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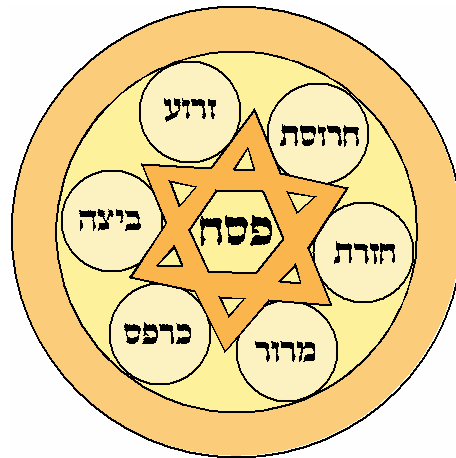


“Transforming Lives by Renewing Minds”

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Rabbi Levi bar Ido Editor

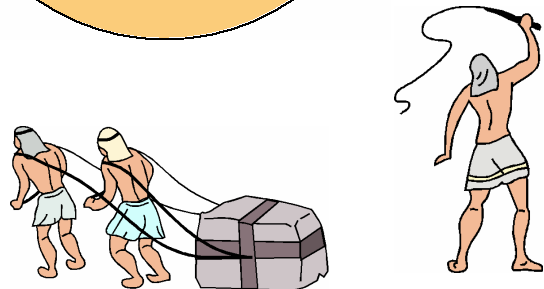
SPECIAL PASSOVER ISSUE 5764



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BY RAV NYDLE

“POWER OF THE PASSOVER”

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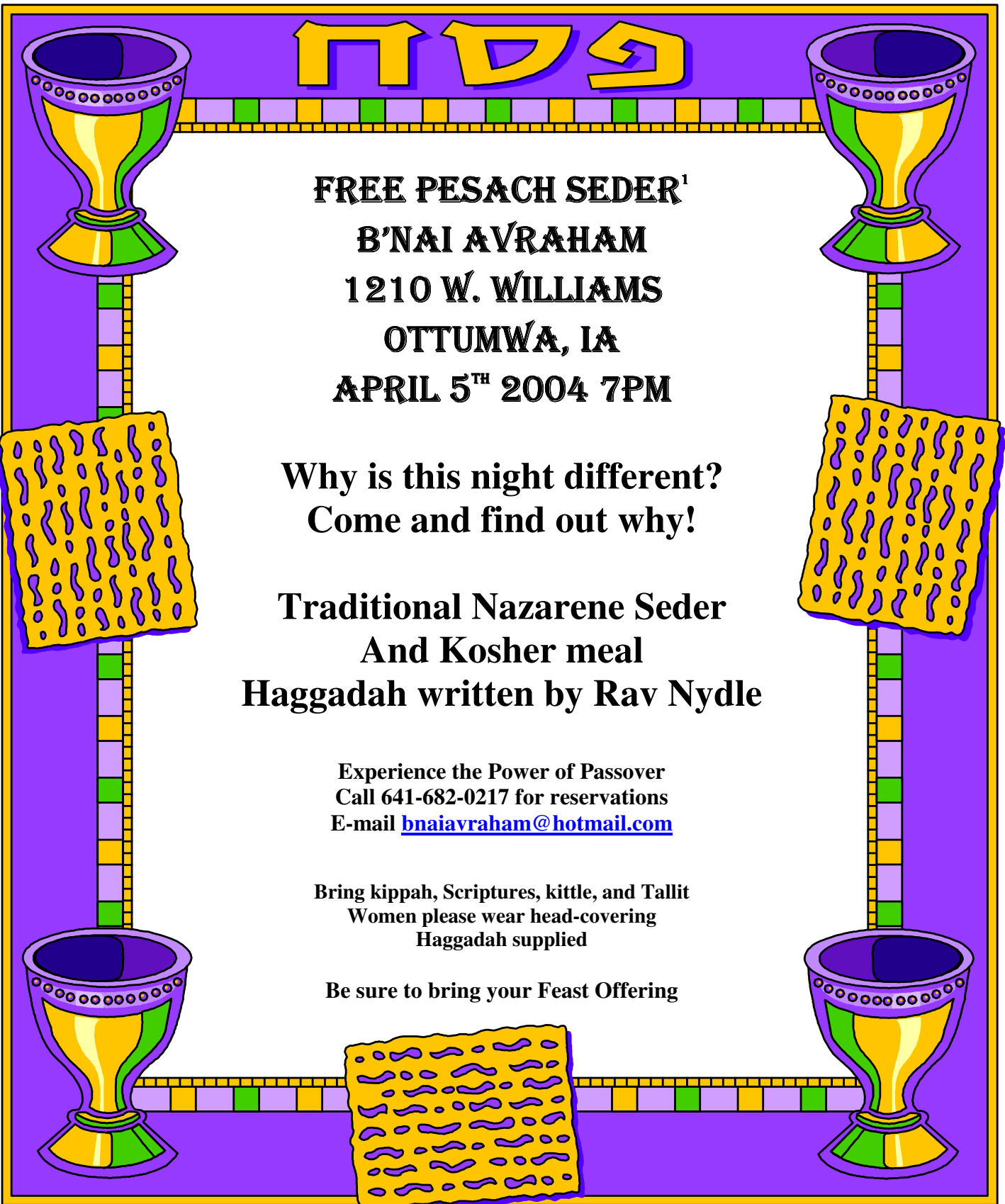
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¹ All males must be circumcised in order to participate in the Seder Shemot 12:42-49

