



Parasha Shemot

January 10, 2026

Torah: Exodus 1:1-6:1

Haftarah: Isaiah 27:6-28:13, 29:22-23

Shlichim: Acts 1:1-11, 7:17-34

*Shabbat shalom mishpacha!* With *Parasha Shemot*, a new era begins for Jacob's descendants. Joseph has died, and a new pharaoh is on the throne. This is represented in the Greek title for this Book of the *Torah*, *Exodos*, the designation given to it by the Jewish authors of the Septuagint, the Greek-language translation of the *Tanakh* written during the second and first centuries BCE. It means "going out" or "going from" and refers to being freed from and leaving Egypt. However, the Hebrew name of this book, *Shemot*, means "names" and corresponds to the first verse, which reads: *1 Now these are the names (הַנּוּ שְׁמֹת) of Bnei-Yisrael who came into Egypt with Jacob,...* (Exodus 1:1 TLV), and then lists 70 people, who, with Joseph, made 71. Then we read: *6 Then Joseph died, as did all his brothers and all that generation.* (Exodus 1:6 TLV).

*Parasha Shemot* has a lot of information, more than we can cover today. Here is a quick review. After the listing of Jacob's descendants who came to Egypt with him, we find that Joseph has died and a new pharaoh has enslaved the Israelites. As their birthrate continued to increase, he ordered the Jewish midwives to kill all male babies. While they didn't, the Pharaoh continued to insist. Because of this, after a woman of the Tribe of Levi named *Yocheved* gave birth to her son *Moshe*, she placed him in a basket and set him afloat on the Nile River to save him from being killed. Pharaoh's daughter found him and adopted him. *Miryam*, the baby's sister, offered to find a nursemaid for him and arranged for his mother to serve as his nursemaid and raise him during his early years. When he was older, she gave him to Pharaoh's daughter, and she raised him as her son.

Years later, Moses witnessed an Egyptian beating a Hebrew slave, and he killed the Egyptian. When he realized Pharaoh wanted to kill him, and his life was in danger, he fled to *Midyan*. There, he met and rescued *Tsipporah* and her sisters from some rival herdsman. She took him home, and over time, her father, Jethro, the priest of Midian, approved their marriage. While shepherding on the mountain *Chorev* (Horeb), *Moshe* witnessed a "burning bush." There, he met *ADONAI*, who sent him to lead the Israelites from Egypt to the land of Canaan, the land He had promised to their ancestors. *Moshe* protested that the Israelites in Egypt would doubt that *ADONAI* sent him, and *ADONAI* provided him with three miraculous things to show them: changing his staff into a snake, his healthy hand into one with leprosy, and turning water into blood. When *Moshe* again complained that he was not a good speaker, *ADONAI* told him that his brother *Aharon* (Aaron) would be his spokesman. Aaron met Moses on his way back to Egypt, and they appeared together before Pharaoh, asking for the release of the Israelites. Pharaoh responded with a no and imposed even harsher labor, forcing the Israelites to produce the same quota of bricks as before, but now with their own straw to put in the bricks. The people were distressed, but *ADONAI* told Moses that He would force Pharaoh to let them go.

We don't have much information about what happened in Egypt during the first 40 years of Moses' life. We know that, even though he lived in Pharaoh's palace, he knew his real family, but we are not told of any interaction with them during this time. We also understand that Israel, as a nation, continued to keep the covenant ADONAI made with their ancestor Abraham, the covenant of circumcision on the 8th day after birth. We know that Moses and all the males had a *B'rit Milah* because Joshua 4:5 states that all the males who came out of Egypt during the Exodus were circumcised.

