

Parasha 13: Shemot/Exodus (Names) 1:1 – 6:1

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

Joe Snipes (Torah Teacher) Gates To Zion Ministries



We now begin the second sefer/book of the *'Torah proper'*. ****[First Five Books of the Hebrew Scriptures- TaNaKh]** The Hebrew name is שמות (tet-waw-mem-shin read right to left)... *'Shemot'*, meaning *'Names'*. This of course, as most of the *'names'* for the seferim/books of the Torah, comes from the *'first few opening words'* of the parasha/portion. The more *'common name'* is from the Greek... *'Exodus'* meaning *'Going Out'*.

This *'sefer/book'* is very important for several reasons. First, it begins the *'revelation of YHWH'* concerning the *'corporate people'* of Yisrael becoming an *'identifiable nation'*. As we have seen already, the Torah itself is eternal. (Tehillim/Psalms 119:52; 89; 152; 160- *'olam'* עולם [mem-dalet-ayin- read right to left]- one meaning... *'time out of mind-eternal'*)

It has existed among YHWH's people on the level of a *'continuous oral mode of revelation'* since the time of Adam. Now, we are about to see this *'Torah'* take on a *'written form'*. It will be an *'established means'* to guide the *'nation of Yisrael'* into the life, abundance and victorious living YHWH promised through the *'avinu/our father of faith'*... Abraham. YHWH's *'eternal purpose'* will continue to move *'redemptively'* as it focuses on the *'deliverance of His people'* out from the *'bondages of slavery'*. The Torah will provide the *'foundation'* upon which the *'nation of Yisrael'*, as a whole, will be *'constituted and governed'*. Finally, this sefer/book holds a *'pivotal place'* in the Torah, as well as *'Scripture as a whole'*. It shows His mighty power in judgment and deliverance. It also proclaims to the world: **YHWH ALONE IS THE ELOHIM/THE MIGHTY ONE OF HEAVEN AND EARTH. HE ALONE RULES AND REIGNS! HE WILL EVER BE THE DELIVERER OF HIS PEOPLE YISRAEL!**

A Hidden Message In The Book Found In The Shemot/Names

Before we go further into our parasha, let us take a moment to look at something very important. There is a *'clue'* that YHWH has *'hidden'* about the deliverance He is about to bring to Yisrael. There is **NOTHING** without importance that is found within the Torah. The *'slightest nuance'* has meaning. As we are reading it may *'seem'* that the *'opening verses'* are written to bring about a *'continuation'* from our previous sefer/book, B'resheet/Genesis. While that is true, a *'closer look'* shows us something more.

In verses 2-4 of chapter one, we have listed for us the sons of Ya'akob/Jacob/Yisrael. However, there is a *'difference'* with this list and the *'order'* as given to us concerning their *'birth'* in B'resheet/Genesis chapter 46. There they are listed as: Reuven/Ruben, Shimon/Simeon, Levi, Yehudah/Judah, Yissaschar/Issachar, Zevulun/Zebulun, Gad, Asher, Dan, Naphtali, Yosef/Joseph

and Benyamin/Benjamin. Yet, here in Shemot/Exodus they are listed as: Reuven/Ruben, Shimon/Simeon, Levi, Yehudah/Judah, Yissaschar/Issachar, Zevulun/Zebulun, **Benyamin/Benjamin, Dan, Naphtali, Gad and Asher**. **Yosef/Joseph is not listed**, because in vs. 5 we are told that he was **ALREADY** in Mitzrayim/Egypt. Now, let's take a look at the meanings of these son's names. When we do, we will see 'why' YHWH 'changed the order' in how they were listed.

Reuven	firstborn
Shimon	hearing and obeying
Levi	joined to
Yehudah	praise Yah
Yissaschar	recompense
Zevulun	habitation or house
Benyamin	son of the right hand
Dan	judge
Naphtali	strife
Gad	good fortune
Asher	happy
Yosef	Yah has added