The Power of the Passover

By Rabbi Edward Levi Nydle/Levi bar Ido
B'nai Avraham

And Mosheh called for all the elders of Yisra'el and said to them, "Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb. Shemot 12:21

¹²Then again Rebbe, Melech HaMoshiach spoke to them, saying, "Ani hu HaOhr HaOlam Hazeh. The one following me will never walk in choshech (darkness), but will have the Ohr HaChayyim." [Yeshayah 9:1; 42:8; 49:6, 60:1, 3 Mishle 4:18- Yochanan 8:12

Pesach is a feast of liberation from oppression, and celebrates a historical event in the history of Yisrael: the Exodus from *Mitzrayim*². In the *Seder*³ we are told that at Passover "in every generation, and every day, a Yisraelite must see himself as if he had that day been liberated from Mitzrayim." This statement by the sages of blessed memory implies that our liberation is not a one time event, never to be repeated. Our freedom from bondage needs a continuous guarding because every day and every environment carries its own equivalent of an "Egypt"- the power to undermine the freedom of every man.

When the Torah names a place, the name describes not only a geographical location, but also a state of mind, and a set of spiritual circumstances. Egypt can represent our ego that causes reactive behavior. A person's most powerful enemy is not without but within the individual himself. It is the lie⁴ that we have told ourselves that we have certain limitations and will never achieve our purpose for our life. We create our own "Mitzrayim". There is always something within our psyche that takes possession and limits or suppresses our moral freedom. We claim to have certain feelings, thoughts, or actions of reactive behavior, when in reality- they have us. We imprison ourselves in the illusion of a lack of potential and purpose, not understanding that we hold the keys to freedom in the observance of the Passover meal.

- *Mitzrayim*-Hebrew root-*Metzar*: narrow, tight, confining, compressed, squeezed, and restricted, indicating the Egyptians ability to squeeze out the aspect of Light, the energy of the Right Column. Material existence limits the expression of the divine Light in the world.

Pesach is a Feast of self-liberation. The symbols of the Seder are archetypes of the struggle that is constantly within each of us. The Seder plate is a microcosm of our life and also the physical and spiritual worlds. The ten items of the Seder represent the ten sefirot and the ten plagues (or blasts of Divine energy) that struck the evil powers of Mitzrayim. The ten seiferot are the ten worlds inside each of us, since we are in the image of Elohim .As we partake of the Passover, the Satan's (the adversary) grip on our lives is broken in the month of Beginnings. Passover serves as a vehicle to appropriate the power of the blood of the Passover Lamb, the Moshiach Yahshua.

- MOSHIACH OUR KORBAN PESACH (THE OFFERING OF THE SHE [LAMB, YESHAYAH 53:7] FOR THE PESACH SEDER) HAS BEEN SACRIFICED; YOU ARE MATZAH SHEMURAH (UNLEAVENED BREAD) IN MOSHIACH ⁷Purge out the old chometz (leavened bread), that you may be issa chadasha (new dough), as you are indeed like matzot (unleavened bread). More than that, our Korban Pesach was sacrificed, Rebbe, Melech HaMoshiach. [Shemot 12:3-6, 21] ⁸So let us celebrate Pesach, not with old se'or, nor with the se'or of kavvanah ra'ah (malice) and wickedness, but with matzot of kenut (sincerity) and emes. [Shemot 12:14,15; Devarim 16:3] 1 Cor.5:7-8 OJBC

² Egypt

³ Order of the Passover meal

⁴ See Romans chapter 1 & 2 Thess.2:11

- ¹⁷And if you call upon as “Avinu” [Mt.6:9] the One who is the impartial Shofet (Shofet kol ha’arets) of each man L’ISH K’MA’ASEIHU (“TO EACH AS HIS DEEDS”—TEHILLIM 62:13), then conduct yourself with yirat Shomayim during your time in the Golus of Olam Hazeh, ¹⁸knowing that the padut nafsheynu (redemption of our souls) was not with perishable things such as silver or gold when your Geulah (Redemption) was purchased from the Derech haHevel handed down to you from your Avot. ¹⁹No, it was the precious DAM (VAYIKRA 17:11) as of a SHE TAMIM U’MUM (“lamb unblemished and unspotted” — SHEMOT 12:5; VAYIKRA 22:20; YESHAYAH 53:7-9), the DAM of Moshiach (Mt.26:28) ²⁰who, on the one hand, having been foreknown lifnei hivvased tevel (before the foundation of the world), but, on the other hand, having been manifested [5:4] at the Ketz Hayamim (End of Days) because of you. ²¹Through him [Moshiach] you have emunah in YHWH, the One who brought forth Moshiach’s Techiyas (Resurrection) from Hamesim (the dead ones) and gave him Kavod. And so your emunah and your tikvah [1:13] are in YHWH. ²²Having purified your nefashot (souls) by mishma’at (obedience—1:2) to haEmes, resulting in ahavah shel achvah (brotherly love) without tzevi’ut (hypocrisy), have fervent ahavah (agap’) for one another, from a lev tahor. **1 Kefa 1:17-21 OJBC**

The Darkness of Egypt

Mitzrayim is a type of the *klippot*⁵ or husk that conceals, covers, and restricts the flow of the Light. Thus, the sufferings of the Yisraelites in Mitzrayim was a type of purification or a stripping away of their klippot. Even with the stripping away of the husks, the root cause of their attachment to Egypt (the negative energy of the Egyptians) had to be eliminated. It is similar to treating the symptoms of a disease but not eliminating the root cause of the illness. In order for the disease to truly be healed, the root cause must be eliminated.

