

## SHEMOTH (EXODUS) 01:1 – 06:1 – SHEMOTH – NAMES!

This week's Torah portion, begins the second book of the Torah of Mosheh and is called 'Shemoth'. The Hebrew word שְׁמוֹת **Shemoth** means, '*names*' and is the plural of the word שֵׁם **shem** – Strong's **H8034** which simply means, '*name, a name*' and can also render the meaning, '*report*', which helps us clearly understand how '*names*' are often a very important means of giving us a clear '*report*' of events that have happened, or may happen, from a prophetic nature.

The major theme of The Book of **Shemoth** is about the redemption and deliverance of יְהוּדָה's called out ones who, having been called out to set-aparthood, receive a restored identity, being '*marked*' by His Name!

While the English word '**Exodus**' does reflect the account of Yisra'el coming out of Mitsrayim and certainly shadow pictures the redeeming work of יְהוֹשֻׁעַ Messiah, as well as pointing forward to the second Exodus, which will be greater, the Hebrew word '**Shemoth**' does not mean '*exodus*'; but rather, it means '*names*' and we can see, through this powerful Book, how יְהוָה reveals Himself, by Name, to an enslaved nation, and we therefore recognise, that it is only by the revelation of His Name, that anyone who is called can truly respond and come out of slavery!

**Yo'el/Joel 2:32 "And it shall be that everyone who calls on the Name of יְהוָה shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as יְהוָה has said, and among the survivors whom יְהוָה calls."**

Each year, as we guard to perform the Pěsah/Passover Feast with the Feast of Matzot/Unleavened Bread, we are continually reminded of how we too are to regard this Historical account of the Exodus of Yisra'el, as a clear picture of our own deliverance from all forms of enslavement, as we partake in the 'Blood and Body' of Messiah, our Great Deliverer, and recognising that while we sojourn as foreigners, we have a sure and promised hope of our deliverance, as we work it out with fear and trembling, until He returns to take up His prepared Bride.

### Verse 1-4

This book begins with the clear picture of flowing straight from the Book of **Berěshith/Genesis**, as it starts with "**And these...**" or some translations have it as, "**Now these...**" as it is translated from the word וְאֵלֶּה **v'eleh**, which comes from the primitive pronoun אֵלֶּה **elleh** – Strong's **H428** which means, '*these, those, thus, this, who, they, another*' and it is preceded by the letter 'ו' – '*waw/vav*' which can be used as a conjunction, which here, shows us the flow of the preceding Book being perfectly joined to this one, in the continuing record/account of the children of Yisra'el.

What better way to start off the '**Book of Names**'!!!

We begin this book with the list of the Names of the children of Yisra'el who came with Ya'aqob to Mitsrayim; and what is interesting to take note of here, is that this list of names is not given in order of their births, which in itself may, at first, be confusing, yet we find a great message that is being clearly given, in the meaning of these names being listed in this order.

- 1 – Re’ubēn - רְאוּבֵן - Strong’s H7205 – *‘behold a son’*
- 2 – Shim’on - שִׁמְעוֹן - Strong’s H8095 – *‘heard’*
- 3 – Lēwi - לֵוִי - Strong’s H3878 meaning, *‘joined to’*.
- 4 – Yehudāh - יְהוּדָה - Strong’s H3063 – *‘praised’*
- 5 – Yissaskar - יִשָּׂשכָר - Strong’s H3485 – *‘there is recompense’* (9<sup>th</sup> born)
- 6 - Zebulun - זְבולון - Strong’s H2074 – *‘exalted’* (10<sup>th</sup> born)
- 7 – Binyamin - בִּנְיָמִין - Strong’s H1144 – *‘son of the right hand’* (12<sup>th</sup> born)
- 8 – Dan - דָּן - Strong’s H1835 – *‘judge’* (5<sup>th</sup> born)
- 9 – Naphtali - נַפְתָּלִי - Strong’s H5321 – *‘wrestling’* (6<sup>th</sup> born)
- 10 - Gad - גָּד - Strong’s H1410 – *‘troop’* (7<sup>th</sup> born)
- 11 - Ashēr - אֲשֵׁר - Strong’s H836 – *‘joyful one, blessed one’* (8<sup>th</sup> born)

As we consider this listing of names, in this order, we are able to recognise a powerful declaration being made, when looking at the meanings of these names, in this specific order, which can be presented as follows:

**BEHOLD A SON OF WHOM WE HAVE HEARD AND HAVE BEEN JOINED TO, IN ORDER TO GIVE PRAISE TO HIM IN WHOM THERE IS RECOMPENSE; HE IS THE EXALTED SON OF THE RIGHT HAND AND IS THE JUDGE, WHOSE WRESTLING FOR THE TROOP BRINGS FORTH JOY**

#### Verse 5-7

This listing of names of the 11 sons of Ya’aqob that had come down to Mitsrayim was, in part, a fulfilment of the prophetic dream that Yosēph had, in regards to his brothers (which were likened to the eleven ‘stars’) who would come and bow down before him:

**Berēshith/Genesis 37:9 “And he dreamed still another dream and related it to his brothers, and said, “See, I have dreamed another dream, and see, the sun and the moon and the eleven stars bowed down to me.”**

This in itself was in part a partial fulfilment of the promise given to Abraham, who was told that his descendants would be as the stars of the heavens:

**Berēshith/Genesis 22:16-17 “and said, “By Myself I have sworn, declares יהוה, because you have done this, and have not withheld your son, your only son, 17 that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies.”**

Yosēph, as a shadow type of Messiah – the only son who was not withheld (as pictured through Yitshaq), could now begin to reveal to us the sure promise given to Abraham and his seed; and so by this listing of the names we can clearly see the power of this Book and the message of deliverance and redemption being declared straight up – all based on the Covenants of promise by which we are brought near to by the Blood of Messiah!

The number of 70 beings is also very significant, in representing for us the 'nations'; as we repeatedly see throughout Scripture the reference to 70 often being representative of all the nations of the earth.

Once again, we are able to see a promise that was given to Abraham in that all the nations will be blessed in his seed – because he 'obeyed' the voice of יהוה:

**Bereshith/Genesis 22:18 "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."**

In **Bereshith/Genesis 10** we are given the genealogy of the sons of Noah and 70 nations/names are listed.

The establishment of the Covenants of promise given to Abraham, Yitshaq and Ya'aqob were in place and confirmed by this listing of the names and number of beings who had come and submitted under the headship of Yosēph (a clear pointing toward all who will submit to the headship of Messiah), and then we are told that not only Yosēph had died, but that all his brothers and that generation had died too; and as a result of obedience the nation of Yisra'el grew exceedingly and became very strong and filled the land.

In terms of the number 70 and the tribes of Yisra'el, we can also see when יהושע Messiah sent out His taught ones to proclaim the kingdom message with all authority, that firstly He sent out His 12 talmidim/disciples which represents the whole united House of Yisra'el:

**Luqas/Luke 9:1-2 "And having called His twelve taught ones together, He gave them power and authority over all demons, and to heal diseases. 2 And He sent them to proclaim the reign of Elohim and to heal the sick."**

Secondly, He again sent out his taught ones to go and proclaim the Kingdom – and this time He sent out 70, which represents the nations – and He sent them 2 by 2:

**Luqas/Luke 10:1 "And after this the Master appointed seventy others, and sent them two by two ahead of Him into every city and place where He Himself was about to go."**

At the feast of Sukkot, we are also shown, in regards to the number of bulls that are offered, that His redemptive work is available for all who would call on His Name and are grafted into the Covenants of Promise with Yisra'el – pictured by the 70 bulls that were offered during Sukkoth!!!

What we see being pictured here through the 'bull' offering being a total number of 70 bulls, shows us that יהושע's one-time sacrifice satisfies the bull offering, so that the complete number of Yisra'el shall be saved.

70 was also a number that represented the number of nations that were on the earth and so, speaks of how His sacrifice is for all who would but call on His Name and accept His sacrifice, repent and be immersed in His Name and this is why Sukkot is also known as the ingathering of the nations.

And so, here we see the redemption promise beginning to unfold, right here in Shemoth, as the grace/favour that is poured out to a lost and enslaved people – is poured out on the basis of a

Covenant that יהוה does not break – and so, when we look at the accounts in Exodus, we are further enabled to see the work of Messiah that establishes His complete work for all nations, to have access to these Covenants, by His Blood – and at the time of His return, He will take up from the nations, all who have responded to His call and applied His Blood as the atoning sacrifice for their lives and have continued to walk in His Covenant by keeping His instructions, through a loving obedience to our Master, Husband and Kinsman Redeemer!

In **verse 7** we see that Yisra'el bore fruit and increased very much, multiplied and became very strong!

The Hebrew word that is translated as 'bore fruit' comes from the root word פָּרָה **parah** – Strong's **H6509** which means, '**to bear fruit, be fruitful, flourish**', and here we are able to see the clear result of a nation that had been brought together as one, and as a result of being faithful and obedient, this Yisra'el could now flourish and become established as more than just 70 beings, as they were now a nation to be recognised.

The mandate for all who stay in יְהוֹשֻׁעַ, is that they shall bear much fruit, fruit that will last, and here we see Yisra'el who had been brought together under the authority and rulership of Yosēph, that they were able to flourish and be fruitful, even after his death, which in many ways shadow pictures for us our ability to bear much fruit as we stay in Messiah, and recognise how His life, death and resurrection has caused us to be a people that can bear much good fruit of righteousness!

This mandate to be 'fruitful' (פָּרָה **parah**) was given to Aḏam and Hāwvah in:

**Berēshith/Genesis 1:28** "And Elohim blessed them, and Elohim said to them, "Bear fruit and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth."

Sin had caused man to not bear the true fruit of righteousness, and as a result of not 'staying in Elohim' and guarding His commands, יְהוָה destroyed the earth by a flood and only 8 beings in all were saved, and when the waters came to rest he blessed Noah and told him in:

**Berēshith/Genesis 9:1** "And Elohim blessed Noah and his sons, and said to them, "Bear fruit and increase, and fill the earth."

Once again, we see how only a remnant few would actually 'stay in' the commands of Elohim and as a result יְהוָה called Aḇraham and made a covenant with Him, and told him that He would make a fruitful nation from him:

**Berēshith/Genesis 17:6** "And I shall make you bear fruit exceedingly, and make nations of you, and sovereigns shall come from you."

**Ma'asei/Acts 7:17** "But as the time of the promise drew near which Elohim had sworn to Aḇraham, the people increased and multiplied in Mitsrayim"

Yisra'el had now begun to be fruitful, bearing much fruit whilst in Mitsrayim, and herein lies a great lesson for us today.

For while we are in the world, and not of the world, we are to bear much fruit as we walk in and stay in יְהוֹשֻׁעַ Messiah, The True Vine!

**Yohanān/John 15:4-6** "Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me. 5 "I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught! 6 "If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned."

Having been set free from sin, we ought to have the fruit of our lives resulting in complete set-apartness unto Elohim:

**Romiyim/Romans 6:20-22** “For when you were servants of sin, you were free from righteousness. 21 What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death. 22 But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life.”

The Greek word that is translated as ‘fruit’ is καρπός *karpos* – Strong’s G2590 which means, ‘*fruit, benefit, gain, harvest, produce*’ and typically refers to fruit that has been plucked, rendering the figurative meaning of the labours, works or acts of those who have fitted themselves with every good work unto everlasting life.

What we can therefore clearly understand and establish is that our works of righteousness are vital in being evident in our lives, as we continue to produce much fruit, as a people who are living pure and undefiled set-apart lives.

The Hebrew equivalent for this Greek word καρπός *karpos* – Strong’s G2590, for ‘fruit’, is פֵּרִי *peri* – Strong’s H6529 which means, ‘*fruit, produce*’ and comes from the word פָּרָה *parah* – Strong’s H6509 which means, ‘*to bear fruit, be fruitful, flourish*’.

This word certainly speaks of the physical fruit of trees and shrubs that bear fruit in which there is a seed according to its kind, i.e., fruit with kernels, hence the fruit produces more fruit. This word also is used figuratively of children, as being the fruit of the womb; yet what we also find as a repeated theme throughout Scripture, is that this term for fruit many times refers to the meaning of, “**the result of an action**”; or better understood as, “**works**”.

Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance – which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

**Mattithyahu/Matthew 3:8** “**Bear, therefore, fruits worthy of repentance**”

Understanding that fruits are the result of an action, we must also take heed that we do not bear bad fruit, which may be brought forth as a result of wrong actions, such as disobedience or compromise or lawlessness and unrighteousness!

When we walk according to the Spirit, we will bear the fruit of the Spirit and not be given over to the desires of the flesh and have the fruit of fleshly living present!

Fruit does not just pop into one’s life, it is a result of an action, and we are to be bearing good fruit, hence the clear understanding that we are to be ‘doing’ the good works of obedience that have been prepared beforehand for us to do – and that is to walk in the clear commands of Elohim, guarding to do all He has commanded us!

**Romiyim/Romans 6:22** “**But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life.**”

The fruit of our lives, as set-apart servants of the Most-High, must result in set-apartness, and this is an ongoing day to day process, which at the end will result in the promised everlasting life with our Master and Elohim!

We are known, or rather shall be known, by our fruit:

**Mattithyahu/Matthew 7:16-23** “By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them – 21 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”

Many mighty works, that many will claim as being good works, will be simply revealed as wicked works or rather, wicked fruits, for wicked fruit is brought forth from the resulting actions of lawlessness, whereas the good fruit of righteousness is brought forth from the resulting action of complete obedience and set-apartness of walking in and staying in the commands of Elohim!

As the value of a tree is estimated by its products, so righteousness that is displayed in acts/works is a decisive standard for the just judgment of Elohim:

**Mattithyahu/Matthew 3:10** “And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.”

The one who is unfruitful has been clearly warned of being rejected, and if this warning is not taken heed of, the clear sentence of being cut off is clear:

**Luqas/Luke 13:6-9** “And He spoke this parable, “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 “And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’ 8 “And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure. 9 ‘And if indeed it bears fruit, *good*. But if not so, you shall cut it down.’”

When we remain steadfast in walking in complete obedience to the Torah/instructions/commands of our Master and Elohim, we are guaranteed that we shall bear fruit that lasts!

**The children of Yisra’el bore fruit and increased very much and multiplied and became very strong!**

This verse highlights that they were indeed being faithful and obedient children.

The Hebrew word that is translated as ‘increased very much’ comes from the root word שָׂרַץ *sharats* – Strong’s H8317 which means, ‘*swarm, teem, breed abundantly, populate, multiply, be innumerable*’.

This highlights for us the fact that Yisra’el were no longer a nation of 70 people but were now an innumerable nation that was bearing much fruit and had multiplied greatly!

The Hebrew word translated as ‘multiplied’ is רָבָה *rabah* – Strong’s H7235 which means, ‘*to be or become much, many or great, abundant*’, and we recognise that this ability to grow and become great is the result of observing and keeping the commands of Elohim:

**Debarim/Deuteronomy 8:1** “Guard to do every command which I command you today, that you might live, and shall increase, and go in, and shall possess the land of which יהוה *Yehovah* swore to your fathers.”

As Yisra'el increased they became 'very strong', which is the phrase – וַיַּעֲצִמוּ בְּמֵאֵד מְאֹד – 'vaya'atmu bim'od me'od' and the root word for 'very' is מְאֹד me'od – Strong's H3966 which carries the meaning of, '*muchness, abundance, diligently, exceedingly, excessive, fully, immense*', and this is written twice for much emphasis on how strong they became!

The Hebrew root word that is translated as 'strong' is אֲצִיּוֹם atsom – Strong's H6105 which means, '*to be vast, mighty, numerous, strong, powerful, vast*'.

**Tehillah/Psalm 105:23-24** "Then Yisra'el came to Mitsrayim, and Ya'aqob sojourned in the land of Ham. 24 And He increased His people greatly, and made them stronger than their enemies."

### Verse 8-11

It was not too long after Yosēph and his generation had died that the king of the land had also died and a new king arose who had not known Yosēph, nor did he even care to know what Yosēph had done in saving the land.

This new Pharaoh did not like the fact that the Yisra'ēlites were growing and had become a very strong nation, and so he set slave masters over them in order to oppress them and afflict them, as a means of exerting control and authority over them as the Mitsrians were afraid that Yisra'el would overpower them, so as long as they kept them enslaved under harsh rules they assumed that they would stop Yisra'el from growing and becoming stronger than what they had already become.

The world and its systems of enslavement today does the same with its attempts at trying to make it very hard for the True Yisra'el to grow and become strong.

When the new sovereign said to all his people that they were to act 'wisely' towards the children of Yisra'el we see here the clear difference between what the wisdom of man verses the wisdom of Elohim is.

The word used here for 'wisely' in **verse 10** is the Hebrew primitive root word חָכַם ḥakam – Strong's H2449 meaning, '*to be wise, skilful, make wise*'.

To be wise means to be one who is skilled or learned and this takes time, determination and discipline!

To be wise is evident of one who is increasing in their learning, as he gives his ear – that is his full attention – to hearing instruction and living as a taught one of the Master:

**Mishlē/Proverbs 1:5** "The wise one hears and increases learning, and the understanding one gets wise counsel"

While this new king may have thought that he was acting wisely by supressing the true believers, little did he know at the time that his wisdom was foolishness to Elohim!

**Qorintiyim Aleph/1 Corinthians 3:17-20** "If anyone destroys the Dwelling Place of Elohim, Elohim shall destroy him. For the Dwelling Place of Elohim is set-apart, which you are. 18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become foolish, so that he might become wise. 19 For the wisdom of this world is foolishness with Elohim. For it has been written, "He catches the wise in their craftiness, 20 and again, "יְהוָה knows the thoughts of the wise, that they are worthless.

**Qorintiyim Aleph/1 Corinthians 1:20** "Where is the wise? Where is the scholar? Where is the debater of this age? Has not Elohim made foolish the wisdom of this world?"

Yisra'el is the Dwelling Place of Elohim and by Pharaoh trying to destroy the Dwelling Place of Elohim he was deceiving himself in his own man-made wisdom.

The verb חָכַם **hakam** (translated as ‘wisely’) is written here in the ‘hithpael’ form which expresses a reflexive or reciprocal action and can also give the meaning to, ‘**deceive, act shrewdly**’, and this is precisely what this new king was doing – acting shrewdly in a deceitful manner in order to afflict the set-apart nation of Yisra’el!

True wisdom begins with the fear of יהוה, and so any ‘wisdom’ that is brought forth without the fear of יהוה is not wisdom from above and is only a counterfeit deception of wisdom that seeks only to satisfy fleshly desires; and working out wicked schemes is not true wisdom, for true wisdom is only for those of understanding – meaning that true wisdom is for those who hear, guard and do the commands of Elohim and remain:

**Mishlê/Proverbs 10:23** “**To work out wicked schemes is like sport to a fool, but wisdom is for a man of understanding.**”

Let us now look at the Hebrew word for ‘wisdom’, as we shall further see our need to be disciplined in separation!

The Hebrew word for ‘wisdom’ is חֹכְמָה **hokmah** – Strong’s H2451 meaning, ‘**wisdom, skill**’ and is from the primitive root word חָכַם **hakam** – Strong’s H2449 meaning, ‘**to be wise, skilful, make wise**’.

In the ancient pictographic alphabet, this Hebrew word for ‘wisdom’ - חֹכְמָה **hokmah** – Strong’s H2451 looks like this:



**Het – ח:**



The ancient script has this letter as  which is a ‘**tent wall**’, and carries a meaning of ‘**SEPARATION**’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, separated from**’. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

**Kaph - כ:**



The ancient form of this letter is  - meaning ‘**the open palm of a hand**’. The meaning behind this letter is ‘**to bend and curve**’ from the shape of a palm as well as ‘**to tame or subdue**’ as one has been bent to another’s will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

Mem - מ:



The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.

