



Shemot / Names 2007

Shemot/Exodus 1:1 ~ 6:1

Beit Emet Congregation ~ Vancouver, WA

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Our parsha this week begins at **Shemot / Exodus 1:1-22**; *And these are the names of the children of Yisra'el who came to Mitsrayim with Ya'aqob, each one with his household: Re'uven, Shim'on, Lewi, and Yehudah; Yissaskar, Zebulun, and Binyamin; Dan and Naphtali, Gad and Asher. And all those who were descendants of Ya'aqob were seventy beings, as Yoseph was already in Mitsrayim. And Yoseph died, and all his brothers, and all that generation. And the children of Yisra'el bore fruit and increased very much, multiplied and became very strong, and the land was filled with them. Then a new sovereign arose over Mitsrayim, who did not know Yoseph, and he said to his people, "See, the people of the children of Yisra'el are more and stronger than we, come, let us act wisely towards them, lest they increase, and it shall be when fighting befalls us, that they shall join our enemies and fight against us, and shall go up out of the land." So they set slave-masters over them to afflict them with their burdens, and they built for Pharaoh supply cities, Pithom and Ra'amses. But the more they afflicted them, the more they increased and grew, and they were in dread of the children of Yisra'el. And the Mitsrites made the children of Yisra'el serve with harshness, and they made their lives bitter with hard bondage, in mortar, and in brick, and in all kinds of work in the field, all their work which they made them do was with harshness. Then the sovereign of Mitsrayim spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Pu'ah, and he said, "When you deliver the Hebrew women, and see them on the birth stools, if it is a son, then you shall put him to death, but if it is a daughter, then she shall live." But the midwives feared Elohim, and did not do as the sovereign of Mitsrayim commanded them, and kept the male children alive. So the sovereign of Mitsrayim called for the midwives and said to them, "Why have you done this, and kept the male children alive?" And the midwives said to Pharaoh, "Because the Hebrew women are not like the Mitsrite women. For they are lively and give birth before the midwives come to them." So Elohim was good to the midwives, and the people increased and became very numerous. And it came to be, because the midwives feared Elohim, that He provided households for them. And Pharaoh commanded all his people, saying, "Throw every son who is born into the river, and keep alive every daughter."*

Earlier this week, as I re-read last year's teaching on this *parsha*, I was struck with the realization that Yahweh has indeed shown us favor. We learned so much from this, just one year ago. How do you top that? Well, you don't. You simply build on what's been learned before, in season, as Yahweh reveals His Truth to His "*children*". Then, I read a commentary, from one of the rabbis that I enjoy, and he shared something that I had never seen or considered before. Now, bear in mind, that this *parsha* (Torah portion) is named **Shemot**, which translates from the Hebrew as "**Names**". While the exodus of B'nei Yisra'el from Mitsrayim (Egypt) is told in this Book, it is not the name of this Book of the Hebrew Torah. Now, with this title, "**Names**" in mind; let's move on.

Let's look at **Shemot 2:1-10**; *And a man of the house of Lewi went and married a*

daughter of Lewi. And the woman conceived and bore a son. And she saw that he was a lovely child, and she hid him three months. And when she could hide him no longer, she took an ark of wicker for him, and coated it with tar and pitch, and put the child in it, and laid it in the reeds by the edge of the river. And his sister stood at a distance, to know what would be done to him. And the daughter of Pharaoh came down to wash herself at the river, and her young women were walking by the riverside. And when she saw the ark among the reeds, she sent her female servant to get it, and opened it and saw the child, and see, the baby wept. So she had compassion on him, and said, "This is one of the children of the Hebrews." And his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women to nurse the child for you?" And Pharaoh's daughter said to her, "Go." And the girl went and called the child's mother. And Pharaoh's daughter said to her, "Take this child away and nurse him for me, then I shall pay your wages." So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Mosheh, saying, "Because I have drawn him out of the water."

This is a great story of Yahweh saving the one He's chosen to do a mighty work in Yisra'el. The boy is saved through the compassion of Pharaoh's own daughter. In fact it is she who named him "**Moshe**", because she drew him out of the water. In fact, if you look up the word "**Moshe**", you'll see that it means "**drawn out**" or "**drawn from**" in both Hebrew and Egyptian. Moshe, in Hebrew, is spelled "**Mem-shin-hey**". Remember, the Hebrew letters have meanings of their own. "**Mem**" is "**water**", "**shin**" is "**El Shaddai**" (one of Yahweh's Titles) and "**hey**" is the "**revealing of Yahweh's Word**". In this name "**Moshe**" we see, "**Drawn out of the water, El Shaddai reveals His Word**". And, in this case it is: "**Deliverance**". And later, it is this same Moshe who reveals to B'nei Yisra'el and all of us, Yahweh's Word, the Torah.