The exile in Egypt is called “*galut*—the concealment of the Light”, while redemption is called the “*geulah*—the uncovering of the Light”. The exile is an unnatural state. Mitzrayim symbolizes anything that covers, restricts, confines, or strangles the Light. Any setting in which a person lives creates an inertia that resists change. Thus, the exile perpetuates itself because a person’s thought processes are shaped by the environment of the exile. The true suffering in the exile from the Land is a metaphysical starving of Yisrael for the Light (Moshiach) and a person in chains cannot set himself free. The plague of darkness was a physical manifestation of the spiritual condition of the Egyptians.

- 21 And YHWH said to Mosheh, “Stretch out your hand toward the heavens, and let there be darkness over the land of Mitzrayim, even a darkness which is felt.” 22 And Mosheh stretched out his hand toward the heavens, and there was thick darkness in all the land of Mitzrayim for three days. 23 They did not see one another, nor did anyone rise from his place for three days, while all the children of Yisra’el had light⁶ in their dwellings.

Shemot 11:21-23

- ⁵And the Ohr (Light) shines in the choshech (darkness) [Tehillim 18:28], and the choshech did not grasp it. [Yeshayah 9:1]... ⁹The Ohr, the Ohr haAmiti (the true Light), which gives haskalah (rational enlightenment) to kol Bnei Adam (all mankind), was coming into the Olam Hazeh. **Yochanan 1:5,9**
- ³But if indeed our Besuras haGeulah is nistar, it is nistar among the ones perishing, [I Cor 1:18] ⁴in whose case the g-d of the Olam Hazeh (Eph.2:2) blinded the minds of the ones without emunah, so the illumination of the Besuras HaGeulah of the kavod of Rebbe, Melech HaMoshiach, who is the demut of YHWH [Col.1:15; Heb.1:3] would not shine on them. ⁵For we preach not ourselves but Rebbe, Melech HaMoshiach Adoneinu Yahshua and ourselves as your avadim (servants) for Yahshua's sake. [II Cor.1:24] ⁶Because YHWH is the one who said,” Let Ohr shine out of choshech [Bereshis 1:3; Yeshayah 9:2] who shone in our levavot for an illumination of the da'as of the kavod of YHWH in the face of Rebbe, Melech HaMoshiach Yahshua. **2 Cor.4:3-6**

The Satan (*HaSatan*) has no power or light of his own. He has to steal this power or light from us like a parasite by our thoughts and behavior. Through ego, pride, hate, and arrogance the Satan has dominated the minds of people from the fall of Adam⁷. The Satan builds up a person’s ego and pride so he lives in an illusion of the true reality. The force that gives the Satan power is our reactive actions that are contrary to the Torah.

⁵ Impure vessels containing internal energy which has come into their possession by virtue of one’s exercising the desire to receive for self alone

⁶ This was the primordial Light that Rashi says was saved for the righteous in the world to come (Chagigah 12a).

⁷ A code word for mankind in general, Adam is not a name but a title for mankind.

We choose the master we wish to serve.

- ¹²Therefore, do not let Chet (Sin) rule in your mortal body to obey its ta'avot, ¹³and do not give Chet (sin) control of your natural capacities as neshek (weapons) of pasha (unrighteousness, transgression), but present yourselves to YHWH as ones alive from the mesim and present to YHWH your natural capacities as neshek (weapons) of Tzedek Olamim. ¹⁴For Chet (sin) shall not exercise bailus (sovereignty, ownership, dominion) over you; for you are not under the epoch of Torah but under the epoch of Chesed (grace). Chas v'shalom! ¹⁶Do you not know that when you give control of yourselves as someone's avadim (slaves) to obey him, you are the avadim (slaves) of the one you obey, whether of Chet (sin) resulting in mavet (death), or of mishma'at (obedience) resulting in Tzedek Olamim? ¹⁷But Baruch Elohim, that you used to be avadim (slaves) of (slave-master) Chet, but you gave your mishma'at (obedience) from the lev to the pattern of Torah (the Torah of Moshiach--Yeshayah 42:4) to which you were handed over. ¹⁸ Having been set free from Chet (sin), you became a servant of the Tzidkat YHWH (the righteousness of Elohim). ¹⁹--I speak in human terms on account of the weakness of your frail fallen humanity. For just as you handed over your natural capacities as avadim (slaves) to tum'a (uncleanness) and to lawlessness which results in lawlessness, so now hand over your natural capacities as servants of Tzidkat YHWH which results in kedusha (holiness/consecration). ²⁰For when you were avadim (slaves) of Chet, you were free in relation to Tzedek Olamim. ²¹What p'ri for YHWH did you produce then? Things for which you are now have bushah (shame), for the end result of those things is mavet (death). ²²But now, having been set free from Chet (sin) and made an eved YHWH (servant of Elohim), you have your p'ri for YHWH, resulting in kedusha, and the end is Chayyei Olam (eternal life). **Romans 6:12-22**

