submit to his will and purposes. Those who refuse to do so imperil themselves. Did YHVH hold other leaders accountable for exalting themselves against him—for refusing to humble themselves? (Notice the examples of King Nebuchanezzar in Dan 4:19-33, esp. note verses 26-33; King Belshazzar in Dan 5:22-30; King Zedekiah in 2 Chron 36:12; Lucifer in Isa 14:12-17; and King Herod in Acts 12:21-23.)

Furthermore, those who put their trust in false gods will come under the judgment of the one supreme and true God. As Elohim judged the false gods of Egypt one by one and brought that arrogant nation down, he will do the same in the end days with Babylon the Great and the gods of this world. We see a striking parallel between the plagues YHVH brought upon Egypt and those he will bring upon the rebellious inhabitants of earth just prior to Yeshua's second coming. The seventh plague of the seventh vial is

an ultimate expression of the fierceness of Elohim's wrath upon a rebellious and still blaspheming world (Rev 16:17–21). Seventy five pound hailstones will fall from heaven and the earth will quake beneath. There will be no hiding place from Elohim's wrath.

Psalms Two summarizes the rebellious arrogance of men, and their conspiracy against the Creator to keep control of their kingdoms. Elohim will laugh at them from heaven and will send his Son to judge them and to break their kingdoms in pieces with a rod of iron. What does the second Psalm say should be our response to Yeshua the Son before that great and terrible day of his wrath? What happens to those who put their trust in him? (Read Ps 2:12.)

Each of the plagues against Egypt was a direct strike against one of the many gods of Egypt (Exod 7:14; 12:12; Num 33:4). What gods do we have in our lives that we are holding on to?

- 4 Exodus 10:8, *We will go with our young and our old, with our sons and daughters...we must hold a feast [chag] unto YHVH.*** Egypt and Pharaoh [metaphors for the world and Satan] wanted to destroy, cut apart families—the bedrock of YHVH's physical and spiritual order and the center of Torah community, but Moses insisted on keeping families together when exodus from Egypt and going out to serve YHVH.
- 5 Exodus 10:23, *But all the children of Israel.*** YHVH protected the children of Israel from the most severe plagues that fell upon Egypt (Exod 8:22; 9:4, 6; 10:23; 11:7; 12:13). Similarly, YHVH spared Noah and Lot from the utter destruction that fell in their days. In the last days, YHVH will protect his remnant people in the great tribulation, from the wrath of Satan and from the day of his fierce wrath (Rev 7:3; 9:4; 11:15–18; 12:13–17) either by removing them from the scene of destruction (e.g., Noah and Lot), or by placing a mark on them that distinguishes them from those targeted with destruction (see Ezek 9:4; Rev 7:3; 9:4 cp. 22:4). It is interesting to note that the invisible mark that the angel placed on the heads of the righteous just before the destruction of Jerusalem was the paleo-Hebrew letter *tav* (✠) that resembled our English letter “t” or “x” and pictographically signified “sign, seal, covenant” and resembled a cross (Ezek 9:4). The mark of the righteous is related to the Torah that is to be written in our hands and on our heads as stated in the *shema* (Deut 6:8) and elsewhere (Exod 13:19, 16; Deut 11:18) and to the name of YHVH written on the foreheads of those in the New Jerusalem (Rev 22:4). How can we insure that his mark or seal is upon us, so that we will be spared Elohim's judgments of wrath upon a wicked, end-times generation? (Read John 3:18; 5:22–30; Rom 8:1; 1 Thess 1:10; 5:1–9, especially note verse 9.)
- 6** What are some of the parallels between Israel's bondage and servitude in Egypt to *your* past life of bondage and servitude to the rudiments of this world? Are things like bricks, mortar, straw, and taskmasters symbolic of your past enslavement to the world, the flesh and the devil? How did YHVH deliver or redeem you from that enslavement? Do you share your testimony of this with others (Rev 12:11)? To what degree are you still enslaved in Egypt? What areas of your life, what spiritual, emotional, physical and psychological strongholds still exist in your life that you have not yet put under subjection to the Word, Spirit and dominion of our King and Master, Yeshua? Paul referred to himself as a “bond slave” to Yeshua. He had laid all of his personal rights, freedoms, expectations, and desires on the sacrificial altar before Yeshua. Have you done this with all areas of your life? Is Yeshua truly, not just your Savior, but also your Lord and Master?
- 7 Exodus 12:1–51, *The Passover.*** How did Yeshua the Messiah perfectly fulfill all the types and shadows of the first Passover in Egypt? When you study the facts and realize that the first Passover occurred some 1500 years before Yeshua's birth, and you realize that there is no way that his death could have been humanly orchestrated to fulfill all of the prophetic implications of the first Passover, you will shout, “Hallelu Yah!” as your faith in YHVH and his Word take a quantum leap! (For more on this subject, see the [“Supplemental Reading List”](#) on page 7.)
- 8 12:2, 13:4, *Month.*** This is the Hebrew word *חֹדֶשׁ* /*chodesh* (*Strong's* H2320/*TWOT* 613b) meaning “the new moon, month, monthly, the first day of the month, the lunar month.” It is found in the Tanakh 276 times and is translated in the King James Version as “month” 254 times, “new moon” (20 times), and