So, let us also 'draw our attention' to Yisrael, the nation, made up of Ya'akob's/Jacob's twelve sons. In chapter 4 verse 22 the nation Yisrael is designated as YHWH's corporate 'Firstborn son'. Therefore, the 'message' that YHWH is giving to us at the outset of Shemot/Exodus through the NAMES of Ya'akob/Yisrael's sons is: **'When YISRAEL, My firstborn, HEARS and OBEYS, he will be JOINED IN PRAISE TO YHWH. But the RECOMPENSE OF HIS HOUSE, the SON OF MY RIGHT-HAND WILL JUDGE IN STRIFE, because he (Yisrael) CONSIDERS HIMSELF FORTUNATE, EVEN HAPPY IN HIS BONDAGE. However, He who Increases And Adds To, **[Yosef/Joseph] is in MITZRAYIM ALREADY to HEAR HIS CRY and DELIVER HIM!'**

What YHWH is showing us, and it is a 'message to Yisrael' in **ALL THE GENERATIONS** of its existence, **HE HAS ALREADY PROVIDED FOR OUR DELIVERANCE!** He not only 'will deliver', but He 'wants to deliver' and He has the 'means necessary to effect that deliverance'. All that remains is for us to **BELIEVE** and be **READY** for the time **WHEN HIS DELIVERANCE WILL COME**. Let us remember, as we are 'approaching the time prophesied' of an even **GREATER DELIVERANCE** coming to Yisrael in the **ACHARIT HAYAMIM/LATTER DAYS**.

The Revelation Of The Memorial Name

Here in the opening of our parasha of Shemot/Exodus, meaning 'Names', it is appropriate that we find the 'revelation' that the Mighty One of Yisrael does Himself indeed have a 'Name'. We haven't the space to cover this in-depth here, but let us grasp this 'wonderful revelation'. YHWH reveals to His people His 'glorious and holy Name'. This **NAME** forever separates Him from all the other 'false mighty ones' who may claim to be 'HaElohim/The Mighty One', but are, in fact, impostors. **THERE IS SALVATION IN THAT NAME. ALL WHO CALL UPON HIS**

NAME WILL BE DELIVERED. He wants His people Yisrael to ‘*reverence that Name*’ and use it when they ‘*worship and call upon Him*’. In like manner, when He is finished with Mitzrayim/Egypt, a ‘*type of the world*’, all the inhabitants thereof will ‘*know His Name*’. In the final portion of these end-time Latter Days the ‘*judgments of YHWH*’ will be in the earth. When all is said and done, no one will wonder who the True, Living Mighty One of Heaven and Earth is: **HIS NAME IS YHWH!**

Let us slip forward in our parasha to chapter three. Here we find that YHWH is in the midst of calling Moshe to be His ‘*deliverer*’ to bring Yisrael out of bondage. In turn, he is asking YHWH ‘*what Name*’ he should tell ‘*Am Yisrael/the people of Yisrael*’ has sent him.

“And Moshe said unto HaElohim [The Mighty One], Hinei [Behold], when I come unto the Bnei Yisroel [the Sons of Yisrael], and shall say unto them, Elohei Avoteichem [the Mighty One of your fathers] hath sent me unto you; and they shall say to me, What is Shmo [His Name]? What shall I say unto them?”

And Elohim [The Mighty One] said unto Moshe, Eh-heh-yeh ashair Eh-heh-yeh (I AM WHO I AM); and He said, Thus shalt thou say unto the Bnei Yisroel [the Sons of Yisrael], EH-HEH-YEH (I AM) hath sent me unto you.

And Elohim [The Mighty One] said moreover unto Moshe, Thus shalt thou say unto Bnei Yisroel [the Sons of Yisrael]: Hashem [YHWH], Elohei Avoteichem [The Mighty One of your fathers], Elohei Avraham, [The Mighty One of Abraham] Elohei Yitzchak [The Mighty One of Isaac], and Elohei Ya’akov [The Mighty One of Jacob], hath sent me unto you: this is Shemi l’olam [My Name Forever], and this is My remembrance unto all generations.”
(Shemot/Exodus 3:13-15 OJB- *definitions mine*)

“Therefore, hinei [behold], the days come, saith Hashem [YHWH], that it shall NO MORE BE SAID, Hashem [YHWH] liveth, that brought up the Bnei Yisroel [the Children of Yisrael] out of Eretz Mitzrayim [the Land of Egypt];

But, Hashem [YHWH] liveth, that brought up the Bnei Yisroel [the Sons of Yisrael] from the eretz tzaphon [the land of the north- house of Ephraim], and from kol ha’arets [all the lands- house of Yahudah/Judah] where He had dispersed them; and I will bring them again into their adamah [land- The Land of Yisrael] that I gave unto their avot [fathers].

