



Parsha Shemot / Names

Shemot 1:1 – 6:1

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As we finished the Book of Beginnings (**B'reshith / Genesis**) last week, we read of the death of Yoseph, whose life we were studying over the past few weeks. As we learned, Yoseph was called the "**Deliverer of the Age**" or "**Zaphnath-Pa'neah**" (in Egyptian) by the Mitzrites. As Yahweh's vessel, he was indeed the "**Deliverer**" of his people and the world in his day, from the great and terrible famine. And now, we begin to learn of the next "**Deliverer**" of Yisra'el, Moshe. In the weeks ahead, we'll also learn that he will be the "**Deliverer**" to many, as in the 70 nations of the world, represented in the "**mixed multitude**" of slaves who he lead out of bondage with B'nei Yisra'el. But, I'm getting ahead of myself.

Let's begin our reading today with **Shemot 1:8-22**; *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."*

Now, here's a picture I just have to share with you. But, as we "**go for it**" so to speak, I want to remind you of **B'reshith 3:19**, where Yahweh tells Adam; "**By the sweat of your face you are to eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you return.**" Now, this of course is referring to the hard work man will endure just to eat. However, I

believe that this also refers to the "**Bread of Life**" or Torah. We need to dig into it, and with the sweat of our face, we eat the Bread.

Now, the two "**midwives**" or "**ha'm'yalad'ahch**" feared Elohim and were protective of the children they helped the Hebrew women deliver. **Verses 20 and 21** state that, because they feared Elohim, Yahweh was tov to them and provided households for them. But, what exactly does that mean? I thought I'd never ask. First we need to see what Torah is saying about the women. **Verse 15** tells us two things. First that there were only two midwives and also their names; **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,**

Let's look at the names for a minute. First there's "**Shiphrah**" (*Shin-fey-reish-hey*). The meaning of the letters read, *shin = El Shaddai, fey = mouth, reish = beginning and hey = revelation*, or "**El Shaddai's Mouth is the beginning of revelation**". Her name literally means "**brightness**" or "**to adorn**" or "**to make beautiful**". The word "**Shiphrah**" is used one other time in Scripture; in **Iyob/Job 26:13**, where, in the ISR Scriptures it reads; **By His Spirit He adorned the heavens. His hand whirled the fleeing serpent.** Now, in the KJV it reads; **By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.** And, in the Stone Edition TaNaK it reads; **By His breath the heavens were spread; His hand fashioned the (earth) girdling serpent.** Notice that the word earth is in parenthesis meaning it was added by the translators as being inferred. Now, according to the DHV (Dyslexic Hebrew Version) it would read; **By His Ruach (breath) He adorned with beauty and brightness (stars) the heavens; by His hand He formed the crooked serpent (Leviathan) that encircles.** This verse refers to the formation of the stars and constellations. The "**crooked serpent**" that encircles or girdles describes the constellation **Dracos** (Dragon) in the Milky Way galaxy, which we can see from earth, and is also a picture of "**ha satan**" depicted in the heavens, as Bob Wadsworth has explained on several occasions (www.biblicalastronomy.com). Now, the numeric value of the letters in "**Shiphrah**" is 585 which equals from the Torah "**ha shofar**", "the ram's horn" and "**seraphah**" or "**burning**" like "**seraphim**" (burning ones) or like "**suns**" or "**stars**".

Now, the other midwife; her name is "**Pu'ah**" (*Pey-yud-ayin-hey*). The meanings of these letters read; *pey = mouth or speak, yud = hand or make, ayin = eye or to know and hey = revelation*, or "**By speaking, He makes known the revelation**". "**Pu'ah**" literally means "**splendid**" or "**to glitter**", or "**twinkle**" "twinkle" little star; how I wonder **who** you are. The numeric value of the letters in "**Pu'ah**" is 165 which equals from Torah "**le'kahal**" or "**a congregation**", "**a company**" and "**ha ami'im**" or "**the peoples**". Hmm, a "**company of peoples**". Where have we heard that before? 165 also equals "**ha nephil**" or "**the one who falls**" as in "**ha satan**" or the "**Nephilim**" which means "**fallen ones**". Remember a third of the stars fell. Are you seeing a picture here?