I think it's important to take a bit and look at Moshe here, as he will be in our Torah study from now until Simchat Torah, the day we start the Torah cycle anew. What's interesting here is that this prophetic name, "**Moshe**", was given to him after his mother and father and siblings had raised him for a period of time. He was probably in their home from 2 to 5 years; as that was the time span for the weaning of children in that day. So, wouldn't they have named him also? Being called a name is part of the nurturing process, then and now. This is what I was suddenly hit with. Did we have, in the Hebrew sense, a "**nameless**" deliverer? It's an interesting and fair question. Where do we go for an answer?

Well, the Talmud has some ideas. But, I wanted something a little closer to Scripture. We read in **Yehoshua/ Joshua 10:13** and **2 Shemu'el/Samuel 5:18**, about the Book of Yasher, or Jasher. Please note that Yasher is not person's name. We know that the Sefer Ha Yashar (Book of the Upright) that we have today, is not Scripture. Today, we're reasonably sure that the version translated from Hebrew into English in 1840, from an original Hebrew manuscript from 1625, and published by J.H. Parry & Company is not the original mentioned in Scripture. According to scholars, it is a compilation of writings from around 300 ~ 900 CE that are a combination of written and oral histories. However, I believe this will give some insight into our **parsha** this week.

Yasher 68:1-32; And it was at that time the spirit of God was upon Miryam the daughter of Amram the sister of Aharon, and she went forth and prophesied about the house, saying, Behold a son will be born unto us from my father and mother this time, and he will save Israel from the hands of Egypt. And when Amram heard the words of his daughter, he went and took his wife back to the house, after he had driven her away at the time when Pharaoh ordered every male child of the house of Ya'aqob to be thrown into the water. So Amram took Yochebed his wife, three years after he had driven her away, and he came to her and she conceived. And at the end of seven months from her conception she brought forth a son, and the whole house was filled with great light as

of the light of the sun and moon at the time of their shining. And when the woman saw the child that it was tov and pleasing to the sight, she hid it for three months in an inner room. In those days the Egyptians conspired to destroy all the Hebrews there. And the Egyptian women went to Goshen where the children of Israel were, and they carried their young ones upon their shoulders, their babes who could not yet speak. And in those days, when the women of the children of Israel brought forth, each woman had hidden her son from before the Egyptians, that the Egyptians might not know of their bringing forth, and might not destroy them from the land. And the Egyptian women came to Goshen and their children who could not speak were upon their shoulders, and when an Egyptian woman came into the house of a Hebrew woman her babe began to cry. And when it cried the child that was in the inner room answered it, so the Egyptian women went and told it at the house of Pharaoh. And Pharaoh sent his officers to take the children and slay them; thus did the Egyptians to the Hebrew women all the days. And it was at that time, about three months from Yochebed's concealment of her son, that the thing was known in Pharaoh's house. And the woman hastened to take away her son before the officers came, and she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink. And his sister Miryam stood afar off to know what would be done to him, and what would become of her words. And Elohim sent forth at that time a terrible heat in the land of Egypt, which burned up the flesh of man like the sun in his circuit, and it greatly oppressed the Egyptians. And all the Egyptians went down to bathe in the river, on account of the consuming heat which burned up their flesh. And Bathia, the daughter of Pharaoh, went also to bathe in the river, because of the consuming heat, and her maidens walked at the river side, and all the women of Egypt as well. And Bathia lifted up her eyes to the river, and she saw the ark upon the water, and sent her maid to fetch it. And she opened it and saw the child, and behold the babe wept, and she had compassion on him, and she said, "This is one of the Hebrew children". And all the women of Egypt walking on the river side desired to give him suck, but he would not suck, for this thing was from YHVH, in order to restore him to his mother's breast. And Miryam his sister was at that time amongst the Egyptian women at the river side, and she saw this thing and she said to Pharaoh's daughter, "Shall I go and fetch a nurse of the Hebrew women, that she may nurse the child for you?" And Pharaoh's daughter said to her, "Go", and the young woman went and called the child's mother. And Pharaoh's daughter said to Yochebed, "Take this child away and suckle it for me, and I will pay thee thy wages, two bits of silver daily"; and the woman took the child and nursed it. And at the end of two years, when the child grew up, she brought him to the daughter of Pharaoh, and he was unto her as a son, and she called his name Moses, for she said, Because I drew him out of the water. And Amram his father called his name Chaver, for he said, It was for him that he associated with his wife whom he had turned away. And Yochebed his mother called his name Yekuthi'el, Because, she said, I have hoped for him to Elohim, and YVHV restored him unto me. And Miryam his sister called him Yered, for she descended after him to the river to know what his end would be. And Aaron his brother called his name Abi Zanuch, saying, My father left my mother and returned to her on his account. And Qehath the father of Amram called his name Avigdor, because on his account did YHVH repair the breach of the house of Ya'aqob, that they could no longer throw their male children into the water. And their nurse called him Abi Socho, saying, In his tabernacle was he hidden for three months, on account of the children of Ham. And all Israel called his name Shemayah, son of Nethan'el, for they said, In his days has YHVH heard their cries and rescued them from their oppressors. And Moses was in Pharaoh's house, and was unto Bathia, Pharaoh's daughter, as a son, and Moses grew up amongst the king's children.