Hey – ה:



The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The meaning of the letter is "behold, look, breath, sigh and reveal or revelation"; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

As we consider these pictographic letters that render for us the term for 'wisdom' we are able to clearly see that wisdom entails a separation, as pictured through the tent wall. We can render the meaning of the construction of this word, in terms of true wisdom, as meaning the following:

**WE ARE BUILT UP IN THE MASTER AS WE SEPARATE OURSELVES FROM THE WORLD AS WE SUBMIT UNDER THE HAND OF OUR MASTER AND DO WHAT HIS WORD INSTRUCTS AS IT WASHES US AND ENABLES US TO LIFT OUR HANDS TO HIM IN CONTINUAL PRAISE!**

Wisdom, at its core, speaks of one's ability to clearly separate the good from the bad, right and wrong, left and right, and up and down; and this we are to be able to do as we exercise true discipline – the discipline of separation!

Wisdom is often used in the context of a skilled workman that has been equipped by the Spirit of Elohim:

**Shemoth/Exodus 28:3 "And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to set him apart, for him to serve as priest to Me."**

Wisdom, in the ancient text, can speak of a clear separation by the washing of one's hands; and as we consider the design of the Tabernacle, we need to be reminded that the bronze laver was used for the serving priests to wash their hands and feet; and clearly pictures for us how we are to be continually washing our work and walk through being immersed in the Word that transforms us!

The new sovereign wanted to make sure that Yisra'el did not leave; and while they hated the Yisra'elites, they wanted to keep them under their control for slave labour, and if Yisra'el were to leave in the event of a war, then Mitsrayim would greatly suffer the loss of its primary manual labour force.

When Aḅram asked for יהוה how he would know that he would possess the Promised Land when he prepared the animals for the Covenant that was made, he was told clearly that his seed would sojourn in a foreign land and serve the inhabitants of the land where they would sojourn and they would be afflicted for 400 years, after which יהוה would bring them up out of the land after judging the nation they served!!!

So, here in this plot to afflict and oppress, after all these years of faithful service that Yisra'el did to Mitsrayim, we see a positive confirmation of what was spoken to Aḅram in terms of the sign of the Covenant that was made with him!!!

**Bereshith/Genesis 15:8 “And he said, “Master יהוה, whereby do I know that I possess it?”**

**Bereshith/Genesis 15:13-14 “And He said to Aḅram, “Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. 14 “But the nation whom they serve I am going to judge, and afterward let them come out with great possessions.”**

One of the means that this new sovereign used to keep Yisra'el busy was to make sure that they would constantly be at work and have no time to be united as a powerful nation and force to be reckoned with; and this is no different today as we see how the 'system' afflicts all under the strenuous pressures of daily life, making it harder for the unity of the True Yisra'el to grow and become a force to be reckoned with.

While this may certainly be the case, for a season, we must recognise that no matter what schemes of deceitful wisdom the world tries to devise against those who walk in the Torah of Elohim, we can find our rest and assurance in the powerful truth of knowing we have a faithful deliverer and therefore we can rejoice through the trials, witnessing the Truth that the Covenants of Promise are secured in the Blood of Messiah.

#### **Verse 12-14**

The more Yisra'el was afflicted the more they grew!!! The exact opposite of what the sovereign of Mitsrayim expected and so the Mitsrians were in dread of the children of Yisra'el!

The greater the pressure the purer the oil that comes from olives and so we see here as pictured through this heavy oppression from the Mitsrians that Yisra'el endured and grew stronger, revealing themselves as the True olive tree that is rooted in Elohim!

**Tehillah/Psalm 119:92 “If Your Torah had not been my delight, I would have perished in my affliction.”**

Yisra'el did not perish in affliction – they increased!!!

This shows that they were a people who delighted to do the will of Elohim – well at first that is, and we can learn from this that we should rejoice when we fall into various trials and afflictions, we face for righteousness sake!

And so, while we see how determined the Mitsrians were at trying to enslave a set-apart and called out covenanted nation, their false wisdom could never stand against יהוה:

**Mishlê/Proverbs 21:30 “There is no wisdom or understanding or counsel against יהוה.”**

We too can take confidence in the assurance that no matter what enslavement we may find ourselves being afflicted under, we can still grow in wisdom and understanding of Elohim as we cling to Him and walk in the fear of Elohim with our all, knowing that יהוה's plans are sure in Messiah!

**Romiyim/Romans 8:28** “**And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose.**”

And what we can be sure of, is that in the midst of the most afflicting times, we, as set-apart children of the Most-High, will grow and increase, greatly becoming stronger than our enemies, as we walk in Messiah:

**Tehillah/Psalms 105:24** “**And He increased His people greatly, and made them stronger than their enemies.**”

The children of Yisra’el were forced to serve with ‘harshness’ and the word used here for ‘harshness’ is פֶּרֶק pereḵ – Strong’s H6531 meaning, ‘*harshness, ruthless, severity, rigorously, cruelty*’ and also carries the meaning of ‘*brutality in the sense of inflicting a state of very violent and harsh behavior toward another*’.

What we must realise here is that it was very tough times for Yisra’el, and the Mitsrians were brutal in their driving the Yisra’elites into all forms of slave labour.

**The Yisra’elites built Pithom and Ra’meses:**

פִּתּוֹם Pithom – Strong’s H6619 means, ‘*city of justice*’

רַעְמֵסֵס Ra’meses – Strong’s H7486 means, ‘*child of the sun*’: a city in lower Mitsrayim built by Hebrew slaves; probably in Goshen.

Remember that Goshen was the best part of the land that was given to the Yisra’elites where they could tend their sheep and were protected from the plagues sent upon Mitsrayim.

Yisra’el had invested much time and effort into building this city where they dwelt, and had to leave – they had to leave behind that which they had built – and this is an important lesson for us as we too have to leave behind the places of pagan worship that we perhaps have invested much or even all our time, energy and resources in as we realise how we were in fact in bondage and enslaved to the lies of man-made traditions and worship practices that are twisted forms of sun worship.

We have to leave the ‘*child of the sun*’ – that is, we have to leave all forms of ‘*Tammuz*’ worship and all that is related to pagan sun-worship!!!

Mitsrayim literally means “*worshippers of ra*” or “*sun god*”.

In the Hebrew, the word used for Egypt is מִצְרַיִם Mitsrayim – Strong’s H4714, which is the dual of מְצוּרָה matsur – Strong’s H4692 which means, ‘*siege enclosure, siege, entrenchment*’ which comes from the primitive root word צוּר tsur – Strong’s H6696 meaning, ‘*to confine, bind, besiege*’.

These words all mean one form or another of being constricted or shut in and enclosed.

Just as יְהוָה delivered our fathers back then, from bondage to a system of enslavement, so too does our Mighty Maker release us from bondage to enslavement of man’s twisted traditions and worship practices.

By His Blood – the Blood of יְהוֹשֻׁעַ Messiah He has come to set the captives free and release from darkness the prisoners.

**Verse 15-21 – The faithful fearing midwives**

The names of the two Hebrew midwives that the sovereign of Mitsrayim spoke to was:

1) שִׁפְרָהּ Shiphrah – Strong’s H8236 which means, *‘fairness’* and comes from the primitive root word שָׁפַר shaphar – Strong’s H8231 which means, *‘to be beautiful, fair or comely’* and is only used once in Scripture:

**Tehillah/Psalms 16:6** “*Boundary lines have fallen to me in pleasant places; indeed, a good inheritance is mine.*”

A very well-known derivative of the word שָׁפַר shaphar is the word שׁוֹפָר shophar – Strong’s H7782 which means, *‘a horn (for blowing) ram’s horn, trumpet’*.

2) The name of the other was פּוּעָה Puah – Strong’s H6326 which means, *‘splendid’*.

These two women were instructed to put to death all the Hebrew male babies that were born, while letting the daughters live.

This was a plan of the enemy to cut off the seed of Yisra’el, and by killing all males they felt that they would be able to take the females for themselves and make them eventually bear Mitsrian seed. However, the midwives feared Elohim and did not do as the sovereign had commanded them and so, in one sense, we can see a powerful picture of these two midwives, and the meaning of their names, bringing us a clear deliverance message, of how Yisra’el was delivered at the splendid and beautiful sound of the shofar, which points to The Covenants of Promise and the gathering of all Yisra’el at the Yobel sound of the last trumpet call, when Messiah will come and gather His Bride from the four corners of the world!

These two, displayed great courage under the threat of being killed for refusal to listen to the sovereign of Mitsrayim and here we see how the true fear of Elohim, not only protects but also brings true wisdom into any desperate situation!

**Mishlĕ/Proverbs 9:10** “*The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.*”

Fearing Elohim is greatly lacking by so many who claim to be ‘Hebrews’ today and this zealous fear of Elohim needs to be restored.

The Hebrew root word that is used here in **verse 17** for ‘fear’ is יָרֵא yare – Strong’s H3372 which means, *‘to fear, be afraid, reverence, respect’* and in the tense this is written in (qal active), it actually carries the meaning of, *‘to stand in awe of, be awed, to reverence, honour, respect’*.

**Berĕshith/Genesis 3:10** “*And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”*”

Here Ađam was afraid because he had sinned, however we see this same root word - יָרֵא yare – Strong’s H3372 being used in a positive sense in:

**Debarim/Deuteronomy 6:13** “*Fear יהוה your Elohim and serve Him, and swear by His Name.*”

Now having seen these two examples it could be thought that the same word has two different meanings – that of fear and reverence, however this is not the case, as each Hebrew word has one meaning but can carry different applications.

The root word יָרֵא yara – Strong’s H3372 (b) can also mean *“to shoot or cast off or pour”*.

The literal concrete meaning of “yara” is a *“flowing out of the gut,”* which can be applied to “fear” or “reverence.”

Have you ever been so scared or been in the presence of something so amazing that you could feel it in your gut?

This “**feeling**” is the meaning of this word. The Hebrews were a very emotional people, and in many cases their words are filled with emotional expressions and are often describing a “**feeling**,” rather than an “**action**”.

It is almost like saying, “**You know that inner feeling you get deep in the gut, especially when you know you should not do something that you thought of doing or when you are in such awe of the presence of יהוה or someone in authority you respect highly that it can be felt in the gut, almost as nervousness.**”

This is how ‘yara’ could in one sense be described!

The one that fears יהוה will refrain from doing that which is displeasing to Him. Fear of Him does not cause us to shrink back as one would from a fierce enemy or wild beast, but rather it causes us to draw near to Him and fills us with a reverent awe doing our utmost to please Him in every way!

The sovereign of Mitsrayim commanded that when the Hebrew women were on their birth stool, to kill the sons... and the word used for ‘**birth stool**’ comes from the root word אָבֵן *oben* – Strong’s H70 which means, ‘**wheel, disk, birthstool, midwives’ tool, potter’s wheel**’, and it is used in:

**Yirmeyahu/Jeremiah 18:3 “So I went down to the potter’s house, and saw him doing a piece of work on the wheel.”**

What we clearly see here, is the wicked plan of the anti-messiah – and that is to kill off any sons of Elohim, and in the broader meaning, we see how the plans of the enemy and its worldly systems of enslavement have a definite scheme to kill anyone who is ‘birthed’ on the Potter’s Wheel.

The midwives told Pharaoh that they could not do this because the Hebrew women are not like the Mitsrian women, as they give birth before they arrive.

These two women acted wisely in the fear of Elohim and יהוה was good to them and provided households for them.

## Verse 22

When the Hebrew midwives did not do what Pharaoh had commanded, he got all of Mitsrayim to take action and issued a violent license to all of in Mitsrayim, which was to kill all the Hebrew sons that were born, by throwing them into the river.

The Nile river was worshipped by the Mitsrians, as they worshipped the crocodile and one of their hieroglyphic letters was a crocodile, and the Mitsrian word for king comprised of a hawk and 2 crocodiles; and so, the position of Pharaoh was linked to that of a crocodile; and one of their mighty ones was a crocodile named ‘**Sobek**’ who they believed had brought the Nile about by its sweat, and was considered by the Mitsrians to be a protector of the dead royal line.

By giving the command to throw Hebrew male babies into the Nile, was also seen as a fertility rite that would cause them to be fruitful and blessed as their enemy (Hebrews) were destroyed in a malicious child sacrifice ritual of casting the babies into their great river.

By casting the infants into that which the Mitsrians worshipped is a clear picture of how the worlds system try to enforce from birth certain standards and systems that must be adhered to.

While Pharaoh did not directly tell the people to ‘kill’ the babies, he in fact implied that by throwing them into the river that they worshipped that they river mighty one would decide if the child should live or not.

'Hapi' was the name of the river deity of the Mitsriians and the statue of **Hapi** was pictured with pendulous breasts and a large belly, as a representation of the fertility of the Nile.

Over many centuries one can only be disgusted at the sick fertility worship of false mighty ones, when thinking how many have 'killed their children' by throwing them into the 'rivers' of the world (metaphorically done through teachings and doctrines) in order to be 'happy'!!!

Many today 'dedicate' their children to a pagan deity called 'God' (meaning fortune) as well as being a physical name of a false deity; and they do this by using water and call it a 'christening' or an 'infant baptism', as a false counterfeit to true immersion into Messiah, which represents the circumcision of our hearts, in declaring our dedication to the Covenants of promise with יהוה!

## CHAPTER 2

### Verse 1

Even after being in Mitsrayim for 400 years, Yisra'el still kept their tribal identities and here we see how a man from Lěwi married a woman from Lěwi and despite the law of death being passed, on all Hebrew sons that were born, this did not stop these two from marrying and having children, as they trusted in the Living Elohim!

**Bemidbar/Numbers 26:59 "And the name of Amram's wife was Yoķebed the daughter of Lěwi, who was born to Lěwi in Mitsrayim. And to Amram she bore Aharon and Mosheh and their sister Miryam."**

The name עֲמֶרָם Amram - Strong's H6019 means, '*exalted people*' and the name - יוֹכֶבֶד Yoķebed - Strong's H3115 – '*יהוה is esteem*'

### Verse 2

Mosheh was born and he was a 'lovely' child and the Hebrew root word for 'lovely' is טוב tob – Strong's H2896 and carries the meaning, '*pleasant, good, agreeable, beautiful, to be pleasing, done well*'.

This may sound all good and many often comment that Mosheh wrote this, so of course he would say that he was **lovely** – yet as we study further into the Hebraic mind-set, in regards to this word, we get a fuller understanding of what טוב tob means.

To do that it does help to look at the ancient pictographic script and get a wider perspective of the true meaning of this word.

In the ancient pictographic script - טוב tob – Strong's H2896 - is pictured as:



Tet – ט:

The original pictograph for this letter is , a **container made of wicker or clay**. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are **basket, contain, store and clay**.

**Waw - ו:**

The ancient pictographic form of this letter is , a **peg** or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

**Beyt - ב:**

The ancient script has this letter as , which pictures a **tent floor plan** and means, **'house'** or **'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

From this picture we are able to learn and see that:

**WE, AS CLAY VESSELS, ARE MADE SECURE THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST HIGH** .... where He that is Good - The Potter - may dwell with those He has created and called by name!

As we look at these letters, we find a great revelation, in terms of the Good News (Besorah), or rather **'טוב טוב News'**!

Even before he was conceived in his mother's womb, **יהודה** knew that Mosheh would be the one to lead His people out of bondage, and this child that was placed in a basket, would be the one who would instruct Yisra'el in regards to the Torah of Elohim and he would be given the clear plans for the House/Tabernacle which he was to ensure would be made exactly according to what he would later be shown on Mount Sinai.

And so, this Mosheh that was born, would also be the shadow picture of the True Lovely One, **יהושע** Messiah, who would come and be born in the flesh and secure the Covenant of the House of Elohim with His people!

So, while many may see these words as Mosheh simply trying to comment on what a lovely baby he was, we must understand the clear picture of the promise of Messiah – The Living Word made flesh who would deliver us from the enemy!

**Ib'rim/Hebrews 11:23 "By belief, Mosheh, having been born, was hidden three months by his parents, because they saw he was a comely child, and were not afraid of the sovereign's command."**

His mother hid him, because she walked in the fear of Elohim and this great act of faith, amidst a time of intense persecution, is one we can learn from and recognise how **יהודה** protected this family, which is a great lesson for us, on holding firm to the belief!

**Ma'asei/Acts 7:20 "At that time Mosheh was born, and he was well-pleasing to Elohim. And he was reared three months in the house of his father."**

### Verse 3

After 3 months Yokeybed, when she could no longer hide him, took Mosheh and made an ark of wicker and coated it inside and out with pitch and put Mosheh inside, and then laid the ark in the reeds at the edge of the river.

Here we get some great pictures of deliverance and a pointing to Atonement.

Mosheh was put in the river, as was the command, yet he was out in a sealed vessel.

The term ‘ark of wicker’ comes from two Hebrew root words, which are:

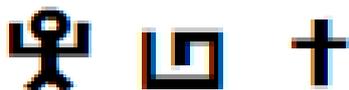
1 – The word for ‘ark’ is תִּבְחָהּ **tebah** – Strong’s H8392 which means, ‘**a box, chest, ark, basket**’ and this word is only used in reference to the ‘ark’ which Noah built and the basket in which Mosheh was laid.

It is **not** the same word that is used for the ‘Ark of the Covenant’ as that is the root word אֲרוֹן **aron** – Strong’s H727 meaning, ‘**a chest, ark**’.

In both accounts of the Flood and at the time of Mosheh’s birth, the תִּבְחָהּ - ‘tebah’ or ‘ark/basket’ pictures a protection of the righteous that shall be saved from destruction; and further more we take special note that Noah’s ark is a symbol or figure of what saves us – and that is immersion in the Name of Messiah:

**Kěpha Aleph/1 Peter 3:20-21 “who were disobedient at one time when the patience of Elohim waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight beings, were saved through water, 21 which figure now also saves us: immersion – not a putting away of the filth of the flesh, but the answer of a good conscience toward Elohim – through the resurrection of יהושע Messiah,”**

The Hebrew word תִּבְחָהּ - ‘tebah’ – Strong’s H8392 in the ancient pictographic script, is written as follows:



Taw - ת:

The ancient form of this letter is  - meaning two crossed sticks. It was a type of a mark as being displayed by two crossed sticks and has the meaning of ‘**mark, sign or signature or identification**’, used as a marker to identify people, places or things. It can also carry the meaning of ‘**seal**’ or ‘**covenant**’, as well as the bringing together of the two tribes of Yisra’el back into the Covenants of Promise by the Blood of Messiah.

Beyt - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, ‘**house**’ or ‘**tent**’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Hey – ה:

The original pictograph for this letter is  , a man standing with his arms raised out. The meaning of the letter is **'behold, look, breath, sigh and reveal or revelation from the idea of revealing a great sight by pointing it out'**. It also carries for us the meaning of surrender as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

So, from this word, in the ancient pictographic letters, we can see how the ark of Noah can be a symbol of our immersion in the Name of Messiah, who by His Blood has caused us to be grafted back in to the Covenants of Promise, in order that He establishes His house, as He proclaims to us His 'floor plan' from Creation, which is revealed through the life, death and resurrection of Messiah – the One to whom all praise and esteem belongs, as we lift our hands in praise and submit to walk in Him and follow His clear instructions that brings us a sure hope of deliverance that is to come!

2 – The Hebrew root word for **'wicker'** is גומא gome – Strong's H1573 which means, **'a rush, reed, papyrus'**.