From our reading of the *Torah*, we also learn that no one in Israel had received communication from the *Ruach Kodesh* (the Holy Spirit) since the time of Joseph. The people knew their ancestry and the covenant with Abraham, but apparently knew little else. But they knew they were in a dire situation in their lives, a very harsh slavery. This was a new era, but one which ADONAI had planned. How long they remained captive in Egypt depended on events in another country. ADONAI told Abraham that his descendants would not come back from Egypt to the land He was giving them until the iniquity of the Amorites in Canaan had reached its full measure. He said: 16 "*Then in the fourth generation they will return here—for the iniquity of the Amorites is not yet complete.*" (Genesis 15:6 TLV). This indicates that their sins were still increasing but had not yet reached the threshold at which ADONAI would render judgment. At the time He called Moses, the iniquity of the Amorites must have been nearing its end, with only about forty years remaining. ADONAI was now ready to redeem His people and return them to the land He had promised to Abraham.

In the era since Joseph, no one had a close relationship with ADONAI, at least, as far as we are told. While in the land of Midian, Moses apparently did not know Him, and ADONAI chose a very fearful way to reveal Himself. Anyone who saw a bush burning without being consumed and heard a voice coming from within it would be very afraid, just as Moses was. 4 *When Adonai saw that he turned to look, He called to him out of the midst of the bush and said, "Moses, Moses!" So he answered, "Hineni." 5 Then He said, "Come no closer. Take your sandals off your feet, for the place where you are standing is holy ground." 6 Moreover, He said, "I am the God of your father, the God of Abraham, Isaac, and Jacob." So Moses hid his face, because he was afraid to look at God.* (Exodus 3:4-6 TLV). Moses answered *hineni*, "here am I," but was so frightened that he hid his face and wouldn't even look at G-d. This was the *Elohim* (G-d) that he had heard about but had never experienced.

Today, we don't know how to pronounce His name, and so we don't. We substitute ADONAI or *HaShem* (The Name) for the Father's four-letter name, יהוה YHVH. When Moses asked who he should tell, the Israelites had sent him: 14 *God answered Moses, "I AM WHO I AM." Then He said, "You are to say to Bnei-Yisrael, 'I AM' has sent me to you* (Exodus 3:14 TLV). In Hebrew, "I AM Who I AM" is אֶהָיֵن אֲשֶׁר אֶהָיֵנָה *ehyeh asher ehyeh*. Literally, it means "I will be what I will be," reflecting the Hebrew imperfect tense, which indicates an ongoing action. ADONAI said: "*You are to say to Bnei-Yisrael, 'I AM' has sent me to you.*" "I AM" is an emphatic statement of being that lets Moses know and still lets us know today that our Creator is beyond our understanding. He is "I AM!" We cannot define who He is. He is far beyond our understanding. In English, the present tense verb "to be" is expressed in the words am, is, and are. In English, we can say: He is here, I am here, and we are here. That's present tense for us, but ADONAI exists in much more than the present tense, the present time. A writer at *One For Israel* ministry wrote about the subject of *ehyeh asher ehyeh*, and explained something strange about *ehyeh*, the verb "to be," in Hebrew. It only exists in past and future tenses, but not in the present tense. In Hebrew, they don't say "I **am** hungry", they say *ani ra'ev*, "I hungry." They don't say "that table **is** big", they say "that table big."

They can say "I *was* hungry", or "I *will be* hungry", but not "I *am* hungry." This author says there is no "is" or "am" in Hebrew and asks why. He said: "Perhaps because in the Hebrew language, the language of the Bible, the present tense of the verb 'to be' is reserved for use by G-d alone. Only G-d can say 'I AM.'" He goes on to explain that when we look at the original Hebrew text, which in English says, "I AM WHO I AM," it appears to the modern Hebrew reader as if it's in the future tense, meaning: "I will be that which I will be." But it's actually the present tense. He explains that the Hebrew interplay between the tenses of the verb "to be" illustrates the fact that our G-d is, was, and always will be. In addition, the letters of the four-letter name of ADONAI, הָיָה, contain the Hebrew for "he was, he is, and he will be" as expressed as *hayah*, הָיָה, meaning "to be." Some have interpreted *ehyeh asher ehyeh*, "I will be what I will be," as representing ADONAI's existence in past, present, and future. We reflect this understanding in the liturgy of our *Torah Service* when we say: ADONAI *melech*, ADONAI *malach*, ADONAI *yimloch*, *l'olam vaed*: "The L-rd was King, the L-rd is King, the L-rd shall be king forever and ever." This gives us some understanding of who ADONAI is, one who "is" in the past, "is" in the present, and "is" in the future, all at the same time. Our finite minds can't grasp Him.

