

El Shaddai Ministries

Pastor Mark Biltz [www.ElShaddaiMinistries.us](http://www.ElShaddaiMinistries.us)

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"BO" - Come

Exodus 10-13 / Jer 46:13-28 / Mark 4,5

Ex 10:1,2 And the LORD said unto Moses, come(Go) in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: And that you may tell in the ears of your son, and of your son's son, what things I have done in Egypt, and my signs which I have done among them; that you may know how that I am the LORD.

De 11:18,19 Therefore you shall lay up these my words in your hearts and in your souls, and bind them for a sign upon your hand, so that they may be as frontlets between your eyes. And you shall teach (Torah) to your sons, speaking of (Torah) when you sit in your house, and when you walk by the way, when you lie down, and when you rise up.

Here as well, the question begs to be asked: if the goal is teaching *our children* to discuss or study Torah at all times, wouldn't it be more appropriate for the verse to say, "...and you shall teach [Torah] to your sons...while they sit in your home, while they walk on the way, when they lie and when they rise up?"

Ex 10:8-11 Then Moses and Aaron came in again before Pharaoh: and he said to them, Go and give worship to the Lord your God: but which of you are going? And Moses said, We will go with our young and our old, with our sons and our daughters, with our flocks and our herds; for we are to keep a feast to the Lord.

And Pharaoh said to them, May the Lord be with you, if I will let you and your little ones go! Take care, for your purpose clearly is evil. Not so; but let your males go and give worship to the Lord, as your desire is. This he said, driving them out from before him.

Ex 12:1-3 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be for you the beginning of months: it shall be the first month of the year for you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

Ex 12:7-8 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire (BBQ!!), and unleavened bread; and with bitter herbs they shall eat it.

Ex 12:9 "You shall not eat it partially roasted or cooked in water; only roasted over fire ...

Ex 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

Ex 8:26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

Ge 4:6,7 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin חטאת lieth at the door.

2398. חטא chata', khaw-taw' a primitive root; properly, to miss; sin

The "aleph" represents God, the Tet represents the serpent and the letter Chet represented a fence, wall, a door or anything that separates- as does sin (Isaiah 59:1-2)

Isa 59:1,2 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Ex 13:6-9 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. And it shall be for a sign אֹת unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.  
226. אֹת 'owth, a signal

Ex 12:13 ` And the blood hath become a sign for you on the houses where ye are, and I have seen the blood, and have passed over you, and a plague is not on you for destruction in My smiting in the land of Egypt.

Re 12:11 And they overcame him by the blood of the Lamb.

Ex 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

5769. עולם `owlam, the vanishing point; generally, time out of mind, i.e. eternity;

2146. זכרון zikrown, a memento, to mark (so as to be recognized), i.e. to remember;

Lu 22:19 And he took bread and, having given praise, he gave it to them when it had been broken, saying, This is my body, which is given for you: do this in memory of me.  
Ex 14:31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant עֶבֶד Moses.

Ebed: bondage, bondman, (bond-)servant, (man-)servant.

Php 2:5-7 Let this mind be in you, which was also in Yeshua HaMashiach: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (doulos)

Ex 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant עֶבֶד Joshua, the son of Nun, a young man, departed not out of the tabernacle.  
Sharath: to contribute to:--minister, serve(- ant, -ice, ), to wait on.

Da 7:9,10 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

8120. שִׁמַּשׁ sh@mash (Aramaic), shem-ash' (Aramaic) corresponding to the root of 8121 through the idea of activity implied in day-light; to serve:--minister.

8121. שֶׁמֶשׁ shemesh, sheh'-mesh to be brilliant; the sun;

Ex 1:15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, (Brightness) and the name of the other Puah(Brilliance).

Ac 6:1,2 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. (diakonos) Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry (diakonos) of the word.

ELDER (זָקֵן *zaken*). The elders were the consulting body of the city, the nation, or the king respectively, and as such were considered "the wise".

As a social institution, various types of elders are named:

elders of a people (Israel, Judah, Moab, and Midian, Num. 22:4, 7; Egypt, Gen. 50:7);

Ge 50:7 And Joseph went up to bury his father: and with him went up all the servants <` ebed> of Pharaoh, the elders <zaqen> of his house, and all the elders <zaqen> of the land of Egypt..

Nu 22:7 And the elders <zaqen> of Moab and the elders <zaqen> of Midian departed with the rewards of divination in their hand; and they came <bow'> unto Balaam, and spake unto him the words of Balak.

2204. זקן zaqen, zaw-kane' a primitive root; to be old:--aged man,

elders of an area (Gilead, Judg. 11:5-11);

elders of a tribe (Deut. 31:28);

elders of the Diaspora (Jer. 29:1);

elders of the priests (II Kings 19:2; Jer. 19:1);

elders of the city and elders of the house (i.e., palace, Gen. 50:7; II Sam. 12:17).

The functions of the elders/Zaken of the people were:

(1) to represent the people in the covenant and in the proclamation of the law (Ex. 19:7; 24:1, 9; Deut. 27:1; 29:9; 31:9; Josh. 8:33; 24:1; cf. II Kings 23:1);

(2) to appoint a leader or a king (I Sam. 8:4; Judg. 11:5-11);

(3) to proclaim war (Josh. 8:10; II Sam. 17:4-15; cf. I Kings 20:7);

(4) to conduct political negotiations and make agreements (Ex. 3:16, 18; 4:29; Num. 16:25; II Sam. 3:17; 5:3);

(5) to perform sacred ceremonies (Ex. 12:21; 18:12; Lev. 9:1; I Sam. 4:3; I Kings 8:1, 3; I Chron. 16:25); and

(6) to act in times of national crisis (Ex. 17:5-6; Josh. 7:6; I Sam. 4:3; I Chron. 21:16).

The elders held their meetings near the city gate (Deut. 21:19; 22:15; 25:7; Ruth 4:1,2; Lam. 5:14), and more precisely in the square located next to the gate (Job 29:7).

In the desert the assemblies were held "at the entrance of the Tent of Meeting"