There are all these references to the heavens and the stars that populate them. Let's review a couple of the promises Yahweh made to Avraham, Yitsaq and Ya'acov and compare them with other scriptures. Moshe reminds Yahweh in **Shemot 32:13a**; **Remember Avraham, Yitsaq, and Yisra'el, Your servants, to whom You swore by Yourself, and said to them, 'I increase your seed like the stars of the heavens.'** Then let's look at **B'reshith 1:16-17**; **And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars. And Elohim set them in the expanse of the heavens to give light on the earth....** These women, named for the stars in heaven, helped fulfill Yahweh's promise by help the mothers of Yisra'el bright light into the world. Then one Shabbat, as Sha'ul was speaking to the Yehudim about their calling, he quoted **Yeshayahu 49:6**, when he said in **Acts 13:47**; **For so the Master has commanded us, 'I have set you to be a light to the nations, that you should be for deliverance to the ends of the earth.'** "

Also, in Pu'ah's name we see "**a company of peoples**" or "**an assembly of peoples**". Well first, in **B'reshith 35:11** Yahweh promises Ya'acov; **And Elohim said to him, "I am El Shaddai. Bear fruit and increase, a nation and a company of nations shall be from you, and sovereigns come from your body.** And, in **B'reshith 28:3-4** Yitsaq so blessed Ya'acov; **"And El Shaddai bless you, and make you bear fruit and increase you, and you shall become an assembly of peoples, and give you the blessing of Avraham, to you and your seed with you, so that you inherit the land of your sojournings, which Elohim gave to Avraham."**

Now, as Chapter 1 nears an end, we're told that because these two women feared Elohim, that He provided "**households**" for them. The KJV says that He made them "**houses**". OK, the word for "**provided**" or "**made**" here is "**va'ya'ahs**" which is from the root "**asah**" and means to "**make**", "**fashion**" or "**prepare**" and the word for "**houses**" here is "**beit'im**", the plural of "**beit**" which means "**house**", "**household**", "**family**" or "**descendants**". Gesenius' Hebrew-Chaldee Lexicon associates the meanings regarding "**descendants**" in this case, with the verses where Boaz redeems Ruth before the people in **Ruth 4:11**; **And all the people who were at the gate, and the elders, said, "Witnesses! YHVH make the woman who is coming to your house as Rahel and as Le'ah, the two who built the house of Yisra'el."** And, if we read on through the end of this chapter, we see that Bo'az did indeed marry Ruth and they had a son, Obed, who would be the grandfather of King David. So, as Rahel and Le'ah before them and Ruth after them; **Shiphrah** and **Pu'ah** helped build up the "**House of Yisra'el**".

Throughout **Chapter 1** we've seen the makings of a "**holocaust**". However, through the protection of Elohim, through the midwives, it was averted. But then, Pharaoh commands that the newborn male children be cast into the "**river**", "**ye'or**" or "**Nile**". Now, we're not told just how many babies were killed in this manner. However, we do need to remember that Yahweh increased B'nei Yisra'el from seventy-five people (including the little ones) to where there were over 600,000 men over the age of 20, as we read in **Shemot 12:37-38**; **And the children of Yisra'el set out from Ra'meses to Sukkoth, about six hundred thousand men on foot, besides the little ones. And a mixed multitude went up with them too, also flocks and herds, very much livestock.** This happened within the span of approximately 130 years.

The stage is now set for the birth of Yisra'el's next deliverer. Let's read **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."**