“monthly” (1 time). We see that from these definitions that the terms “month” and “new moon” are synonymous. It has been understood for millennia that ancient Israelites began their month with the new moon. Why was it important for the Israelites (and for us) to know when the new moon occurred and when the month began? Read the entire chapter of Leviticus 23 to learn how the moon was instrumental in knowing the set times of YHVH. (Especially note Lev 23:5, 6, 24, 27, 34.)

Discuss YHVH’s set-apart (*kadosh*) calendar and his *kadosh* times and cycles that all begin with the sighting of the new moon. The world system (including Christianity) has totally forgotten YHVH’s biblical calendar and replaced it with a Babylonish pagan-based calendar. If one wants to return to the truth of the Scripture why is it crucial to have an understanding of YHVH’s set-apart calendar? (For more on this subject, see the [“Supplemental Reading List” on page 7.](#))

This month. Please notice, the demonstrative pronoun *this* proceeding the word *month* (in 12:2), and the definite article *the* proceeding the phrase *the month of the Abib* (in 13:4). The biblical name for this first month of the year is “the month of *Abib*” (Exod 13:4; also Exod 23:15; 34:8). This indicates a specific month. It is not so much the name of a month as it is a description of what occurs during this specific month; namely, the barley crop becomes *abib*.

What does the word *abib* in the phrase “the month of the *Abib* (or *Aviv*)” mean? Is this some undefinable Hebrew word the meaning of which has escaped us, leaving us still clueless about when the beginning of the biblical new year is? That is hardly the case, as we shall now see.

The Hebrew word *abib* is found only six times in the Bible and is transliterated into the English (in the KJV) as “*abib*,” meaning “in the ear,” or “green ears of grain.” *The Theological Wordbook of the Old Testament*, defines the word *abib* or *abib* as follows:

This noun refers to barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted. The ASV and RSV agree (but see Lev 2:14). The seventh plague brought ruinous hail upon Egypt’s barley crop at least two weeks before it was fully ripened and ready for harvest (Exod 9:31). *Abib* was also the early name (later, *Nisan*) of the first month of the Jewish calendar (the month of Passover). In that month the barley came to ear, but the usual time of harvest was the second month (*Iyyar*). According to Lev 2:14 the grain offering was to consist of the firstfruits of *abib*.

The Torah states that the new year starts when the new moon is sighted, which marks the first day of the month *after* the barley was found to be “green in its head” or *abib*. This determines the entire calendar for the upcoming year including when to observe YHVH’s commanded annual feasts or holidays (Lev 23). Therefore, the moon and the barley acting together determine the start of the biblical new year. Furthermore, we learn in Psalm 104:19 that the moon’s purpose is to determine the biblical feasts when it says YHVH “appointed the moon for seasons [Heb. *moedim*, which means ‘appointed times’ or ‘biblical holidays’].” So the moon, in conjunction with the barley, determines the beginning of the new year, and establishes the timing of the biblical holidays. (For more on this subject, see the [“Supplemental Reading List” on page 7](#))

9 12:3–7, What is the significance of blood and sacrifice in YHVH’s spiritual economy? How can we explain these concepts to those around us who view the shedding of blood for sin atonement a barbaric practice? Why is the shedding of blood necessary for the atonement of our lives (Lev 17:11)? How does this relate to Yeshua’s shedding his blood at the cross of Calvary/Golgotha for the remission of man’s sins? (For more on this subject, see the [“Supplemental Reading List” on page 7.](#))