*(Yirmeyahu/Jeremiah 16:14-15 OJB- emphasis/definitions mine) **[also see Yirmeyahu/Jeremiah 23:7-8)*

YHWH instructs Moshe in answer to his question concerning His Name. He first tells him אהיה אשר אהיה- (read right to left- resh-shin-aleph heh-vav/wav-heh-aleph)... ‘ehyeh ashair ehych’ or ‘I Am Who I Am’. This is the most common meaning given. However, what YHWH is about to do is something that He has **NEVER DONE** before in the manner He is about to do it here. Therefore, ‘אהיה/ehyeh’ is a ‘verb form’ of the stem ‘היה/hayah’ meaning, ‘to be’. In Hebrew, ‘אהיה/ehyeh is first person singular in the future tense of ‘היה/hayah... to be’. What that means is, there is a ‘sense of intensity’ that is ‘being projected in אהיה/ehyeh’ that makes the meaning not only ‘I Am What/Who I Am’, but also ‘I Will Be What/Who I Will Be’. Names in Hebrew are ‘more than just names’. They reveal the ‘nature, character and reputation’ inherent in the name. So, YHWH is providing Moshe with ‘revelation’ concerning not only ‘Who He is in the present’, but also giving him ‘revelation’ into the ‘glorious future’ with which He will ‘show His great power’

in delivering Am Yisrael. So 'great' will that 'deliverance' be, that when it is done **ALL OF MITZRAYIM/EGYPT AND BEYOND** will know **WHO He** is and **WHAT He** has done!

The Name יהוה/YHWH, known by those 'four letters' as the 'Tetragrammaton', is in the 'third person masculine singular'... **THIS IS HIS NAME**. The 'usage of His Name' as יהוה אשר אהיה 'ehyeh ashair ehyeh' is used because of its 'futuristic implications of power in deliverance'. It is something no one in Yisrael has ever seen! This 'inherent implication' is still a 'valid concept' today for the 'divided House of Yisrael' ****[house of Yehudah/Judah - house of Yosef-Ephraim]**. There is a 'promise' in the 'nevi'im/prophets' of a 'future or Second Exodus'. (Yirmeyahu/Jeremiah 16:14-15; 23:7-8/Yechezk'el/Ezekiel 39:27-29) This 'future exodus' will be so 'glorious due to the power which YHWH displays in regathering the dispersed of the house of Yehudah/Judah and the exiled/scattered/outcast house of Ephraim', that the 'exodus' we are studying here in the sefer/book of Shemot/Exodus **WILL NO LONGER BE SPOKEN OF!**

“And Moshe said unto HaElohim [The Mighty One], Hinei [Behold], when I come unto the Bnei Yisroel [the Children of Yisrael], and shall say unto them, Elohei Avoteichem [the Mighty One of your fathers] hath sent me unto you; and they shall say to me, What is Shmo [His Name]? What shall I say unto them?

And Elohim [The Mighty One] said unto Moshe, Eh-heh-yeh ashair Eh-heh-yeh (I AM WHO I AM); and He said, Thus shalt thou say unto the Bnei Yisroel [the Children of Yisrael], EH-HEH-YEH (I AM) hath sent me unto you.

And Elohim [The Mighty One] said moreover unto Moshe, Thus shalt thou say unto Bnei Yisroel [the Children of Yisrael]: Hashem [YHWH], Elohei Avoteichem [The Mighty One of your fathers], Elohei Avraham, [The Mighty One of Abraham] Elohei Yitzchak [The Mighty One of Isaac], and Elohei Ya'akov [The Mighty One of Jacob], hath sent me unto you: this is Shemi l'olam [My Name Forever], AND THIS IS MY REMEMBRANCE UNTO ALL GENERATIONS.” (Shemot/Exodus 3:13-15 OJB- definitions mine)

Beloved, this is why it is so important to 'pay attention' to what we are studying in our present Torah portions. YHWH is 'restoring those whom He is regathering' in this hour back to His Torah. **YISRAEL IS ABOUT TO EXPERIENCE ANOTHER DELIVERANCE!** We must learn 'how to walk in His ways' in His **ANCIENT PATHS... THE TORAH. (Yirmeyahu/Jeremiah 6:16)** We 'must learn again to revere and use His Name in holiness'. These are part of the 'mighty weapons' that He is supplying us with. May YHWH through His HaRuach HaKodesh/The Spirit of His Holiness 'open our eyes' to the hour and importance in which we are living!