There's a something that I want to point out here about Moshe, at his birth or his beginning if you will. While we won't learn his father's name for four chapters, I want to introduce it now, along with his mother's name, to give you a little insight into Moshe beforehand, so, that as we read and study out the balance of the Torah, you can remember just who he is. It will help keep Moshe in context. His father's name is "**Amram**" (*Ayin-mem-reish-mem*), Strong's #6019 which means "**people of the Most High**". The numeric value of the letters in his name is 350 which equals "**ha'shoham**" or "**the onyx**". Remember, he was a son Levi; and the High Priest (Kohen HaGadol) had "**shoham**" or "**onyx**" stones on the shoulders of his garment with the names of the tribes of Yisra'el engraved on them, six on each shoulder, to show that he bore their spiritual well-being. Moshe's mother's name was "**Yochebed**" (*Yud-vav-kaf-beit-dalet*), a Levite also, Strong's #3115 meaning the "**heaviness of Yahweh**" or the "**esteem (or esteemed) of Yahweh**". The numeric value of these letters is 42 which equals the number of encampments of B'nei Yisra'el in the wilderness and, also "**Eloah**" or "**Mighty One**", a title used by Yahweh for Himself. Then of course, there's "**Moshe**" their youngest son (*Mem-shin-hey*), Strong's #4872 meaning "**drawn out**" or "**brought out**". The numeric value of these letters is 345 which equals "**haMitzri**" or "**the Egyptians**". This is interesting, in that Moshe lived 40 years in Pharaoh's house. It also equals "**Shiloh**" which is "**rest**" or "**place of rest**" (as in the place so named where B'nei Yisra'el rested and the Mishkan stood for 369 years). This is also a reference to Messiah as the "**One who brings rest or tranquility**". If you "add" it all up; this all seems to be telling us that indeed Moshe was "**drawn**" or "**brought out**" from B'nei Yisra'el, the "**people of the Most High**", the "**esteemed of Yahweh**"; that he would "**bear their spiritual well being**" on his "**shoulders**" and lead them out of the bondage of "**the Mitzri**", through "**the 42 encampments**" to their "**place of rest and tranquility**". Wow! What's in a name? A calling, a destiny, a **deliverer**.

Let's proceed with **Shemot 2:11-25**; *And in those days it came to be, when Mosheh was grown, that he went out to his brothers and looked at their burdens. And he saw a Mitsrite beating a Hebrew, one of his brothers. So he turned this way and that way, and when he saw no one, he smote the Mitsrite and hid him in the sand. And he went out the second day and saw two Hebrew men fighting, and he said to the one who did the wrong, "Why do you smite your neighbor?" And he said, "Who made you a head and a judge over us? Do you intend to slay me as you slew the Mitsrite?" And Mosheh feared and said, "Truly, the matter is known!" And Pharaoh heard of this matter, and he sought to kill Mosheh. But Mosheh fled from the face of Pharaoh and dwelt in the land of Midyan. And he sat down by a well. And the priest of Midyan had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock, but the shepherds came and drove them away. Then Mosheh stood up and came to their rescue, and watered their flock. And they came to Re'uw'el their father, and he said, "How is it that you have come so soon today?" And they said, "A Mitsrite rescued us from the hand of the shepherds, and he also drew enough water for us and watered the flock." And he said to his daughters, "And where is he? Why did you leave the man? Call him and let him eat bread." And Mosheh agreed to dwell with the man, and he gave Tsipporah his daughter to Mosheh. And she bore him a son, and he called his name Gereshom, for he said, "I have become a sojourner in a foreign land." And it came to be after these many days that the sovereign of Mitsrayim died. And the children of Yisra'el groaned because of the slavery, and they cried out. And their cry came up to Elohim because of the slavery. And Elohim heard their groaning, and Elohim remembered His covenant with Abraham, with Yitsaq, and with Ya'aqob. And Elohim looked on the children of Yisra'el, and Elohim knew!*

So Moshe is forced to flee Mitsrayim and goes to Midyan, which means "**contention**". He lives there and one day, he sits down by a well. There is some interesting imagery here, in that Yahweh brings Moshe to Midyan, in the wilderness of Sinai, to contend with him, to speak with him there. I'm reminded of **Yirmeyahu 2:7-9**; "**Then I brought you into a garden land, to eat its fruit and its**

goodness. But when you entered, you defiled My land and made My inheritance an abomination. The priests did not say, 'Where is YHVH?' And those who handle the Torah did not know Me, and the shepherds a transgressed against Me, and the prophets prophesied by Ba'al (by the lord), and walked after matters that did not profit. Therefore I still contend with you," declares YHVH, "and with your children's children I contend." And, as **Hoshea 2** says, while Yahweh will punish His bride for the days she worshipped Ba'al (**the lord**), He declares in **verse 14**; *"Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart,"*

