



January 20, 2024

Parasha Bo

Exodus 10:1-13:16

Jeremiah 46:13-28

1Corinthians 5:6-8

Shabbat shalom Mishpacha! Parasha Bo is the climax for which we've been waiting since we read about Moses' birth! The story of Israel's release from their slavery is finally here, but only after ten terrible plagues from ADONAI had totally decimated Egypt and her people. The plagues are each important, ADONAI's domination and defeat of the gods of Egypt, but the central theme of this parasha is the Pesach, the passing over of the homes marked with the blood of a lamb which died so that its blood could mark the doorposts and lintels of the homes. This was a literal Passover. The blood of a lamb marking a home determined that those within it would not die. And, ADONAI went through the land of Egypt and killed the first born son in every home that was not marked with the blood of the lamb, but He passed over and spared the lives of the firstborn in homes that had the blood. 12 "For I will go through the land of Egypt on that night and strike down every firstborn, both men and animals, and I will execute judgments against all the gods of Egypt. I am Adonai" (Exodus 12:12 TLV). The "I" here is ADONAI, YHVH, the Creator of Pharaoh and Egypt. In Egypt, it was a literal deliverance. ADONAI judged Pharaoh and the people of Egypt and killed the sons and first born animals in all of Egypt in order to physically deliver Israel from their slavery under Pharaoh. The lives of the people of Israel were spared because of the blood of a lamb and because they obeyed Moses' instructions from ADONAI. If they hadn't listened to Moses, they would have died along with the Egyptians. After Passover and their deliverance, now in covenant with ADONAI in the Wilderness, Israel was given their first atonement, the first Yom Kippur, Day of Atonement. Thereafter, they were given atonement as a people year by year, but it would be another 1,300 years before the opportunity to celebrate Passover with the possibility of, not annual, but eternal, atonement would come.

ADONAI's pattern was that He worked first in the physical followed by working in the spiritual. We see the physical pattern in the Egyptian Passover and then its spiritual fulfillment in Yeshua's sacrifice as the Passover Lamb. Also in the pattern, we have ADONAI's giving of the *Torah* on *Shavuot* in the Wilderness, the time when *Torah* was written on tablets of stone and then 1,300 years later, after Yeshua's death and resurrection, when the Holy Spirit was poured out and *Torah* was written on people's hearts on *Shavuot*, Pentecost. 50 days was the separation period. It was 50 days from Passover in Egypt to Israel's *Shavuot* at Mount Sinai and it was 50 days from Yeshua's last Passover *seder* to *Shavuot* at the Temple, a place which would become the spiritual Mount Sinai.

What happened in *Parasha Bo* was all about Yeshua. His name is not mentioned in Exodus, but it was all about Him. Yeshua, speaking to a group of Pharisees, said: 46 "For if you were believing Moses, you would believe Me—because he wrote about Me" (John 5:46 TLV). ADONAI's plan to send His Son as the sacrificial Passover Lamb for our sins was already planned before the foundation of the earth was laid, and it was pictured in the

