



## Shemot

(names)

### Shemot [Exodus] 1:1-6:1

#### Shemot

##### *Shemot [Exodus] 1:1-7*

**1 Now these are the names of the sons of Israel, who came into Egypt; every man and his household came with Ya'aqov.**

**2 Reuben, Simeon, Levi, and Yehudah,**

**3 Issachar, Zevulun, and Benyamin,**

**4 Dan and Naphtali, Gad and Asher.**

**5 And all the souls that came out of the loins of Ya'aqov were seventy souls; and Yoseph was in Egypt already.**

**6 And Yoseph died, and all his brethren, and all that generation.**

**7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.**

In this above passage it does not list the names of the seventy which came forth from the loins of Ya'aqov. But the thing that we need to take special note of, is that those being included in this list are direct descendants of Ya'aqov. This number does not include any of their wives, who were not from the loins of Ya'aqov.

In a previous Brit Chadasha portion of Vayigash (Acts 7:9-16), we dealt with the difference in the number 70 as listed here, and the number seventy-five as listed in the book of Acts. Please see [שְׁנַיִם – Vayigash](#), the Brit portion, on the website, for a complete explanation of why these numbers are different.

#### A New King

##### *Shemot [Exodus] 1:8-14*

**8 Now there arose a new king over Egypt, who knew not Yoseph.**

**9 And he said to his people, "Behold, the people of the children of Israel are more and mightier than we;**

**10 come, let us deal wisely with them, lest they multiply, and it come to pass, that, in the event of a war, they also join themselves to our enemies, and fight against us, and depart out of the land."**

**11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses.**

**12 But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.**

**13 And the Egyptians made the children of Israel to serve with rigor;**

**14 and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.**

Yoseph was a great leader of the people. He served with fairness, compassion, and honesty. The people loved him. Pharaoh loved him. However, under his leadership the people of his family had the best of the land. With this blessing they grew and multiplied greatly in number; so much so, that when Yoseph had long been gone and a new king came into power that did not know Yoseph, he and the people of Egypt were afraid of the Hebrew people. They came up with a plan to deal "wisely" with this great multitude of people.

It is informative and instructive to us today that Scripture tells us that he dealt with the Hebrew people wisely. Yes, he did put them into bondage. Yes, the result of this bondage was harsh and rigorous. However, that be as it may, this king and the people of Egypt dealt in a wise manner with those of whom they were afraid. Oh, if we could only learn this lesson today! If only the leaders of the land of Israel today could learn this lesson!

In the land of Israel today there is a war. It is not an officially declared war, at least not by both sides. It is a war that has been declared by one side and is fought with the vengeance to win at all costs. This is the Palestinian side, for they have declared war on Israel. Their intent is to destroy Israel completely and they will pay any price to see it accomplished, not the least of which is lying, to see their goal realized.

However, the leaders of the land of Israel are not dealing with the Palestinian people among them with wisdom. These people move among the citizens of Israel with relative impunity to bring disaster, death, and chaos. This is a very real threat, yet the leaders of the nation do nothing. They do not recognize that a war has been declared upon them. What Israel needs is a new leader who knows how to deal with the people among them with great wisdom. This new leader needs to understand the lesson contained in this Parasha when this new king came into power in Egypt. May it be soon!

**Fear of Elohim**

***Shemot [Exodus] 1:15-22***

***15 And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;***

***16 and he said, "When you do the office of a midwife to the Hebrew women, and see them upon the birth-stool; if it be a son, then you shall kill him; but if it be a daughter, then she shall live."***

***17 But the midwives feared Elohim, and did not as the king of Egypt commanded them, but saved the male children alive.***

***18 And the king of Egypt called for the midwives, and said to them, "Why have you done this thing, and have saved the male children alive?"***

***19 And the midwives said to Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered before the midwife comes to them."***

***20 And Elohim dealt well with the midwives and the people multiplied, and waxed very mighty.***

***21 And it came to pass, because the midwives feared Elohim, that he made them households.***

***22 And Pharaoh charged all his people, saying, "Every son that is born you shall cast into the river, and every daughter you shall save alive."***

It is always a blessing to read about someone who properly fears Elohim. When His people fear and reverence Him in a manner that brings honor and glory to His great Name, then He will send His blessings upon those who so honor Him.