ADONAI introduced Himself to Moses as: 6 ..., "*I am the God of your father, the God of Abraham, Isaac and Jacob.*" (Exodus 3:6b TLV). Moses may have heard some of the stories of G-d's meetings with his family, possibly even about how his great, great, great, great-grandfather Abraham met ADONAI. When Abram met ADONAI, it was a direct, G-d-to-man interaction. Think about how you met Yeshua. Did someone tell you about Him and His promise of salvation? And, was it then that you accepted His sacrifice as atonement for your sins? In most of our situations, someone witnessed to us, but some people came face to face with the Living G-d. Put yourself in Moses' place, and think back for a moment. When you accepted Yeshua, how much did you really know about ADONAI? Did you know what was required of you after you accepted Yeshua? Most of us didn't. On our day of salvation, our personal *Yom Kippur*, we were probably very much like the new believers in Samaria described in the Book of Acts (chapter 8). They had accepted the message of G-d and had been immersed in the name of Yeshua. When the emissaries in Jerusalem heard about it, they sent Peter and John, who discovered that the *Ruach Kodesh* had not yet come upon them, so they laid hands on them, and they began receiving the Holy Spirit. Before Peter and John came, the people in Samaria who had trusted in Yeshua had limited spiritual knowledge. They had trusted in His sacrifice, been immersed in His name, and received a measure of the *Ruach*, the Holy Spirit, at their salvation, but they knew nothing about the fullness of the Spirit. For Israel in Egypt, it was very much like it was for us before we came to know our Creator and Messiah personally. Just because we know Yeshua as Savior does not mean we know all we need to know or have experienced all we need to experience. Moses received a crash course from ADONAI, but we must be more methodical in our personal studies.

Looking ahead a few weeks in our reading, we find that this group of people who came out of Egypt became a congregation. Four verses beyond our *Shlichim* reading today in Acts 7, Stephen said this about Moses: 38 *This is the one who was in the community in the wilderness,...* (Acts 7:38a TLV). The Greek word translated "community" is *ecclesia*, meaning assembly or congregation, the same word Yeshua used to describe His group of followers (Matthew 16:18). This group of people in Egypt, who will soon find themselves in the wilderness, will be the "called out ones of Egypt." Speaking through the Prophet Hosea, ADONAI said: 1 "*When Israel was a youth I loved him, and out of Egypt I called My son.*"

(Hosea 11:1 TLV). Prophetically, Israel is G-d's son, but this verse also applies to Yeshua as ADONAI's Son (Matthew 2:15). In the *Torah*, this called-out group is referred to in Hebrew as the *kahal*, specifically, *HaKahal B'Midbar*, the Congregation in the Wilderness. The Septuagint translators of the Hebrew into Greek translated *kahal* as *ecclesia*, but also used *sunagoge* about half the time. Our congregation, our synagogue, takes its name from the Hebrew word *kahal*, which means "an assembly of called out ones." Just as Israel was called out of the darkness of Egypt, we are also "called out" of the darkness of the world to be ADONAI's special people, as all of Yeshua's (Jesus's) followers are. We are living in the world, but are not to be "a part of the world." *Shimon Kefa* wrote: *9 But you are a chosen people, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light.* (1 Peter 2:9 TLV). It is especially important that we fully grasp the reality of this calling in our lives.