HaSatan had fattened his prey, like a predator seeking the fatten lamb, giving the Hebrews prosperity, pride, and an illusion of peace, and then he sprung the trap. The Hebrews in Mitzrayim were under the domination of the Satan. A Pharaoh rose into power that did not know Yosef. The Egyptians had forgotten the blessings they received because of Yosef. There is a Pharaoh inside each of us. Sometimes we forget the love and *chesed* others show to us and when they do not live up to our expectations, we forget all the good they have done for us in the past.

Remember

3 And Mosheh said to the people, "**Remember**⁸ this day in which you went out of Mitzrayim, out of the house of slavery. For by strength of hand YHWH brought you out of this place, and whatever is leavened shall not be eaten. **Shemot 13:3**

Adoneinu Yahshua, on the very lailah (night) in which he was betrayed, took the Pesach matzah^{9, 24}and, having made the ha-Motzi, Rebbe, Melech HaMoshiach offered the betzi'at halechem (breaking of the bread) and said, "This is my guf (body) [which ZAVACHTI (I prepare korban sacrifice)] on behalf of you. This do in zikaron (remembrance) of Me." ²⁵In like manner, after eating the Pesach seudah, also [after the beracha over] the [Kiddush] Cup, Rebbe, Melech HaMoshiach said, "This [Kiddush] Kos (Cup) is the BRIT CHADASHA [SHEMOT 24:8; YIRMEYAH 31:31; 32:40] in my DAHM (blood--SHEMOT 24:6-8; ZECHARYAH 9:11); this do, as often as you drink, in ZIKARON (remembrance--YEHOSHUA 4:7) of me." ²⁶For as often as you eat this Pesach matzah and drink from this Pesach Kiddush Cup, you do proclaim the mavet [Yeshayah 53:8-9; Daniel 9:26] of Rebbe, Melech HaMoshiach Adoneinu until the Bias HaMoshiach. **1 Cor.11:23-26 OJBC**

Passover is the time when we recall the Exodus of Yisrael from Mitzrayim. It is a time of remembrance that we need to be freemen in order to receive the Torah at Mt. Sinai at the Feast of Shavuot. We need to be free from the 49 gates of impurity and ascend to the 50th gate of holiness to meet with YHWH at the mount.

Imagination and memory are the ability to associate oneself with a past event, and thus by recalling that event, live the emotions associated with that event. We are bound by time and space only in the *Malkut*¹⁰ or the physical world.

⁸ H2142-zakar 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

⁹ In the Seder, the lower matzah represents the body-nefesh level of the soul.

¹⁰ Kingdom, the physical world and last seiferot

In our minds, we can travel through time and space without the limitations of our body. The higher our spirits attain the world of spirituality, the more intensely we can experience the past or even see the future.

Remembering an event is a spiritual achievement. The ancient sages taught that as soon as the past event is remembered, they are enacted by the Heavens. The Divine *chesed*¹¹ that brought about the historical event of the past is reawakened by our act of recalling that event in the present.

This deep truth is one of the reasons we are obliged¹² to recall the liberation from Mitzrayim in every generation and every day. We must reenact that liberation and every day personally go out of “Egypt”.

Every day we have to escape from our self imposed limitations, temptations, and obstructions that our physical existence places upon our lives. It is the liberation of the “divine soul” within from the “tight places” of its physical environment. In order for true freedom to be experienced on a daily basis, the soul must be free.

The Passover Seder provides the time of the Hebrew year we can connect with all the positive powers of liberation coming from Above that were present at the first Passover in Mitzrayim. As we partake of the different elements from the Seder plate, in the light of our knowledge of the Moshiach Yahshua, our Passover Lamb, we can experience the same powers of deliverance our ancestors did on that first Passover evening.

When we experience this daily freedom, then the great spiritual anguish is ended. The inner conflict we experience between the soul and the flesh is transcended and then can we enjoy true freedom, the sense of serenity and oneness which is a prelude to the freedom and harmony that creation will experience in the Messianic Age.

Pesach is the time of transformation and change. The Yisraelites were slaves in a country from which no one could escape. The power of Pharaoh dominated them. He bathed himself in the blood of the Hebrew children and the Hebrew slaves. The Yisraelites had tasted of the “bread” of Egypt (symbolic of their desire to receive for self alone, *chametz*¹³) allowing the Left Column to dominate them. Their metaphysical bondage allowed the Egyptians to dominate them physically. The Egyptians symbolized the complete embodiment of the desire to receive for self¹⁴. The physical bondage was the result of the metaphysical subjugation to the Egyptians spiritual powers of darkness, negativity, and black magic. This is why YHWH commanded the Yisraelites to eat *matzah*¹⁵ for seven days.

Freedom!