In the last part of our passage above, Moshe is told that YHWH is to be His Name **FOREVER!** This is His 'Memorial Name'. It is to be His 'Memorial Name' to ALL generations. In our studies, we use the 'Four Letter Tetragrammaton'. [יהוה- heh-waw-heh-yod- read right to left... **YHWH**] That's because there is much discussion among those of the 'returning house of Yosef-Ephraim' as to the 'proper pronunciation'. We do this in order to allow 'diversity' for those who may see the 'pronunciation of the Name' differently than we at 'Gates To Zion'. The enemy has certainly tried to counter YHWH's efforts to 'regather His people'. We try not to be 'dogmatic' over the 'pronunciation'. ****[Although as a ministry we do use the common pronunciation of the four consonants- יהוה (read right to left)- YHWH- click to listen...]** However, there is something far worse than possibly 'mispronouncing' the Name. That is to 'bring dishonor or

shame to His Name by our *'unholy behavior'*. Whether in *'personal sinful behavior or unloving actions'* toward one another. Our blessed Master did not say **THEY WILL KNOW YOU ARE MY TALMIDIM/DISCIPLES BECAUSE YOU PRONOUNCE THE NAME PROPERLY!** He did say, **THEY WILL KNOW YOU ARE MY TALMIDIM/DISCIPLES BECAUSE YOU HAVE LOVE ONE TO ANOTHER!** (Yochanon/John 13:35)

The Terrible State Of Declension The Hebrew People Were In At The Time

We will now focus our attention on looking at a few points of great importance that are provided for us in our parasha. First, Yisrael was not considered a nation yet. Therefore, they are identified only as the *'Hebrew people'*

Second, the rabbis tell us that at this point in Yisrael's history, they have fallen into a *'terrible state of declension'*. (**moral/spiritual decline**) In fact, the rabbis have stated the situation was so dire, that if Am Yisrael were to continue their decline much further they would have found themselves in a state where redemption would have been impossible! It is just here that we find YHWH beginning to *'move on behalf of His people'*. Let's take a moment to obtain a little further insight into why these *'Hebrew people'* found themselves in this present condition. To do this requires that we go back to an earlier point in one of our previous parashot from B'reshet.

In parasha *'Vayigash'* at the end, we have the verse below showing Yosef/Joseph making sure that his family is settling into the land of Mitzrayim/Egypt in the area of Goshen.

"And Yisroel settled in Eretz Mitzrayim [The Land of Egypt], in Eretz [Land of] Goshen; and they acquired property therein, and grew, and multiplied exceedingly." (B'reshet/Genesis 47:27 OJB- *definitions mine*)

Now, this verse seems innocent enough. However, there is *'one little word'* that points us toward the beginning of Ya'akov's/Jacob's family's future trouble. It's the word *'acquired'*. In the Hebrew it is *'achaz'*, and it means *'to grasp, take hold of, to seize'*. Everything else seems good. Yisrael grew and multiplied. There were all the signs of blessings. The *'one glitch'*, while not seen immediately, left the door open for the enemy to work slowly, but work nonetheless. It was their *'attitude'* toward the *'things they acquired'*. They began to *'grasp'* these things. They *'took hold and seized'* them. **MITZRAYIM/EGYPT WAS NOT TO BE THE PLACE WHERE YISRAEL WAS TO SEEK A PERMANENT DWELLING PLACE.** There was only **ONE PLACE** that YHWH intended for Yisrael to *'dwell permanently'*. That was in *'The Land of Promise'* given to avoteinu/our father Abraham. Oh, YHWH would bless His people with many *'good things'*, but none of them are to be compared with *'The Land'*. Why? Because this is where YHWH had *'chosen to dwell and manifest Himself'* to and among His people. It was **HAMAKOM/THE PLACE** where His **SH'KHINYAH/MANIFEST PRESENCE** was to be found. Mitzrayim/Egypt was a *'temporary'* stopping point. In that sense, Yisrael was to dwell in Mitzrayim/Egypt, but **ONLY AS A SOJOURNER... NOT AS A RESIDENT!** This *'subtle nuance'* opened the door for the heart of YHWH's people to begin to *'gravitate away from His ways'*... **AWAY FROM HIS TORAH.** The end would not be good. Because of this subtle error, the heart of the people *'drifted further and further away'* from their *'need and dependency'* upon