But that's not the only similarity between us and Israel coming out of Egypt. In Egypt, the *kahal* that came out was not just Israel but also included Gentiles, including Egyptians, and former slaves from other nations. We are told: *37 Then Bnei-Yisrael journeyed from Rameses to Succot, about 600,000 men on foot, as well as children. 38 Also, a mixed multitude went up with them, along with the flocks, herds, and heavy livestock.* (Exodus 12:37 TLV)). Mixed multitude is עֶרֶב רַב erev rav, meaning, "an exceedingly great mixed number," a mixture of Israelites and people from other nations. Our synagogue is also a mixed multitude; Jew and Gentile together. That's the way that ADONAI planned it, and the way He always wanted it to be. It was never just about the Jews. While He has a special love for them and chose them as His special nation, a nation of priests, it was also always about all of His created children from the other nations.

As called out ones who know Yeshua, our congregation is part of the Messianic Jewish Movement, a modern-day re-establishment of the Messianic body in Yeshua's disciples' days, an earlier time when congregations were also a mixed multitude. We, today's re-creation of Yeshua's body in the 1<sup>st</sup> century, have an essential role to play in these "last days." We in *Beit Shalom* are also part of a much larger body, the worldwide Messianic Jewish Community. As the Messianic Jewish Movement, we have been described as a "bridge" between traditional Judaism and Christianity. We are called to take the Gospel, the Good News of Yeshua, to our brother and sister Jews, as well as to Gentiles who do not know Him. And we are also called to be "salt and light" (Matthew 5:13-16). Yeshua said this about salt: *50 "Salt is good; but if the salt becomes unsalty, with what will you flavor it? Have salt in yourselves, and keep shalom with one another."* (Mark 9:50 TLV). This means that if we have not lost our saltiness, we will seek peace and unity in Yeshua's body, and "keep shalom with one another." The Complete Jewish Bible puts it a little differently. Referring to saltiness, it says: *"That is, be at peace with each other."* (CJB). However you say it, the purpose of our saltiness is to promote peace among the brethren, and that most especially includes our brothers and sisters in the Church. If we have lost our saltiness, we are not peacemakers. But we must also be "light" by sharing what Yeshua has taught us.

We are in a critical time in world events. Just as Moses led Israel out of Egypt and into a period of training in ADONAI's ways, those of us in the *kehillah*, the worldwide congregation of the last days, also need to be trained in His ways. Some of us have come in later and have not had the opportunity to learn the basics covered in past years. Fortunately, they can do that by reviewing past teachings. I encourage you to review and study our 36-session series, "Disciples of Yeshua," which began on October 26, 2024. They are available on YouTube and also on our website, [www.beitshalom.us](http://www.beitshalom.us). Share them with your friends. I am always

available to answer questions or to point you to a past teaching. Each of us needs to periodically review what we have previously learned as we recommit ourselves as *talmidim shel Yeshua*, disciples of Yeshua.

Regarding Joseph, the Torah states: 38 *Then Pharaoh said to his servants, “Can a man like this be found, one in whom is God’s Spirit?”* (Genesis 41:38 TLV). But after Joseph died and until ADONAI called Moses, communication from the *Ruach Kodesh* (the Holy Spirit) among the Israelites ended. Thereafter, under the First Covenant, ADONAI's Spirit only communicated with certain people, Moses, David, the Prophets, and possibly others, but not the individuals of Israel. However, ADONAI was getting ready to change things. Referring to the coming New Covenant He would make with Israel, Jeremiah prophesied: 32 *“But this is the covenant I will make with the house of Israel after those days”* —it is a declaration of Adonai— *“I will put My Torah within them. Yes, I will write it on their heart. I will be their God, and they will be My people.* (Jeremiah 31:32 TLV). Not long after that, Ezekiel prophesied about something coming to the people of Israel: 26 *Moreover, I will give you a new heart. I will put a new spirit within you. I will remove the stony heart from your flesh and give you a heart of flesh.* 27 *I will put My Ruach within you. Then I will cause you to walk in My laws, so you will keep My rulings and do them.* (Ezekiel 36:26-27 TLV). This was followed about 600 years later by Yeshua's death on the cross as the sin sacrifice for Israel and eventually for every person ADONAI created. His death cut the New Covenant and created a new relationship with ADONAI for those who trusted in Yeshua. And individuals who were members of the New Covenant would soon receive the *Ruach Kodesh*, the new "spirit" spoken of by Ezekiel, something that only a few received under the First Covenant.