The Hebrews were destitute, broken in body and spirit by the forced labor of the Misrite overseers. Then suddenly, the power of Pharaoh was broken, and the people were no longer slaves. The events of Passover had freed the Yisraelites spiritually before the physical liberation could take place. They were redeemed with an Outstretched Arm and a Mighty Hand!

Their spiritual freedom came suddenly also. According to tradition, they had reached the “forty-ninth gate of impurity¹⁶”. They had defiled themselves to the point of idolatry. If they entered the “fiftieth gate¹⁷” then they were not able to be redeemed by being cut off from the power of the Light. Then YHWH was revealed in the fullness of His glory. Fifty days later, they stood at the foot of Mt. Sinai, as one man, and heard YHWH say to each of them: “I AM YHWH your Elohim.”

From the Mt. Sinai experience, comes every day a call for every Yisraelite to remember the liberation from Mitzrayim. Daily each individual is to strive for freedom, boldly, and with a full commitment of their whole heart to become that nation of Kohanim and “am kadosh” by belief in the Moshiach and observance of the Torah. If we see with only our human eyes and not the eye of belief, then we will live a life of despair and hopelessness.

We cannot pause or hesitate on this narrow path to eternal life. We can never be satisfied with what we have already accomplished. Yisrael must press onward and upward to grasp the high calling for which they were apprehended for by the Moshiach.

Walk by Belief¹⁸

⁷For we walk by *emunah* (faith), not by sight; [I Cor. 13:12] **2 Cor.5:7**

¹¹ Mercy, loving-kindness, covenant love

¹² *chayav*-root in the Hebrew *chiuvi* meaning “positiveness”

¹³ Leavened bread-puffed up, pride, ego, *matzah* is unleavened bread. It can represent the *yetzer hara* -evil inclination.

¹⁴ The art of mummification is the apex of ego- the preservation of the physical body.

¹⁵ Unleavened bread. In the Seder we have three *matzot*. They represent the *nefesh*, *ruach*, & *neshamah*.

¹⁶ *tum'ah*- related to *tameh* meaning “cut off”

¹⁷ This is why we count 50 days to Shavuot.

¹⁸ *Emunah*-faithfulness. Not just a mental acceptance of a truth, but faithfully living out that truth in obedience.

The most striking feature of the Passover is the demonstration of belief in the promise from YHWH. Consider this: an entire nation numbering in the millions, willingly left a prosperous country that had been their home for over 210 years, a country whose pagan values had left them spiritually bankrupt, to wander on a long and dangerous journey, with few provisions, but with belief on the Word of YHWH as spoken by Moshe.

- ¹ Now emunah is the bittachon of things for which we have tikvah. Emunah is the conviction of things not seen. ² For by emunah have our Zekenim been given approval. **Ivrim 11:1-2**
- ⁶Just as Avraham Avinu HE'EMIN BA'YHWH VAYACHSHEVEHA LO TZDAKAH ("believed YHWH and it was accounted to him for righteousness" BERESHIS 15:6), ⁷know then, that the ones of emunah, these ones are the Bnai Avraham **Gal.3:6-7**

They did not follow the easy path through the land of the Philistines, but YHWH chose for them the path that would require great testing and trials across a vast desert. To cross this wilderness with no water or food allows no chance, in the natural, of survival. Disregarding all rationality, they followed this path, trusting in the Word of YHWH.

Mitzrayim was a highly agricultural country, where the soil was fertile, and many crops could prosper. Egypt had everything that we now call a prosperous civilization. The Egyptian culture was based upon the powers of nature. This produced an idolatrous religion of many "gods". This religion deified the forces of nature and made a "god" of the man (Pharaoh) who was able to use these powers to achieve his own ends. This type of religion leads to extreme forms of paganism and also leads to the justification of slavery, and the enslavement of the poor and weak in the society.

- 10 And he said to them, "Let YHWH be with you as I let you and your little ones go! Watch, for evil¹⁹ is before your face! **Shemot 10:10.**

In the spring, the cultic powers of Egypt reached their zenith. It was the zodiacal sign of the Ram (Aires); a sacred symbol to the Mitzrites. It was at this time of the year that YHWH chose to liberate the Yisraelite people from their slavery to Pharaoh. The month of Abib comes under the influence of the sefirah *Netzach* or victory. In order for victory to be achieved, there must be a battle. To win a war is not enough. All aspects of the enemy that are inherently antagonistic must be totally destroyed for a victory to be complete. Thus, the head or *rosh* (the firstborn) must be removed without injuring the rest of the structure that can then be put under the head or feet of the victorious army.

- 4 And Mosheh said, "Thus said YHWH, 'About midnight I am going out into the midst of Mitzrayim, 5 and all the first-born in the land of Mitzrayim shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the female servant who is behind the handmill, and all the first-born of cattle. **Shemot 11:4-5**
- ²²And YHWH subordinated all things under the feet of Moshiach and gave him as Rosh over all things to the Brit Chadasha Kehillah, ²³which is HaGuf HaMoshiach, [Bereshis 47:18; Tehillim 16:9-10; Iyov 19:25-27; Yeshayah 53:11] the melo (plentitude) of him, who fills all in all. **Ephesians 1:22-23 OJBC**

Moshe the Merkavah of the Exodus

YHWH chose Moshe to be the vessel (chariot) for the Exodus from Egypt. Moshe (a type of Moshiach) is the chariot or *Merkavah* of *Netzach*²⁰ (victory), and is represented by the stone called *tarshish* or topaz.