10 Exodus 12:7, *Take of the blood and strike it on the two door posts.* The bloody marks made on the door frame made a perfect outline of the blood Yeshua shed while hanging on the cross. He bled from the head (the crown of thorns), which corresponds to the door’s lintel. He bled from his hands, which corresponds to the two side posts of the door. He then bled from his back, side, and feet. All of this blood would have run down his body and dripped off of his feet and onto the ground. When the Israelites painted the door lintel with blood, some would have dripped onto floor or threshold below. Here we have a one-to-one correlation between the blood around the door and that on and around Yeshua while on the cross. Can there be any question in one’s mind that the Passover lamb is a perfect prophetic picture of Yeshua’s death

on the cross? Could Yeshua have orchestrated his death to be such a perfect pattern of lamb's blood on the door? Only by the sovereign hand of the Almighty Elohim could this be possible. This is yet one more in a long line of irrefutable proofs that Yeshua was the foreordained Messiah to come—the Lamb of Elohim, slain from the foundation of the world to redeem man from sin and death!

- 11 Exodus 12:11, *Passover*.** The Hebrew verb *pasach*/פסח through its root *parwsach* means “to skip over, limp, to be lame,” and hence, the Hebrew name for Passover, which is *Pesach* (pasach in its noun form). The word *pesach* refers to both the lamb that was sacrificed on Passover day, and to the Passover festival itself. While YHVH Elohim was judging the firstborn of Egypt, when he came to the home of an Israelite with the lamb's blood on the door, why did he haltingly limp or skip over that door? How does this speak of his mercy, grace and love for his people?
- 12 Exodus 12:14, *You shall keep it a feast*.** The key elements of the Passover celebration or Seder which memorializes the exodus are (a) eating lamb (Exod 12:8), (b) eating bitter herbs (Exod 12:8), (c) eating unleavened bread (Exod 12:8), (d) telling their children the story of the exodus (Exod 10:2), (e) celebrating (Passover/Unleavened Bread is a *chag* or celebratory feast, Exod 12:14), and (f) keeping the day set-apart (Passover combined with the first day of Unleavened Bread is a set-apart convocation or a time when YHVH's people are to gather together, Exod 12:16). When you celebrate your Passover Seder as YHVH commanded, are these essential elements part of your celebration?
- 13 Exodus 12:16, *No manner of work*.** No work was to be done on the 15th or 21st days of the first month, except for food preparation. Passover is on the 14th day of the first month and is not included in the instruction to not work. The Passover meal begins on the 14th day and continues during the night (beginning) of the 15th, which is the first day of the Feast of Unleavened Bread. What special name did John the apostle give Passover on the 14th day? (See John 19:31.)
- 14 Exodus 12:22, *Hyssop*.** According to Dr. Debra Raybern, Naturopathic Doctor (www.sharinggreathealth.com/Healing_Oils_of_the_Bible.pdf), hyssop oil is distilled from the stems and leaves of the plant. Hyssop was offered to Yeshua while on the cross (John 19:29), many think, to help him breathe due to its respiratory benefits. It also can relieve anxiety, alleviate respiratory infections, cuts and wounds, sore throats, and metabolize fat. The hyssop plant was used during the exodus from Egypt to dab the Hebrews' door posts with lamb's blood (Exod 12:22), protecting them from the plague of death. Hyssop (along with cedar) was used in purification rituals (Lev 14:4ff; Num 19:6,18) as the chemical constituent carvacrol, has antibacterial properties. Read what David says about the symbolic sin cleansing properties of hyssop in Psalm 51:7.
- 15 Exodus 12:23, 27 cp. 6:6 (also Deut 5:15; 7:19), *The destroyer...who passed over...he smote the Egyptians cp. Will redeem you with an outstretched arm*.** Who is the outstretched arm of YHVH? It is Yeshua (Isa 53:1 cp. Isa 52:10; 40:10; Ezek 20:34–35) who is at the right hand of Elohim (e.g., Rom 8:34; Col 3:1; etc.). We know that the preincarnate Yeshua, the *Malak* (mistranslated in most Bibles as *Angel*) or Messenger of YHVH led Israel through the wilderness. Likely, the preincarnate Yeshua was the arm of YHVH's judgment against Egypt's firstborn, even as he will be the hand of Elohim's judgment against the wicked in last days and at his second coming (Rev 19:15,21).
- 16 Exodus 12:31, 33, *Rise up, get you forth*.** YHVH was leading Israel out of Egypt, while Egypt was, at the same time, thrusting Israel out of that nation.