And, Moshe sits down by a well or "**be'er**". Remember our study of wells. They are where the water, or wisdom, from the deep places comes to the surface. Here, no doubt, Moshe comes for answers. The priest of Midyan, the spiritual head of Midyan had seven daughters who came to draw water (**wisdom**) for their father's flock. They came to "*water*" the "*sheep*". But, when they filled the trough, the "*shepherds*" came and drove them away. It's interesting that seven times in Scripture, Yisra'el is referred to as the "**Daughters of Tzion**". Picture for a moment that these seven daughters are the "**Daughters of Tzion**" and that as they come to water the flock, the shepherds (a scriptural metaphor for the religious leaders) come and drive them off. **Yehezqel 34:7-11** speaks of this; *'Therefore, you shepherds, hear the word of YHVH: "As I live," declares the Master YHVH, "because My flock became a prey, and My flock became food for every beast of the field, from not having a shepherd, and My shepherds did not search for My flock, but the shepherds fed themselves and did not feed My flock," therefore, O shepherds, hear the word of YHVH! 'Thus said the Master YHVH, "See, I am against the shepherds, and shall require My flock at their hand, and shall make them cease feeding the sheep, and the shepherds shall feed themselves no more. And I shall deliver My flock from their mouths, and they shall no longer be food for them."* 'For thus said the Master YHVH, "See, I Myself shall search for My sheep and seek them out. So Moshe (the **deliverer**) stands up, drives off the evil shepherds and rescues the daughters and waters the flock. This sounds a lot like **Yeshayahu 62:11**; *See, YHVH has proclaimed to the end of the earth: "Say to the daughter of Tsiyon, 'See, your deliverance has come; see, His reward is with Him, and His work before Him.'* "

So, these daughters of the priest, run and tell their father Re'uw'el of their rescue by the hand of Moshe. Now, even though he was a "*pagan*" priest, the name we're introduced to him by is "**Re'uw'el**" and literally means "**friend of El**". In a bit, we'll learn more about Re'uw'el and his other name, Yithro. But, here Re'uw'el offers Moshe a place in the family, work and a wife, **Tsipporah**; whose name means "*little bird*" or "**sparrow**". And, they have their first son, **Gereshom**. His name literally means "**stranger**" or "**one expelled**".

Then **verses 23-25** tell us something that may seem a little strange; *And it came to be after these many days that the sovereign of Mitsrayim died. And the children of Yisra'el groaned because of the slavery, and they cried out. And their cry came up to Elohim because of the slavery. And Elohim heard their groaning, and Elohim remembered His covenant with Abraham, with Yitsaq, and with Ya'aqob. And Elohim looked on the children of Yisra'el, and Elohim knew!* Now, one would think that when this Pharaoh, who was doing evil to the Children of Yisra'el, died that they would be happy. But, we're told they groaned because of the slavery and cried out. The midrash teaches that the new Pharaoh was even harsher to them than his predecessor. But, Elohim heard their groanings and we're told He remembered His covenant with Avraham, Yitsaq and Ya'aqob. It's not that Elohim forgot His covenant; the Hebrew word here is "**zakar**" which more perfectly means "**bring to mind**". In other words, Yahweh brought His covenant to mind; as in it was time to act upon the covenant. And, as Elohim looked upon the Children of Yisra'el, He knew that it was time. Remember, He told Avraham that his descendants would be in Mitsrayim a total of 400 years.

Shemot 3:1-10; 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. And YHVH said, "I have indeed seen the oppression of My people who are in Mitsrayim, and have heard their cry because of their slave-drivers, for I know their sorrows. And I have come down to deliver them from the hand of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena'anites and the Hittites and the Amorites and the Perizzites and the Hiwwites and the Yebusites. And now, see, the cry of the children of Yisra'el has come to Me, and I have also seen the oppression with which the Mitsrites oppress them. And now, come, I am sending you to Pharaoh, to bring My people, the children of Yisra'el, out of Mitsrayim."