After His last Passover Seder in the Upper Room, Yeshua prepared His disciples for the coming of the Holy Spirit. He echoed both Jeremiah's and Ezekiel's words when He said: 15 *“If you love Me, you will keep My commandments. 16 I will ask the Father, and He will give you another Helper so He may be with you forever— 17 the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him.”* (John 14:15-17 TLV). (also John 15:26 and 16:7). The *Ruach Kodesh*, referred to by Yeshua as the Helper, or sometimes, the Comforter, would be given to Israelites who trusted in Him on the *Shavuot* (Pentecost) after He ascended to the Father. After His resurrection, but before His ascension, Yeshua did for His disciples what ADONAI had done for Joseph, Moses, David, and the Prophets; He gave them the Holy Spirit: 21 *Yeshua said to them again, “Shalom aleichem! As the Father has sent Me, I also send you.”* 22 *And after He said this, He breathed on them. And He said to them, “Receive the Ruach ha-Kodesh! 23 If you forgive anyone’s sins, they are forgiven; but if you hold back, they are held back.”* (John 20:22 TLV). He gave them a special relationship with Him, one they would need in their future walk as His Apostles to all the earth. But the time was coming when every person who trusted in Yeshua could receive His Spirit, and on *Shavuot*, it happened: 4 *They were all filled with the Ruach ha-Kodesh and began to speak in other tongues as the Ruach enabled them to speak out.* (Acts 2:4 TLV). They were "filled with the *Ruach Kodesh*."

The great debate is, "Does every person who trusts in Yeshua receive the full measure of His Holy Spirit when they are saved?" I don't know the answer to that question, and can only answer it with the Scripture referred to earlier: 14 *Now when the emissaries in Jerusalem heard that Samaria had accepted the message of God, they sent Peter and John to them. 15 They came down and prayed for them to receive the Ruach ha-Kodesh. 16 For He had not yet come upon them; they had only been immersed in the name of the Lord Yeshua. 17 Then they began laying their hands on them, and they were receiving the Ruach ha-Kodesh.* (Acts 8:14-

17 TLV). This indicates that they received the Holy Spirit after they were already saved and supports the way I understand it: you can receive a greater measure of ADONAI's Spirit after salvation. But it's not about semantics. It's about power, the Spirit power to heal the sick and raise the dead. Peter had this power (Acts 3:1-10, 5:15-16, 9:36-42), John had it (Acts 3:1-10), Phillip had it (Acts 8:6-8), Annanias had it (Acts 9:17-19), and *Sha'ul* had it (Acts 19:11-12, 20:9-12). These followers of Yeshua healed the sick, restored blindness, and raised the dead, through power given to them by the Holy Spirit living in them in fullness.

We have the Holy Spirit living in us today. The *Ruach Kodesh*, who proceeds from both the Father and the Son (John 15:26, Acts 2:33, Galatians 4:6), has circumcised our hearts and gives us counsel, and many other things. But the one thing that distinguishes us from Yeshua's 1st century disciples is that they received the Holy Spirit in Power. Just before His ascension, Yeshua had said: *8 "But you will receive power when the Ruach ha-Kodesh has come upon you; and you will be My witnesses in Jerusalem, and through all Judah, and Samaria, and to the end of the earth."* (Acts 1:8 TLV). And they did. They received the power to heal the sick, cast out demons, and raise the dead.