In this case it was two women. These two women were in charge of helping the Hebrew women deliver their babies. Apparently these women were midwives because they could not get pregnant. However, because they feared Elohim in a way that was pleasing to Him, that changed. YHWH blessed them with children of their own, because they feared Elohim more than the commandment of a man.

Pharaoh ordered these two midwives to kill any baby who was born who was a male child. They simply did not do this. To them this was unthinkable! This brings a question to our minds. I wonder how many abortionists today are doing what they are doing because they cannot have babies. Perhaps they are mad at Elohim for closing their wombs. I do not know the answer to this question, but it sure makes me wonder. Perhaps if they could see that the way to have the blessings of YHWH is to honor Him in all matters, then perhaps at least some of them would stop killing the babies.

May the fear of Elohim fall upon all those who would consider killing an unborn child! Amein.

## **Providence**

***Shemot [Exodus] 2:1-5***

***1 And there went a man of the house of Levi, and took to wife a daughter of Levi.***

**2 And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.**

**3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the reeds by the river's bank.**

**4 And his sister stood afar off, to know what would be done to him.**

**5 And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the reeds, and sent her handmaid to fetch it.**

We learn from Shemot 6:20 that the man's name was Amram and his wife's name was Yocheved. Amram was the grandson of Levi. Yocheved was the daughter of Levi. We are not given very many details about this union. However, when we begin working with the age of Levi and how long that the Israelites were in Egypt, what we come up with is a miracle, a hidden miracle. Apparently, Yocheved was quite old when she began having children, with Moshe being her youngest child. We cannot know her exact age, but she apparently was well in excess of one hundred years old. It is amazing how YHWH works in bringing about His will!

Yocheved apparently was a very devout woman. When one reads through the story above, the intent and precision in which the actions of the mother and daughter were carried out have the imprint of Divine guidance stamped all over them.

The lesson that we all could, and perhaps should, learn from this portion of Scripture is that we should bathe all our own decisions and actions in prayer and seeking His face. If we were to do this more often than we do, then it would seem to follow that we would all have many fewer difficulties, especially those of our own making.

#### ***Matithyah [Matthew] 7:13-14***

**13 You enter in by the narrow gate; for wide is the gate, and broad is the way, that leads to destruction, and many are they that enter in thereby.**

**14 For narrow is the gate, and straight is the way, that leads to life, and few are they that find it.**

This narrow way that Yeshua taught us about, is a way that is difficult to find. In fact, it would be completely according to the whole counsel of Scripture to say that one will not just stumble upon it and find it by accident. The only way to find this narrow way is to search for it diligently and earnestly. Then once the narrow way is found, each person must with purpose of heart and mind, choose to enter into it deliberately having fully counted the cost.

Yocheved had no guarantees that her newborn baby was going to survive. She made all the preparations that she knew to do and then in faith set that child in the basket and set him in the river. Moms and dads, could you do that with your newborn baby? It would be an extremely difficult thing to do. Yet, Yocheved, after having carefully weighed all the options,

most likely through diligent prayer (about three months' worth plus the previous nine months of pregnancy), made the willful and prayerful decision to place Moshe in the river.

The interesting thing about this decision is that it not only honors YHWH, but it also honors the command of the king. While it is not following the intent of the king's command, it does seem to honor the letter of his law.

## **Overflowing Reward**

### ***Shemot [Exodus] 2:6-10***

***6 And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children."***

***7 Then said his sister to Pharaoh's daughter, "Shall I go and call you a nurse of the Hebrew women, that she may nurse the child for you?"***

***8 And Pharaoh's daughter said to her, "Go." And the maiden went and called the child's mother.***

***9 And Pharaoh's daughter said to her, "Take this child away, and nurse it for me, and I will give you your wages." And the woman took the child, and nursed it.***

***10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moshe, and said, "Because I drew him out of the water."***

It is not by accident that Pharaoh's daughter was the one who found and retrieved Moshe from the river. People of all ages are people of habit. In Egypt, the river was the life of the nation. It was considered one of their many gods. The Pharaoh's daughter, like the rest of his household, had a specific place and time in which they each went to the river to bathe and to take care of their needs. It was part of their worship of the Nile River.