In the ancient pictographic script this word גומא gome – Strong's H1573 is pictured as:



Gimel - ג:

This is the letter **'gimel'**, which in the ancient script is pictured as –  – which is **'a foot'** and carries the meaning to **'walk, gather, carry'**, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that **'feet'** in Hebrew speaks of one's walk and ability to keep the feasts of יהוה, and represents one's 'walk'!

Mem – מ:

This is the letter **'mem'**, which in the early script is pictured as –  – which is **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

Aleph – א:

This is the letter **'aleph'**, in the ancient script is pictured as  , **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that יהושע Messiah fulfilled!

Once again, we are able to see our protection and provision in Messiah, as we consider these pictographic letters in relation to the 'ark of wicker' that Mosheh was placed in, for it is Messiah, who 'walks on the waters', who is our 'strength', for He calms the storms and draws us out of destruction and chaos!

With this understanding of the picture of 'walking' on the waters, I am immediately reminded of the time that the talmidim (disciples) were in the boat, in the midst of a storm, and יהושע Messiah came 'walking on the waters of the storm'.

In declaring the greatness of Elohim, Iyob tells us that Elohim treads on the waters:

**Iyob/Job 9:8 "stretching out the heavens by Himself, and treading upon the waves of the sea"**

The Hebrew word that is translated here, in Iyob, as 'treading' comes from the root from the word דָּרַךְ **darak** – Strong's H1869 which means, 'to tread or march' and so, speaks of one's walk, and every step that is taken.

It is Elohim who walks on the seas... and so too do we recognise the picture being given of the ark 'walking on the waters', giving us a great parallel, in witnessing to us how Messiah is our refuge in the storm!

Just as Noah and his family, and all the animals and creatures were safe in the Ark while 'floating' or moving about over the waters, so too do we see how the disciples were taught that with Messiah, who walks on the stormy seas, in our boat, we will be kept safe and be at peace in Him, as He calms our storms!

**Marqos/Mark 6:49-51 "And when they saw Him walking on the sea, they thought it was a phantom, and cried out, so for they all saw Him and were troubled. And immediately He spoke to them and said to them, "Take courage, it is I. Do not be afraid." 51 And He went up to them, into the boat, and the wind ceased. And they were exceedingly amazed in themselves, and marvelled."**

So now here, in the account of the wicker basket that Mosheh was put into, we have here a similar picture of the ark of Noah that saved 8 people, now saving the one who would be used to lead Yisra'el out of Mitsrayim!

She coated it with tar and pitch, and while the words that are used here are not the same words used for 'pitch with tar', in the account of Noah, we can certainly see the picture of being sealed for deliverance and being drawn out of the waters of destruction!

This would not have looked much like a basket, as it was covered with tar all over, which would cause it to float easier, and by this ark being made out of 'reed' or 'papyrus', we already see how, from 3 months old that the writer of the Torah of Elohim would be enclosed in 'paper'; and so, just as Mosheh was protected from the waters of the Nile, by this papyrus basket, we can learn that we too need to see how we, as 'clay vessels', have the Torah, as the 'pitch' that seals us by His Spirit, so that we are not consumed by the daily threats of the world, in which we are sojourners. And as we stay in The Master Yahushua Messiah, we need not fear the mighty storms of life, for it is He who walks on the waters:

**Verse 4-10**

When Pharaoh's daughter came down to the river to wash herself, then she saw this basket in the reeds and after opening the basket, she saw this baby crying and immediately they knew it was a Hebrew baby, because Mosheh would have been circumcised; yet, in this moment of amazement she clearly recognised that this was a special baby.

She may have reckoned that the river deity had spared this baby for some reason, while the others were killed, and this would have placed an emphasis on the treatment of Mosheh, to be of the highest regard, as the Mitsrians would have assumed that the river that they worshipped had delivered this baby by choice – little did they know that it had nothing to do with the worship of their pagan river gods – this was an appointment that was orchestrated by יהוה.

Mosheh's sister stood carefully at a safe distance to see what would become of her little brother, and at just the right moment she steps forward and asks Pharaoh's daughter if she should call a nurse for the child, to which she was told to go and do just that.

Mosheh's sister then went and fetched his mother and she nursed him with full provision from Pharaoh's court as well as getting paid to look after her own son!

There would have been many 'nursing mothers' around as many had lost their babies under the edict of Pharaoh and so Mosheh's mother was fetched purposefully by his sister to ensure that no other woman would have nursed him.

Once weaned he was taken to Pharaoh's daughter and he became her son and grew up in the courts of Pharaoh and would have been trained in all manners of Mitsrayim, yet the foundation of his life he would have been nurtured under his mother in Torah before being given over to Pharaoh's ways.

We are not given any details of Moshe's upbringing, which also shadow pictures how much of the life of Messiah, as a child in his teens, is not given in detail, until the time of his preparation for service as High Priest.

Mosheh's recorded history jumps from infancy to when he was 40 years old.

It was Pharaoh's daughter that gave him the name 'Mosheh' which means 'drawn', because he was drawn out of the waters; and prophetically, he would be the one who would draw a nation out of Mitsrayim through water!

### Verse 11-15

Here, there was a major turning point in the life of Mosheh, who clearly always identified himself as being a Hebrew, despite his adoption into Pharaoh's family; and as he went out at 40 years of age, he saw how his people were being put under heavy burdens and he saw a Mitsrian striking a Hebrew, and Mosheh identifies the Hebrew as one of his brothers, and when he saw that there was no one around to help his brother, he struck the Mitsrian and hid him in the sand!

The Hebrew root word that is used in **verse 11** for 'striking' is נָכַח **nakah** – Strong's H5221 which means, '**to smite, strike, attack, beat, slay, destroy, kill**' and so, we are not told if the Hebrew man was in fact killed, and if this was the case, then Mosheh's action of killing the Mitsrian would have not been totally against the law.

In fact, the Greek historian, **Diodorus Siculus**, who wrote 40 books of history between 60 and 30 BC, wrote on the ancient Mitsrian culture, in which he explains that even then, in the culture of Mitsrayim, it was said the following:

**“he who saw a man killed, or violently assaulted on the highway, and did not rescue him, if he could, was punished with death”**

And so, if this were correct then Mosheh would have been acting within the cultural laws of Mitsrayim!

We are also told in:

**Bereshith/Genesis 9:6 “Whoever sheds man’s blood, by man his blood is shed, for in the image of Elohim has He made man.”**

While we certainly do not excuse away an act of murder, on the part of Mosheh, we must not neglect the times and culture of the day and here he stood up for his brother who was struck down; for the oppression of the Hebrews had becoming increasingly worse.

Mosheh, therefore, in this transaction, could also be seen as having acted as a brave and good man; especially as at this time there was little probability of obtaining justice on a Mitsrian murderer.

This was a clear turning point in his life, and by the burying of the Mitsrian in the sand, we can also see that he knew who his brothers were, and who was not and so, he too, in a manner of speaking, had now ‘put to death’ all of Mitsrayim that was in him.

The next day that he went out he saw 2 Hebrew men fighting and he intervened and asked them why they were fighting.

One of the men turned and said to Mosheh:

**“Who made you a head and a judge over us? Do you intend to kill me like you killed the Mitsrian?”**

At this clear accusation of the truth Mosheh realised that what he had done was not a secret and if they knew then surely Pharaoh knew.

And when Pharaoh did hear of this, he wanted to kill Mosheh – without any legal counsel or consultation – why?

After all, Mosheh grew up in Pharaoh’s court and was possibly in line for assuming a very high authority?

Well, as I said – Mosheh had chosen whose side he was on and so too did Pharaoh and at this Mosheh fled into the land of Midyan and came to a well.

**Ib’rim/Hebrews 11:24-26 “By belief, Mosheh, having become great, refused to be called the son of the daughter of Pharaoh, 25 choosing rather to be afflicted with the people of Elohim than to enjoy the pleasures of sin for a time, 26 deeming the reproach of Messiah greater riches than the treasures in Mitsrayim, for he was looking to the reward.”**

In **verse 15**, when it says that Mosheh came and sat down by a well, we can, in a manner of speaking, see a great lesson here. While he had indeed killed a Mitsrian and was on the run, he ran to where he could find rest and refreshing.

There are many events in Scripture that take place at or around various well points and this one is no different.

Mosheh came and sat down by a well in the land of Midyan:

**Midyan - מִדְיָן - Strong’s H4080**

Midyan was a region which is located in the north of the Arabian Peninsula and was the territory where the son of Abraham and Qeturah settled and it means, ‘*strife*’.

Now, we can see here a wonderful life lesson, in this play on words that is being used here, and that is, that the best thing a ‘Hebrew’ can do, is to come and sit at the well, so to speak!

And here is why: the Hebrew root word for 'well' is בְּאֵר be'er – Strong's H875 and means, 'well, pit' which comes from the primitive root word בָּאָר ba'ar – Strong's H874 which means, 'to make distinction, to make plain, expound on, inscribe' and by analogy it means 'to engrave' and figuratively it carries the understanding, 'to explain, make clear, declare'.

Now, just as we have come out of Mitsrayim, so to speak, and sojourn and dwell in a foreign land, where there is much strife and confusion, we need to be able to make the necessary distinction between the set-apart and profane, and distinguish between the clean and the unclean; and to do that, we need to come to the well/place where we get insight, understanding and clarity of vision and purpose.

To 'sit', in Hebrew, comes from the root word - יָשַׁב yashab – Strong's H3427 which means, 'sit, dwell, remain, abide, inhabit, sitting still' and a modern word that is derived from this root word, which is translated as school, is 'yeshiva', which more accurately describes for us today as being a 'Jewish learning school'.

And 'sitting' in the Hebraic mind-set is an idiom for learning; and it is at the Master's Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!

The idea of sitting in the Hebrew mind-set here is to learn, and not to simply sit and vegetate but rather sit and pay attention to the instructions of their teacher.

We come each Shabbat to 'sit and learn' while 'resting' from our weekly work and in doing so pay close attention to hear and guard what we hear so that we can 'do' that which we are required to and are well equipped to 'work' the other 6 days and be able to become a fountain of living waters for other thirsty travellers to drink!

### Verse 17

Here in this account of Mosheh we see that 7 daughters of the priest of Miḏyan came to draw water, and as we all know that "7" in Hebrew carries the significance of completion as well as oath.

**Seven**, in Hebrew, is the primitive root word שָׁבַע sheba – Strong's H7651 and from this word we get the denominative verb שָׁבַע shaba – Strong's H7650 which means, 'to swear, exchange oaths, take an oath, vow'.

Now when we put the word for 'seven/oath' with 'well' we get - בְּאֵר שָׁבַע Be'ersheba – Strong's H884 meaning, 'The well of the oath or the well of the seven' as we see in Bereshith/Genesis 21: 25-31 where Abrahā gave 7 ewe lambs to Abimeleḵ as a witness that the well was dug by Abrahā after a dispute arose when Abimeleḵ's servants seized a well of water that was Abrahā's, and they made an oath there that day.

It is also at Be'ersheba that:

1 - Abrahā called upon the Name of יהוה, the Everlasting Ėl – אֵל עוֹלָם – Ėl Olam!

**Bereshith/Genesis 21:33**

2 – Yitshaq built an alter and called upon the Name of יהוה, after יהוה appeared to him –

**Bereshith/Genesis 26:23-25**

3 – Ya'aqob brought offerings to יהוה and יהוה spoke to him and confirmed the Covenant –

**Bereshith/Genesis 46:1-3**

What we see in Scripture, is that ‘wells’ play a very important role; and while Mosheh was not at Be’ērsheba, the picture of this oath is carried through with their being “7” daughters, one of which would become his wife (Tsipporah); and in Shekhem at the well, יהושע is in essence the “7<sup>th</sup>” man in this woman’s life – she already had 5 husbands before her and the one she was currently with (6<sup>th</sup> man) was not her husband – yet standing in front of her at the well is The Husband of The Bride of Yisra’el of which she was a part of!!!!

What we are seeing right through Scripture is a clear picture of a place where we drink pure and undefiled water as being the place where His Name and character is revealed and where a bride is met by her husband.

In **Yohanan/John 4:7** when יהושע said to the woman, “**Give Me a drink**” we see a similar picture of when Yitsḥaq’s servant asked Ribqah for a drink, as test of which woman would become his bride (**Berēshith/Genesis 24:13-19**).

And here in Shekhem, יהושע is most certainly alluding to these events, as we know that He Himself declares to us that He was sent only for His Bride – the lost sheep of Yisra’el – and this woman may have been the among the first of the many, who would, in turn, call the rest of the Bride in!

**Mattithyahu/Matthew 15:24** “**And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’el.”**”

And commanding His 12, He said:

**Mattithyahu/Matthew 10:6** “**but rather go to the lost sheep of the house of Yisra’el.**”

When Mosheh was at the well and the 7 daughters of the priest of Midyan came, shepherds came and drove them away, and Mosheh stood up and came to their rescue and watered their flock. This is a classic picture of the many false shepherds who come to ‘**muddy the clear waters**’, taking the best for themselves and leave a muddied mix behind!

Mosheh rose up and rescued the 7 daughters of Midyan and ensured that they had fresh clear, running water from the well.

The Hebrew word that is translated as ‘rescue’ comes from the root word יָשָׁע yasha – **Strong’s H3467** which means, ‘**deliver, brought salvation, saviour, saves**’.

For more on this word and our Saviour, please see the article called “יהוה our Saviour!” which can be found under the ‘articles’ menu on our site (<https://atfotc.com>) or by clicking on the following link:

<https://atfotc.com/yhwh-our-saviour-yhwh-our-messiah/>

Mosheh not only ‘saved’ them, he ‘watered’ their flocks too, which is the root word שָׁקַח shaqah – **Strong’s H8248** which means, ‘**cause to drink water, give to drink, irrigate**’.

In **verse 10** of **Yohanan/John 4**, יהושע tells the Shomeroni woman that if she knew who He was, she would have asked and He would have given ‘**LIVING WATER**’!

‘Living Water’ is a Hebrew idiom for running water or any water with fresh water running into it, so that it is not stagnant and it is therefore pure.

Immersion in ‘**living/running**’ water is a picture of rebirth and this is what He was alluding to – the very thing that she did not catch at first!

In **verse 12** of **Yoḥanan/John 4** she asks if He was **greater** than Ya'aqob and here it could also be rendered as asking if He was **'stronger'** than Ya'aqob and she may have been pointing back to the incident at a well where Ya'aqob rolled the stone away when he saw Raḥēl, who would become his wife, coming with her flocks:

**Berēshith/Genesis 29:8-11** **"But they said, "We are not allowed until all the flocks are gathered together, and they have rolled the stone from the well's mouth, then we shall water the sheep." 9 While he was still speaking with them, Raḥēl came with her father's sheep, for she was a shepherdess. 10 And it came to be, when Ya'aqob saw Raḥēl the daughter of Laḥan his mother's brother, and the sheep of Laḥan his mother's brother, that Ya'aqob went near and rolled the stone from the well's mouth, and watered the flock of Laḥan his mother's brother. 11 And Ya'aqob kissed Raḥēl, and lifted up his voice and wept."**

In **verse 8** above we see that that they said to Ya'aqob that they were not allowed to water and feed the sheep until all the flocks were gathered together – only then could the stone be rolled away. There was no one strong enough to roll the stone away and here Ya'aqob is a picture of the Might of Messiah who, for His Bride, rolls away the stone!

So, the wonderful shadow picture we see being portrayed through all of these combined events that takes place at wells are of **יהושע** coming to rescue His Bride; and as we know the picture of Ya'aqob rolling the stone away is a clear pointing to the resurrection of Messiah – The Fountain of Life!

The Hebrew word for **'flocks'**, comes from the root word **עֵדָר** **eder** – **Strong's H5739** which means, **'an arrangement/muster of animals – a flock, herd, drove'** which comes from the root word **אָדָר** **adar** – **Strong's H5737** which can carry the meaning, **'to arrange, keep rank, to help, cultivate'** as well as **'to fight as a military unit or fight as one as a figurative extension of a flock acting together'**.

In other words, the picture that we see of flocks, is all about getting in line and being in order and keeping rank!

It is when the flocks – the whole House of Yisra'el – are gathered in the true order of The Living Torah – that is to be humbled and willing to sit and learn and have the **LIVING WATER** explained and made plain at the **APPOINTED TIMES** of gathering, in order to be **'immersed'** in the Fresh and Clear water of the Word, that the Bride would be well equipped to have the **LIVING WATER** spring forth from within, in order to call, along with the Spirit, to the lost sheep – **'Come!'**.

Keeping rank and gathering on Shabbat and His feasts is critical for us to drink fresh and clear water together!

Well, in Messiah – The Rock – we have the Living Water available to us, as He **'rolled the stone away'**: **Marqos/Mark 16:4** **"And looking up, they saw that the stone had been rolled away, for it was extremely large."**

Ya'aqob rolled away the stone at the well and Mosheh rescued His bride at the well from the shepherds who would muddy the waters and in this we see the work and ministry of Messiah in coming to rescue us from the muddied waters of man driven doctrines and traditions that run contrary to the pure Truth of the Torah, and open up for us the pure delight of continual access to the **FOUNTAIN OF LIFE!**

### Verse 18-22

This report of Mosheh's great bravery, in rescuing the daughters of the priest of Midyan, came to him and he invited Mosheh for a meal.

The father of these women was called רְעוּאֵל Re'u'el – Strong's H7467 which means, *'friend of El'*, who also had the title of יִתְרוֹ Yithro – Strong's H3503 which means, *'His excellency or his abundance'*.

By all of the accounts that we have in Scripture, it is very clear that this priest of Midyan was a man who feared Elohim.

Midyan, where they were stationed, is the name of the son of Abraham from his second wife Qeturah and so were direct descendants of Abraham, and it was the Midyanites who sold Yosēph to the Yishma'ēlites.

It was also the daughters of Midyan that Yisra'el whored with and it was a Midyanite woman who was killed with Zimri by the spear of Pinehas when he put an end to the plague in the camp! While the Midyanites, as a whole, were not a pure and obedient people, we can see that Mosheh's father-in-law was no ordinary Midyanite – and in fact he may even have been one who had **'crossed over'** so to speak and had destroyed idol worship like his father Abraham had done!

Mosheh takes, as wife, the daughter of רְעוּאֵל Re'u'el, whose name was צִפּוֹרָה Tsipporah – Strong's H6855 which means, *'bird'* and she bore Mosheh a son, whose name was גֵּרְשׁוֹם Gēreshom – Strong's H1647 which means, *'foreigner, exile'*.

### Verse 23-24

After many days the sovereign of Mitsrayim died, yet things did not get easier for Yisra'el, under the harsh conditions of slavery – it got worse and they cried out and יְהוָה heard their cry and remembered His Covenant with Abraham, Yitshaq and Ya'aqob!

It is not that יְהוָה had forgotten about Yisra'el, but rather the emphasis here, is that He heard their cry and, on the basis of His Covenants of Promise, He would save His people.

Many who disregard the Covenants of Promise, by which we are brought near to by the Blood of Messiah, neglect to recognise that יְהוָה is faithful to His Covenants; and His favour and loving-commitment is poured out on the basis of His Covenants with Abraham, Yitshaq and Ya'aqob; and only those who are grafted into these Covenants, by the Blood of Messiah, can actually lay claim to the sure and promised hope of our Coming King – for it is these very Covenants of Promise that we were once far off from and without Elohim, in the world, that were renewed and restored in the perfect Blood of Messiah, once for all!

יְהוָה knows our cry and He hears our crying out to Him – this we must know and believe and in knowing this we can be at rest in Him, as we hold fast to these Covenants of Promise by walking daily according to His commands and the witness of Messiah!

