



**Taking Messiah Yeshua and Torah to the World!**

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### **Message 1-23-10**

#### **Bo-Enter**

**Exodus 10:1-13:16**

**Jeremiah 46:13-28**

**Revelation 3:7-11**

#### **Introduction**

This week's dramatic Parashah chronicles the departure of the Hebrews from Egypt, yet its title *Bo*, despite many translations, does not mean "Go [*bo*] to Pharaoh" but "come," thus making the verse read, "Come to Pharaoh, I will be with you!" – a literary hint that the confrontation is about to become up close and intensely personal.<sup>1</sup>

#### **Exodus 13:6-10**

**6** "Seven days you shall eat unleavened bread, and on the seventh day *there shall be* a feast to the LORD. **7** "Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. **8** "And you shall tell your son in that day, saying, `This is done because of what the LORD did for me when I came up from Egypt.' **9** "It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD'S Torah may be in your mouth; for with a strong hand the LORD has brought you out of Egypt. **10** "You shall therefore keep this ordinance in its season from year to year.

***From the Jewish Study Bible:*** In Deuteronomy 6:8 and 11:18, however, the same phrases are used literally to indicate that God's words are to be "bound" as a sign on the arm and as a frontlet on the forehead, and this is accompanied by the injunction to write those words on the doorposts and city gates. In that context, the command is meant literally. Jewish tradition reinterpreted Exodus 13:9 and 16 in line with Deuteronomy, and took all four passages as referring to tefillin or phylacteries, small leather boxes fastened to the forehead and the upper arm by leather straps, and containing the paragraphs in which these verses appear (Ex. 13:1-10, 11-16; Deu. 6:5-9; 11:13-21). In Talmudic times they were worn throughout the day on weekdays (that is, not on the Sabbath or festivals); today they are usually worn only during weekday morning prayers.

Throughout the commandments given to us by the Almighty we see where He refers to us as binding ourselves to Him and He commits Himself to us. This is not some "pie in the sky" feeling but one of mutual love and respect. In Judaism the commandment to bind oneself is directed to the men only and that is through the binding of the *tefillin* which fulfills the commandment in a

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<sup>1</sup> From Torah with a Twist of Humor

literal manner. Some teach that this particular commandment is a spiritual one and not meant to be interpreted literally. I beg to differ with that because all commandments given by God are literal in nature but also have spiritual meaning as well.

The reason I say this is because it is by the literal meaning of God's commands that we learn His expectations of us. If we try to spiritualize away all of the Torah then how are we to live a life that is pleasing to the Lord? Torah has so much to teach us about our relationship with our Creator and His with us. If we start to spiritualize away the Torah we have done what the ancient and modern Gnostics have done and that is to separate the flesh from the spirit. The Gnostics of old believed they had the secret knowledge to the Word of God but many of them believed that you could do whatever you wanted to the flesh because it had no relevance to your spirit part. While there is a spiritual level to understanding the Word of God and showing us hidden meaning in His Word this does not negate the literal meaning of the Word of God.

In Jewish teaching there is a system called Pardes which is an acronym for Peshat, Remez, Drash, and Sod levels of understanding the Word of God. Here is a brief description of Pardes.

### **Pardes - The Orchard of Torah Study**

*The Torah is studied on four different levels, known by the acronym **P-R-D-S**. A pardes is an orchard or garden. In Hebrew it is spelled with the consonants peh, resh, dalet, and samekh.*

*In the context of studying Torah, the peh represents p'shat, which means the simple or literal interpretation. All students of the Scriptures are expected to learn the p'shat thoroughly before delving into the other meanings. Thus, a passage of Biblical history, such as the story of Joseph in Egypt, is to be understood in its simplest (literal) fashion before one begins to draw lessons from it. By the way, p'shat is the 'safest' method of interpreting the Scriptures.*

*Resh represents remez, which means the interpretation of what is being hinted at in the text: the metaphors, allegories, and parables. Remez is sometimes called the 'esoteric' meaning of the Scriptures. In other words, it is a meaning which is not apparent from the surface or p'shat meaning. Often it involves the connecting of different Scriptures together, based upon key words or concepts. This is what commonly takes place when Bible students do word studies by searching out all of the uses of a word in Scripture in order to better understand its full meaning. However, this method can also be used to connect differing concepts concerning the same subject, such as the different literary devices used to describe the Messiah.*