Now, I know what some of you are probably thinking; the writers of this version of Sefer Ha

Yashar, rabbis no doubt, made up some lofty names for Moshe. And, you 're probably correct. However, I found some interesting links between the names of the Moshe's family and what they may have called him. For example:

1. His father "**Amram**", meaning "**Exalted People**" called him "**Chaver**" or "**the one we're joined to**". In English, the "**Upright**" of Yahweh or "**Exalted People**" are joined to, or are associates of, Moshe. They identify with him. As the prophet said in **Zekaryah 2:10-11**; "**Sing and rejoice, O daughter of Tsiyon! For look, I am coming, and shall dwell in your midst,**" declares YHVH. "**And many gentiles shall be joined to YHVH in that day, and they shall become My people. And I shall dwell in your midst. And you shall know that YHVH of hosts has sent Me to you.**" This prophecies the return of Yahshua.
2. His mother "**Yochebed**" or "**Yah's Servant**" called him "**Yekuthi'el**" or "**Fear of El**". Yahweh's "**ebed**", servants associate Moshe with the "**Fear Of Elohim**". Yahweh wrought mighty miracles and showed His awesome power through Moshe, to establish His Word with Yisra'el. Mishle / **Proverbs 14:26** says; "**In the fear of YHVH is strong trust, And His children have a place of refuge.**"
3. His sister "**Miryam**" or "**Rebellious**" called him "**Yered**", which means "**descend**" or "**bow down**". The rebellious will indeed bow down or will descend into the earth as Qorah and his followers did in the wilderness (**Bemidbar/Numbers 16**). Yahweh instruct us in **Shemot / Exodus 23:20-22**; "**See, I am sending a Messenger before you to guard you in the way and to bring you into the place which I have prepared. Be on guard before Him and obey His voice. Do not rebel against Him, for He is not going to pardon your transgression, for My Name is in Him. But if you diligently obey His voice and shall do all that I speak, then I shall be an enemy to your enemies and a distresser to those who distress you.**"
4. His brother "**Aharon**" meaning "**Light Bearer**", called him "**Abi Zanuch**" or "**Father of the Outcasts**". Those bearing or teaching Light/Truth call our Deliverer, the "**Father of the Outcasts of Yisra'el**". **Yeshayahu/Isaiah 16:4-5** says; "**Let My outcasts dwell with you, O Mo'ab; be a shelter to them from the face of the ravager. For the oppressor has met his end, destruction has ceased, those trampling down have perished from the land. And in kindness the throne shall be established. And One shall sit on it in truth, in the Tent of Dawid, judging and seeking right-ruling, and speeding righteousness.**"
5. And "**Qehath**" or "**the Assembly**" Moshe's grandfather, called him "**Avi G'dor**" meaning "**Our Father Who Repairs the Breach**". With our deliverance, Yahweh binds up the "Breach" of his people, as **Yeshayahu/Isaiah 30:26**; "**And the light of the moon shall be as the light of the sun, and the light of the sun be sevenfold, as the light of seven days, in the day that YHVH binds up the breach of His people, and heals the wound of His blows.**"
6. And, his "**Nurse**" or "**Aman**", which is also "**Faithful**" called him "**Avi Socho**" meaning "**Our Father a Hedge of Thorns**". Yahweh's Deliverance is indeed a "hedge of protection". Satan said to Yahweh concerning Iyob/Job, in **Iyob 1:10**; "**Have You not made a hedge around him, and around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.**"
7. "**Yisra'el**" or "**Those Who Prevail with El**" called him "**Shemayah**" meaning "**Hear Yahweh**". Moshe commanded Yahweh's people, Yisra'el, to "**Hear and Obey Yahweh**" in **Debarim 6:3-5**: "**And you shall hear, O Yisra'el, and shall guard to do, that it might be well with you, and that you increase greatly as YHVH Elohim of your fathers has spoken to you, in a land flowing with milk and honey. Hear, O Yisra'el: YHVH our Elohim, YHVH is one! And you shall love YHVH your Elohim with all your heart, and with all your being, and with all your might.**"