**Yeshayahu/Isaiah 19:20 "And it shall be for a sign and for a witness to יְהוָה of hosts in the land of Mitsrayim. When they cry to יְהוָה because of the oppressors, He sends them a Saviour and an Elohim, and shall deliver them."**

Tehillah/Psalm 18:6 “In my distress I called upon יהוה, and to my Elohim I cried; He heard my voice from His Hēkal, and my cry went before Him, into His ears.”

In the prayer of Yoḥanan the Immerser’s father, Zeḱaryah we see in:

Luqas/Luke 1:68-75 “Blessed be יהוה Elohim of Yisra’ēl, for He did look upon and worked redemption for His people, 69 and has raised up a horn of deliverance for us in the house of His servant Dawid, 70 as He spoke by the mouth of His set-apart prophets, from of old – 71 deliverance from our enemies and from the hand of all those hating us, 72 to show compassion toward our fathers and to remember His set-apart covenant, 73 an oath which He swore to our father Abraham: 74 to give to us, being delivered from the hand of our enemies, to serve Him without fear, 75 in set-apartness and righteousness before Him all the days of our life.”

Everything יהוה does is for us as is on the basis of His loving-commitment to the Covenants of Promise firmly established in the Blood of Messiah, for which we can now freely walk in with joy and delight!

Elohim knew:

Tehillah/Psalm 1:6 “For יהוה knows the way of the righteous, but the way of the wrong comes to naught.”

Timotiyos Bet/2 Timothy 2:19 “However, the solid foundation of Elohim stands firm, having this seal, “יהוה knows those who are His,” and, “Let everyone who names the Name of Messiah turn away from unrighteous-ness.”

Yoḥanan/John 10:17 “My sheep hear My voice, and I know them, and they follow Me.”

## CHAPTER 3

### Verse 1

Mosheh the Shepherd!

Having escaped from Mitsrayim 40 years earlier, Mosheh had now settled into the lifestyle of being a shepherd, where he took care of his father-in-law’s sheep – and this was great training ground for Mosheh, as he would have learnt a great deal on all aspects of shepherding – which is one of the major characteristics of a Hebrew, which is something that the Mitsrians hated; and in Mosheh being equipped as a Hebrew shepherd, we can see a clear picture of the man who would foreshadow the True Messiah – The Good Shepherd of Yisra’ēl – יהושע Messiah .

The Hebrew word for ‘shepherding’ is רֹעֵה ro’eh which is based on the root word רָעָה ra’ah – Strong’s H7462 with the meaning of ‘shepherd’ as well as ‘to pasture, graze, consume, feed’ – and clearly points to יהושע – Our Good Shepherd – Our Strong Head that was lifted up and exalted on High, as in Tehillah/Psalm 80:1 – רֹעֵה Ro’eh (Shepherd) of יִשְׂרָאֵל - Yisra’ēl or in Tehillah/Psalm 23 – יהוה רֹעֵי = YAHWEH ro’iy – Strong’s H7473 - YAHWEH is ‘my Shepherd’.

Let us look at the ancient pictographic rendering of this word רָעָה ra’ah – Strong’s H7462 for ‘Shepherd’:



Resh - ר



The ancient script has this letter as  and is pictured as ‘the head of a man’ and has the meaning of **the head of a man** as well as **chief, top, begging or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

Ayin – ע



In the ancient script this letter is drawn as  - and is pictured as an **eye** and carries the meaning of **‘insight and understanding’** or that to which you look upon.

Hey – ה



The original pictograph for this letter is , a man standing with his arms raised out. The meaning of the letter is **‘behold, look, breath, sigh and reveal or revelation from the idea of revealing a great sight by pointing it out’**. It also carries for us the meaning of surrender as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

In looking at these pictures in terms of the word ‘shepherd’ or ‘feed’, we are able to clearly see that:

**THE TRUE SHEPHERD IS THE HEAD OF ALL,  
AS SEEN THROUGH THE ‘EXALTED’ MAN!**

Or

**BEHOLD OUR HEAD UPON WHOM WE FIX OUR EYES!**

Who is the One we are to fix our eyes upon?

Ib’rim tells us to throw off all sin and that which entangles and look attentively upon our Master:

**Ib’rim/Hebrews 12:2 “looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.”**

We are told to be **‘looking’** to Messiah – and as we can see from the verse before this one, is that in order to be able to properly **‘look’** at Messiah, we need to throw off and lay aside every weight and sin that easily entangles us and run with endurance - looking intently at our King, as we run faithfully as servants of the Most High Elohim!

The Greek word that is translated here in **Ib’rim/Hebrews 12:2** as ‘looking’ is ἀφοράω – **aphorao** - **Strong’s G872** and means **‘to look/ to turn eyes away from all other things and fix them on something’**.

Metaphorically speaking, it means, **‘to fix the mind upon/ give full attention/ looking intently upon/ to take heed’**, and it also means, **‘to consider carefully, attentively look at’** and comes from the two Greek words:

**1) ἀπό apo** – **Strong’s G575** which is a preposition and participle that means, **‘from, away from, at, in, to’** and

2)the word ὁράω horaō – Strong’s G3708 which means, *‘to see, perceive, attend to, take heed, see with the mind, beware, to see as in becoming acquainted with by experience’*.

In Berēshith/Genesis 3:1, Mosheh’s father in law is called יִתְרוֹ Yithro – Strong’s H3503 which means, *‘His excellency or his abundance’*, and the Hebrew word for ‘wilderness’ is מִדְבָּר midbâr – Strong’s H4057 which means, *‘wilderness, pasture, uninhabited land’* and can also mean ‘mouth’. This word comes from the primitive root - דָּבַר davar – Strong’s H1696 which means, *‘to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise’* and a derivative of this word is also translated as *‘speech, word, commandment/s, message’*. In a manner of speaking, we can see that while Yisra’ēl were under oppressive enslavement in Mitsrayim, Mosheh – the shepherd – was more concerned about taking the sheep of ‘his excellency’ (Yithro) to the ‘place of the Word’ – in other words, Mosheh was now groomed to be a teacher for Elohim!

From the noun דָּבַר davar – Strong’s H1697 which means, *‘speech, word, commandment, chronicles, message’*, we get the plural word דְּבָרִים Debarim (Words). The 5<sup>th</sup> book of the Torah (Deuteronomy), which is called “DEBARIM” – דְּבָרִים Debarim (Deuteronomy) is often understood as the ‘powerhouse’ that holds the vision and the mandate we have in יְהוֹשֻׁעַ Messiah.

We who choose to ‘walk and obey’ the ‘Words’ of יְהוָה that we ‘hear, guard and do’ find that it becomes a place of anointing, righteousness and empowerment. The Word of Elohim (includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness – and by the life, death and resurrection has been poured out for us so that we may have abundant life in Him!

As we consider this word - דְּבָרִים Debarim – which is the plural form of the word דָּבַר davar – Strong’s H1697, in the ancient pictographic script, we are able to recognise the importance of the Word of Elohim, and how it is His Word that prepares us as His Ready Bride!

In the ancient script the word דְּבָרִים Debarim, looks like this:



Dalet – דָּ:



The ancient script has this letter as  and is pictured as a ‘tent door’. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door; and so, speaks of an access point. It can also carry the meaning of ‘dangle’ or hanging, as the tent door would hang from the roof pole of the tent. It speaks a great deal of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יְהוָה.

Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.

### Beyt - ב:

The ancient script has this letter as  , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognise that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע Messiah.

A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!

### Resh – ר:

The ancient script has this letter as  and is pictured as 'the head of a man' and has the meaning of the head of a man as well as 'chief, top, begging or first'. Top, as in the top or head of a body, and chief, as in a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

### Yod – י:

The ancient script has this letter as  which is 'an arm and hand', and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter! And this letter also pictures for us the outstretched Arm and working Hand of Elohim, that is not too short to save!

### Mem – מ:

The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle. As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we consider the very powerful word - דְּבָרִים Debarim – in the ancient pictographic text, we are able to grasp a fuller understanding of the importance of the Words of Elohim, and we are able to see from the collection of these letters the following:

**AS WE COME TO THE DOOR (MESSIAH), AND GUARD HIS APPOINTED TIMES/FEASTS THAT ARE COMMANDED FOR THE HOUSE/DWELLING PLACE OF ELOHIM, WE SUBMIT UNDER THE HEAD OF THE HOUSE/BODY, FOR IT IS BY HIS OUTSTRETCHED ARM AND HAND THAT WE ARE DELIVERED OUT OF THE NATIONS AND CLEANSED TO BE A SET-APART BRIDE, THAT SUBMITS TO THE COMPLETE AUTHORITY OF THE WORDS OF OUR MASTER AND KING!**

The 40 years of shepherding in the wilderness trained Mosheh to be the right shepherd that was required for a stiff-necked and stubborn people and would be the right shepherd to lead by the Truth of the Word of Elohim.

The number 40, in Scripture, typically relates to a time of transition, and this is what had happened to Mosheh – he was now ready to lead the flock of יהוה – whether he realised it or not!

The Hebrew word חֲרֵב *Ḥorēḇ* - Strong's H2722 means, '*desert, waste*' which was a mountain in Sinai and it comes from the word חָרַב *ḥarēḇ* - Strong's H2717 which means, '*to be waste or desolate, to be dry or dried up, becomes parched, devastated*'.

It was here where Mosheh would hear the voice of Elohim; and as much as Mosheh may have preferred to stay here and shepherd sheep – there was another task at hand for him. This Mountain certainly has a lot of history and reminds us of the awesome events that took place here, when Yisra'ēl heard the voice of יהוה for the first time, we also understand that they could not stay here!

They had spent a year here, in order to 'hear and learn' the Torah, and I can certainly understand why we also go through the Torah cycle yearly; yet what we also learn, is that we cannot get stuck at this place!

Yisra'ēl had a Promised Land to get to – they could not stay at this Mountain!

For many, they may have been reluctant to move, as this was the place where they 'met' with יהוה and, as a result of this, they may have been inclined to think '*why move on, He is here with us?*' Mosheh too would not stay here, as he would need to go and call the people of Elohim out of Mitsrayim.

And I firmly believe that many of us who have come out of the 'system' of man-made worship and have heard the True voice of our Creator, as we have recognised the importance of the Covenants of Promise that we have been brought near to in the Blood of Messiah, have to also recognise that we have a responsibility to call out many that are still enslaved under the oppressive system of doctrines and traditions of man.

### **Verse 2-3 – The burning bush**

The Messenger '**appeared**' to Mosheh in a flame of fire!

The phrase is literally rendered ‘and he appeared – the messenger of יהוה’ and the phrase ‘and He appeared’ is written in the Hebrew text as וַיִּרְאֶה **vayyerah**, which comes from the root word רָאָה **ra’ah** – Strong’s H7200 which means, ‘*to see, look, observe, pay close attention, consider, appear, provide*’.

This verb is written in the ‘niphil passive’ tense and therefore is understood as rendering, ‘*to appear, present oneself, to be seen, to be visible*’.

What is very important for us to understand here, is that יהוה literally ‘**made himself visible**’ to Mosheh!

In Hebrew, the root word רָאָה **ra’ah** – Strong’s H7200 which means, ‘*to see, look, observe, pay close attention, consider*’, has the similar phonetic sound as the word רָעָה **ra’ah** – Strong’s H7462 with the meaning of ‘**shepherd**’ as well as ‘*to pasture, graze, consume, feed*’, which we have already looked at.

Yet, we take note that this root word for ‘**see, appear, look**’ contains a different letter!

Instead of an ‘א’ **ayin** it contains the letter ‘א’ **aleph**, and so, in the ancient pictographic script, the root word רָאָה **ra’ah** – Strong’s H7200 would look like this:



**Aleph – א**



The ancient script has this letter as and is pictured as ‘**the head of an ox**’ representing **strength and power**.

This word in itself teaches us a great deal on who we are to keep our eyes attentively upon; and to see clearly and be functional in seeing as we should, can render the following meaning for us”

## **THE BEGINNING OF OUR STRENGTH IS IN THE REVELATION OF MESSIAH OUR HEAD, WHO WE PRAISE AND SERVE WITH OUR ALL**

So, what we take note of is that, in Hebrew, we have two similar sounding words - רָעָה **ra’ah** for ‘**shepherd, feed**’ and רָאָה **ra’ah** for ‘**see, look attentively**’.

What we are able to recognise, in the Hebrew text, is that the Shepherd unto whom we are to keep our eyes fixed on, in order that we are not be led astray by falsehood and lies, is יהושע – Our Good Shepherd – Our Strong Head that was lifted up and exalted on High and is the One who dwells between the kerubim:

**Tehillah/Psalm 80:1 “Give ear, O Shepherd of Yisra’el, who leads Yosëph like a flock; who dwells between the kerubim, shine forth!”**

– רֹעֵה – ‘Ro’eh’ (Shepherd) of יִשְׂרָאֵל - Yisra’el

The Good Shepherd appeared to Mosheh, who was now a shepherd, in a flame of fire from the midst of a bush that was not consumed! This is powerful picture of our Creator who is a consuming fire – yet all who are in Messiah are not consumed but protected!

The Messenger being in a flame of fire can also cause us to think of another event where the Messenger of יהוה when up to the heavens in a flame of fire after having spoken to the parents of Shimshon, telling them they would have a son:

**Shophetim/Judges 13:20-22** “**And it came to be, as the flame went up toward the heavens from the altar, that the Messenger of יהוה went up in the flame of the altar. And Manowaḥ and his wife were watching, and they fell on their faces to the ground. 21 And the Messenger of יהוה did not appear any more to Manowaḥ and his wife. Then Manowaḥ knew that He was a Messenger of יהוה. 22 And Manowaḥ said to his wife, “We shall certainly die, because we have seen Elohim!”**”

I firmly believe that it was יהושע who appeared to Manowaḥ and ascended to the heavens from the altar – a clear shadow picture of the deliverance that He would bring; and here too, at the burning bush we can also see the clear pointing to it being יהושע – The Deliverer of Yisra’el – that appeared to Mosheh!

For more on ‘THE MESSENGER OF יהוה’ please see the article on our site (<https://atfotc.com>) under the **articles** menu or by clicking on the following link:

<https://atfotc.com/the-messenger-of/>

The word used here for ‘bush’, in Hebrew, comes from the root word סִנְהַ seneh – Strong’s H5572 which means, ‘**bush, thorny bush, blackberry bush**’, and is used 6 times in 4 verses, speaking of this very bush that Mosheh saw.

5 times it is used in this chapter and the 6 time it is used, is in regards to the blessing given to Yosēph, who is, in many ways, a clear shadow picture of Messiah.

**Deḅarim/Deuteronomy 33:13-16** “**And of Yosēph he said, “Blessed of יהוה is his land, with the choicest from the heavens, with the dew, and the deep lying beneath, 14 with the choice fruits of the sun, with the choice yield of the months, 15 with the finest of the ancient mountains, with the choicest of the everlasting hills, 16 with the choicest of the earth and all that fills it, and the good pleasure of Him who dwelt in the bush. Let it come on the head of Yosēph, and on the crown of the head of him who was separate from his brothers.”**”

With this reference of the good pleasure of Him who dwelt in the bush coming on the head of Yosēph, on the crown of him who was separated from his brothers, we can see a direct pointing to Messiah – the one who dwelt in the bush, came to redeem us and took a ‘**crown of thorns**’ on His head as he was mocked and ridiculed on our behalf!

**Mattithyahu/Matthew 27:29** “**And plaiting a crown of thorns, they put it on His head, and a reed in His right hand. And they kneeled down before Him and mocked Him, saying, “Greetings, Sovereign of the Yehuḁim!”**”

### Verse 3-5

Mosheh saw this sight and was captivated by it, so much so that he turned aside to take a look at this phenomenal site.

**Ma’asei/Acts 7:31-33** “**And Mosheh, seeing it, marvelled at the sight, and coming near to look, the voice of יהוה came to him, 32 saying, ‘I am the Elohim of your fathers, the Elohim of Abraham and the Elohim of Yitshaq and the Elohim of Ya’aqob.’ And Mosheh trembled and did not have the courage to look. 33 ‘But יהוה said to him, “Take your sandals off your feet, for the place where you stand is set-apart ground.”**”

When Mosheh said, “let me turn aside now, and see this great site, why the bush does not burn”, we can see a very powerful lesson in the understanding of what it really means to ‘turn’ to יהוה. The Hebrew word translated as ‘let me turn aside now’ or ‘I will turn aside now’ is written as follows: אָסַרְנָה asurah-na which is formed from the two root words:

1) סָר sur – Strong’s H5493 which means, ‘turn, turn aside, depart from a way, avoid, be removed from, put away’ and

2) נָא na – Strong’s H4994 which is a primitive particle of incitement and entreaty, which may usually be rendered as: “I pray, (now)” or “I turn, (now)” and therefore speaks of an earnest request in pleading to exhort!

This word סָר sur – Strong’s H5493 is used in Scripture, in reference to ‘putting away’ that which we should not be associated with and to put away would be to turn aside from and come out of that which is foreign to the Covenants of Promise.

The manner in which Mosheh says he turns aside ‘now’, speaks of an urgency in action, regarding an immediate turning to the ‘consuming fire of Elohim’, and in order to do this, he would need to immediately turn aside from the way he was accustomed to!

I find this a very critical lesson for us, as we see many people today who are not urgent in their turning aside from foreign worship, in order to turn with an earnest zeal toward the True Living Elohim; and this verse here, alone, can be one that reminds us how we should never procrastinate in our choice to turn away from that which is false, in order to turn to the True Living Way.

Some today are looking from a distance, so to speak, and like the view, yet are unwilling to ‘turn aside “now”’ from the way in which they have been walking based on the inherited traditions and dogmas of man; as they will use various excuses such as, “I will get there but...” or “I will eventually, I first must...”

These and many more like these are just excuses, as so many procrastinate when confronted with the ‘fire’ of the Truth of Elohim.

Being urgent in our turning away from that which we have been erroneously accustomed to, will help us in drawing near to Elohim with hands and hearts that are cleansed in the Blood of Messiah through true and earnest repentance.

True repentance is a turning away from that which is wrong, in order to turn to that which is true – ‘have a turn’ or try it out to see if you like it or not is not a turning away nor can it be a turning to!

**Ya’aqob/James 4:8 “Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!”**

Cleansing hands, is an idiom for cleaning up our works and what we do, and so, we are to cleanse ourselves from ‘dead works of lawlessness’ and to cleanse the hearts, which speaks of getting rid of all that defiles and ensure that we meditate on his Torah day and night, making sure that His Torah remains upon our hearts in order to do it.

**Qorintiyim Bět/2 Corinthians 7:1 “Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.”**

The word for “cleanse” is the word καθαρίζω katharizō – Strong’s G2511 from which we get “catharsis”--i.e., a cleaning-out.

We have already looked at the Greek word for ‘defilement’ in the previous Chapter regarding Dinah.

Cleansing from defilement, entails a coming out of that which is not of us, and now this is exactly what Ya'aqob was telling his family – to come out and return to the House of El!

**Qorintiyim Bět/2 Corinthians 6:17** **“Therefore, “Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you.”**

**Hazon/Revelation 18:4** **“And I heard another voice from the heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.”**

**Yeshayahu/Isaiah 52:11** **“Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of יהוה.”**

**Yirmeyahu/Jeremiah 51:6** **“Flee from the midst of Babel, and let each one save his life! Do not be cut off in her crookedness, for this is the time of the vengeance of יהוה, the recompense He is repaying her.”**

**Yirmeyahu/Jeremiah 51:45** **“Come out of her midst, My people! And let everyone deliver his being from the burning displeasure of יהוה.”**

Therefore, what we can learn here, from Mosheh's account at the burning bush, is simply that the only way to truly, and fully, draw near to Elohim, is to make sure that we have turned totally away from all else; and the urgency in turning, reveals the true desire of one's heart... saying that you will get to it later, only reveals that the desire to know, love and serve Elohim is not sincere, even when the lips may declare it to be!