YHWH as their Mighty One. Finally, the 'land of Goshen', which was to be the 'best place' in Mitzrayim/Egypt for them to 'wait upon' YHWH to lead them 'back home', became the 'worst place' for them! The 'place of momentary blessing' became the 'house of bondage'! It became a place of 'terrible existence and groaning'. Yet, even when we fail, **YHWH REMAINS FAITHFUL TO HIS WORD OF PROMISE. (Neheman V'Rachaman Atah- Faithful & True Are You)** Thus we find this word,

“And it came to pass in process of time, that Melech Mitzrayim [King of Egypt] died; and the Bnei Yisroel [Children of Yisrael] groaned by reason of haAvodah (the Bondage), and they cried out, and their cry came up unto HaElohim [The Mighty One] by reason of haAvodah [the Bondage].

And Elohim [The Mighty One] heard their groaning, and Elohim [The Mighty One] remembered His brit (covenant) with Avraham, with Yitzchak [Isaac], and with Ya'akob [Jacob].

*And Elohim [The Mighty One] looked upon the Bnei Yisroel [the Children of Yisrael], and Elohim [The Mighty One] had da'as [intimate knowledge] of them.” (Shemot/Exodus 2:23-25
OJB- definitions mine)*

What makes the above even more poignant is, we aren't told that with all the 'groaning and crying' that Am Yisrael was doing that it was actually 'groaning and crying' to YHWH! It seems that they were just 'groaning and crying' **BECAUSE THINGS WERE SO HARD.** In YHWH's mercies He heard their cries and 'remembered His covenant' with their avot/fathers. The time had come for Yisrael's deliverance 'out of the house of bondage'. Now, we see YHWH raising up their deliverer... Moshe.

The Preparation Of Yisrael's Deliverer

Please remember what we have been saying about the very important **WORD** which 'governs the dealings' of YHWH in our lives. That word is **PROCESS**. The instrument by which He accomplishes His purposes in our lives is the 'principle of the execution stake'. (**Luke 9:23-24**) The 'energy, the power needed throughout the process' is supplied by the movings of YHWH's HaRuach HaKodesh/The Spirit of His Holiness. The 'process' is a 'continual experience' of passing through varying levels of 'life out of death'. This is the 'mark' that constitutes YHWH's 'true seal of approval' in our lives. **THE POWER, INGENUITY, AND RESOURCES OF MAN'S FLESH ARE CROSSED OUT.** In the end, **YHWH IS THE ONLY ONE WHO RECEIVES THE CREDIT.** He displays His glory, **IN AND THROUGH US** and the whole world comes to realize... **THERE IS NO OTHER MIGHTY ONE IN HEAVEN AND EARTH BUT YHWH!** The 'meaningfulness of our life' is found solely 'in our relationship to His glory'. **THIS IS OUR MOST AWESOME VOCATION. WE LIVE FOR HIS GLORY. WE YIELD OURSELVES AND ALLOW HIM TO FACILITATE THAT GLORY IN AND THROUGH OUR LIVES.** What we are about to see in the life of Moshe is the 'fullness of this process'. As we do this, let us remember what we have learned of this 'process' in the life of Yosef/Joseph in our parashot from the sefer/book of B'reshet/Genesis. All he went through was a **FOCUSED REGIMEN** allowed and directed by YHWH 'to deliver him' from his own worst enemy... **HIMSELF!** Now, Moshe is about to experience the same dealings in his life. **THE WAY OF YHWH'S GLORY IS A COSTLY PATH FOR ALL WHO PASS THAT WAY.**

“And Yosef died, and all his achim [brothers], and all that generation. And the Bnei Yisroel [the children of Yisrael] were fruitful, and increased abundantly, and multiplied, and became exceeding strong; and the land was filled with them. Now there arose a melech chadash [new king] over Mitzrayim [Egypt], which had no da’as [intimate knowledge] of Yosef [Joseph].” (Shemot/Exodus 1:6-8 OJB- definitions mine)

This is the stage upon which YHWH’s deliverer is being brought in. Things have changed drastically. Yosef/Joseph is gone. His brothers are gone. In fact, that whole generation has passed off the scene. Now enters a Pharaoh that has no real understanding of who Yosef/Joseph was or who these ‘Hebrew people’ are who are related to him. All this Pharaoh knows is, this foreign people are plenteous and continuing to grow. They are strong too. In the insecurity of this Pharaoh’s heart he sees these ‘Hebrews as a potential threat’, not as a ‘positive influence’.