Here, we find Moshe shepherding his father-in-law's flock. But, his father-in-law's name is now "**Yithro**", or *Jethro* according to the KJV and a few others. This is interesting in that first, Moshe rescues the "*daughters*" and waters the flock. He's now elevated to shepherd, feeding and watering that flock. Remember that 40 years have passed since he sat near the well in the place of "**contention**". His father-in-law has gone scripturally from being "**Re'uwe'l**" (*friend of Elohim*) to "**Yithro**", which means "**abundant**" or "**that which exceeds measure**" and "**excellence**". Now, he's still **Re'uwe'l**, as he's called by that name elsewhere. But, he's also referred to as **Yithro**. So, in Moshe's care, the flock indeed has thrived over these forty years. We've talked about this before. Forty is the number of "**preparation**", "**testing**" and "**trials**". Forty years Moshe shepherded Yithro's flock; and forty years he would shepherd Yahweh's flock and feed them and water them. Interestingly, forty is also the numeric value of the word "**ha'val**" or "**pledge**", as in "**collateral**" on a loan, or "**guaranty**"; as well as "**va' ga'al**", "**and redeemer**" from **Vayikra 25:25** which reads; '**When your brother becomes poor, and has sold some of his possession, and his redeemer, a close relative comes to redeem it, then he shall redeem what his brother sold.**' If you think about it, you see that the forty years with Yithro was Moshe's time of learning in order to be the Shepherd of Yahweh's flock. And, just as he increased Yithro's flock, he would increase Yahweh's flock. Remember the mixed multitude from the nations. They were the increase.

Here, Moshe speaks with Elohim. The verse says, the Messenger (**malach**) of Elohim. However this "**Malach**" says He is Elohim and Moshe hides his face, for he is afraid to look upon Elohim. Yahshua / Yahweh speaks to Moshe from a "**s'neh**" or "**thorn bush**" that burns but is not consumed. Yahweh refers to Himself as a "**consuming fire**" four times in Scripture. But, twice we see incidents where His fire consumes, but does not burn up. And, these two incidences occur at the same place. First, in our *parsha* and then when Moshe shepherds Elohim's flock back to this mountain in **Shemot 24:15-18; And Mosheh went up into the mountain, and a cloud covered the mountain. And the esteem of YHVH dwelt on Mount Sinai, and the cloud covered it for six days. And on the seventh day He called to Mosheh out of the midst of the cloud. And the appearance of the esteem of YHVH was like a consuming fire on the top of the mountain, before the eyes of the children of Yisra'el. And Mosheh went into the midst of the cloud and went up into the mountain. And it came to be that Mosheh was on the mountain forty days and forty nights.** So, is the appearance

of the “**Shekinah**” or “**Esteem of Yahweh**” is this “**fire**” that consumes, as in the case of Nadab and Abihu, or **does not** consume, as in the two instances we just read? I bring this up so that we can better understand who this “**Malach**” of Elohim is, who calls Himself “Elohim”. We’ll save the “Pillar of Fire” until another study. But..... It’s Him, also. For any that are new to us, I’m not talking about a “**trinity**”, or even “**twinity**”. I’m talking about Yahweh Echad. He is “**One**”. He is “**Unified**” with Himself. He came in the flesh, was manifested in the flesh. The Hebrew word for “**flesh**” is “**basar**” which means “**physical flesh**”, “**living body**” and is a euphemism for “**all mankind**”. But, “**basar**” is also the word for “**bearing glad tidings**” or “**bringing tov news**”. Look it up. So, in His flesh, He’s the “**bearer of the tov news**”. And, that “**News**” is that He redeemed Yisra’el in order to “**restore**” the Kingdom. But, that’s at least two other teachings, both of which are on the website. And, believe me, more will be written. Yohanan said that all the books in the world couldn’t contain all that Yahshua did.

Now, **Shemot 3:11-22**; *And Mosheh said to Elohim, “Who am I that I should go to Pharaoh, and that I should bring the children of Yisra’el out of Mitsrayim?” And He said, “Because I am with you. And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim on this mountain.” And Mosheh said to Elohim, “See, when I come to the children of Yisra’el and say to them, ‘The Elohim of your fathers has sent me to you,’ and they say to me, ‘What is His Name?’ what shall I say to them?” And Elohim said to Mosheh, “I am that which I am.” And He said, “Thus you shall say to the children of Yisra’el, ‘I am has sent me to you.’ ” And Elohim said further to Mosheh, “Thus you are to say to the children of Yisra’el, ‘YHVH Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitsaq, and the Elohim of Ya’aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.’ Go, and you shall gather the elders of Yisra’el together, and say to them, ‘YHVH Elohim of your fathers, the Elohim of Abraham, of Yitsaq, and of Ya’aqob, appeared to me, saying, “I have indeed visited you and seen what is done to you in Mitsrayim; and I say: I am bringing you up out of the affliction of Mitsrayim to the land of the Kena’anite and the Hittite and the Amorite and the Perizzite and the Hiwwite and the Yebusite, to a land flowing with milk and honey.” ’ And they shall listen to your voice. And you shall come, you and the elders of Yisra’el, to the sovereign of Mitsrayim, and you shall say to him, ‘YHVH Elohim of the Hebrews has met with us. And now, please, let us go three days’ journey into the wilderness to slaughter to YHVH our Elohim.’ But I know that the sovereign of Mitsrayim is not going to let you go, not even by a strong hand. And I shall stretch out My hand and smite Mitsrayim with all My wonders which I shall do in its midst. And after that he shall let you go. And I shall give this people favour in the eyes of the Mitsrites. And it shall be, that when you go, you shall not go empty-handed. But every woman shall ask from her neighbor and from the stranger in her house, objects of silver, and objects of gold, and garments. And you shall put them on your sons and on your daughters, and shall plunder the Mitsrites.”*