This verse marks the beginning of Israel's exodus from Egypt. The later biblical prophets speak about end-times Israel being scattered and enslaved in the nations of the world (Babylon the Great). However, as a result of a series of miraculous events and YHVH's judgments against their captor nations, Israel is finally set free. Released, they will return to the Promised Land of Israel where Yeshua the Messiah will rule and reign over them. Many biblical prophets predict this glorious event happening, and the Jewish sages have tenaciously clung to this hope for two millennia. This event (actually, a series of events) has euphemistically been referred to as “the second exodus.” Many scriptures (e.g., Isa 11:10; 12:6; Jer 16:14–15; 23:7) refer to this when they prophesy of another exodus of Elohim's people to occur in the last days that will be much larger in scope and will involve many more nations than the first exodus from Egypt. (For more on this subject, see the [“Supplemental Reading List”](#) on page 7.)

- 17 Exodus 12:35–36, *They plundered the Egyptians.*** Israel left Egypt with great wealth, which was appropriate considering Israel's years of forced labor at the hands of their slave-masters. Will this same scenario again play out in the end times for redeemed Israelites when they leave the countries of their spiritual captivity for the wilderness of the peoples (Ezek 20:33–38) en route for the Promised Land as part of the second or greater exodus prophesied to occur? (See Isa 60:4–5, 11; 61:6.)
- 18 Exodus 12:37, *The children of Israel journeyed.*** Israel left Egypt on the first day of the Feast of Unleavened Bread, and made their first encampment outside of Egypt at *Succot* (12:37). Will a similar scenario play out in the end times at the second exodus of redeemed Israelites from Babylon the Great? Is the second exodus a seven-month-long process starting at Passover in the spring and ending at the Feast of Tabernacles (Heb. *Succot/Sukkot*) in the fall? After that, the saints will spend three and one-half years in the wilderness (Rev 12:14) and will enter the Promised Land before or on *Sukkot* at the second coming three and one-half years later from the Passover when they first left. To leave on a Passover plus three and one-half years would bring you to the approximate time of the Feast of *Sukkot*. Only time will tell if this scenario will prophetically repeat itself.
- 19 Exodus 12:38, *The mixed multitude.*** The wheat and chaff or tares will be separated from each other in the wilderness of the peoples (Exod 20:35–38). Yeshua discusses this purging process in the parable by the same name (Matt 13:24–30).
- 20 Exodus 12:40, *In Egypt...four hundred thirty years.*** The LXX says “Egypt and Canaan.” This corresponds with the rabbinic tradition that the 430 years exile and slavery of Israel began when Abraham immigrated to Canaan where he was an exile in his own land awaiting his inheritance. Interestingly, some biblical authors state that Israel dwelt in Egypt for 430 years as this passage states (also Gal 3:17), while others state that the time was only four hundred years (Gen 15:13; Acts 7:6). Which passages are correct? The discrepancies could be the result of a translation error as noted, or both numbers could be correct, depending on when one started the counting. For example, shortly after Abraham migrated to Canaan, he immediately translocated to Egypt for a season before returning to Canaan. Not only that, at times during its long history because of its regional economic and military might, Egypt exercised hegemony and, at times, outright control over the regions of Sinai and Canaan. As such, the Israelites living in Canaan could be tantamount to living in Egypt.
- 21 Exodus 12:49, *One law.*** (Read the Torah's other “one-law passages: Lev 24:22; Num 9:14; 15:16, 29.) The context of this verse regards the observance of Passover (also Num 9:14). What people groups were included in these “one-law” passages? What other areas did the “one-law” dictum apply to besides Passover observance? (See Lev 24:22.) Furthermore, pertaining to the law about the various offerings for sin (i.e., despising the word/Torah of Elohim, verse 31), Numbers 15:15–16 and 29 states there is one law for both the Israelite and the sojourner forever throughout their generations.
- Some will argue that these “one Torah for everyone” passages pertain only to the specific Torah laws mentioned in these passages. This interpretation seems to be a strain, since, as noted above, the Leviticus 24 passage seems to include all of Torah. Furthermore, in numerous places, Israel was to take the Torah (the whole Torah) to the nations, not just parts of the Torah (e.g., Deut 4:6–8; Isa 60:1–3; Zech 8:22–23; Matt 28:18–20; Luke 24:47), and that during the Messianic Age, the Torah will go forth to all nations (Isa 2:3; Mic 4:2). So the Torah is not just for Israel only, but ultimately was to be for all the peoples of the earth.
- 22** Discuss the significance of *Hag HaMatzot* (The Feast of Unleavened Bread) and how this is fulfilled in the redeemed believer's life. (For more on this subject, see the [“Supplemental Reading List” on page 7.](#)) Why does YHVH tell his people to actually *do* this feast every year and to *put* leaven *out* of their homes? What can we learn by actually fulfilling this command? What does this practice teach our children? Yeshua said, “If you love me keep my Torah commandments” (John 14:15). How is removing leaven (a metaphor for sin) loving him? Do you consider obeying the command to put leaven out of your home for seven days to be optional? If so, why? What other commands of YHVH's Word do you consider optional