Egyptian Passover over three thousand years ago. But, the Passover sacrifice for our sins couldn't be just any Israelite. It had to be someone from the tribe of rulers in Israel, the tribe prophesied in Egypt by the father of twelve sons, Ya'acov. Speaking to one of his sons, Judah, he said: 8 "*Judah, so you are— your brothers will praise you.*" "So you are" refers to his name *Yehudah* meaning "praised," indicating that his brothers will praise him. 8 *Your hand will be on your enemies' neck. Your father's sons will bow down to you.* 9 *A lion's cub is Judah— from the prey, my son, you have gone up. He crouches, lies down like a lion, or like a lioness— who would rouse him?* 10 *The scepter will not pass from Judah, nor the ruler's staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples*" (Genesis 49:8-10 TLV). David was the first from the Tribe of Judah to rule over "all Israel." When he was old, ADONAI promised him that his descendants would reign after him: 12 "*When your days are done and you sleep with your fathers, I will raise up your seed, who will come forth from you after you, and I will establish his kingdom.* 13 *He will build a house for My Name, and I will establish his royal throne forever.*".....16 "*So your house and your kingship will be secure forever before you; your throne will be established forever*" (2Samuel 7:12-13; 16 TLV). Yeshua was of the Tribe of Judah and of the line of David, but one more thing was needed. Just as there was only one family member who had the right to redeem property in Israel, there was only one family member who had the authority and the right to redeem all Israel spiritually. The right of redemption of property is explained by Boaz's redemption of the property of Ruth's deceased husband which also gave him the right to marry her. Yeshua is the *Goel*, the Kinsman Redeemer, who has the right to do so and has redeemed Israel from her sins. Isaiah prophesied: 13 "*For I am Adonai your God who upholds your right hand, who says to you, "Fear not, I will help you. 14 Fear not, you worm Jacob, you men of Israel! I will help you."* It is a declaration of Adonai, your Redeemer, the Holy One of Israel" (Isaiah 41:13-14 TLV). Yeshua is not only the son of David, but also the Son of ADONAI and the Redeemer of Israel. He is the only one who has the right and the authority to act as the *Goel*, the Redeemer. He was ordained from before the foundation of the earth to redeem Israel from spiritual slavery. He is "the One," the only One who could do this, the Bridegroom, who will soon come for His bride, His body of followers, the covenant members of the New Covenant.

But, before he could assume His office as *goel*, Yeshua had to follow the prescribed order of things. He had to be anointed for that office. His anointing was His immersion in the Jordan River by His cousin *Yochanan*, whom we know to be the 1st century fulfillment of Elijah (In Matthew 11:14, Yeshua confirmed that John was Elijah). Just as the Prophet *Elisha* was anointed by the Prophet *Eliyahu* at the Jordan River, Yeshua was anointed for His office at the Jordan by Elijah, John. 13 *Then Yeshua came from the Galilee to John, to be immersed by him in the Jordan.* 14 *But John tried to prevent Him, saying, "I need to be immersed by You, and You are coming to me?"* 15 *But Yeshua responded, "Let it happen now, for in this way it is fitting for us to fulfill all righteousness."* So John yielded to Him (Matthew 3:13-15 TLV). This fact usually escapes us, but it was Yeshua, Himself, who went to John in order to be immersed by him. It wasn't just an accidental thing. Yeshua knew that it was necessary. According to Dan Bruce in his book, *Daniel Unsealed*, Yeshua's statement "to fulfill all righteousness" was prophesied by Daniel in the verse which begins: 24 "*Seventy weeks, etc.....*And, then it reads: *to bring in everlasting righteousness,.....*" (Daniel 9:24b TLV). And, Yeshua also said that both Him and John were supposed to be involved in this event. It couldn't have been anyone else. It had to be John. Both were required in order to fulfill everything which righteousness required, that

is, what is right according to ADONAI's plans and standards. Yeshua's *tevillah*, His immersion, was necessary in order to receive His Father's divine approval, approval which He gave after His immersion: *17 And behold, a voice from the heavens said, "This is My Son, whom I love; with Him I am well pleased"* (Matthew 3:17 TLV)! In his book, Dan Bruce further reveals that this event at the Jordan River was prophesied by the angel Gabriel to Daniel: *26 "Then after the 62 weeks Mashiach will be cut off and have nothing."* Daniel 9:26a TLV). Bruce interprets יִכָּרֵת, *yikaret*, from כָּרַת, *karat*, not as "cut off" as most interpreters do, but as "covenanted." He wrote: "Most traditional expositors interpret "cut off" to mean "killed." However, the same word כָּרַת (BHS, Strong's OT: 3772) translated as "cut off" in verse 26 is translated in Genesis, chapter 15, verse 18, (My addition: *18 On that day Adonai cut a covenant [כָּרַת בְּרִית] with Abram, saying,...* [Genesis 15:18a TLV.]) as "made a covenant." Bruce concludes: "So, the phrase "shall Messiah be cut off" (KJV) is better understood both as "the anointed one shall make (or be given for) a covenant" and "shall be killed." (Daniel Unsealed, page 96).