We can most likely rightly surmise that Yocheved was fully aware of the place and time in which Pharaoh's daughter came to the river. Yocheved perhaps either knew of or was counting on the compassion of this woman. When Pharaoh's daughter found the child, he was crying. Again, this was most likely not an accident as Moshe's mother would try to time his last feeding in such a way as to have him crying when Pharaoh's daughter came to the river to help ensure at least two things; 1) that the child himself would draw the attention of Pharaoh's daughter to him so he would be found by her; and 2) that a crying child tends to illicit more compassion than a content one, especially from a woman.

### ***Luqa [Luke] 6:38***

***"give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure you give it shall be measured to you again."***

Now here is the thing that we really need to see in these few verses. Not only did Yocheved have the privilege and honor of raising her own son, but he was now protected by Pharaoh. Furthermore, she was getting paid to raise her own son. Wow! Is YHWH awesome or what?!

But here is the thing that we have to see to be able to get to that same point in our own lives.

***Matithyah [Matthew] 16:25-26***

***25 "For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it.***

***26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or, what shall a man give in exchange for his life?"***

Yocheved understood that if she attempted to save her child's life, she would lose it. It is those things that we hold the dearest, that YHWH will put His finger upon and say that He wants us to give to Him. If we do not give it to Him, but try to hang on all the tighter, then we will lose it. However, if we do give it to Him, He will oftentimes give it back to us and increase it all the more.

***Matithyah [Matthew] 16:24***

***Then said Yeshua to his disciples, "If any man would come after me, let him deny himself, and take up his cross, and follow me."***

Likewise, if we are going to have the very best that YHWH has for us, then we are going to have to give up ourselves to Him. Otherwise He cannot bless us the way that He desires.

## **The Hidden Revealed**

***Shemot [Exodus] 2:11-15***

***11 And it came to pass in those days, when Moshe was grown up, that he went out to his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren.***

***12 And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand.***

***13 And he went out the second day, and, behold, two men of the Hebrews were striving together; and he said to him that did the wrong, "Why do you beat your brother?"***

***14 And he said, "Who made you a prince and a judge over us? Will you kill me, as you killed the Egyptian?" And Moshe feared, and said, "Surely the thing is known."***

***15 Now when Pharaoh heard this thing, he sought to slay Moshe. But Moshe fled from the face of Pharaoh, and dwelt in the land of Midyan; and he sat down by a well.***

The above text does not tell us exactly who the person was who Moshe killed. However, because it tells us certain other information, we can draw some conclusions that will help to enlighten us about what is happening.

Moshe grew up in the early part of his life in the home of his mother. We can be fairly certain that she taught Moshe about his heritage, for he knew who his people were. Furthermore, he had the inclination to protect them. The question in this case is: who did he kill? After all, can we not rightly believe that whoever this man was, that he was of some significant importance for Pharaoh himself to seek to kill Moshe? If it would have been only one of the many taskmasters over the Israelites, would Pharaoh have even taken note of it? It does not seem likely!

If we fast forward through this story to a later time we learn that another Pharaoh when Moshe returns to Egypt was not a firstborn son. How do we know this? Because when YHWH struck down every firstborn of Egypt, both of man and beast, Pharaoh did not die. Therefore, he could not have been a firstborn. Furthermore, he most likely was a contemporary of Moshe. They most likely grew up together. But in that time and in that culture, it was a hereditary rule. The firstborn would be the one to sit on the throne, unless he was dead.

Now back to our present part of the story. Since Moshe grew up in Pharaoh's house, and was a de facto son of Pharaoh being raised by the Pharaoh's daughter, he had a lot of immunity and latitude in what he did. However, the one thing that he could not get away with, was killing the heir to the throne. The man that Moshe killed was most likely the heir to the throne, his step-brother and firstborn son of Pharaoh. Therefore, Pharaoh himself sought to kill Moshe.

This may also explain why the later Pharaoh had such great tolerance for Moshe in his court when YHWH sent Moshe to tell him to let His people go, because that Pharaoh knew that he owed his rule to Moshe; for if Moshe had not killed his older brother, he would not be sitting on the throne, but rather his older brother would be ruling.