When יהוה saw that Mosheh had turned aside **to see**, then Elohim called to him!

This is exactly what Ya'aqob refers to, when he says 'draw near to Elohim and He will draw near to you'. Elohim is not far off that He needs to come near to us, it is us who have wandered from His truth and when we recognise this and draw near to Him with our all, He receives us and speaks to us through His Living Word.

Mosheh turned to 'see' and his eyes were 'opened' to the amazing fire of the Truth of Elohim:

**Qorintiyim Bět/2 Corinthians 3:16** **“And when one turns to the Master, the veil is taken away.”**

The Hebrew word that is used here for 'see' is the word רָאָה **ra'ah** – **Strong's H7200** which means, **‘to see, look, observe, pay close attention, consider’**, which we have already looked at.

This is a command that we all would do well to heed today – and that is to observe and pay close attention to that which lies ahead for us as we await the return of our King, so that we are able to discern and act wisely, as we follow the Torah (instructions) of Elohim.

Mosheh drew near to pay close attention and when יהוה saw this, He called out to Mosheh and Mosheh responded with a great **“here I am”**, and little did he know that he was about to be 'sent' to call others out of slavery!

**Here I am!!!**

Mosheh's words here, in response to the calling of Elohim, reminds us of two other great prophets of Scripture – who also said, **“here I am!”**:

**Shemu'el the prophet:**

**Shemu'el Aleph/1 Samuel 3:4-10** “And יהוה called Shemu'el, and he answered, “Here I am!” 5 He then ran to Ėli and said, “Here I am, for you called me.” But he said, “I did not call – lie down again.” So he went and lay down. 6 And יהוה again called, “Shemu'el!” And Shemu'el arose and went to Ėli, and said, “Here I am, for you called me.” But he answered, “My son, I did not call – lie down again.” 7 Now Shemu'el did not yet know יהוה, and the word of יהוה was not yet revealed to him. 8 And יהוה called Shemu'el again the third time, and he arose and went to Ėli, and said, “Here I am, for you did call me.” Then Ėli understood that יהוה had called the youth. 9 So Ėli said to Shemu'el, “Go, lie down. And it shall be, if He calls you, say, ‘Speak, יהוה, for Your servant hears.’” And Shemu'el went and lay down in his place. 10 And יהוה came and stood and called as at other times, “Shemu'el! Shemu'el!” And Shemu'el answered, “Speak, for Your servant hears.”

**Yeshayahu the prophet:**

**Yeshayahu/Isaiah 6:8** “And I heard the voice of יהוה, saying, “Whom do I send, and who would go for Us?” And I said, “Here am I! Send me.”

In Yeshayahu we also see how יהוה calls out to a stubborn people – “**Here I AM, Here I AM!**” – **Yeshayahu/Isaiah 65:1** “I have let Myself be inquired of, not by those who asked; I was found, not by those who sought Me. I said, ‘Here I am, here I am,’ to a nation not calling on My Name.” It is time for us to respond, with urgency, to His calling us out to be separate; and hear the commission call of Messiah to go and make taught ones of all the nations, in teaching them all His commands – and the true response to His calling is heard and acted upon by those who ‘**turn aside NOW!**’ and hear, guard and do His commands and say, “**HERE I AM!!!**”

In **verse 5** Mosheh is told to take off his sandals – for the ground that he was standing on was set-apart ground!

He was in the presence of the Most-High and in ‘turning aside’ from the way of the world one must also recognise that the shoes also represent one’s walk and so this commissioning of Mosheh was a clear call to take off the walk of the world.

This same command was given to Yehoshua:

**Yehoshua/Joshua 5:15** “And the Captain of the host of יהוה said to Yehoshua, “Take your sandal off your foot, for the place where you stand is set-apart.” And Yehoshua did so.”

What we must also remember, is that in the garments of the High Priest there was **no ‘shoes’**, and therefore, the shoes of peace that Sha’ul speaks of, in Eph’siyim/Ephesians, speaks of walking in the shalom of the Besorah of Messiah and walking according to His commands and not being ‘**strapped down**’, so to speak, by the customs and traditions of the world!

**FEET FITTED WITH THE GOOD NEWS OF PEACE (Eph’siyim/Ephesians 6)**

In Eph’siyim/Ephesians 6 Sha’ul was referring back to the High Priest in the service of the Tabernacle: **Shemoth/Exodus 28:35** “And it shall be upon Aharon to attend in, and its sound shall be heard when he goes into the set-apart place before יהוה and when he comes out, so that he does not die.”

Remember that there were **no 'shoes'** in the garments of the High Priest and so, we see that his service is in the set-apart presence of the Master, where shoes were taken off!

Shoes fitted with the good News, is a picture of being completely fitted with pure set-apart garments of Truth and Righteousness, ready to do service, and just as Aharon would be heard, as he went in and came out, so too do we need to make sure that we do not remain silent, in our proclaiming of the Besorah (Good News), lest we die!

**Yeshayahu/Isaiah 52:7-8** **“How pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, “Your Elohim reigns!” 8 The voice of your watchmen! They shall lift up their voices, together they shout for joy, because eye to eye they see the return of יהוה to Tsiyon.”**

Feet, in the Hebraic mind-set, refers to one's walk and feet fitted with the Good News of Peace speaks of walking in the perfect commands of Elohim as we guard to keep all His Appointed Times and in the picture of the High Priest with no shoes, we can see the picture of not having our feet soiled with man-made customs and designs for fleshly comfort, but rather having feet washed and fitted with that which from Elohim – certainly a different picture than a roman soldier's sandal or boot!!!

**Romiyim/Romans 10:14-15** **“How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without one proclaiming? 15 And how shall they proclaim if they are not sent? As it has been written, “How pleasant are the feet of those who bring the Good News of peace, who bring the Good News of the good!”**

When Messiah washed His disciple's feet He commissioned them for service toward one another by setting the highest example for us and so his washing of the feet symbolised how we are to make sure that our feet are daily washed in His Word – for this would keep our feet from slipping and we will be able to proclaim with joy the Good News!

Here at the burning bush meeting, Mosheh was being called and **'commissioned'** into the priestly service – after all, he was a Lēwite!

### Verse 7-9

Here יהוה makes it clear to Mosheh that He had seen the oppression of His people and heard their cry and that He knew their sorrows!

This is a very encouraging fact – יהוה knows and hears and He delivers!

**Tehillah/Psalm 34:6** **“This poor one cried out and יהוה heard him, and saved him out of all his distresses.”**

**Tehillah/Psalm 145:19** **“He does the desire of those who fear Him; and He hears their cry and saves them.”**

**Yeshayahu/Isaiah 63:8-9** **“And He said, “They are My people, children who do not act falsely.” And He became their Saviour. 9 In all their distress He was distressed, and the Messenger of His Presence saved them. In His love and in His compassion He redeemed them, and He lifted them up and carried them all the days of old.”**

Let us be reminded by these verses, so that we do not act like our forefathers who rebelled and grieved His Set-Apart Spirit, when it all goes well and we get delivered from our distresses!

יהוה made it clear to Mosheh that He had come down to deliver Yisra'el – the primary purpose of Him coming down was to deliver His people from bondage, in order to take them and bring them up to the Promised Land, sworn to Abraham.

**Yoḥanan/John 6:38** “**Because I have come down out of the heaven, not to do My own desire, but the desire of Him who sent Me.**”

**Yoḥanan/John 6:33** “**For the bread of Elohim is He who comes down out of the heaven and gives life to the world.**”

יהושע came down out of Heaven to bring deliverance to His people!

The Hebrew word that is used for ‘I have come down’ is **וָאֵרַד** va'ered and the root word that is used here is **יָרַד** yarad – Strong's H3381 which means, ‘**go down, descend, decline, pour out**’.

The name of the father of Hanoḵ was **יָרֵד** Yered – Strong's H3382 which means, ‘**descent**’, hence we get, from **יָרֵד** Yered – Strong's H3382, the meaning to descend or ‘**shall come down**, and Yered was the son of Mahalal'el and the father of Hanoḵ, as seen in the genealogy from Adam to Noah, and his name means ‘**come down, descend**’.

As a recap, the names of the genealogy from Adam to Noah, presents for us the Besorah of Messiah:

**ADAM – SHĔTH – ENOSH – QĔYNAN – MAHALAL'ĔL – YERED – HANOḶ – METHUSHELAḶ – LEMEḶ – NOAḶ**

Translated, this genealogy can be presented as follows:

**MAN (IS) APPOINTED MORTAL SORROW, (BUT) THE BLESSED ĔL SHALL COME DOWN TEACHING. HIS DEATH SHALL BRING (THE) DESPAIRING COMFORT AND REST**

(For more on this please see the commentary notes on Berëshith/Genesis 5)

The Hebrew root word for ‘preserved’ is **נָצַל** natsal – Strong's H5337 which means, ‘**to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape**’.

**Tehillah/Psalm 18:17** “**He delivered me from my strong enemy, and from those hating me, for they were stronger than I.**”

יהוה ‘came down’ in order to ‘bring up’ Yisra'el.

The Hebrew root word that is used for ‘bring up’ is **אָלַח** alah – Strong's H5927 which means, ‘**to go up, ascend, climb, approach, go**’.

A derivative of this root is the term that is used for ‘whole burnt offering’, which is the Hebrew word **עֹלָה** olah – Strong's H5930 which means, ‘**whole burnt offering, ascent, staircase, stairway**’.

The olah offering represents a giving totally of oneself to יהוה, just as Messiah ‘came down’ and offered up His Body as an ‘olah’ offering, in order to ‘bring us up’ out of bondage, so too are we to offer our bodies as a living sacrifice and our lives are to be given totally up unto service and worship to יהוה.

The collection of the cries of Yisra'el had come up to יהוה and He was coming down to answer their cry, and from this, we can also be reminded of how important prayer for one another is, as it is vital to the life of the body, as we bear each other burdens and present our petitions before Elohim with thanksgiving, we know that He hears our cries and He will answer in His time and in His way – we must trust Him and know that He knows best!

## Verse 10

Mosheh had just heard the word of Elohim and the promise of deliverance and was now being commissioned by יהוה to go and bring Yisra'el out of bondage.

This is a powerful picture and foreshadow of **'the Word being made flesh'**, as Mosheh pictures for us the Torah who would come down and be made flesh in order to bring about a sure deliverance for a called out and set-apart nation that was in Covenant with the Most-High!

**Hoshĕa/Hosea 12:13 "And by a prophet יהוה brought Yisra'el out of Mitsrayim, and by a prophet he was watched over."**

The role of a prophet of Elohim is to call people back to the Torah and the Covenants of Promise, and Mosheh is a shadow type of Messiah, who was to call Yisra'el out of slavery and return to the Covenants of Promise:

**Deḇarim/Deuteronomy 18:15 "יהוה your Elohim shall raise up for you a Prophet like me from your midst, from your brothers. Listen to Him"**

When we are equipped with the Word and clearly understand our need to be a people who are 'sent' by Messiah, to call people out and make taught ones of the nations, in teaching them all His commands, then we better listen and not be afraid of the responses we may receive!

Mosheh had heard the words of the Almighty and now he was being instructed to go and do as commanded, and Mosheh, like most of us, had some excuses that he really thought were valid, only to find out that there is no valid excuse to serving Elohim and doing what has been commanded!

## Verse 11 – Excuse 1 – Verse 12 – clear answer!

**"Who am I?"**

Mosheh was saying, **"who am I to do that? I am not worthy!"**

Mosheh was now unknown to Pharaoh; Mosheh had once been part of the royal set up, adopted by the sovereign of Mitsrayim, but now it was different – 40 years on – and he was a wanted murderer – a man living in exile in a foreign country, a shepherd that was abominable in the eyes of the Mitsrians!

Isn't it amazing that יהוה uses people that cannot boast of themselves and say, **"Look what I have done!"**

When Mosheh was 40-years-old and had killed the Mitsrian, he, in essence, thought he could save the Yisra'elites back then, trying to save them on his own, and now at 80, יהוה calls him to save יהוה's people and Mosheh says to יהוה, **"Who am I?"**

We often may feel that way too, for we have all sinned and fallen short of the esteem of Elohim, and we may often feel that because of our past sins we don't deserved to be used by Elohim.

But let me remind you today; that if you have placed your trust in יהושע Messiah, then He has changed you and He has plans for you to serve Him, Amĕn!

It is יהושע alone who makes you worthy and makes you who you are – by His sacrifice!

And now, the One who came down to deliver you from sin and death, calls you to obedience and walk in His commands and be equipped to be the salt and light, able to call people out of bondage, to the Redeemer of our lives!

**Eph'siyim/Ephesians 2:8-10** “**For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim, 9 it is not by works, so that no one should boast. 10 For we are His workmanship, created in Messiah יהושע unto good works, which Elohim prepared beforehand that we should walk in them.**”

We cannot boast in ourselves, but rather, we can give all esteem and praise to Elohim, for the saving gift that He has brought us, in order to walk in the Freedom of His Torah and call others to do so too! Not because we were sinless, but because the sinless One came and took our sin upon Himself and called us to respond to the fiery consuming presence of His love and be cleansed and refined through His Word that calls us out of darkness to His marvellous light, in order to serve Him in Spirit and Truth, with no excuse because of who we once were, but rather, are urgent in doing what He has called and commissioned us to do, because of who we now are, in Him!

יהוה's response to Mosheh was very quick and powerful and should have been enough for Mosheh and should be enough for us today!

יהוה promised to be with Mosheh – to encourage, protect, to strengthen and defend – and that should have been enough.

**Romiyim/Romans 8:31** “**What then shall we say to this? If Elohim is for us, who is against us?**”

We often easily make the excuse to Elohim, in saying, “**who am I?**” and try to excuse ourselves from the task at hand, saying that we are insufficient – well that is true, we are, in ourselves, insufficient, but, as **Qorintiyim Bet/2 Corinthians 3:5** says, that our sufficiency or competence is in Elohim:

**Qorintiyim Bet/2 Corinthians 3:5** “**Not that we are competent in ourselves to reckon any matter as from ourselves, but our competence is from Elohim**”

The Greek word that is translated here as ‘competency’ is **ἰκανός hikanos** – **Strong's G2425** which means, ‘**sufficient, fit, able, adequate, worthy**’.

Praise be unto our Master, Elohim, Messiah and King who, by His Spirit, has caused us to be competent for such a task!

We will always be competent to the task that Elohim has called us to, because it is He works in and through us!

When יהוה calls us, He wants us to know that He is with us.

**Yeshayahu/Isaiah 41:10** “**Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall strengthen you, I shall also help you, I shall also uphold you with the right hand of My righteousness.**”

We can do what He has commanded us to do – because He is with us!!!

The sign that Mosheh was sent by Elohim, would be that when they had come out of Mitsrayim that he would serve יהוה on this mountain!

In other words, the true sign of being sent by יהושע Messiah, as His called out taught ones, is that we will serve Him according to His Covenants of Promise, that we have been brought near to by His Blood; and serve as a faithful priesthood that walks in His commands, guarding His Torah by ‘living the married life’ of obedience to our True Husband and Kinsman Redeemer!

**Verse 13 – excuse 2 – verse 14-16 – the answer!**

**“what shall I say?”**

Mosheh had no clue how to convince the people of יהוה that he was יהוה's ambassador!

I mean, what if they would ask “**who sent you?**”

This question may have been one to test Mosheh and the knowledge he had of יהוה, since they had been praying and crying out to Elohim for help.

Mosheh was pleading ignorance; and how often do we do that today, by saying something like:

**“I don’t know what to say!” or “Why me, I don’t know enough!”**

Well, Elohim told Mosheh what to say and He tells us what to say.

He has given us His truth – that is – His Word – and we don’t need to add to it or take away from it – and yes, sometimes the truth hurts, but let me tell you, disobedience will end up hurting a whole lot more!

## THE NAME!!!

What was The Almighty saying to Moshe, in **Exodus/Shemoth 3:14**, when He said,

**“I AM that which I AM”**

In Hebrew, it is written as follows:

**אֶהְיֶה אֲשֶׁר אֶהְיֶה – ‘Eh’yeh asher eh’yeh’**

The above phrase is what Elohim declared to Mosheh.

The first אֶהְיֶה **eyeh** is written as a proper noun, singular, masculine, while the second אֶהְיֶה **eyeh** is written in the qal active verb tense and, in essence, we see Elohim making it clear here to Mosheh, that

**“The One who exists is the One who causes to exist, or gives existence”** or

**“The All existing One is the One who gives existence”**

Literally speaking, it can render,

**“I AM the One who causes to be”,** or

**“I AM the One who brings into being”,** as well as

**“I AM the life-giver, the giver of all existence”,** and

**“I AM the ever living self-consistent and unchangeable One”.**

This is a title of our Elohim, with a focus on presence, care, concern and relationship.

Literally, this phrase can mean **‘I AM that I AM’,** or rather **‘I exist’,** or **‘I cause to be’.**

The two root words that are used here, are:

1) הָיָה **hayah** – Strong’s H1961 which means, **‘to be, exist, become, happen’** and

2) אֲשֶׁר **asher** – Strong’s H834 which means, **‘who, which, that’.**

This however, is not The Name of Elohim, but was rather an explanation that would lead up to the revelation of His Name, which is clearly declared as: יהוה **YAHWEH** – Strong’s H3068, which is derived from the root word הָיָה **hayah** – Strong’s H1961.

The clear answer that יהוה gave to Mosheh was that **the causer of life – the all existent and unchangeable One** – had sent Him!!!

He was then to further say to the Yisra’elites that יהוה – **the Elohim of Abraham, the Elohim of Yitshaq and the Elohim of Ya’aqob,** had sent him to them!

He was also told that this would be the Name of the Almighty, self-existent and unchangeable One, forever – and this would be His remembrance throughout all generations!!!

What we must clearly understand here, is that the Name of יהוה is and will always be associated with Abraham, Yitshaq and Ya'aqob and this clearly points to the Covenants of Promise that He brings us near to, in the Blood of Messiah, our deliverer, who causes us to enter in and be grafted into the Covenants of Promise and become part of Yisra'el, His Bride!!!

Many today want to discard the Covenants that were made with Abraham, Yitshaq and Ya'aqob, yet here, we clearly see that the Name of יהוה is forever linked with these; and the Renewed Covenant, is a restoration of these Covenants that are, once and for all, sealed in the Blood of Messiah. Our deliverance is associated with His Name and His Favour is extended to us on the basis of His Covenants, and if we neglect to call upon His Name and recognise that which His Name is associated with and our responsibility to walk in a Covenant relationship with the One who causes all to exist, then we cannot draw near, for we would not have recognised whose Blood has sealed the True Covenants of Promise!

It is from the word יהוה hayah – Strong's H1961 that we get the Name of יהוה YAHWEH – Strong's 3068.

The above Name is also known as the Tetragrammaton (four letters), and the four Hebrew letters that are translated as YHWH form the True Scriptural Name of The Almighty El.

Translated as follows:

י (yod) – Y; ה (hay) – H; ו (vav) – W or V; ה (hay) – H = יהוה YHWH

The Name has been pronounced in various ways, most commonly and correctly as YAHWEH or YAHVEH, whereas some have erroneously used the pronunciations of Yahvah, Yahuah, or Yahovah. The pronunciation of 'Jehovah' was unknown until 1520 when it was introduced by Galantinus and was greatly contested, as there was no English letter 'j' in existence up until that point.