*Dalet represents drosh, which is an examination of the text by bringing in additional material. Drosh, from which comes the Hebrew word Midrash, are the moral lessons to be learned from the various stories and parables found in Scripture. In Y'shua's day the Rabbis tended to be divided into two different types of teachers; those who taught the law, and those who taught moral lessons based on the law, through stories and examples. The former method was called halachah-'the way one walks', while the later was called aggadah. Y'shua was primarily an aggadic teacher, as witnessed by His many parables.*

*Finally, samekh represents the sod of the material, the secret, hidden meanings that offer insights into the structure of the universe. Sod is the deeper meaning of Scripture. It is often associated with the Kabbalistic teachings of medieval Jewish mysticism. Sod includes various methods of addressing Scripture text from a completely non-literal position. For example,*

*Gamatria is a common form of sod. This is where a different meaning, of a word or passage, is derived based on numerical values of the Hebrew letters. Sod, in some of its forms, can be a dangerous form of study because it can lead the student down wrong paths of understanding. Some believe the "New Age" form of Judaism falls into the category of sod study.*

*By using these four different methods of interpretation, the Sages were able to understand that many of the Scriptures, which seemed to have been written in a very literal fashion, also contained layers of more profound meanings. As a result of this viewpoint, many Orthodox Rabbis might say that all of the Hebrew Scriptures, right down to the letter level, teach in some way about the Messiah and how He is to come to redeem Israel and the world.*

Some would have you believe that this method of study is Kabbalistic in nature, or something that came from Jewish mysticism. Not everything that can help you to gain a better understanding into God's Word is mystical in nature. In fact a perfect example of this can be found in the opening verses of Genesis and then in John.

**Genesis 1:1** In the beginning God created the heavens and the earth. **2** The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. **3** Then God said, "Let there be light"; and there was light.

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things were made through Him, and without Him nothing was made that was made. **4** In Him was life, and the life was the light of men.

You can overlay these passages and see the Father, Son, and Ruach HaKodesh (the Holy Spirit) in them. This is an example of the *Sod* level of interpretation. While it is the deepest level of the Pardes system of understanding it still is connected to the literal meaning of the passages in question. Once you abandon the connection to the literal you will wind up on a slippery slope going nowhere fast except down and this will cause you to speed up as you sink lower and lower into the darkness that can grab you and pull you in. I have seen many go through this all in the effort to gain a deeper understanding of Scripture only to find themselves lost going down a road they think leads to a deeper relationship with Yeshua when all it does is take you further away from Him and into places you would have avoided had you been grounded in the Word better as well as understanding Judaism before you went on this journey.

Another prime example of this is when someone has their eyes opened to what they are being taught in the Church and they desire to leave it behind. Many times they wind up in Messianic congregations that are nothing more than Saturday meeting Churches. I do not say this to demean these groups because I am sure they are well intentioned in what they are doing except that this does not help anyone to gain a better understanding of the truth God is trying to give to us. Out of a desire to gain a better understanding some turn to Judaism for this understanding and they like what they see. Before you know it they have denied belief that Yeshua is the Son of God and God come in the flesh; this lines up better with how Judaism views the Messiah. Once they do this a problem pops up. The problem is that since they were taught that we need to pray to Yeshua for forgiveness of our sins and He will forgive them they no longer know what to do with their belief that Yeshua is the Son of God since Judaism teaches that only God can forgive sin and there is only one God not three.

The next step is the abandonment of Yeshua altogether and embracing Judaism to the point of conversion or becoming a Noahide, which embodies forsaking Yeshua but not converting to Judaism. This is real threat that has existed for a while now and is growing. All of this has been done in the name of a deeper walk with Messiah through the gaining of special knowledge. This is not binding ourselves closer to the Almighty but cutting loose the bindings and letting ourselves be misled by those, who either deliberately or not, causes people to turn away from Messiah and in turn their salvation. When this happens or you see this happening you need to warn people to run away as fast as they can before it is too late.

**2 Peter 2:20** For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Yeshua the Messiah, they are again entangled in them and overcome, the latter end is worse for them than the beginning. **21** For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them.