Now, B’nei Yisra’el had not forgotten Yahweh’s name. Remember, they have been crying out to Him. But, Moshe supposed that the people, in their affliction and pain, would be sarcastic in their response; “Oh yeah. So, what’s his name then, this elohim who finally hears us?” Yahweh provides Moshe the words of gentile correction; “**hayah asher hayah**”, “**I shall be as I shall be**”. Tell the people, “**I shall be as sent me**”. In other words, “*Don’t question Me in that manner. I will be as I will be. That’s all you need to know. I will be.*” But then, Elohim tells Moshe; “**Thus you are to say to the children of Yisra’el, ‘YHVH Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitsaq, and the Elohim of Ya’aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.’ ”** So, Yahweh is His remembrance Name. The Hebrew word here is “**zeker**” which means “**memorial**” or “**remembrance**”. Gesenius’ Hebrew-Chaldee lexicon states that it is “**a name by which one is remembered**”. We may view and remember Elohim in our own various ways; by how we know Him and what He’s done for us. To me, He’s “**El Shaddai**”, “**Elohim is Sufficient**”,

“**Yahweh Rapha**” or “**Yahweh my Healer**” and “**Yahushua**” or “**Yah is Salvation**”. But, the Name He chose for all generations to remember Him by is “**Yud-Hey-Vav-Hey**”..... **Yahweh**. How hard is that?

Next, 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 Abraham, 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.”* Now, let’s jump ahead to **verses 29-31**; *And Mosheh went with Aharon and gathered together all the elders of the children of Yisra’el. And Aharon spoke all the words which YHVH had spoken to Mosheh. Then he did the signs before the eyes of the people. And the people believed. And they heard that YHVH had visited the children of Yisra’el and that He had looked on their affliction, and they bowed their heads and did obeisance.*

I believe that nothing in Torah is random or by accident. It’s all written in there for a purpose. So why did Yahweh pick those three particular signs for Moshe to show B’nei Yisra’el? First turning a rod into a serpent and then back again; what does this mean? The shepherd’s rod represents a leaders calling and work. It’s what he uses to lead the sheep. When we let it “**loose**” or “**out of control**”, it can easily become a serpent, a tool of the “**enemy**” doing what it was not intended to do, misleading the flock along with the shepherd. It’s interesting that the Hebrew word here is “**matteh**” which is also “**branch**” or “**tribe**”. If they are let loose, they can become as a serpent, doing evil against themselves and their brothers. When Moshe came down from the mountain after the first forty days on Sinai and saw the Children of Yisra’el celebrating and worshipping the golden calf, he asked Aharon, “What have you done? The people are **let loose**.” They were indeed doing evil before Yahweh.

The shepherd must keep a firm grip on his calling and be in subjection to Yahweh, always. In fact, what was the sin that kept Moshe from entering the Promised Land? In anger, he lost control of his calling as shepherd. When B’nei Yisra’el grumbled, yet again, about not having water to drink and Moshe went before Yahweh, we read in **Bemidbar 20:7-12**; *And YHVH spoke to Mosheh, saying, “Take the rod and assemble the congregation, you and your brother Aharon. And you shall speak to the rock before their eyes, and it shall give its water. And you shall bring water for them out of the rock and give drink to the congregation and their livestock.” And Mosheh took the rod from before YHVH as He commanded him. And Mosheh and Aharon assembled the assembly before the rock. And he said to them, “Hear now, you rebels, shall we bring water for you out of this rock?” Then Mosheh lifted his hand and struck the rock twice with his rod. And much water came out, and the congregation and their livestock drank. But YHVH spoke to Mosheh and to Aharon, “Because you did not believe Me, to set Me apart in the eyes of the children of Yisra’el, therefore you do not bring this assembly into the land which I have given them.”*