- 12 But Mosheh's hands were heavy, so they took a stone and put it under him, and he sat on it. And Aharon and Hur supported his hands, one on one side, and the other on the other side²¹. And his hands were steady until the going down of the sun. **Shemot 17:12**

¹⁹ Evil -*Ra'ah* #7451. Pharaoh was challenging Moshe by claiming the his "god" Ra (RE-רַע), who was the god of the sun and the state, would be battling them when they sacrificed to YHWH. Ra was represent by a man with a ram's head. The Pharaoh was called the "son of Ra". Ra was worshipped by an obelisk (phallic symbol).

²⁰ *Netzach* resides on the Right Column right under *Chesed*. It is the Right Brain or abstract thinking. It radiates the Desire to Share or creative principle.

²¹ Note: The Three columns of the Tree of Life

Aharon represents the right column of the Tree of Life, while Hur, a Levite, aroused the energy of the left column. As the central column, Moshe was the link between these two columns. The three columns in a Unity were able to defeat Amalek²². The battle below had already been fought and won in the Heavens. What happened in the *Malkut*²³ was merely a replay of the event that had already taken place spiritually.

Amalek²⁴ represents strife and confusion. Amalek's gematria is the same as the Hebrew word for doubt. Only doubt can disconnect us from *emunah* or faithfulness. It was after the Yisraelites doubted YHWH's ability to provide water for them that Amalek attacked them. Amalek attacked Yisrael at *Rephidim*. Rephadim can be read as two words—"when hands are weakened (*BeRaf YaDaYiM*).” Yisrael's hands were weakened regarding their commitment to the *mitzvoth*²⁵. As long as Moshe's hands were “steady, faithful” then Yehoshua could put Amalek to flight.

The stones on the breastplate of the *Cohen HaGadol* reflect different colors of Light to transmit certain energies of the seiferot. Even today, science uses stones in lasers, diamonds, and quartz because of certain qualities they possess. Netzach is represented by the *tarshish* (topaz) stone. Tradition says that the energy collected by the topaz was fragmented into 600,000 sparks and entered into the 600,000 Yisraelites²⁶ to infuse them with the energy to overcome the powers of the left column.

- 17“And you shall put settings of stones in it, four rows of stones: The first row is a ruby, a topaz, and an emerald; 18and the second row is a turquoise, a sapphire, and a diamond; 19and the third row is a jacinth, an agate, and an amethyst; 20and the fourth row is a beryl, and a shoham, and a jasper. They are set in gold settings. 21And the stones are according to the names of the sons of Yisra'el, twelve according to their names, like the engravings of a signet, each one with its own name, for the twelve tribes.” **Shemot 28:17-21**

Do not think that this is a reference to a physical stone. The sparks are metaphysical aspects of energy sources represented by stones. These stones have their roots in the upper levels of existence.

Withdraw and Take

YHWH instructed the Community of Yisrael to “withdraw and take for yourselves a lamb for your families and offer the Pesach (sacrifice).” **Shemot 12:21**

- Withdraw-H4900-*mâshak* : 1) to draw, drag, seize 1a) (Qal) 1a1) to draw (and lift out), drag along, lead along, drag or lead off, draw down 1a2) to draw (the bow) 1a3) to proceed, march 1a4) to draw out or give (a sound) 1a5) to draw out, prolong, continue 1a6) to trail (seed in sowing) 1a7) to cheer, draw, attract, gratify 1b) (Niphal) to be drawn out 1c) (Pual) 1c1) to be drawn out, be postponed, be deferred 1c2) to be tall

Elohim commanded them to “withdraw”. Yisrael was to withdraw from the paganism and idolatry of Mitzrayim. The exile in Egypt was an exile of their consciousness. They had become enslaved to Pharaoh's desire to receive for self alone-ego. Israel had become enslaved to the Darkness.

They were to take the symbol of an Egyptian deity (a lamb) and offer it to YHWH, the Elohim of Yisrael. Not only were they to deny idolatry in their hearts, but they were to openly, without any fear, deny it publically in the sight of their slave masters.

If Yisrael would be willing to obey YHWH, He promised to redeem from their slavery, in the month when the pagan forces of nature were at their height. Their actions in the sacrifice would declare there was only ONE Elohim, Yahweh, the Elohim of Avraham, Yitzchak, and Ya'akov.

Yisrael forsook all that security of their life in Egypt to choose a nomadic life-style in a hostile environment. Why did Yisrael chose that path to follow? We hear that question today, as in every generation. We live in the materialistic world exiled into the nations. We face the same economic pressures and problems as the nation in which we live. How then can we exempt ourselves from its values? How can we accept a torah life-style that seems to burden our lives and seems to restrict our actions in every situation?

²² Amalek is the grandson of Esau. The name of Amalek could possibly have its roots in the name of an Egyptian mountain deity.