So, is this “**truth**”, or the “**midrash**” of the rabbis? It’s a beautiful picture of Yahweh’s Deliverer; the “**Man of Elohim**”, Moshe, the “**Servant of Yahweh**”. As **Shemot/Exodus 33:11a** says; **Thus YHVH spoke to Moshe face to face, as a man speaks to his friend.** The “**Friend of Yahweh**”.

Yahweh also says of Moshe in **Bemidbar/Numbers 2:3**; **And the man Mosheh was very humble, more than all men who were on the face of the earth.** He certainly had to be aware of his own greatness. He had to have known that he was the human being chosen by Yahweh to Deliver and lead his/His people, B’nei Yisra’el, out of grip of one of the world’s “**super powers**” of that day and serve as the conveyor of the Wisdom and Will of Yahweh to the human race. Yet, he asked for no esteem from others; only that they be obedient to Yahweh.

Moshe, a man “**drawn from water**”. We looked at the letters in Moshe’s name a few minutes ago. As I said, “**Mem**” means “**water**”; but, it also means “**chaos**”. The world in which B’nei Yisra’el lived, the world of bondage in Mitzrayim, was certainly chaotic. I can’t help but think of the world at the time of its creation. There were the waters above the expanse of the sky and waters beneath it. It’s as if Moshe was sent from the waters above to the chaos of the waters below.

It’s also interesting that the numeric value of the letter “**mem**” is 40. 40 is the number of “**teaching**” as well as “**trials and testing**”. This number is very significant, especially in the life of Moshe and the Children of Yisra’el. Moshe’s life is divided into three very distinct 40 year periods: his first 40 years being raised in Pharaoh’s house in Mitzrayim, his 40 years as a shepherd of his father in-law Yithro’s sheep and his 40 years as B’nei Yisra’el’s leader. He also spent three 40 day periods on Mt. Sinai with Yahweh. The 12 spies spent 40 days scouting out the Land of Kena’an before the ten gave their bad report causing fear in Yisra’el so that they refused to enter the Land. Yahweh then caused them to wander in the wilderness for a total of 40 years. 40 is the numeric value of “**chabal**” which is a “**pledge**” or to “**bind with a promise**” and “**v’ga’al**” which means “**and will redeem**”.

Yahweh promised to redeem His people; first in **Shemot 6:6-7**; “**Say, therefore, to the children of Yisra’el, ‘I am YHVH, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments, and shall take you as My people, and I shall be your Elohim. And you shall know that I am YHVH your Elohim who is bringing you out from under the burdens of the Mitsrites.**” He says in **Yeshayahu/Isaiah 43:3-4**; “**For I am YHVH your Elohim, the Setapart One of Yisra’el, your Savior; I gave Mitsrayim for your ransom, Kush and Seba in your place. Since you were precious in My eyes, you have been esteemed, and I have loved you. And I give men in your place, and peoples for your life.**”

Yahweh redeemed us and delivered us from Mitzrayim through Moshe. Yahweh speaks of another redemption and deliverance in **Yeshayahu 44:21-23**; “**Remember these matters, O Ya’aqob, and Yisra’el, for you are My servant! I have formed you, you are My servant, O Yisra’el, do not forget Me! I shall wipe out your transgressions like a cloud, and your sins like a mist. Return to Me, for I shall redeem you. Sing, O heavens, for YHVH shall do it! Shout, O depths of the earth! Break forth into singing, O mountains, forest, and every tree in it! For YHVH shall redeem Ya’aqob, and make Himself clear in Yisra’el.**” Yahweh has indeed provided redemption from sin through Yahshua, Yah’s Salvation. And now, He’s beginning to “**make Himself clear in Yisra’el**”. Ahmein?