What about this leprosy thing? Elohim tells Moshe to place his hand in his bosom and when he takes it out, it's as leprous as snow. The word used here for "**bosom**" is "**cheyq**" which refers to the "**inner person**" or one's "**heart**"; not "**heart**" as in "**lev**", but "**cheyq**" as in "**seat of emotions**". Torah tells us that man's heart is evil continually. Our heart tends to be at the very least "**self-serving**". Moshe's "**hand**", like our hand represents "**works**" and "**callings**" in Scripture. We must not let any leprosy grow in our heart, as it will infect our works and callings. It eventually kills; but, only after much pain and suffering. That's why **Wayyiqra / Leviticus** tells us how leprosy is healed. That first, we are to be separated (**set-apart**), then cleansed (**repentance** and **washing**) and then we thanks (**make an offering**) and we are healed. Even, when Yahshua healed the leper, in **Mattityahu 8**, He told him to present himself to the priest and make his offering, as a witness of his healing.

I love how Yahweh says that these signs have voices. They testify; they are testimonies that Yahweh did indeed call Moshe as a Shepherd of the people. What voice, if any, has water being turned into blood, as it is poured out on the ground? It's the loudest voice of all. After Qayin killed his brother, Yahweh asks in **B'reshith 4:9-10**; **And YHVH said to Qayin, "Where is Hebel your brother?" And he said, "I do not know. Am I my brother's guard?" And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.** There's another who would come and His blood would be poured out as a witness in fulfillment of the scriptures. This is the "**sign**" of the Redeemer; "**water**" – the "**Word**" turning to "**Blood**". While these words would be said of Yahshua many hundreds of years later in **Yohanan 5:6-9**, these words certainly applied to Moshe, a picture of Yahshua HaMoshiach; **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. If we receive the witness of men, the witness of Elohim is greater, because this is the witness of Elohim which He has witnessed concerning His Son.**

Yes, these "**signs**" were given to show B'nei Yisra'el that Yahweh had indeed sent Moshe to be their Shepherd. But, they are also to be warnings that these very signs will testify against the *shepherd* who does not himself heed the Word of the One who called him to that office. Perhaps, the realization of that played a part in Moshe's response, in **Shemot / Exodus 4:10-17**; **And Mosheh said to YHVH, "O YHVH, I am not a man of words, neither before nor since You have spoken to Your servant, for I am slow of speech and slow of tongue." And YHVH said to him, "Who has made man's mouth? Or who makes dumb, or deaf, or seeing, or blind? Is it not I, YHVH? And now, go, and I shall be with your mouth and teach you what to say." But he said, "O YHVH, please send by the hand of him whom You would send." And the displeasure of YHVH burned against Mosheh, and He said, "Is not Aharon the Lewite your brother? I know that he speaks well. And see, he is also coming out to meet you. And when he sees you, he shall be glad in his heart. And you shall speak to him and put the words in his mouth. And I am with your mouth and with his mouth, and I shall teach you what to do. And he shall speak for you to the people. And it shall be that he shall be a mouth for you, and you shall be an elohim for him. And take this rod in your hand, with which you shall do the signs."**

When Moshe balks at this "**calling**", we read in **verse 14**, "**V'uchar aph YHVH b' Moshe**". Yahweh literally "**flared His nostrils**" at Moshe for suggesting that He might send another shepherd. So then, Yahweh gives Moshe his brother Aharon. And these will be the "**Two Witnesses**" that go before Pharaoh and who will shepherd B'nei Yisra'el out of bondage. This is a tov place to end for this week. But, let us all remember that, in this day and hour, we are all witnesses before whomever Yahweh places us. Let's study and pray that, like with Moshe and Aharon, that Yahweh will put His words in our mouths and teach us what to say. The stakes are high; life and death. And, the Restoration of the Kingdom of Yahweh is at hand. **Ahmein v' Ahmein.**