The other very important thing in these verses is that ADONAI's Spirit was given. The water immersion was the physical act which led to the giving of ADONAI's Spirit, the spiritual. *16 After being immersed, Yeshua rose up out of the water; and behold, the heavens were opened to Him, and He saw the Ruach Elohim descending like a dove and coming upon Him* (Matthew 3: 16 TLV). Obviously, Yeshua, being the Son of ADONAI, had the *Ruach* before His immersion, but *tevillah* was necessary in order to fulfill the requirement according to ADONAI's plan.

Moses, himself, had ADONAI's Spirit. *24 So Moses went out and told the people Adonai's words. He gathered 70 of the elders of the people and had them stand around the Tent. 25 Adonai descended in the cloud and spoke with him. He took some of the Ruach that was on him and placed it on each of the 70 elders. It so happened that when the Ruach first rested on them, they prophesied—but never again* (Numbers 11:24-25 TLV). Moses was filled with ADONAI's Spirit, a great necessity when one is called to lead a nation birthed by ADONAI. Yeshua is called the "second Moses" because Moses prophesied of Him when he said: *15 "Adonai your God will raise up for you a prophet like me from your midst—from your brothers. To him you must listen"* (Deuteronomy 18:15 TLV). As we have seen, Yeshua the Prophet like Moses, followed this same pattern and was also filled with ADONAI's *Ruach* in preparation for His earthly ministry.

What is the one element which this discussion reveals as being essential? It is that which was necessary to prepare the *Ruach* to work in Yeshua's life, or to work in our lives, for that matter? It is water. Water is very important in the things of G-d and is used by Him to explain to us certain spiritual truths. Yeshua's conversation with Nicodemus in John chapter 3 is an event which explains it: *1 Now there was a man, a Pharisee named Nicodemus, a ruler of the Jewish people* (John 3:1 TLV). From this verse we can understand two things. First, Nicodemus was a member of the Pharisees, the Judean sect which believed in the coming of the *Mashiach* and life after death as opposed to the Sadducees, the priestly sect, which did not believe in either. In these beliefs, he was in line with Yeshua's teachings. Second, ruler meant that he was a member of one of the courts of the Jews, very possibly the *Sanhedrin*, the highest Jewish court. We can also understand more about Nicodemus from this verse: *10 Yeshua answered him, "You're a teacher of Israel and you do not understand these things?"* (John 3:10 TLV). He was a teacher of Israel, a *rabbi*. It is important that we first understand these things because they directly relate to what Nicodemus knew or did not know. Nicodemus said to Yeshua that he knew