²³ The Kingdom or Lower World of action/physicality

²⁴ Haman was descended from Agag king of Amalek. The words in verse 14 “I shall surely erase” has a gematria of 107 and equals “this Haman”.

²⁵ Torah instructions

²⁶ male Yisraelites listed in the army of Yisrael

The answer is to be found in the Exodus from Egypt.

Yisrael left Mitzrayim, breaking free from all the values of their environment and society. When they did that, they found themselves upon the path of true happiness. It was the path of the Torah that gave them blessings both spiritually and materially.

So it is today. Through the *Torat Chayyim*²⁷ and belief in the Moshiach, Yisrael attaches itself to YHWH, and frees itself from the natural realm and its limitations.

- ¹I appeal to you, therefore, Achim b'Moshiach, through the rachamei of YHWH, to present your geviyah (Bereshis 47:18), all of your being as a korban chai (living sacrifice), kadosh (holy) and nichoach to YHWH (Bereshis 8:21), which is your spiritual avodas kodesh. ²Stop allowing yourself to be conformed to the Olam Hazeh, but be transformed by your hitkhadeshut haDa'as (regeneration/renewal of knowing), so that you may (individually and corporately) ascertain what is the ratzon of YHWH, what is good, acceptable, and perfect.

Romans 12:1-2

So You Want to Go Back to Egypt?

THE EMES (TRUTH)BRINGS THE EXODUS OF DEROR (FREEDOM, VAYIKRA 25:10) AND THE YOVEL (Jubilee)OF REBBE, MELECH HAMOSHIACH [VAYIKRA 25:10; YESHAYAH 61:1-3; 53:4-12] ³¹Therefore, Rebbe, Melech HaMoshiach was saying to the Yehudim who had emunah in him, "If you remain in the dvar(word) of me [Rebbe, Melech HaMoshiach] then you are my talmidim indeed. ³²"And you will have da'as of HaEmes (the Truth) and HaEmes will give you deror." [Vayikra 25:10; Yeshayah 61:1-3; 53:4-12] ³³They answered Rebbe, Melech HaMoshiach, "We are of the zera Avraham and to no one have we ever been enslaved²⁸. How do you say "You will become bnei Chorim (freedmen)"?" [Nechemyah 9:36] ³⁴In reply, Rebbe, Melech HaMoshiach said to them "Omein, omein, I say to you that everyone practicing Chet is an eved HaChet. [Bereshis 4:7] ³⁵"But the eved does not remain in the Bais ad Olam. HaBen remains ad Olam. [Bereshis 21:10; Shemot 21:2; Devarim 15:12] ³⁶"If therefore HaBen makes you Bnei Chorim, you shall be Bnei Chorim indeed. ³⁷ -**Yochanan 8:31-36**

The "gods" of Egypt still exist in today's world. They are still trying to dominate the minds and lives of Yisrael. Their descendants are alive and worshipped by individuals, corporations, religions, and governments. There are those today who base their lives upon the deification of the forces of nature, and still say, "My power and strength of my hand have made me this wealth."

- 17 you then shall say in your heart, 'My power and the strength of my hand have made for me this wealth!' 18 "But you shall remember YHWH your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today. **Devarim 8:17-18**
- ²⁴No one is able to serve two adonim (masters). For either he will have sin'ah (hatred) for the one and ahavah (love) for the other, or he will be devoted to the one and despise the other. You cannot serve YHWH and Mammon (Money). **Matt.6:24**

And there are those who make room for Moshiach and the Torah in the privacy of their homes, but deny Him in public because of fear of offending others and for the sake of the social norm of their culture.

- ³²Therefore, everyone who shall declare publicly the Ani Ma'amin of me [as Moshiach], before bnei haAdam, I will make hoda'ah (acknowledgment) of him before Avi sh'baShomayim. ³³But everyone who makes hakhchashah (denial) of me [as Moshiach], I also will make hakhchasha (denial) of him before Avi sh'baShomayim. ³⁴Do not think that I have come to bring shalom al ha'aretz (peace on the earth); I have not come to bring shalom but a cherev (sword). ³⁵For I came to divide a man against his Av, and a bat against her Em, and a kallah (bride) against her chamot (mother-in-law, shviger). ³⁶And the OIYVEI ISH ANSHEI VEITOH (the enemies of a man will be the members of his own household, ` MICHOH 7:6). ³⁷The one who has more ahavah (love) for a tata or a mama than for me [Moshiach] is not worthy of me [Moshiach], and the one who has more ahavah (love) for a ben or a bat than me is not worthy of me [Moshiach]. **Matt. 10:32-37**

²⁷ Law of Life

²⁸ Denial of the Exile in Egypt

- Deny-G720 *arneomai*: 1) to deny 2) to deny someone 2a) to deny one's self 2a1) to disregard his own interests or to prove false to himself 2a2) act entirely unlike himself 3) to deny, abnegate, abjure 4) not to accept, to reject, to refuse something offered
- Confess-G3670-*homologeō*: 1) to say the same thing as another, i.e. to agree with, assent 2) to concede 2a) not to refuse, to promise 2b) not to deny 2b1) to confess 2b2) declare 2b3) to confess, i.e. to admit or declare one's self guilty of what one is accused of 3) to profess 3a) to declare openly, speak out freely 3b) to profess one's self the worshipper of one 4) to praise, celebrate

The slavery of Mitzrayim exists today and expresses itself in many ways. The endless search for instant gratification is slavery. When our desire to receive for self becomes our motivating force in our lives, the Egyptian taskmasters rule our lives. The need to be reactive is a powerful and pervasive bondage. Just as Avraham was told to "get out of himself", the Yisraelites were told to "withdraw". Change is never comfortable and is always difficult.