Bind yourselves to the Lord through your faith in His Son Yeshua and hold tightly as the world plunges headlong down that slippery slope.

#### **Jeremiah 46:27-28**

**27** "But do not fear, O My servant Jacob, and do not be dismayed, O Israel! For behold, I will save you from afar, and your offspring from the land of their captivity; Jacob shall return, have rest and be at ease; no one shall make *him* afraid. **28** Do not fear, O Jacob My servant," says the LORD, "For I *am* with you; for I will make a complete end of all the nations to which I have driven you, but I will not make a complete end of you. I will rightly correct you, for I will not leave you wholly unpunished."

I love verses like this one because they show me that God does remember His people, whether Jewish or not, and gives them hope in the end when there no longer appears to be any hope. That is always when it seems that God steps in when all hope is gone.

**1 Peter 1:13** Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Yeshua the Messiah.

#### **5485 χάρις** charis {khar'-ece}

**Meaning:** grace, that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech, good will, loving-kindness, favor, of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Messiah, keeps, strengthens, increases them in faith, knowledge, affection, and kindles them to the exercise of Biblical virtues, what is due to grace, the spiritual condition of one governed by the power of divine grace, the token or proof of grace, benefit, a gift of grace, benefit, bounty, thanks, (for benefits, services, favors), recompense, reward

Some translations translate *charis* as loving-kindness something akin to *chesed* (in the Hebrew) that is also mercy and compassion. So the meaning of grace is not a "New" Testament creation but one rooted in the Tanach deep within the bosom of the Jewish people who have been called out by God to be His visible remnant of Israel upon the face of the earth. Coming alongside them are those of us who have found our Messiah, whether we are Jewish or not, and we become part of the remnant of a people that God once called out of Egypt and something He is doing in our day once more. Be sober and keep faith with the One who gave His life that

you might live and who rose from His grave on the third day by the power of His Father whose plan for us is far greater than we give Him credit for.

### **Revelation 3:7-11**

**7** "To the angel of the Messianic Community in Philadelphia, write: 'Here is the message of *HaKadosh*, the True One, the one who has the key of David, who, if he opens something, no one else can shut it, and if he closes something, no one else can open it. **8** "I know what you are doing. Look, I have put in front of you an open door, and no one can shut it. I know that you have but little power, yet you have obeyed my message and have not disowned me. **9** Here, I will give you some from the synagogue of the Adversary, those who call themselves Jews but aren't- on the contrary, they are lying- see, I will cause them to come and prostrate themselves at your feet, and they will know that I have loved you. **10** Because you did obey my message about persevering, I will keep you from the time of trial coming upon the whole world to put the people living on earth to the test. **11** I am coming soon; hold on to what you have, so that no one will take away your crown.

In this passage in verse 9 we hear some commentators saying this proves that Jews were cursed by God. On the contrary what it is saying that not everyone who calls themselves a Jew is a Jew because they did not hold fast to the truth that was delivered to them. No matter whom we are, Jew or not, our faith is reckoned through the Jewish Messiah who walked the face two thousand years ago bringing a message of hope that still rings true today. In the days we are living in we need to look to the congregation from Philadelphia to see the promise of being kept safe from the day of trial coming upon the whole world.

Yet we may wind up being part of the congregation of Smyrna finding ourselves going through the day of trial. We must look to Him the author and finisher of our faith to keep us cradled in His hands as we are tested like Job and other Biblical figures of old were. It will not be an easy time for the remnant but it will be an exciting time where we can truly be lights in the darkness around us. Your faith in Messiah Yeshua will see you through and will be the light that brings others to faith in Him as well.

**Ephesians 5:8** For you were once darkness, but now *you are* light in the Lord. Walk as children of light **9** (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), **10** finding out what is acceptable to the Lord.

Look to the Torah to show you what is acceptable to the Lord because it was through the Living Torah – Yeshua – that all there is was created. As it was in the beginning so it will be once again! Amen.

***A hold-up guy walks into a Chinese restaurant and says, "Give me all your money." The man behind the counter says, "To take out?"***<sup>2</sup>

May the Lord bless you and yours... *Mordecai Silver*

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<sup>2</sup> From Torah with a Twist of Humor

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