## **Mistaken Identity**

### ***Shemot [Exodus] 2:16-22***

***16 Now the priest of Midyan had seven daughters; and they came and drew water, and filled the troughs to water their father's flock.***

***17 And the shepherds came and drove them away; but Moshe stood up and helped them, and watered their flock.***

***18 And when they came to Reuel their father, he said, "How is it that you are come so soon today?"***

***19 And they said, "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock."***

***20 And he said to his daughters, "And where is he? Why is it that you have left the man? Call him, that he may eat bread."***

***21 And Moshe was content to dwell with the man; and he gave Moshe Zipporah his daughter.***

***22 And she bare a son, and he called his name Gershom; for he said, "I have been a sojourner in a foreign land."***

After Moshe fled Egypt he went east to the land of Midyan. While there he encountered seven daughters of one man. It was common for the men of that region to mistreat them and drive them away from the water for their flocks. This particular day there was a stranger there at the well when they arrived. As they began to water their flocks the other shepherds began to arrive and to drive them away. However, Moshe being a Hebrew and having a strong sense of right and wrong, came to the aid of these seven young ladies.

These young ladies believed Moshe to be an Egyptian. He looked like one. He dressed like one. Everything about him led them to believe that he was an Egyptian. However, these seven young ladies were mistaken: Moshe was not an Egyptian; he was a Hebrew.

### ***Ephesians 2:11-12***

***11 Wherefore remember, that formally you were Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands;***

***12 that you were at that time separate from Mashiach, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without Elohim in the world.***

Moshe was mistaken for a Gentile. Moshe was separated from the rest of his people. He was alienated from the commonwealth of Israel. We do not know if Moshe was feeling as if he had no hope, but being a man like us we can probably rightly say that he was most likely feeling pretty down in the dumps right about then. It was probably therapeutic for him to help those who could not help themselves.

Today the bulk of Yisrael, the ten tribes of the north that went into captivity, are separated from the commonwealth of Israel. We have become separated from the covenants of our father Avraham. In order to be restored we will need to stop acting like and looking like Gentiles. Notice that as Shaul writes to these believers in Ephesus, he reminds them that before they came to know Yeshua as Mashiach they were Gentiles. But now, because they have come into the covenants of promise through Mashiach, they are no longer Gentiles.

One of the things that he was trying to convey to these believers was that they were no longer Gentiles and therefore they needed to stop looking like and acting like Gentiles in the flesh. Likewise, we today whom YHWH is calling out of the nations, need to understand that while we once were Gentiles in the flesh, this is no longer true as we have come into the Nation of His people. Therefore, let us look and act in accordance with that truth.

## **Elohim Remembers**

### ***Shemot [Exodus] 2:23-25***



**23 And it came to pass in the course of those many days, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto Elohim by reason of the bondage.**

**24 And Elohim heard their groaning, and Elohim remembered his covenant with Avraham, with Yitzchak, and with Ya'aqov.**

**25 And Elohim saw the children of Israel, and Elohim took knowledge of them.**

Have you ever had a time in your life in which you thought that Elohim had forgotten you? Perhaps you are in one of those times even now. While you were in that time, in your spirit you would just groan, because the weight was just so heavy at times that you felt like giving up?

**Romans 8:26**

**Similarly, the Spirit helps us in our weakness; for we don't know how to pray the way we should. But the Spirit himself pleads on our behalf with groanings too deep for words;**

Did Elohim at anytime truly forget His people in Egypt? No, of course He didn't!

**Kepha Aleph [2<sup>nd</sup> Peter] 3:9**

**YHWH is not slow concerning his promise, as some count slowness; but is longsuffering toward you, not wishing that any should perish, but that all should come to repentance.**

This truth must include the Egyptians! If any one group is not included in this promise, then this promise is not true of anyone! YHWH's timing is exactly right on time, always. He began working to redeem His people Israel even before they began calling out to Him and asking for His help.

In a similar way, He has been working in your life and in my life in just the same way. He has been working on His plan of redemption for you and me even before we were born. And just because we get into a tough spot from time to time does not mean that Elohim has forgotten us. It simply means that He is working according to His time rather than working according to our time.

We need to come to the realization that He is Sovereign and He will work all things for good in our lives. We just need to see this truth and acknowledge it to ourselves and to those around us and especially to YHWH. What this does is to open up avenues of blessing to us that would otherwise remain closed to us.

ABBA YHWH, thank You for Your presence in our lives and how You are working to bring all things together for good in order that Your Kingdom can and will be built; in the Name of Yeshua our Mashiach, Amein.

Shabbat Shalom

Zerubbabel ben Emunah

[zerubbabel@onetorahforall.org](mailto:zerubbabel@onetorahforall.org)

[www.onetorahforall.org](http://www.onetorahforall.org)