I personally say and prefer YAHWEH, based on this being the most accurate pronunciation we are able to deduce, when using the proper Hebrew rules of grammar, giving us a greater understanding that when we say 'YAHWEH', we are actually declaring that **'the I AM is the One who causes me to be'**,

as the Name YAHWEH is written in the 3<sup>rd</sup> person causative form, of the verb יהוה hayah, whereas when YAHWEH speaks and says 'EHYEH', it is written in the 1<sup>st</sup> person absolute form of יהוה hayah, as He is speaking and declares that **He is the One who causes to be**.

For a more in-depth study on the correct pronunciation of the Name of יהוה (YAHWEH) please see the article titled, **Grammatical study from Scripture on confirming the pronunciation of the Name of יהוה**, which can be viewed from our site (<https://atfotc.com>) under the 'articles' menu or by simply clicking on the following link:

<https://atfotc.com/grammatical-study-from-scripture-on-confirming-the-pronunciation-of-the-name-of/>

This article will help the reader understand the correct transliteration and pronunciation of the Name of the Most-High!

יהוה (YAHWEH) is His Name forever, and it is the Name by which He is to be remembered from generation to generation!

That is very simple and easy enough for a child to understand, yet sadly, we recognise how it has been 'forgotten' or rather 'hidden' or 'suppressed', under the delusion of lawless traditions and dogmas of man?

יהוה is the Name of the Elohim of their fathers, which Mosheh was to tell the Yisra'elites.

יהוה means: **"He (The I AM) is the One who causes me to be!"**

This is very powerful, for every time you call on the Name of יהוה, you are declaring who it is that causes you to be!!! You are declaring from your lips the One who gives you life, and who made you, and who gives you your very existence!

And we are to declare His Name, giving praise to the Great I AM who causes us to be!

In the Ten Commandments as we know it, or rather better expressed as the Ten Words of יהוה, which were spoken to the Yisra'elites from Mount Sinai, and then written down by the Finger of Elohim on two tablets of stone, the 3<sup>rd</sup> Commandment is:

**Exodus/Shemoth 20:7 "You do not bring the Name of יהוה your Elohim to naught, for יהוה does not leave the one unpunished who brings His Name to naught."**

His Name is mentioned a little under 7000 times in the Tanak (O.T.) – and yet they managed over the centuries to bring His Name to naught, by not speaking it and replacing it with foreign titles and references.

We are also given further insight into the revelation of the Great I AM, as we see being displayed or spoken through the ancient pictographic script, which renders the Name of יהוה as follows:



Yod – י

In the Ancient Script, this is the letter 'yad or yod' which is pictured as -  - which is the picture of **an arm and hand** and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

Hey - ה

The ancient script has this letter as  and is pictured as **a man standing with his arms raised up and out** as if pointing to something, and in essence carries the meaning of '**behold**' as in when looking at something very great. It can also have the meaning to '**breath**' or '**sigh**' as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.

Waw - ך

The ancient pictographic form of this letter is , which is a **peg** or **'tent peg'** or **nail**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

In the pictographic representation of the Name of Elohim we are able to clearly see how He, the All Existing One, revealed Himself to His Creation through His Outstretched Arm and Hand. The two pictures of the man and the peg in between them also gives us insight as to how He would come and reveal Himself in the form of a man and secure the Covenants of promise, and in this we are able to see the two comings of Messiah.

**BEHOLD THE OUTSTRETCHED ARM OF THE ALL EXISTING ONE SHALL COME AND SECURE HIS COVENANT AND REDEEM US IN ORDER TO ESTABLISH HIS HOUSE FOR WHICH HE IS COMING AGAIN!**

Shemoth/Exodus 6:6 **"Say, therefore, to the children of Yisra'ël, 'I am יהוה', and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments."**

Yeshayahu/Isaiah 53:1 **"Who has believed our report? And to whom was the arm of יהוה revealed?"**

When Messiah came in the flesh, many did not believe and were unable to recognise the revealed Arm of יהוה:

Yohanan/John 12:37-40 **"But though He had done so many signs before them, they did not believe in Him, 38 that the word of Yeshayahu the prophet might be filled, which he spoke, "יהוה, who has believed our report? And to whom has the arm of יהוה been revealed?" 39 Because of this they were unable to believe, because again Yeshayahu said: 40 "He has blinded their eyes and hardened their heart, so that they should not see with their eyes and understand with their heart, and turn, and I should heal them."**

This Yeshayahu said when he saw the esteem of יהוה and spoke of Him!

It is this Arm of יהוה that shepherds the flock of Yisra'ël!

Yeshayahu/Isaiah 40:10-11 **"See, the Master יהוה comes with a strong hand, and His arm rules for Him. See, His reward is with Him, and His recompense before Him. 11 He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young."**

All of us need to understand that, in English, substituting the Name of יהוה with 'LORD' or 'Lord', as it has been done in most translations, is in violation of, and is against, all Scripture!!!

Why do I make such a rash statement, that it is truly a violation against the commands of the Word?

Listen, it is very clear that to substitute The Name is firstly a transgression of the Third Commandment.

He first tells them very clearly that He is יהוה their Elohim and here, in this the Third of the Ten Words/Commands, which you can find in **Shemoth/Exodus 20** and repeated in

**Debarim/Deuteronomy 5:11**, in which יהוה clearly states that we are to **not** bring His Name to naught, for He does not leave anyone who does this unpunished!!!

I do not think that most people realise just how serious this is.

Bringing it to naught means exactly what it says – to bring it or reduce it to nothing.

In other words, to bring it to nought means to simply not speak it, or rather to let it not be heard on our lips!

To bring it to nought also means we are not to falsify His Name.

Now, as you have seen His Name explained to you above, you can clearly do the maths yourself – the Name of יהוה has, through deliberate translational error, been falsified and, as a result of this, we as recipients of this error, have been erroneously taught to not speak His Name and by doing so, break His Third Command by bringing His Set Apart Name to nought!

Changing the Name of יהוה in to a generic term or title is also a transgression of the command given in **Debarim/Deuteronomy 4:2**, which is repeated in **Debarim/Deuteronomy 12:32** and **Mishlě/Proverbs 30:6**, as well as in **Hazon/Revelations 22:18-19**, and that is simply this:

**We are not to add to the Word or to take away from the Word!**

Do not add and do not take away. It is very straightforward and clear, so much so that יהוה reminded us 4 times in Scripture, this very important instruction.

In **Yirmeyahu/ Jeremiah 23:36** יהוה reproves the prophets for having changed the Words of the Living Elohim!

And I ask you today, if the prophets of old were doing it, then why do we not believe today that the translators did it?

It is not a matter of whether we believe it or not – the proof of it is before our very eyes and history records it for us!

יהוה (YAHWEH), being the Name of The Almighty, was the Most Set-Apart Name, and for fear of speaking this Set Apart Name wrongly, through rabbinical tradition, man made laws were set in place that restricted the speaking of The Name, and anyone found speaking The Name, other than the High Priest who was in office, would be committing an offence punishable by death!

**Due to the increasing sanctity attached to the name and the consequent desire to avoid misuse, the title *Adonai* (Hebrew for 'My Great Master') was pronounced in place of the Tetragrammaton. In written texts, the vowels of *Adonai* were combined with the consonants YHWH to remind readers to pronounce *Adonai* instead of Yahweh. The incorrect hybrid, 'Jehovah,' arose from Christian misunderstanding in the late Middle Ages.**

*(Achte-meier, Paul J. ; Harper & Row, Publishers ; Society of Biblical Literature: Harper's Bible Dictionary. 1st ed. San Francisco : Harper & Row, 1985, S. 685)*

These vowels were written into the Masoretic Text, which was the earliest Hebrew texts, from which the English King James was translated.

Upon translating this, the continued thought of not pronouncing The Name was carried through and where the Tetragrammaton was, in the Hebrew text, it was translated into English, using the term 'Lord' with a capital 'L'.

The term 'lord' means 'land owner', husband, or one having power and authority over others.

What is very interesting to note, is that the term '**Ba'al**' also refers to a **master, husband or land owner!**

It is with this in mind that we can clearly see how the use of the term 'Lord' in trying to refer to the Name of יהוה is incorrect and is also not a sufficient title for He cannot and must not be likened to any other!

As I mentioned earlier, the term 'God' was a name of an ancient foreign pagan Phoenician mighty one, and therefore, the use of this term lacks the proper ability in ascribing the true identity and fullness of The Creator!

He is our Elohim – the El (Mighty One) of oaths, or rather covenants, and His Name is יהוה (YAHWEH) – He who causes me to be!

**Shemoth/Exodus 23:13 "And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth."**

This is, once again, a very clear instruction – no names (inclusive of titles, as I would understand) of other 'mighty ones' or 'gods' are to be heard from our mouths!

Ok, so what does that have to do with using the titles that we have used for centuries?

Let me spell it out for you - 'Lord' is **NOT** an innocent title.

The title, 'lord' can be traced back to the Roman house-deity, and even further back to the name of what or who? To the name of an Etruscan sovereign, known as '**Larth**'!

This is one of the roots of the term that we know today as 'lord'.

You see, in those days, sovereigns were seen as deities, or '**mighty ones**' or '**gods**' and were called, and even named, 'lord'.

To substitute the name '**Lord**' for יהוה is also therefore a transgression against this clear command that we see in the above verse.

Later on, we also take note of how English land owners were given the title of 'lord', and this, in itself, ought to highlight why we prefer not to be using the title of 'lord' for our Creator and Saviour, who is far above all and we cannot, and must not, bring Him down to the level of an English landowner

As you know, Yisra'el was instructed, before entering in to the Promised Land, to totally destroy all the enemies that יהוה would deliver up before them.

They were to destroy people, livestock and all objects of worship, altars Asherah poles.

They were to burn, smash, tear down, and destroy everything that had anything to do with the pagan worship that was present in Kena'an.

Why? So that nothing would in any way cause them to inquire or seek after how their enemy's mysterious worship was done and cause them to follow those practices in worshipping יהוה their Elohim.

Now we all know that Yisra'el did not fully accomplish this task and as the years went by, they were, in fact, drawn in to intermarrying much of these pagan practices into their lives.

Without going into details of the split of Yisra'el into two houses, namely Yisra'el and Yehudah, we do know that during the Babelonian captivity, Yehudah had certainly learnt much of the system of Babelonian sun worship and had brought some of that with them and the rabbi's had adopted much of this secret mysticism or so called 'dark secrets', into what became the form of worship as practiced by the Pharisees, which are today known as orthodox Jews, in what is called 'kabalism' today – Jewish Mysticism.

It was after the coming out of Babelon , hat such a high reverence for the Name caused the Pharisees to make it unlawful to pronounce the Name, whereby only the high priest would be allowed to do so on the Day of Atonement, in the Most Set-Apart Place, once a year!

Those responsible for preserving the texts and copying it, the Massorettes, adopted the same approach, in adding the vowels of Adonai, which means 'master' or 'lord', so that whenever the Name of יהוה was read, it would not be pronounced as it should, but rather Adonai would be said. Orthodox Jews are brought up strictly, in this regard, to not say the Name, as they are taught that it is the greatest sin to speak the Name and they would be so trained to immediately say 'Adonai' whenever יהוה was read in the text.

This same practice had been adopted by the western culture, when translating the text into Greek and then later into English, where every time the Name of the Almighty appeared was substituted with 'Lord' with a capital 'L' or 'God' with a capital 'G' and even 'LORD' using all capitals. As one studies these facts, it is pretty clear that these translations have, in fact, done what is commanded not to do – to bring the Name to naught.

I found a very interesting text in Jeremiah which clearly shows that it is יהוה Himself who preserves His Name and will not allow His Name to be spoken from the lips of those who are in rebellion and walk in disobedience to His Word

**Yirmeyahu/Jeremiah 44: 26 "Therefore hear the word of יהוה, all Yehudah who are dwelling in the land of Mitsrayim, 'See, I have sworn by My great Name,' declares יהוה, 'My Name shall no longer be called upon by the mouth of any man of Yehudah in all the land of Mitsrayim, saying, "As the Master יהוה lives...""**

Here Yehudah were in rebellion and the women had also told Yirmeyahu, while in Mitsrayim, that they would continue to make cakes to the Queen of Heaven, as it went well with them when they did so and went bad whenever they would follow יהוה.

They were worshipping the 'gods' of the pagan nations and יהוה then removed His Name from their lips!

**Yirmeyahu/Jeremiah 12:16-17 " And it shall be, if they learn well the ways of My people, to swear by My Name, 'As יהוה lives,' as they taught My people to swear by Ba'al, then they shall be established in the midst of My people. 17 "But if they do not obey, I shall pluck up, pluck up and destroy that nation," declares יהוה."**

From the above verse, it is clear that the priests had taught the people of Elohim to swear by Ba'al. Ba'al means 'lord' and so, besides getting the people to call upon other gods, they had also taught them to call upon a title and not the Name of the Almighty!

The promise is very clear – if they would repent and learn again to speak and call upon the Name of יהוה, then they would be established – if not, they would be destroyed!

This is a clear message for us today – we need to stop calling upon a title and even titles that are given to false deities and call upon the true name of Our Maker, that is יהוה (YAHWEH)!

In **Yirmeyahu/Jeremiah 16:19-21** יהוה makes it clear, that in the last days the nations will come and acknowledge the lies they have been taught and turn back to Truth and it will be יהוה who will cause them to know **that His Name is יהוה**.

Praise יהוה that He is doing exactly just that – causing us to know that His Name is יהוה – may we never bring it to nought again!

**Yo'el/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה shall be delivered.”**

Yisra'el could now be delivered at the revelation of the Name that saves!

The Name of Messiah – יהושע – contains the first 3 letters of יהוה – and literally means, ‘יהוה is our Deliverer’ or ‘יהוה is our Salvation’!!!

So, when we call upon the Name of יהושע, we are in fact declaring the One who causes us to be (The Great I AM) is our Deliverer!!!

The Name of יהושע (pronounced – **Yahushua**) was also brought to nought by the changing of His Name into a Greek hybrid that sadly pointed toward the Greek deity and was welcomed greatly by them.

This is how it happened:

The Greeks did not have a ‘sh’ sound and so, their original rendering of the Name of Yahushua or Yahshua was ‘Yasua’.

We also must remember that there was no ‘j’ sound in any language until the 17<sup>th</sup> century, and the even the first translation of the KJV in 1611 did not have a ‘j’.

I want to show you some Scriptures in both the Hebrew and Greek texts that show how Yahushua was written.

**Mattithyahu/Matthew 1:18:**

**“But the birth of יהושע Messiah was as follows: After His mother Miryam was engaged to Yoseph, before they came together, she was found to be pregnant from the Set-apart Spirit.”**

(ISR Scriptures 1998 Edition)

**18 του δε ιησου χριστου η γεννησις ουτως ην μνηστευθεισης γαρ της μητρος αυτου μαριας τω ιωσηφ πριν η συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ πνευματος αγιου**

*(Elzevir Textus Receptus (1624) : With morphology)*

Above, we have a Greek text from **1624** that shows the Name of יהושע in the Greek text as **ιησου:**

**Ιησου :** made up of the letters: **Ι** = iota / **η** = eta / **σ** = sigma / **ο** = omicron / **υ** = upsilon

When expressed as a name, it could be transliterated as ‘**Yesoo**’ or ‘**Yasooa**’ – which would have made sense, as this rendered a close transliteration of ‘**Yahshua**’ in the Greek.

To further show that this name rendered this, we can see from the **LXX** (Septuagint – Greek translation of the Tanak (O.T.)) when we see the same Hebrew letters used for Yahushua being used for Yehoshua (bearing in mind that originally vowel pointings in the Hebrew were read in and only written in after the resurrection of Messiah):

### Shemoth/Exodus 17:9:

English:

“And Mosheh said to Yehoshua, “Choose for us men and go out, fight with Amalëq. Tomorrow I am stationing myself on the top of the hill with the rod of Elohim in my hand.”

(ISR Scriptures 1998 Edition)

Hebrew:

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא הַלָּחֶם בְּעִמְלֶק מִחָר אֲנֹכִי נֹצֵב עַל-רֹאשׁ הַגְּבֻעַה וּמִטָּה הָאֱלֹהִים בְּיָדֵי:

(Biblia Hebraica Stuttgartensia)

Greek:

ἔειπεν δὲ Μωϋσῆς τῷ Ἰησοῦ Ἐπίλεξον σεαυτῷ ἄνδρας δυνατοὺς καὶ ἐξελθὼν παράταξαι τῷ Ἀμαληκ αὐριον, καὶ ἴδου ἐγὼ ἕστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρὶ μου.

(Septuaginta : With morphology) – LXX Septuagint

Here we can see another two examples from Hazon/Revelation:

### Hazon/Revelation 22:20:

English:

“He that bears witness of these matters says, “Yes, I am coming speedily.” Amēn. Yes, come,

Master יהושע!”

(ISR Scriptures 1998 Edition)

Greek:

20 λέγει ο μαρτυρων ταυτα ναι ερχομαι ταχυ αμην ναι ερχου κυριε ιησου

(Elzevir Textus Receptus (1624): With morphology)

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου κύριε Ἰησοῦ.

(The Greek New Testament, Fourth Revised Edition (with Morphology)

### Hazon/Revelation 1:1:

English:

“Revelation of יהושע Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yoḥanan”

(ISR Scriptures 1998 Edition)

Greek:

1 αποκαλυψις ιησου χριστου ην εδωκεν αυτω ο θεος δειξαι τοις δουλοις αυτου α δει γενεσθαι εν ταχει και εσημανεν αποστειλας δια του αγγελου αυτου τω δουλω αυτου ιωαννη

(Elzevir Textus Receptus (1624): With morphology)

Another example from the Tanak (O.T.) as a further witness to the Greek rendering of the Name of our Messiah:

### Zekaryah/Zechariah 3:9

English:

“See the stone which I have put before Yehoshua: on one stone are seven eyes. See, I am engraving its inscription,’ declares יהוה of hosts, ‘and I shall remove the guilt of that land in one day.”

(ISR Scriptures 1998 Edition)

Hebrew:

כִּי הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לְפָנָי יְהוֹשֻׁעַ עַל-אֶבֶן אַחַת שִׁבְעָה עֵינָיִם הִנְנִי מִפְתִּיחַ פֶּתַח הַתְּהֵא וְנָאֵם יְהוָה צְבָאוֹת וּמִשְׁתִּי אֶת-עֵינֵי הָאֶבֶן תִּהְיֶה בַיּוֹם אֶחָד:

(Biblia Hebraica Stuttgartensia)

### Greek:

<sup>9</sup> διότι ὁ λίθος, ὃν ἔδωκα πρὸ προσώπου Ἰησοῦ, ἐπὶ τὸν λίθον τὸν ἕνα ἑπτὰ ὀφθαλμοὶ εἰσιν, ἰδοὺ ἐγὼ ὀρύσσω βόθρον, λέγει κύριος παντοκράτωρ, καὶ ψηλαφήσω πᾶσαν τὴν ἀδικίαν τῆς γῆς ἐκείνης ἐν ἡμέρᾳ μιᾶ.

(Septuaginta: With morphology)

Why I am showing this, is to simply show you that even in the earliest Greek translations, the rendering into the Greek language of the Name of the Messiah was very clear.

There was a huge problem however for the Greeks, who worshipped a false deity called ‘Zeus’, who was believed to be the ‘**father of gods and men**’; as this ‘Redeemer and Saviour’ of mankind who had come in the flesh, had now, in the Greek, rendered a feminine name.

And this would not be accepted, at large, by the masses who would question the validity of this Saviour that was being proclaimed, and therefore, the scholars added another letter to this name, at the end of the name, in order to render it as a masculine form.