that He was a teacher who had come from G-d (John 3:2), because He would not have been able to do these miracles without G-d. In response, Yeshua said: "Amen, amen!. Saying amen once meant that He was saying "I agree," but in saying amen twice, He was saying "I absolutely agree." Doubling of the Hebrew word *Amein* emphasizes it. Yeshua was saying, "Nicodemus, you are 100% correct. I have come from G-d and the power to do these miracles comes from Him." Yeshua then said: 3... "*unless one is born from above, he cannot see the kingdom of God*" (John 3b TLV). This statement confused Nicodemus. He was confused because he had already been "born again" four times. As a Pharisee, Nicodemus was considered "to have been born again after his immersion" when each of these four events occurred: 1. when he had his *bar mitzvah*, 2. when he married (you had to be married to be a member of the *Sanhedrin*), 3. when he was given ordination, *smicha* as a *rabbi*, and 4. when he was given *smicha* as the head of a rabbinical school. We learn all of these things from what Yeshua said about Nicodemus. *Sha'ul*, also a Pharisee, would have understood what Yeshua said to Nicodemus. He expressed this same thought to the Corinthian congregation when he said: 17 "*Therefore if anyone is in Messiah, he is a new creation. The old things have passed away; behold, all things have become new*". 2Corinthians 5:17 TLV). New creations are those who have been "born again" through trusting in Yeshua. What Yeshua told Nicodemus went beyond his traditional Pharisaic knowledge. His training as a *rabbi* and his experiences as a member of the *Sanhedrin* had not taught him this. He was thinking of birth in only two ways, physical birth from his mother and the way in which he had been born again in Judaism. He understood the Pharisaic concept, but he couldn't understand what Yeshua was telling him. In response to Nicodemus' question, Yeshua said amen twice again, signifying that what He was about to say was the complete and eternal truth. He said: 5 "...", "*Amen, amen I tell you, unless one is born of water and spirit, he cannot enter the kingdom of God. 6 What is born of the flesh is flesh, and what is born of the Spirit is spirit*" (John 3:5b-6 TLV). What Nicodemus did not understand was being born of the Spirit. In those days, ADONAI had only placed His Spirit upon those whom He especially anointed to serve Him, just as He had done for Moses and the prophets. Yeshua was telling Nicodemus about something new, new not only to Nicodemus, but to all the people of Israel. Yeshua's words, "*unless one is born of water and spirit*", refers to "being both physically immersed and born of the Holy Spirit." Being born of water in Judaism referred to the ritual cleansing through physical water immersion which provided spiritual cleansing. And, Nicodemus had been immersed in each of the four events in which he had been qualified to be "born again." We know that Yeshua also immersed His new followers, at least, His disciples did. Yeshua's words, "*unless one is born of water and spirit*", refers to "both being physically immersed and also being born of the Holy Spirit." Both are necessary. But, water is also symbolic of the Holy Spirit. In His statement, "being born of water and the Spirit," we see Hebraic doubling, saying the same thing in two different ways. We see this in Ezekiel's prophecy to Israel about what ADONAI was to do in the age to come: He said: 24 "*For I will take you from the nations, gather you out of all the countries and bring you back to your own land. 25 Then I will sprinkle clean water on you and you will be clean from all your uncleanness and from all your idols. 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 36:24-27 TLV). Clean water, a new heart and a new spirit are all related to ADONAI's putting of His Spirit within them just as sprinkling with clean water is placing His Spirit on them. When Yeshua told Nicodemus that one must be born of water, He was saying in effect, "you must have ADONAI's Holy Spirit sprinkled on you.

That, in this context, is being born of water. And, Ezekiel also told the purpose of having the water of the Holy Spirit sprinkled upon all Israel: 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.”* It is the same for us. Walking in ADONAI’s Word is one of our goals, that we would be able to be obedient to ADONAI and to Yeshua in everything. But, we cannot do it without the *Ruach Kodesh*, the water of the Holy Spirit!

We have spoken of the giving of the *Ruach* as symbolic of water, but physical water immersion is also very important. We should be immersed in water in connection with being born again from above through Yeshua our Messiah. But, here specifically, we are speaking to the spiritual application of water, *mayim chayim*, living water, as a reference to the Holy Spirit. In the physical sense, living water is the water for immersion from a running stream or from rainfall as opposed to an enclosed pool of water. But, in the spiritual sense, it refers to allowing the *Ruach Kodesh*, the Holy Spirit, to have control in our lives. Jeremiah rebuked the people of Judah for forsaking ADONAI and forsaking the guidance of His Spirit: 13 *“My people have committed two evils: They have forsaken Me — the spring of living water— and they dug their own cisterns— cracked cisterns that hold no water”* (Jeremiah 2:13 TLV). This is an indictment of some within Yeshua’s body today. How many of us do not allow the *mayim chayim*, the living water of His Spirit to control our lives? And, how many of us fail to seek to receive guidance from Him, while at the same time making our own cracked cisterns, our own personal decisions contrived from within our own minds?