Under the certain influence of the ‘unseen intelligence of the kingdom of darkness’, the flames of the ‘spirit of fear’ are being fanned. This Pharaoh begins to institute a ‘planned means’ to stop the ‘increase of these people’. While at the same time ‘instituting measures’ to crush their strength. All this determined effort ‘is designed to make them weak and manageable’. He demands that all male babies born to these ‘Hebrews’ are to be killed immediately upon birth.

“And there went an ish [man] of the Bais Levi [House of Levi], and took to wife a bat [daughter of] Levi. And the isha [woman] conceived, and bore a ben [son]; and when she saw him that he was tov [good], she hid him three months. And when she could no longer hide him, she took for him a tevah (ark) of papyrus, and daubed it with tar and with pitch, and put the yeled [child] therein; and she set it in the reeds by the bank of the Nile.” (Shemot/Exodus 2:1-3 OJB- definitions mine)

Here, in the above passage, we have the history of how Moshe, the future deliverer of YHWH’s people, comes on the scene. The decree has been given that all the ‘male Hebrew newborn’ were to be put to death immediately. Only the female newborn were allowed to live. The mother of Moshe hides him for three months in an effort to keep him close, as the heart of any mother would do. Finally, it becomes clear that to try and hold on to her baby any longer will end tragically. So, the ‘principal of the execution stake’ comes into view. A decision must be made. Yield to the heart impelled by a mother’s love or yield in ‘trusting faithfulness’ to the heart of YHWH and let him go. Moshe’s mother knew he was different than others. She could sense that YHWH had brought him into the world for a special purpose. She did what she knew she must. **SHE LET HIM GO!** A little ark was built and made waterproof. She laid him in it and pushed him into the water among the reeds. I think we can all imagine what was going through her heart. But... she **TRUSTED IN YHWH** to keep him alive! To keep him for her own motives, as noble as they might be as a mother, would mean Moshe’s death.

“And his achot [sister] stood afar off, to see what would be done to him. And the Bat [daughter of] Pharaoh came down to bathe herself at the Nile; and her na’arot [young/servant girl] walked along by the Nile’s bank; and when she saw the tevah (ark) among the reeds, she sent her amah (maid servant) to fetch it.

And when she had opened it, she saw the yeled [child]; and, hinei [behold], the na'ar [boy] was crying. And she had compassion on him, and said, This one is of the yaldei HaIvrim (Hebrew children).

Then said his achot to Bat [Daughter of] Pharaoh, Shall I go and call to thee a nurse of HaIvriyyot [The Hebrews], that she may nurse the yeled [child] for thee?

And Bat [Daughter of] Pharaoh said to her, Go, And haalmah [the young virgin girl] went and called the em hayeled [mother of the child].

And Bat [the Daughter of] Pharaoh said unto her, Take this yeled [child] away, and nurse it for me, and I will give thee thy wages. And the isha [woman] took the yeled [child], and nursed it.” (Shemot/Exodus 2:4-9 OJB- definitions mine)

Do you see what happened because of Moshe's mother 'embracing the principle of the execution stake'? **THE CHILD WAS DELIVERED AND BROUGHT INTO THE HOUSE OF PHARAOH'S DAUGHTER.** By this, Moshe was insured that not only would he live, but a 'quality of life' he would have never known otherwise would also be his. Also, Moshe's mother was able to continue her relationship with her beloved son. She was chosen to be his nursemaid! ****[In all actuality, she would be able to continue in this manner for anywhere from 2-5 years as was the custom in that day]** So, she was blessed with the son of her dreams, but then faced with the decision to give him up or else have him discovered and killed. In 'giving him up', he was 'given back' to her and she was 'able to be a part of his life' during his most formative years. This is a perfect example of the 'process that YHWH must bring us all through' on many levels in our life. It's always **LIFE OUT OF DEATH... LIFE OUT OF DEATH.**

The Execution Stake In Moshe's Life

The Torah fast forwards us into Moshe's life as a man. We are not given much information in the Scriptural account of this part of Moshe's life. However, having been brought into the house of Pharaoh's daughter, we can only imagine that he was given all of the privileges that accompany those of royal standard. It was nothing but the best on every level.