You see, according to Yahweh, our exodus and return will be much bigger, as the prophet reports in **Yirmeyahu / Jeremiah 16:14-16**; “**Therefore see, the days are coming,**”

declares YHVH, “when it is no longer said, ‘YHVH lives who brought up the children of Yisra’el from the land of Mitsrayim,’ but, ‘YHVH lives who brought up the children of Yisra’el from the land of the north and from all the lands where He had driven them.’ For I shall bring them back into their land I gave to their fathers. See, I am sending for many fishermen,” declares YHVH, “and they shall fish them. And after that I shall send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks. He also says in Yirmeyahu 23:7-8; “Therefore, see, the days are coming,” declares YHVH, “when they shall say no more, ‘As YHVH lives who brought up the children of Yisra’el out of the land of Mitsrayim,’ but, ‘As YHVH lives who brought up and led the seed of the house of Yisra’el out of the land of the north and from all the lands where I had driven them.’ And they shall dwell on their own soil.”

As we watch the signs of our regathering and return to Eretz Yisra’el unfold before our eyes, I can’t help but think of the first exodus out of Mitsrayim, under Moshe. As we’ve learned together, Yahweh teaches us according to the season. And, it’s now that we begin again to learn more about the “**exodus**”, about leaving Mitsrayim, “**the House of Bondage**”, and to begin our journey home to Yisra’el. We’re seeing these things in the news. Of course you have to look, as the media here in the US doesn’t want you to know. But, thanks to Allen’s hard work and Eddie Chumney, and many others around the world, we can see, at least for now, how it’s all playing out. But, now is the time to take it all in and study the Scriptures, in this season of the exodus, and learn all we can about our “**deliverance**”.

As we’ll see next week, from the time Moshe first went to Pharaoh to seek the release of B’nei Yisra’el, and the plagues began, it was about one year until the killing of Egypt’s first-born and Pharaoh relented. Allen and I have taught on the duration of the punishment of the House of Yisra’el (Northern Kingdom) and when it’s likely to be fulfilled. We’ve taught and talked about the promise that Yahweh made to Avraham; that he and his people would sojourn in Mitsrayim for 430 years, beginning with Avraham himself, in **B’reshith / Genesis 15**. We will also read, as the Children of Yisra’el are beginning their exodus from “**The House of Bondage**”, in **Shemot 12:40-41; And the sojourn of the children of Yisra’el who lived in Mitsrayim was four hundred and thirty years. And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of YHVH went out from the land of Mitsrayim.**

So, we will see judgments here, as Eddie and others point out. But, it’s time to learn what we must learn, in season, and prepare our nefesh (souls) for the journey into the wilderness. As I’ve said before, the Hebrew word for “**wilderness**” is “**midbar**” which also means “**mouth**” (**the organ of speech**). This is very interesting in that Yahweh uses the “**wilderness**” to speak to His people. Are you ready to “**Sh’ma**” (**hear and do**)?

One of my questions has to be; “**Will there be another Moshe? Or Many Moshes?**” At present, I cannot say. But, before we go following anyone into the wilderness, let’s look for a moment at the calling of Moshe. We read in **Shemot 3:1-6; And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Horeb, the mountain of Elohim. And the Messenger of YHVH appeared to him in a flame of fire from the midst of a bush. And he looked and saw the bush burning with fire, but the bush was not consumed. And Mosheh said, “Let me turn aside now, and see this great sight, why the bush does not burn.” And YHVH saw that he turned aside to see, and Elohim called to him from the midst of the bush and said, “Mosheh! Mosheh!” And he said, “Here I am.” And He said, “Do not come near here. Take your sandals off your feet, for the place on which you are standing is set apart ground.” And He said, “I am the Elohim of your father, the Elohim of Avraham, the Elohim of Yitsaq, and the Elohim of Ya’aqob.” And Mosheh hid his face, for he was afraid to look at Elohim.**