This letter, is known in the Greek as a ‘**final sigma**’ which later became known as the Greek name rendered as Ἰησοῦς **Iēsous** – **Strong’s G2424** and when transliterated, would be expressed as ‘**yeaysoos**’ or ‘**ee-ay-sooce**’ as the last letter ‘**ς**’ – **the final sigma** – would now, by Greek grammatical standards, render this as a masculine name and one that would be widely accepted.

Now, you have to think for a moment – when the Greeks heard this name, they would have been pleased, as they would have gladly accepted this hybrid name, for in its rendering they would understand it to be pointing to ‘zeus’ and so their worship of a false deity would be further established under a deformed hybrid name of our Saviour!

Later on, in the 17<sup>th</sup> century the ‘j’ sound was introduced and would replace the **I** = iota that had a ‘**ya**’ sound with a ‘j’ and therefore the hybrid name that is widely accepted by the masses today – ‘Jesus’ was formulated late in the 17<sup>th</sup> century.

This Name has no etymological meaning and certainly does not bear the Name of יהוה.

In other words, the name ‘Jesus’ is less than 400 years old!

At this point we need to ask ourselves the following,

“Who is the one who gets to decide the Saviour’s Name and what it can or cannot be changed to – man or יהוה?”

The answer is very obvious! יהושע is the SAME yesterday, today and forever.

I do hope that I am making this very clear, for who is man to change His Name?

It has become very evident to us that much has been done over many years to suppress the speaking of the set-apart Names of the Father and the Son, **YAHWEH** and **YAHUSHUA**.

This has led to the erroneous transliterations of the True Names, which once again, by the Grace of יהוה our Elohim, is being restored to the lips of His Set Apart people.

It is time for His Bride to call upon the Name that Saves:

**YAHWEH IS OUR SALVATION!!!**

יהוה

יהושע

May you begin to call upon the True Names and discover how it is like honey on our lips!

Another factor to consider, when rendering the correct transliteration of the Name of יהושע, is that it should be correctly transliterated as Yahushua and NOT as Yahusha or yeshua, and here is why I say that.

The transliterated word 'yeshua', in the Hebrew text, is written as ישוע Yeshua – Strong's H3442 and H3443, which renders the meaning, 'he is saved', and we also have the word ישועה yeshuah – Strong's H3444 which means, 'salvation, deeds of deliverance, victory' which comes from the root word יָשַׁע yasha – Strong's H3467 which means, 'deliver, brought salvation, saviour, saves'.

To put it simply, we take note that many people today will use the term 'Yeshua' as a reference to Messiah, and while we take note that our Messiah is the One who save us, we take note that His Name is not yeshua but is more accurately proclaimed as YAHUSHUA!

As mentioned, we know that vowels were originally read in, by the scribes, and these vowels were later written in to the text, which gave us a better ability to read the text and study the proper grammatical rules that are to be applied.

In writing the vowels in, we take note, as mentioned that a deliberate adjustment was done to the Name of YAHWEH, in order to cause readers, under a false tradition, to not speak the Set-Apart Name of the Most-High, and therefore the vowel pointings that were inserted to the Name of YAHWEH were the vowel pointings of either one of the two words: Adonai, which means 'my Master' and Elohim, which means 'mighty one'.

In this process of eliminating the pronunciation of the Name of YAHWEH, we also take note that the clear prophecy of YAHWEH coming to save, the name of Yehoshua, has the same lettering as the Name of YAHUSHUA Messiah.

The name of יהושע Yehoshua – Strong's H3091 means, 'יהוה is deliverance, יהוה is our deliverer' – this is the same Name used for יהושע, only with different vowel pointings that were not in the text at the time of these writings of Mosheh!

Now, the reason for me presenting this to you is to highlight that the pronunciation of Yahusha is incorrect, as many have been erroneously taught that it should be so, under the misguided teaching of the incorrect pronunciation of YAHWEH being 'Yahuah', have adapted the rendering of Yahusha as being that which is derived from 'Yahu' from their incorrect pronunciation of YHWH, and 'sha' from the root word 'yesha'.

In the article on the correct pronunciation of YAHWEH, I explain why it cannot be Yahuah, so for more on that, please see that article.

For the purposes of what I am highlighting here, I simply want to emphasise that our Saviour's Name is Yahushua and not Yahusha.... With the correct 'shua' sound at the end and not the incorrect 'sha' sound.

We are able to come to this deduction, by looking at the Hebrew text of the name of יהושע Yehoshua – Strong's H3091. This name is used over 200 times in the Tanak (O.T.) and twice we see this name being written as follows: יהושע

As you will notice, this name is written as יהושע and יהושוע – which gives us a clear indication that the correct pronunciation at the end of the name cannot end with a ‘sha’ sound, but rather, it ends with a ‘shua’ sound, as we take note that the vowel that is used under the letter ‘shin’ in the most common rendering of this name: יהושע is the ‘qubbutz’ vowel which renders an ‘u’ sound, as in ‘tune’ (שׁ) and is confirmed in the rendering of the prolonged form of the name יהושוע – where there is no vowel under the letter shin (שׁ), but is followed by the letter vav/waw, that has a dot in the middle, rendering it as a ‘shureq’ vowel (וֹ) that has the sound of ‘u’ as in ‘tune’.

To further highlight this, we take note that the prolonged form of the name of Yehoshua (יהושוע) is used in the following verse, where we have his name being rendered in both forms:

**Shophetim/Judges 2:7 “And the people served יהוה all the days of Yehoshua, and all the days of the elders who outlived Yehoshua, who had seen all the great works of יהוה which He had done for Yisra’el.”**

In the Hebrew text this verse is written as follows:

וַיַּעֲבְדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזְּקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרָיו  
 יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגְּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:

As you will notice, this verse renders the name of Yehoshua in both the shortened and prolonged forms, giving us a clear indication of the correct pronunciation.

The other verse where we see the prolonged form of Yehoshua is in:

**Debarim/Deuteronomy 3:21 “And I commanded Yehoshua at that time, saying, ‘Your eyes have seen all that יהוה your Elohim has done to these two sovereigns. יהוה does the same to all the reigns which you are passing over.’”**

In the Hebrew text this verse is written as follows:

וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בְּעֵת הַהוּא לֵאמֹר עֵינֶיךָ הֲרֵאת אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם  
 לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה בְּנִי־יַעֲשֶׂה יְהוָה לְכָל־הַמְּמַלְכוֹת אֲשֶׁר אַתָּה עֹבֵר שָׁמָּה:

It is from these two clear witnesses of the Hebrew text that we are able to confirm that the pronunciation of the Name of our Saviour is YAHUSHUA and not just Yeshua or Yahusha, but YAHUSHUA, as we declare that when we call upon the Name of YAHUSHUA, we are declaring that THE I AM WHO CAUSES ME TO BE IS MY SAVIOUR!

## BACK TO SHEMOTH/EXODUS 3

### Verse 18

יהוה told Mosheh to go to Pharaoh and tell him that ‘יהוה the Elohim of the Hebrews has met with us today...’

The word ‘Hebrews’ is the word - עִבְרִי - **Ibri – Strong’s H5680** which in English is ‘Hebrew’ and means, **‘the one from beyond, the one who crossed over’** and comes from the root verb עָבַר **abar – Strong’s H5674** which means, **‘to pass over, pass through, cross over’**.

Ab̄ram was the first person to be called a Hebrew (**Berēshith/Genesis 14:13**) and we recognise this by his ‘crossing over’ the Euphrates River, when leaving his father’s house and going into the Promised Land at the call and instruction of Elohim!

We too, who have ‘**crossed over**’, so to speak, have become ‘**Hebrews**’, as we have responded to the clear call of Elohim who called us out of darkness into His marvellous light; and by the Blood of Messiah we are grafted in to the Covenants of Promise with Yisra’el, and therefore being ‘Yisra’el’ by definition, we are in fact also called ‘Hebrews’, as our father Abraham was, and are a people now belonging to Messiah!

The Hebrew root word עֵבֶר *abar* – Strong’s H5674, in the ancient pictographic script, is written as follows:



**Ayin - ע:**



The original pictograph for this letter is  and represents the idea of ‘**seeing and watching**’, as well as ‘**knowledge**’. as the eye is the ‘window of knowledge’ and can also render the concept of knowledge revealed!

**Beyt – ב:**



The ancient script has this letter as , which pictures a tent floor plan and means, ‘**house**’ or ‘**tent**’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

**Resh – ר:**



The Ancient picture for this letter is , ‘**the head of a man**’. This letter has the meanings of ‘**head or man**’ as well as ‘**chief, top, beginning or first**’.

From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

**LOOKING TO THE HOUSE’S HEAD**

Or

**THE EYES OF THE HOUSE ARE ON THE HEAD**

Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

**Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”**

The pictographic of the word עִבְרִי *Ibri* – Hebrew looks like this:



The extra letter that is used at the end of this word is the letter:

Yod – י:

The ancient script has this letter as  which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

As true Hebrew's we have our eyes fixed on the Head of the House, because of His work of redemption, as we look to the revealed arm of Elohim! To whom has the arm of יהוה been revealed?

To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and 'cross over', so to speak!

So, what we declare to the world, through our walking in the righteousness of Messiah, by walking according to His Torah, is that we are 'Hebrews' – ones who have crossed over so to speak, as יהוה the Elohim of the Hebrews has called us out of darkness into His marvellous light:

**Kěpha Aleph/1 Peter 2:9 "But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light"**

### **3 day's journey into the wilderness!**

This shadow pictures for us how we, as His Collective Bride are also on a '3 day' journey, as we sojourn here until He comes again!

Messiah came on the 4<sup>th</sup> day (4<sup>th</sup> Millennium) to bring about a securing of our deliverance, once for all, and all who respond to His call and provision in Messiah are called to come out and be separate and we know that we must 'journey for 3 days' – 4<sup>th</sup>, 5<sup>th</sup>, and 6<sup>th</sup> millennia – and then on the 7<sup>th</sup> day (7<sup>th</sup> Millennium) He will return and finish His work and we shall enter His rest!

### **Verse 19-24**

The sovereign will not let you go!

This is so true for us today too as we recognise how the world just tries to further enslave us and oppress us with harshness; yet we have the promised hope of the soon return of our True King!

יהוה tells Mosheh in advance that Pharaoh is going to stubborn and hard hearted, yet he also promises him that they will eventually find favour in the eyes of the Mitsrites and when they do come out after יהוה displays His mighty power through great signs and wonders, that Yisra'el will plunder the Mitsrites, and will not go our empty handed and would therefore have sufficient provision to worship יהוה, as He commands!

This promise was given to Abraham:

**Berëshith/Genesis 15:14 "But the nation whom they serve I am going to judge, and afterward let them come out with great possessions."**

This promise was also given to Ya'aqob:

**Berëshith/Genesis 45:20 "And do not be concerned about your goods, for the best of all the land of Mitsrayim is yours."**

The Hebrew word that is used in **Shemoth/Exodus 3:22** for ‘plunder’ is נָצַל *natsal* – Strong’s H5337 meaning, *‘to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape’*; and this word is used in:

**Shemu’el Aleph/1 Samuel 30:18** *“And Dawid rescued all that the Amalēqites had taken. Dawid also rescued his two wives.”*

This verse is a powerful picture of our Deliverer who rescues us from the hand of the enemy and here with Dawid rescuing his two wives we can clearly see the work of Messiah in rescuing the two Houses of Yisra’el and Yehudāh, to become one in Him.

## CHAPTER 4

### Verse 1 – excuse 3 – Verse 2 – the answer!

After being enlightened with the true Name of the Creator and the promise of deliverance out of the heavy hand of oppression by Pharaoh, Mosheh had another excuse to not go:

He was not in doubt of all that יהוה had told him, nor did he doubt the power of Elohim; what he did doubt was his ability to do what was being asked of him.

Here he basically says,

**“What if they do not believe what I tell them? And what if they do not listen to me? – I am just a shepherd!”**

While יהוה had clearly reassured Mosheh that He would be with Him, Mosheh was afraid of what the people would say and how they would respond.

I mean just think about it for a second – he would go and tell a people that יהוה had appeared to him in a burning bush that did not burn up – how would they believe him and how would he be able to prove it, as he would have wanted to clearly prove that he had been in the presence of יהוה.

This is often one of our worries, as believers today – “how will people believe me and listen to me”! We are often afraid that people will not listen to, or accept, our witness and our ability to lead them to the Truth.

Mosheh had surely believed, up until this point, and now it was time to act! Faith without works is dead – and to simply know the Torah without actually applying it and living according to it is a dead walk!

יהוה, in response to Mosheh asks him a very practical and simple question,

**“What is that in your hand?”**

Mosheh responds with, **“a rod”!**

### Verse 3-9 – The Rod in his hand

יהוה used that rod to perform miracles with – it became a snake and then back to a rod. He turned Mosheh’s hand leprous and back.

The Hebrew term used here for ‘rod’ is מַטֵּה *mattah* – Strong’s H4294 which means, *‘a staff, rod, branch, a tribe, a branch of a vine’* which comes from the primitive root נָטַח *natah* – Strong’s H5186 which means, *‘to stretch out, spread out, extend, incline’*.

This was a prophetic sign that the Rod of יהוה - that is His Kingdom rule and reign - would indeed come down and swallow up the worlds.

What we can also see here, in this very sobering display of the rod becoming a snake, was that יהוה was establishing His clear authority and how He was putting that authority in his hand. With Mosheh throwing the rod to the ground and it becoming a snake, would have also been a clear warning to him, that if he were to cast down or throw down the clear commands of Elohim, that it would be a dangerous thing for him, as it would come back to bite him; and when he was commanded to seize it by the tail, after which it became a rod again, he would have clearly understood that if you take a firm grip of the commands of Elohim, then you will walk in His authority that He gives us!

**Tehillah/Psalm 50:16-17 “But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 “While you hated instruction and cast My Words behind you?”**  
This is a clear warning to those who claim to have the inheritance of the Covenants while they have absolutely no regard for the Torah of Elohim!

This word מַטֵּה **mattah** – Strong’s H4294 is used in:

**Tehillah/Psalm 110:2 “יהוה sends Your mighty sceptre out of Tsiyon. Rule in the midst of Your enemies!”**

So, here we see the picture of this rod clearly referring to the power and authority of Messiah; and what we can also see as a prophetic shadow picture is how Messiah will come and be ‘thrown down’ and in the rod becoming a snake we see the picture of Messiah taking up the curse and defeating it by devouring the other snakes – which is what would happen when Mosheh and Aharon would come into the presence of Pharaoh!

יהוה then gives Mosheh another clear sign that he would show the children of Yisra’el; yet this one was not shown to Pharaoh – and so he was told to put his hand in his bosom and bring it out - and when he did his hand was leprous like snow.

He was then told to put it back into his bosom and bring it out again – only this time his hand was healed!

This, once again, was a clear prophetic shadow picture of the 2 comings of Messiah.

The first time that Mosheh’s hand came out of his bosom represents the first coming of Messiah (the right hand of Elohim) who would be come with an outstretched arm and take on the sin of the world and return to the bosom of Elohim.

When he comes again, He is coming apart from sin and to establish His firm rule.

If they still did not believe these signs then Mosheh was to take water from the river and pour it on the land and it would become blood on the dry ground.

This sign would become the first plague that would be carried out after Mosheh and Aharon would ask Pharaoh to let Yisra’el go and perform the sign of the rod turning to snake, which Pharaoh would become more hardened by.

The river would be turned to Blood, which you can read about in the next Torah portion commentary!

Our hand speaks of what we do and in recognising our commission as taught ones of Messiah, we realise that we must take up the authority of His Word in our hand (that is guarding to do it) and teach others likewise with all authority in the Word:

**Mattithyahu/Matthew 28:18-20** “**And יהושע** came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 “Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit, 20 teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age.” Aměn.”

(As a side note, we must notice here that we immerse in ‘THE’ (singular) NAME that saves – יהושע which means, יהוה is our salvation!

**Luqas/Luke 10:19** “**See, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and none at all shall hurt you.**”

**Titos/Titus 2:15** “**Speak these matters, urge, and reprove with all authority. Let no one despise you.**”

#### **Verse 10 – Excuse 4 – verse 11 – sobering answer!**

Mosheh continues to seek reasons to not go and do what he is being told to – just like so many today who will find excuse after excuse in proclaiming the Truth.

It seems as if Mosheh did not pay full attention as to what just happened with the rod; however, I am sure he did and in seeing this great power and authority being placed in his hand, he turned to his next excuse that while the authority and power of Elohim is very real, how would he be able to speak and explain it well?

He can’t speak well (or so he thought), he is not eloquent enough (or so he reckoned).

Listen, we all have our shortcomings and we are not all perfect, and often, we are limited in certain areas, but that is so that יהושע is esteemed in and through us, Aměn!

We are able, not because of our own abilities, but because of His power that enables our abilities, Aměn!

But יהוה is not moved by that excuse either! He is not moved by our limitations; for He certainly knows all our shortcomings and He can certainly make up for all of them.

Mosheh may have thought that after being in the wilderness tending sheep for 40 years, that he had lost his ability to communicate well and it may be that he had lost some of the dialect of Mitsrayim. We can just imagine how a language can change in 40 years and being in the wilderness for so long and not speaking or hearing the royal court language of Mitsrayim, he may have been afraid of using the right terms or phrases needed to appear before Pharaoh, as well as his fear of speaking before his fellow brothers.

יהוה answers very powerfully with a sobering reality that should have shaken Mosheh to the core –  
**“Who has made man’s mouth?”**

יהוה was not going to accept Mosheh’s excuse for lack of speech and we too must learn from this in that we must not be afraid of what we ought to say or how we ought to say the Truth – the Truth must be in us and when necessary – יהוה will give us words to speak and let it flow like rivers of living water from deep within!

**Mattithyahu/Matthew 10:19** “**But when they deliver you up, do not worry about how or what you should speak. For it shall be given to you in that hour what you shall speak**”

Yirmeyahu also faced this dilemma of thinking that he would not be able to speak to others:

**Yirmeyahu/Jeremiah 1:6-9** “**And said I, “Ah, Master יהוה! See, I do not know how to speak, for I am a youth.”** 7 **And יהוה said to me, “Do not say, ‘I am a youth,’ but go to all to whom I send you, and speak whatever I command you.** 8 **“Do not fear their faces, for I am with you to deliver you,” declares יהוה.** 9 **Then יהוה put forth His hand and touched my mouth, and יהוה said to me, “See, I have put My words in your mouth.”**”

In **verse 12** Mosheh is clearly told that יהוה would teach him what to say.

**Yohanan/John 14:26** “**But the Helper, the Set-apart Spirit, whom the Father shall send in My Name, He shall teach you all, and remind you of all that I said to you.**”

### **Verse 13 – Excuse 5 – Verse 14 – angered response!**

Mosheh had made multiple excuses as to why he should not go, yet this 5<sup>th</sup> one was possibly the real reason behind all of them; and so with all the surface excuses out of the way, the real root of his excuses comes forth – “**please send someone else**” – in other words, it was like Mosheh was saying, “**I do not want to do it!**”

He basically was saying that he was not the guy for the job and that יהוה should find somebody else!!!

Here was a man who had seen the esteem of יהוה in a burning bush, a man who had talked intimately with יהוה and a man who basically told יהוה that he was unwilling and unavailable.

We need to beware that we are not the same way toward יהוה!

יהוה has given us all many of our own unique burning bush moments!

יהוה's anger burned against Mosheh and then you know what happened - he listened.

יהוה disciplines those He loves.

Do you want to wait until יהוה's anger burns against you before you will listen!!!

Let us stop telling יהוה to His face that we aren't interested – it is time to get interested and listen!!!