Yeshua said that we can have living water, that “it’s available.” Speaking to the Samaritan woman at Jacob’s well, He said: 13...., *“Everyone who drinks from this water will get thirsty again. 14 But whoever drinks of the water that I will give him shall never be thirsty. The water that I give him will become a fountain of water within him, springing up to eternal life”* (John 4:13b-14 TLV)! This fountain of water is the Holy Spirit poured out upon us. Then He said: 22 *“You worship what you do not know; we worship what we know, for salvation is from the Jews”* (John 4:22 TLV). It refers to not only salvation, but also alludes to the understanding of the Scriptures from a Hebraic perspective. Salvation from the Jews is ADONAI’s eternal plan which He brought forth through Abraham’s descendants culminating in His Son, Yeshua, a Jew. Then Yeshua said to the woman: 24 *“God is Spirit, and those who worship Him must worship in spirit and truth”* (John 4:24 TLV). We can only do this with the help of the Holy Spirit in our lives. It was true for the Samaritan woman and is also true for each of us today. When we trusted Yeshua as Savior and Messiah, we committed ourselves to Him, giving ourselves to Him, spirit, soul and body. But, after trusting Yeshua, if we withhold ourselves from Him and the control of His Spirit, we are not fulfilling the commitment which we made to Him. At one *Sukkot* festival, Yeshua again spoke of living water: 37 *On the last and greatest day of the Feast, Yeshua stood up and cried out loudly, “If anyone is thirsty, let him come to Me and drink. 38 Whoever believes in Me, as the Scripture says, ‘out of his innermost being will flow rivers of living water.’ 39 Now He said this about the Ruach, whom those who trusted in Him were going to receive; for the Ruach was not yet given, since Yeshua was not yet glorified* (John 7:37-39 TLV). Yeshua has now been glorified and we who have trusted in Him have received the *Ruach*. But, we can always receive more of His Spirit. Just as the Holy Spirit was poured out at *Shavuot*, so can we have that greater filling today, rivers of living water flowing out of our inmost being, empowering us to live fully for Yeshua. We only have to ask, receive, and then allow ADONAI’s Spirit to work in our lives.

How did our *parasha* today lead us into this discussion? It's really very simple. When Moses taught Israel about the Passover lamb, spiritually it was about Yeshua. The deliverance which ADONAI gave Israel in Egypt was a foreshadowing of the eternal salvation which He would give through Yeshua. Yeshua is our *Goel*, the Kinsman Redeemer, the Son of G-d, who brings salvation and who also gave us His Holy Spirit. We can all have it now. Trusting in Yeshua as Savior and then not allowing Him to have full control of our lives is not only short-changing us, but short-changing ADONAI, who wants all of us.

Sha'ul contrasts the excess of drunkenness on wine with being filled with the Spirit: 18 "And do not get drunk on wine, for that is recklessness. Instead, be filled with the *Ruach*,.. (Ephesians 5:18 TLV). He is saying, rather than drinking wine to excess, we are to drink fully of the rivers of living water, the *mayim chayim* of ADONAI's Spirit, which Yeshua gives to us. Have you allowed yourself to be filled with the Spirit after you were saved? If you have not, what is to prevent you? If that's what it takes to live a life submitted to Yeshua, why would you not? Just before ascending to the Father, Yeshua, speaking of what would happen on the upcoming *Shavuot*, said to His disciples: 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). We, who don't live in Israel, but at the ends of the earth, must have that power to be able to fully serve Him and also to live a victorious life. That power, *dunamis* in Greek (like dynamite; explosive power), miraculous power, might and strength, only comes through allowing our lives to be filled with, infused with, the *Ruach ADONAI*, the Spirit of G-d. Only when we give ourselves over to His control can we be the fully effective disciples which He has called us to be. Only then can we live completely victorious lives. *Sha'ul* wrote: 19 Or don't you know that your body is a temple of the *Ruach ha-Kodesh* who is in you, whom you have from God, and that you are not your own? 20 For you were bought with a price. Therefore glorify God in your body. (1Corinthians 6:19-20 TLV). We were bought and paid for. Are we short-changing Him who purchased us? That is what Yeshua has gently asked of us, to allow our lives to be controlled by His *Ruach Kodesh*. May we all be filled with ADONAI's Spirit! *Shabbat shalom!*