Then, as Yahweh tells Moshe what he is to do, Moshe responds and Yahweh further instructs

him as follows, in **Shemot 4:1-9**; *And Mosheh answered and said, “And if they do not believe me, nor listen to my voice, and say, ‘YHVH has not appeared to you?’ ” And YHVH said to him, “What is that in your hand?” And he said, “A rod.” And He said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent. And Mosheh fled from it. And YHVH said to Mosheh, “Reach out your hand and take it by the tail” – so he reached out his hand and caught it, and it became a rod in his hand – so that they believe that YHVH Elohim of their fathers, the Elohim of Avraham, the Elohim of Yitsaq, and the Elohim of Ya’aqob, has appeared to you.” And YHVH said to him again, “Now put your hand in your bosom.” And he put his hand in his bosom, and when he took it out, and see, his hand was leprous, like snow. And He said, “Put your hand in your bosom again.” So he put his hand in his bosom again, and drew it out of his bosom, and see, it was restored like his other flesh. “And it shall be, if they do not believe you, nor listen to the voice of the first sign, they shall believe the voice of the latter sign. And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river shall become blood on the dry land.”*

As Ruth and Rivka studied this out, Ruth shared with me, not knowing what I was preparing, that Yahweh gave three signs that Moshe was Yahweh’s “*Man for such a time as this*”. Yahweh had Moshe had Moshe throw down his rod, his symbol of authority over the sheep, and it became a serpent. Moshe was afraid. But, Yahweh told him to pick it up by the tail and it became a rod again. Elohim gave Moshe “**spiritual authority**” over the serpent, ha satan. Then, if that weren’t enough, He told Moshe to place his hand on his chest, inside his garment; and when he removed it, it was leprous. He repeated the process and it was “**cleansed and healed**”. By this, Yahweh showed that He gave Moshe the authority to “**cleanse and heal**”. Remember leprosy is a disease of uncleanness and sin. Then, if these two were not enough, Yahweh told Moshe that if he took water from the river (living water) and poured it on the dry ground, it would turn to blood. Moshe was to pour that “**water**” (the Living Word) on the “**dry ground**” or “**those who thirst**”. The Word would become “**blood**” and “**there’s life in the blood**”, especially the “**blood of the Word made flesh**”. Moshe would later bring forth that “**water**” (the Word) of Yahweh when he led B’nei Yisra’el back to Sinai, the Mountain of Elohim. And also, each time he called forth “**water**” from the Rock. And, as Sha’ul reminds us in **1 Corinthians 10:4**; *and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah.*

Moshe was given “**Spiritual Authority**”, even over ha satan. He was given “**Authority to Cleanse and Heal**”. And, he was given the “**Authority of the Word**” represented by both the “**water**” and the “**blood**”. Yahochanan tells us that there are three who bear witness of the authority of Messiah, Yah’s Salvation. We read in **1 Yahochanan / John 5:5-8**; *Who is the one who overcomes the world but he who believes that Yahshua is the Son of Elohim? This is the One that came by water and blood: Yahshua Messiah, not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is the Truth. Because there are three who bear witness: the Spirit, and the water, and the blood. And the three are in agreement.*

For this day, in this coming hour, we will indeed see the “**Mighty Right Arm**” of Yahweh deliver us. We will be shown these “**No Names**”, whether one or many, men “**drawn out of water**” (the Living Word), “**drawn out of the chaos**” of this day of bondage and affliction. Yahshua, the One to whom all authority was given under heaven, said in **Yahochanan / John 14:12-15**; *Truly, truly, I say to you, he who believes in Me, the works that I do he shall do also. And greater works than these he shall do, because I go to My Father. And whatever you ask in My Name, that I shall do, in order that the Father might be esteemed in the Son. If you ask whatever in My Name, I shall do it. If you love Me, you*

shall guard My commands.

So, as we study Ha Sefer Shemot, the Book of Exodus, and beyond, let us earnestly seek Yahweh and His wisdom in this season of exodus.

I want to leave you with one further thought. A thought and concern for next week; because, I want none of us to fall for any deception in these final hours. One of the things we will look at next week is found in **Mattityahu 24:23-27**; ***“If anyone then says to you, ‘Look, here is the Messiah!’ or ‘There!’ do not believe. For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones. See, I have forewarned you. So if they say to you, ‘Look, He is in the wilderness!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe. For as the lightning comes from the east and shines to the west, so also shall the coming of the Son of Adam be.”***

What is Yahshua telling us, today? Be praying about this during the week ahead.

Baruch HaShem Yahweh