If any of our actions are based upon servitude to an idea, a person, an object, religion, political system, or even a situation, then we are still in Egypt. When we "go outside" ourselves and do something because it is the right thing to do, and not attached to ego, then we are making our own personal exodus out of Egypt.

Pesach interrupts our lives in spring and commands us to "WITHDRAW" from the idolatry of the land, in whatever form it disguises itself. We, as Yisrael, are to do so openly and without fear. Yisrael is commanded to do this in spring, when the affluence, technology, and the deification of man are at its apex. Remember that every blessing we receive, our prosperity, is a manifestation of Elohim's benevolence.

The criteria for judging the truth of the words of the Torah and our Master Yahshua is their application of the world around us. The Torah was given to Yisrael for our benefit. If the Torah is true then we should see the results of these teachings all around us. YHWH promised to deliver the B'nai Yisrael from their misery and enslavement of Mitzrayim, and that through their deliverance they would come to know YHWH and His vehicle of salvation, the Moshiach.

However, There will be no true freedom, fulfillment, or shalom upon the earth until we learn to treat people with human dignity. No matter how many mitzvot we observe, if we do not love our neighbor as ourselves, then we will return to our Mitzrayim.

"V'AHAVTAH ET YHWH ELOHECHA B'CHOL LEVAVCHA UV'CHOL NAFSHECHA UV'CHOL M'ODECHA [DEVARIM 6:5]. ³⁸This is the gedolah and rishonah mitzva. ³⁹And the second mitzva is like it: V'AHAVTAH L'REI'ACHA KAMOCHA" [VAYIKRA 19:18]. ⁴⁰On these two mitzvot hang the entire Torah and the Nevi'im. Adoneinu Yahshua HaMoshiach -Matt.22:37-40 𐤇𐤃

As children, we do not separate the possible from the impossible which is why the younger a mind is the easier it is to free while a mind like yours can be very difficult. The Matrix is everywhere; it's all around us, here even in this room You can see it out your window, or on your television. You feel it when you go to work, or go to church or pay your taxes. It is the world that has been pulled over your eyes to blind you from the truth. Morpheus

NEO-What truth?

That you are a slave, Neo. That you, like everyone else, was born into bondage..... kept inside a prison that you cannot smell, taste, or touch. A prison for your mind. If you can free your mind, the body will follow. Remember that all I am offering is the truth. Nothing more. Morpheus- The Matrix

FREE Your Mind



Torah Readings for April, May, and June 2004 (5764)



Tzav	Lev.6:1-8:36	Jer.7:21-8:3,9:22-23	April 3,2004
Shemini	Lev. 9:1-11:47	2 Sam. 6:1-7:17	April 17,2004
Tazria	Lev.12:1-13:59	2 Kings 4:42-5:19	April 24,2004
Metzora	Lev. 14:1-15:33	2 Kings 7:3-20	April 24,2004
Acharei Mot	Lev. 16:1-18:30	Ezek.44:15-31	May 1, 2004
Kedoshim	Lev. 19:1-20:27	Amos 9:7-15	May 1, 2004
Emor	Lev.21:1-24:23	Ezek. 44:15-31	May 8, 2004
Behar	Lev. 25:1-26:2	Jer. 32:6-27	May 15, 2004
Bechukotai	Lev.26:3-27:34	Jer. 16:19-17:14	May 15, 2004
Bemidbar	Num.1:1-4:20	Hosea 2:1-22	May 22,2004
Nasso	Num.4:21-7:89	Judges 13:2-25	May 29,2004
Beha'a lot'cha	Num. 8:1-12:16	Zech.2:14-4:7	June 5,2004
Shelach	Num. 13:1-15:41	Josh. 2:1-24	June 12,2004
Korach	Num. 16:1-18:32	1 Sam. 11:14-12:22	June 19,2004
Chukat	Num.19:1-22:1	Judges 11:1-33	June 26,2004
Passover	Ex.12:21-51,Num.28:16-25	Joshua 3:5-7,5:2-6:1,27	April 6,2004
Yom Hashoah	Holocaust Memorial day		April 18,2004
Yom Ha'Atzmaut	Deut.7:12-8:18	Is. 10:32-12:6	April 26,2004
Lag B'Omer			May 9,2004
Shavuot	Ex.19:1-20:23,Deut.4:25-40	Ezra 1:1-28,3:12 Habakkuk 2:20-3:19	May 26,2004

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If Yahshua had been bodily at Auschwitz, He would have died an anonymous victim with a number on His arm, that is all. He'd have done so not as the Jewish Moshiach, but simply as a Jew. And in a twist of history folding back on itself, His crime would have been tied to the cross-“He killed our Christ”. Think about it!