and have decided to “slide” on? To what depth can one know the heart of the Father and love him if one does not obey him? (Read 1 John 2:3–6.)

Supplemental Reading List for Parashat Bo

- **How Yeshua the Messiah Perfectly Fulfilled the Passover** (<http://www.hoshanarabbah.org/pdfs/lamb.pdf>)
- **Why Celebrate the Passover (Pesach)?** (<http://www.hoshanarabbah.org/pdfs/whypassover.pdf>)
- **The Feast of Unleavened Bread (Hag HaMatzot)** (<http://www.hoshanarabbah.org/pdfs/unlbread.pdf>)
- **The Biblical Calendar and the New Moon** (http://www.hoshanarabbah.org/pdfs/new_moons.pdf)
- **The Biblical Calendar Demystified** (http://www.hoshanarabbah.org/pdfs/cal_demyst.pdf)
- **The Biblical Calendar—The New Moon: Visible or Conjunction?** (http://www.hoshanarabbah.org/pdfs/vis_moon.pdf)
- **When Does Ephraim Return to the Land of Israel? A Look at End-Times Prophecy and the Second Exodus** (on line *soon*)
- **The Atonement, Bloodless or Bloody? Understanding the Concept of Atonement in the Torah** (<http://www.hoshanarabbah.org/pdfs/atone.pdf>)
- **The Passover Week Timeline** (http://www.hoshanarabbah.org/passover_week_timeline.html)

HAFTORAH READING—JEREMIAH 46:13–28

Ye Servants of YHVH:

Stand Fast in His Grace as Empires Fall Around You!

THE CONNECTION BETWEEN THE PARASHAH AND HAFTORAH is obvious. Both deal with YHVH’s judgment against the nation of Egypt. The Parashah deals with Egypt’s destruction by the direct hand of YHVH, while the Haftorah deals with Egypt’s collapse through the nation of Babylon acting on behalf of YHVH. In both instances, YHVH is destroying a powerful nation to teach Israel some valuable lessons. Scripture constantly reaffirms the fact that YHVH directs world events *around* Israel—who is the apple of his eye. Understanding this fact and realizing Israel’s identity is crucial to understanding YHVH’s plan of redemption for man as revealed in the pages of Scripture.

- 1 46:14, *Stand fast and prepare you.*** Read Psalm 91:7–10 (read the entire chapter for context) and compare. Were the Jews who fled Jerusalem after its fall seeking refuge in Egypt, contrary to the word of Jeremiah, in the center of YHVH’s will? His perfect will for them was to have stayed in Jerusalem, but they refused to heed the words of Jeremiah to stay, and instead fled to Egypt out of fear of Babylon. According to some historical accounts, most of the Jews who left with Jeremiah were killed by the invading Babylonians. Later, though, under the Greeks, a thriving Jewish community was established in Egypt and thrived there until the 1950s.
- 2 46:27–28, *Fear not.*** Though other nations—even empires—have fallen and will fall around the people of Israel, what is the hope of Israel that is revealed in this verse? What is the relevance of this promise to you now, as YHVH’s people, that is, as Israel (Eph 2:11–19; Rom 4:16; 9:8–11; Gal 3:7, 9, 14, 28–29)?
- 3 46:27–28, *My servant Jacob.*** What is the key to YHVH’s protecting and delivering Israel? They must never forget *who* and *what* they are: the people of Israel and the servant of YHVH. What does it mean to be YHVH’s people and his servant?