Also, having had the time with her son that her obedience to YHWH had provided proved to result in a multitude of benefits. She was able to instill into him many important things. The memory of his heritage. The promise of his future regarding YHWH and His people. Moshe must have believed his mother's words, because the Torah shows us that he 'remained cognizant' of his relationship as a 'Hebrew' with his people. We see this in the following passage.

“And it came to pass in those days, when Moshe was grown, that he went out unto his achim [brothers], and looked on their sivlot [burdens/afflictions]: and he spied an Egyptian striking an ish Ivri [Hebrew man], one of his achim [brothers].

And he looked this way and that way, and when he saw that there was no ish [man], he killed the Egyptian, and hid him in the chol (sand).” (Shemot/Exodus 2:11-12 OJB- definitions mine)

Moshe felt that YHWH had called him to a 'special place' on behalf of His people. So, having come upon one of his 'Hebrew brothers' being beaten by an Egyptian taskmaster, believing that no one was watching, he acted. Moshe killed the man and buried him in the sand. The very next

day he comes upon two of his 'Hebrew brothers' fighting and again he seeks to act. After all, he believes he is special, and YHWH has blessed him with a place of authority and ability. Why should he not seek to fulfill his destiny? Well things do not go so well on this occasion.

“And when he went out the second day, hinei [behold], two anashim Ivrim [Hebrew men] were fighting; he said to him in the wrong, Why strike thou thy re'a [friend]? And he said, Who made thee a sar [prince] and a shofet [judge] over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moshe feared, and thought, Surely this thing is known.” (Shemot/Exodus 2:13-14 OJB- definitions mine)

Suddenly, Moshe's world comes crashing down. What he thought had been 'hidden' is proven to be 'common knowledge'. How could this be? If he really is special as his mother had said and as he felt it to be true in his own heart, how could this happen? How could YHWH let this happen? How could he ever be what YHWH had called him to be? Deliverer? Now, he was construed to be a 'murderer' not a 'deliverer'! And if this was known, as it seemed to be, Moshe had only one recourse... **RUN!** Surely Pharaoh would seek him out and we know from the Scripture that's exactly what happened.

Beloved, let us stop right here and bring up an important point. As we have said in the past, the events surrounding the 'principle of the execution stake' and our life, while difficult and seemingly 'beyond' our own ability to prevail, **THEY HAVE NOTHING TO DO WITH SINFUL BEHAVIOR.** The events and circumstances that come because of the 'execution stake' in our lives are **NEVER THE RESULT OF SIN.** However, **SIN DOES HAVE ITS OWN REPERCUSSIONS.** And, when we violate YHWH's revealed 'ways of righteousness', we will 'reap' what we have 'sown'. Moshe is learning this 'very hard lesson'. We will too. However, if we will 'stand up' for what has been done, 'seek' YHWH's forgiveness and 'make teshuvah/repentance' back to Him and His Torah, then we will 'learn' something very great and marvelous. **YHWH IS GREATER THAN OUR ABILITY TO MESS THINGS UP!** If we humble ourselves to Him, He will 'find a way' to work what has been done into our lives **FOR HIS GLORY and STILL FULFILL HIS WILL IN OUR LIVES!** Remember the words of Rav Sha'ul,

“And we have da'as [intimate knowledge] that for those who love Hashem [YHWH] everything co-operates toward HaTov [The Good] for those who are HaKeru'im (the summoned, called ones) according to the etzah (wisdom) of the tochnit Hashem (G-d's/ [YHWH's] The Mighty One's purposeful and willed plan or goal. Ro 9:11)” (Romans 8:28 OJB- definitions mine)