What's the difference? We have made the case that the Modern Messianic Jewish Movement is the restoration of 1st century Messianic Judaism today. And it is, to a degree. We endeavor to keep the righteous commandments of the *Torah* that can be kept without a Temple or a Levitical Priesthood, and we see healings in measure, but we lack the power those early disciples had. There are pockets where this has happened, certain places in Africa and elsewhere, but not in the United States to any degree. It seems to be related to strong faith, something possible, but exceedingly difficult in our questioning American society. But its coming is not only possible, but it is also prophesied. (Read last *Shabbat*'s message, *Parasha Vayechi*, January 3, 2026, for this subject's introduction.) The Prophet Joel spoke of the early and latter rains (Joel 2:23, 3:10), and Peter explained that what happened on the Day of Shavuot was the early rain of the Holy Spirit, poured out with power upon Yeshua's 1st-century disciples.

Today, even though we can have the infilling of the Holy Spirit, it is not the same as that experienced by Yeshua's 1st-century disciples. We have tongues, used both in public worship and also in personal worship. These practices are Scriptural and are described by *Sha'ul* (1 Corinthians 12:1-11, 14:1-40, and Romans 12). While all these things done by the Holy Spirit today are wonderful, without the power, we lack the ability to be the effective disciples that *Kefa*, *Yochanan*, and *Sha'ul* were. At some point after the 1st century, this power was lost except in certain cases. This Holy Spirit power is what we will receive when ADONAI pours out His latter rain of the Spirit in our not-too-distant future.

This message is not being given to bring about a change in the way the Holy Spirit operates in our congregation. Nothing has changed. What we are doing now has been our vision since our founding 22 years ago. But as Yeshua's followers who trust in what the Scriptures tell us to do, we must also be ready for the events found throughout the Book of Acts. And ADONAI will do it when the time is right. Our fellowship is not charismatic or Pentecostal, but we bless and welcome fellowship with those who are part of those groups. If we have a name, we can be described as Scripture-obedient followers of Yeshua who are waiting upon ADONAI to bring about the Latter Rain outpouring of the Holy Spirit.

The beginning of it is the prophesied revival we will see when all Israel is saved. *Sha'ul* wrote: *25 For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes—that a partial hardening has come upon Israel until the fullness of*

*the Gentiles has come in; 26 and in this way all Israel will be saved, as it is written, "The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob. 27 And this is My covenant with them, when I take away their sins."* (Romans 11:25-27. We pray for that event to happen soon, but it's not revival; it's first-time salvation, the event I believe will kick off the revival. Revival is about "returning." It's for those who already know Yeshua and have strayed. *Teshuvah*, repentance of sins, also includes a turning back to Yeshua. But this great end-time harvest of souls for ADONAI, precipitated by the salvation of the Jews, will also include salvation for many of those on the far left, atheists, and the followers of various false gods in our society. *Shimon Kefa* spoke of this time when he said: *19 Repent, therefore, and return—so your sins might be blotted out, 20 so times of relief might come from the presence of Adonai, and He might send Yeshua, the Messiah appointed for you.* (Acts 3:19-20 TLV). It's about "return," and the "relief" is a "refreshing" of Yeshua's body of believers, with a return of His "lost sheep," those who have strayed. But this move of G-d will also include many first-time salvations. It will be upon this group of new believers and returners, as well as the faithful of Yeshua's body, that the Latter Rain outpouring of the Holy Spirit will fall. And it will be with the "Power" that Yeshua told His disciples about just before He ascended to the Father (Acts 1). This great event precedes Yeshua's second coming, which will occur soon after.

We live in exciting times. Some of us will live to experience these things and see the Scriptures come to life, and everyone prayed for is healed. ADONAI has chosen us to be a part of these great end-time events. We must be faithful. *Shabbat shalom!*