There is one thing we **MUST LEARN** from these things. The one thing that Moshe **HAD TO LEARN: YHWH'S PURPOSES CAN NEVER BE ACCOMPLISHED IN OUR OWN STRENGTH.** Why? Because it is **ALWAYS ABOUT HIS GLORY** and He is jealous for that. He will not share that with another. (**Yeshayahu/Isaiah 42:8**) Sometimes the lessons by which this is learned come with 'hard consequences'. Everything was perfect in Moshe's life, or so it seemed; but what of things now? Everything seemed to have been lost. How can a deliverer ever be that if he is a murderer? **IT WOULD TAKE 40 YEARS TO WORK ALL THAT OUT IN MOSHE'S HEART.** We may not have to 'wait so long if we learn deeply and believe' what

YHWH is showing us in His Torah. These things are written for our own admonition. (1 Corinthians 10:11)

The Desert And YHWH's Voice

“Now Moshe was ro’eh (shepherding) the tzon [sheep] of Yitro his khoten (father-in-law), the kohen [priest of] Midyan; and he led the tzon [sheep] to the backside of the midbar [desert], and came to the Har HaElohim [The Mountain of The Mighty One], even to Chorev.

And the Malach Hashem [Angel of YHWH] appeared unto him in a flame of eish [fire] out of the midst of a bush; and he looked, and, hinei [behold], the bush burned with eish [fire], and the bush was not consumed.

And Moshe thought, I will now turn aside, and see this mareh hagadol [great vision], why the bush is not burned up.

And when Hashem [YHWH] saw that he turned aside to see, Elohim [The Mighty One] called out unto him out of the midst of the bush, and said, Moshe, Moshe. And he said, Hineni [Behold, here I am].” (Shemot/Exodus 3:1-4 OJB- definitions mine)

The Torah and the rest of Scripture reveals something interesting and important to us. YHWH has ‘a place’ where He takes us, either ‘individually or corporately’ in order to ‘make His point’. That ‘place’ is the desert. There is a good reason. First of all, the word for ‘desert’ in Hebrew is ‘midbar’. (מִדְבָּר - **resh-bet-dalet-mem- read right to left**) The ‘root word’ found within the word ‘midbar’ is ‘d’bar’ (דָּבַר - **resh-bet-dalet- read right to left**), which means ‘speech, voice, word’. The desert is ‘the place’ where YHWH brings us to ‘quiet everything down’. In that ‘place’, He will ‘speak to us’. It is a ‘place’ where once we have been ‘emptied and quieted’ we can ‘hear His voice’. It changes everything.

Moshe had been in the desert with his father-in-law’s sheep for a long, long time. He had become used to the quietness and the order that was found out there. It was good for contemplating and thinking. Sometimes it was good just to hear nothing, including the ramblings of his own thoughts. Then, one day, Moshe sees something quite out of the ordinary. He sees a bramble bush. Only this bush is different than all the hundreds and thousands he has seen around the desert these forty years. This one, like some, was burning. The difference? **IT WASN’T CONSUMED!** This has certainly piqued his interest. So, he goes over to get a closer view. That’s when he ‘hears a voice’ calling to him. In that moment, Moshe comes ‘face to face’ with the Mighty One he had heard his mother speak of so many times. The reality of it all seems almost surreal. Yet, it was happening! Moshe removes his sandals as The Voice commands. A new beginning is about to happen for him.

This burning bush is a ‘parable’ for Moshe... and for us. YHWH or should we say, the ‘Word of YHWH’ (a ‘momentary manifestation’ of our blessed Adon/Lord Yeshua as the Angel of YHWH) is saying something so vital.

‘Moshe, Moshe, this bush that is burning but not consumed is a picture of you. How many bushes have you seen out here? Moshe, how many have burned up with nothing left? The fire has been hot in your life, but STILL, you are here. If you will let Me, I’ll be the fire in your bush. Just like it caught your eye, many will be caught by the fire that is burning in you, but

doesn't consume you. I'll be the VOICE in that fire. I'll be the POWER you need to fulfill My call on your life. I AM THE FIRE!

There is much more in our parasha that could be covered. But if we can get *'this in our heart'* then we will be well on our way to becoming what YHWH has called and destined for our lives to be. May YHWH give us grace as we move on through this next sefer/book of His blessed Torah. Amein.

We say the following blessing as we continue each week's study of the Torah...

*Chazak u'Baruch...
Strength and Blessing!*

****Click the link below to listen to the mp3 audio-reading of our parasha...**

[Parasha 13: Shemot/Names](#)