The same is true today for many people, as they would rather that יהוה just use somebody else! I mean, in the workplace if the boss or the CEO called you to do something you would respond immediately, right away – no questions asked – therefore I ask you today – why would you not do what your Heavenly Father asks you to do?

Everyone's call is different, and as יהוה calls let us not make excuses!

We know the rest of the story – Mosheh went and the Yisra'elites were delivered from Mitsrayim – but what about you – what will the rest of your story be – will you heed the call of יהוה – if He is calling you to do something – don't make excuses – answer the call – and say “**Yes Master יהוה here I am send me**”, for whatever He calls you for, He equips you for!

יהוה then gave Mosheh some help in the form of his brother Aharon; and in a sense, by these two going to speak as a unit on behalf of Elohim, we can see how they too can represent for us the Torah and the Prophets, which is what equips us to speak up and call people out!

## Verse 16

Aharon would be a mouth for Mosheh and Mosheh would be a ‘mighty one’ for Aharon – this was not putting Mosheh into a position of being a deity – no – it was establishing that Mosheh would have the authority and be in a position of authority over Aharon; which is also a beautiful picture for us today, as we see that Aharon, who would become the high priest, as a shadow picture of the priestly role of Messiah, who is High Priest forever in the order of Malkitseq, who was also king, as pictured through Mosheh.

Therefore, as a royal priesthood in Messiah, we must recognise that His Torah must still have authority over our lives!!!

Mosheh then returned home and said to his father-in-law that he was leaving, and Yithro extends a farewell greeting of shalom to Mosheh, by saying: “**go in peace**” which is written in the Hebrew text as: לְשָׁלוֹם לְךָ לֵךְ **leka leshalom** which comes from two root words:

1) The first word – לֵךְ **leka** comes from the root verb הָלַךְ **halak** - **Strong’s H1980** which carries the meaning, **‘to walk, to live, manner of life, cause to live’** and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one’s life. This verb is written in the ‘qal active’ tense and therefore renders the meaning, **‘to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)’**.

2) The second word – לְשָׁלוֹם **leshalom** comes from the root word שָׁלוֹם **shalom** – **Strong’s H7965** which means, **‘completeness, soundness, welfare, peace, prosperity, health, safety, security’**.

As we go, in the authority of Messiah, we must let our manner of life, or walk, be a daily living sacrifice that walks in the completeness of security of His Word and therefore, we are to be able to **‘put on the shoes of peace’**.

When one looks at these two root words in the ancient pictographic text, we are able to get a clearer understanding of how we are able to walk in complete obedience and firm peace in Elohim!

The root word for walk - הָלַךְ **halak** - **Strong’s H1980** in the ancient pictographic script looks like this:



Hey – הָ:



The ancient script has this letter pictured as , which is **‘a man standing with his arms raised out’**. The meaning of the letter is **“behold, look, breath, sigh and reveal or revelation”**, from the idea of revealing a great sight by pointing it out.

It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה **‘Yehovah’** as we lift our hands in praise, declaring His authority under which we humbly submit!

Lamed - לָ:

The ancient script has this letter as , and is pictured as a *'shepherd's staff'*, can give the meaning of *'to or toward'* and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

**Kaph - כ:**

The ancient form of this letter is  - meaning *'the open palm of a hand'*. The meaning behind this letter is *'to bend and curve'* from the shape of a palm as well as *'to tame or subdue'* as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

When we look at the letters that spell out the root word that for *'walk'* we are able to see a great declaration:

## **BEHOLD THE STAFF IN THE PALM!**

With the picture of the shepherd's staff and the open palm of the hand we are able to see the concept of *'staff in the palm'* and we take note that a nomad that travelled on foot, would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

With the picture of the staff/rod in the hand, we also recognise that our walk and proper response to the call to *'come'*, can only be done as we walk in complete submission to the commands of the Good Shepherd and Elohim, who revealed His Hand to us and secured for us His everlasting Covenants of Promise, enabling us to cling to His Torah and be properly supported in our walk and stand, armed against the enemies arrows!!!

When considering this picture of the rod in the hand, enabling us to walk as we should and be nourished with the living waters of life, and never thirst again, I am reminded of the doubts that Mosheh had in the people actually listening to him.

**Shemoth/Exodus 4:2 "And יהוה said to him, "What is that in your hand?" And he said, "A rod."**

A rod in his hand!!!

This is a clear picture for us too as we consider how our Master has secured for us our ability to walk by faith in Him, as He puts in our hands His Word, in order that we 'DO' His Word and not simply be hearers only!

As we hear, guard and do His Torah, we find that we are satisfied and have no lack!

The root meaning of שָׁלוֹם **shalom** – Strong's H7965 is to be whole or sound, and this leads to various translations that speak of completeness, wholeness, well-being, welfare and peace.

שָׁלוֹם **shalom** – Strong's H7965 also includes the idea of vigour and vitality in all dimensions of life.

The word 'shalom', carries a wealth of meaning that is almost impossible to summarise in a few sittings, yet the concept of shalom entails a completeness and wholeness in our Master and Elohim, who has redeemed us from enslavement to the chaos of sin!

In the ancient pictographic text, the Hebrew word **שָׁלוֹם** shalom – Strong’s H7965 looks like this:



**Shin - שׁ:**

This is the letter ‘**shin**’ which in the ancient script is pictured as, , which is ‘**two front teeth**’ and carries the meaning of ‘**sharp or press, chew or devour**’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘**chew**’ or ‘**meditate**’ on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

**Lamed - ל:**

The ancient script has this letter as , and is pictured as a ‘**shepherd’s staff**’, can give the meaning of ‘**to or toward**’ and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

**Waw/Vav – ם:**

This is the Hebrew letter ‘**waw**’ or ‘**vav**’ which in the ancient script is pictured as , which is a peg or ‘**tent peg**’, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is ‘**to add, secure or hook**’ as well as ‘**bind**’.

**Mem - ם:**

The ancient script has this letter as , and is pictured as ‘**water**’, and also carries the meaning of ‘**chaos**’ (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents ‘**water**’, we are also able to see how this can render for us the meaning of ‘**washing**’ or ‘**cleansing**’.

Now when looking at this word in the ancient pictographic script, we are able to recognise what the true Shalom of Elohim brings and does for us, for its ancient meaning could be rendered, among others, as follows:

**THAT WHICH DESTROYS OR BREAKS THE FALSE AUTHORITY  
THAT BOUND US TO THE CHAOS OF THE NATIONS!**

And further, it also renders the meaning:

# THE WORD OF THE GOOD SHEPHERD THAT SECURES FOR US A COMPLETE CLEANSING!

This word speaks of a complete restoration of what was lost and broken and ensures the provision for what is needed to make one whole and complete, lacking nought!

For we have been given all we need for life and reverence, having been grafted into the Covenant of Peace by the Blood of Messiah!

Looking at these two root words we are able to clearly understand how we are can 'go in peace' and be faithful ambassadors of Messiah, being richly blessed in bringing the Good News to many!

## Verse 20

Mosheh took his wife and sons and set them on a donkey and he began his journey back to Mitsrayim with the rod of Elohim in his hand.

Notice that what was once his rod was now Elohim's rod and this represents how Mosheh went forward under the authority of Elohim and all he had (in his hand – which pictures all that he does) now belonged to Elohim!

We have been bought with a price and we belong to Elohim, and therefore with the Rod of Elohim in our hand we must never become slaves of men again!

## Verse 21-23

יהוה again reminds Mosheh that Pharaoh's heart is going to be strengthened by Elohim, in order to not let the people go; and Mosheh was to tell Pharaoh that Yisra'el was the firstborn of יהוה; and if he refused to let Yisra'el go, then יהוה would kill his first born!

This would become the 10<sup>th</sup> plague – which, at this stage, Mosheh would not have known.

יהוה had revealed to Mosheh the 'end from the beginning' and Mosheh was therefore required to go forth in faith and endure under the pressures that lay ahead.

We too know the end result, while we may not have all the details of what will happen until then end – we are called to faithfully endure under the pressures of life, continually praising יהוה in all.

## Verse 24-25 – Bridegroom of Blood

The Hebrew word that is translated as 'in-law' is הוֹתֵן הַחֵן *hothen* – Strong's H2860 which means '*father-in-law*' or better understood, literally, as '*wife's father*'.

In the Arabic language, the root word *hathan* means "*to circumcise*" and the root word *hothen* means "*a circumciser*", hence father-in-law, with reference to circumcision performed on young men just before marriage.

In **Shemoth/Exodus 4:25- 26** we see the term הַתֵּן הַחֵן *hatan* being used by Tsipporah after she circumcised her son and said to Mosheh, '**You are a bridegroom (הַתֵּן הַחֵן *hatan*) of blood to me**'.

What we can certainly pick up from Yithro, is that he knew who the Elohim of Yisra'el was and acknowledged that יהוה was above all!

Tsipporah, the wife of Mosheh, therefore, would have also known about circumcision and she also would have known about the word that יהוה had spoken, concerning the firstborn of Mitsrayim that would be struck.

All firstborn of the houses that did not have the blood of the Lamb on the doorposts would be struck by the Messenger of death and here, Tsipporah stops along the way and reminds Mosheh that his first born had not been circumcised and so, by her action she was protecting his firstborn from being struck and by throwing it at his feet and declaring that he was a bridegroom of blood, points clearly to Messiah who is our bridegroom of Blood.

On the way in a lodging place, יהוה sought to kill Mosheh's firstborn.

In the context of these verses, it clearly points to the fact that the 'him', being referred to in **verse 24**, is Mosheh's firstborn son; and Tsipporah did something to stop this from happening.

Mosheh would not be able to go on until his house was in order – if he was going to lead a whole nation, then his house had to be in order – if his house had looked like the house of a Mitsrian – with uncircumcised sons – then how could he go forward and proclaim the Covenant, by which circumcision was the sign!

In Aramaic custom, a male is often not circumcised until he is about to get married, and so, by her cutting her son's foreskin off, she was not only making sure that he would not be killed, but also that he would now be able to marry a Hebrew woman.

Throwing the foreskin at Mosheh's feet is a clear pointing to the Pěsah/Passover command of the Blood that was to be applied to the doorposts and lintel of the house, which represents the shape of the letter – ח – 'het' – and has the numerical value of 8 (and we know that it is on the 8<sup>th</sup> day that male children were to be circumcised).

So, by this act by Tsipporah, she helped get their house in order, so that Mosheh could go forward and carry on what he was called to do!

While we recognise that our immersion into Messiah is our circumcision, done not by the hands of men, but from above; we also see powerful picture here, of when Messiah was immersed and the Spirit descended upon Him like a dove – as he was now ready to be the True Bridegroom of Blood. Tsipporah, meaning '**bird**', is a great shadow picture of this event, as she came 'down', so to speak, on Mosheh and equipped Him to go and fetch the Bride of יהוה!

### **Verse 27-31**

Mosheh then met Aharon and told him all that יהוה had spoken and they gathered all of Yisra'el and they performed the signs Mosheh was told to and they all believed and bowed their heads in obeisance. After 40 years, the people who said to Mosheh – "who made you judge over us?", now listened and submitted to the authority of יהוה that had been given him.

## **CHAPTER 5**

After Mosheh and Aharon had spoken to all Yisra'el and they had listened and believed, Mosheh could now go in and confront Pharaoh.

So, they went to Pharaoh and said to him that יהוה had said,

**"Let My people go, so that they celebrate a festival to me in the wilderness."**

The Hebrew word that is translated here as ‘festival’ comes from the primitive root verb **הָגַג** *ḥagag* – Strong’s H2287 which means, ‘*to make a pilgrimage, keep a pilgrimage, celebrate a feast, observe a feast, dance*’, and the word for ‘wilderness’ - **מִדְבָּר** *midbâr* – Strong’s H4057 which means, ‘*wilderness, pasture, uninhabited land*’ and can also mean ‘*mouth*’.

This word comes from the primitive root - **דָּבַר** *dabar* – Strong’s H1696 which means, ‘*to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise*’ and a derivative of this word is also translated as ‘*speech, word, commandment/s, message*’.

What I see, very clearly being called for here, by the Word of Elohim, is how this same call, in Messiah, is being proclaimed before the world: that the called-out ones of Elohim must keep the feasts of **יְהוָה** according to His Word – and this we can see clearly being defined for us in **Wayyiqra/Leviticus 23**.

A derivative of the primitive root verb **הָגַג** *ḥagag* – Strong’s H2287 is the word that we see being translated as ‘*feast*’, which is the noun **הַג** *ḥag* – Strong’s H2282 which means, ‘*a festival, feast, sacrifice, festival gathering, solemnity*’.

This word **הַג** *ḥag* – Strong’s H2282 which means, ‘*a festival, feast, sacrifice, festival gathering, solemnity*’, in the ancient pictographic text, looks like this:



**Ḥet** – **ח**:



The ancient script has this letter as  which is a ‘**tent wall**’, and carries a meaning of ‘**SEPARATION**’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean ‘**established, secure**’ as well as ‘**cut off, and separated from**’. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

**Gimel** – **ג**:



This is the letter ‘**gimel**’, which in the ancient script is pictured as  – which is ‘**a foot**’ and carries the meaning to ‘**walk, gather, carry**’, as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that ‘**feet**’ in Hebrew speaks of one’s walk and ability to keep the Feasts of **יְהוָה**, and represents one’s ‘walk, and therefore also pictures for us the idea of ‘**gathering**’.

This word in its ancient pictographic form can have the meaning of:

**SEPARATED GATHERING**

This teaches us the necessity of being gathered together as commanded, in order to properly guard and perform the Feasts of **יהוה**.

The reason for me highlighting this noun, is to emphasise what was being told here, as we are able to identify the clear need for us, as set-apart and called out people, to have the proper separated gatherings unto **יהוה**, as we guard to keep His Sabbaths and Feasts, for being separated unto Him on His appointed Times marks us as being His and identifies that we know **יהוה**, as we guard His commands, and are known by Him!

**“Who is יהוה?”**

This is the typical response from the world and those of the world.

When we tell them that we are required to be keeping **יהוה**'s feasts, most respond with a clueless answer, and have no shame in showing that they do not know who **יהוה** is!!!

Pharaoh's own words identifies that he is a fool, as we take note of that which is said in:

**Tehillah/Psalm 14:1** **“The fool has said in his heart, “There is no יהוה.” They have done corruptly, they have done an abominable deed, there is no one who does good.”**

By saying, **“Who is יהוה?”**, Pharaoh was saying in his heart that there is no **יהוה**, and many today are saying the same thing, by their ignorant actions of continued rebellion to submitting to the Torah of Elohim!

The Hebrew word that is translated as **‘fool’** in **Tehillah/Psalm 14:1** comes from the root word **נָבַל** **nabal** – Strong's H5036 which means, **‘foolish or senseless’**, which comes from the root verb **נָבַל** **nabal** – Strong's H5034 meaning, **‘to be senseless or foolish, treat contemptuously, dishonour, come to nought, fall off’**. These words are also seen in:

**Tehillah/Psalm 53:1** **“The fool has said in his heart, “There is no Elohim.” They have done corruptly, and they have done abominable unrighteousness; no one does good.”**

We are also told in:

**Yeshayahu/Isaiah 32:5-6** **“A fool is no longer called noble, nor the scoundrel said to be respectable; 6 for a fool speaks folly, and his heart works wickedness: to practise filthiness, and to speak against יהוה that which misleads, to starve the being of the hungry, and to withhold the drink from the thirsty.”**

Pharaoh insults **יהוה** by saying that he is not going to let **Yisra'el** go because he does not know who He is; and in an arrogant response to this clear request, based on the commands of Elohim, Pharaoh not only refuses to let them go, he increases their work load and sets slave drivers over the **Yisra'elites**! He was speaking against **יהוה** showed that his heart worked wickedness!

Negotiations had just begun with Pharaoh and it seemingly did not get off to a good start. Pharaoh says that the **Yisra'elites** were lazy and that is why they are asking to go and keep a feast! This is the mind-set of the world – when anyone who walks in the Torah wants to keep the Feasts of **יהוה**, they are often met with great resistance from their employers and family.

For simply wanting to be obedient to the Word, the world calls us lazy!

I had a Christian lady once tell me this very thing, when I tried to explain to her, through the Word, why we remember to keep the Sabbath and the correct Feasts as prescribed.

The response I got from her was that she said it sounded a little selfish to want to keep the Sabbath (on Saturday) when the world rests on sun-day, and so by us trying to change what the church does, is a sign of laziness, as she says it looks like we just want to have 2 days rest!!!

How ridiculous can they sound?

We do not keep יהוה's feasts and Sabbaths due to laziness, but rather due to obedience – yet the world will label us as lazy and idle.

The Hebrew word that is translated as 'idle' comes from the primitive root word רָפַח raphah – Strong's H7503 meaning, '*sink, relax, abandon, fall limp, feeble, lazy*'.

This again reminds us that we are to not be lazy and let our hands hang limp but be strengthened in the Truth!

We cannot sink and relax in the 'dead teachings' of old but must be strengthened in the Living Word that never changes!

**Yeshayahu/Isaiah 35:3-4** "Strengthen the weak hands, and make firm the weak knees. 4 Say to those with anxious heart, "Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you."

**Mishlĕ/Proverbs 15:19** "The way of a lazy one is like a hedge of thorns, but the way of the straight is a highway."

I want to tell you that there is nothing idle about our Shabbat gatherings – we are immersed in His Word, not doing our own ways or thinking our own thoughts – but delighting in His Shabbat and His Word – which is far from being lazy, as His Word equips us like never before – enabling us to go out and proclaim the Besorah!

I mention this because many will attack you for your obedience – do not let it get to you – obey יהוה – and let your obedience that is seen by all result in the praise and esteem of Messiah at His return!

**Kĕpha Aleph/1 Peter 2:11-12** "Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the nations good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation."

**Kĕpha Aleph/1 Peter 4:14-16** "If you are reproached for the Name of Messiah, you are blessed, because the Spirit of esteem and of Elohim rests upon you. On their part He is blasphemed, but on your part He is praised. 15 For do not let any of you suffer as a murderer, or thief, or doer of evil, or as a meddler. 16 But if one suffers being Messianic, let him not be ashamed, but let him esteem Elohim in this matter."

**Mattithyahu/Matthew 5:16-17** "Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens. 17 "Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete."

Here, in the above passage, Messiah makes it very clear that we are to be about doing the "good works" of the Torah, praising יהוה – and the way to do that, is to not destroy the Torah and the Prophets, but complete them – which is to meet its requirements, in Messiah, as we hear, guard and do all that He commands.

Pharaoh imposed harder work on the Yisra'ēlites, with the agenda of shutting them up. In **Verse 9** Pharaoh commands more work to be laid upon the men, so that they labour and not be paying attention to words of falsehood!  
I find this very interesting when we see what is happening today.

Pharaoh calls the need to do what Elohim has commanded as '**words of falsehood**'!  
And the only way he thought that he could get them to stop listening, to what he called falsehood, was to increase the work load.  
Think for a moment how busier the church gets with all its meetings and programmes and various fundraisers etc. – all of this is on the increase – why?  
Simply because the enemy knows that the more you keep people busy with work, the less time people will have to actually hear the Truth – yet the enemy calls the Truth falsehood!  
The Church teaches that the Torah is not applicable, yet without the Torah being functional in one's life, there can be no true repentance.  
The church has mastered the ability to keep people very busy with all kinds of works; and promotes their lawlessness as functional works while calling true Torah observant followers of Messiah as proclaimers of falsehood; and they warn their congregants against listening to us who proclaim the Truth and do it!

**Tehillah/Psalm 19:7** says, "**The Torah of יהוה is perfect, bringing back the being...**"

The Hebrew root word that is translated here as '**perfect**' is תָּמִים **tamiym** – Strong's H8549 meaning, '**complete, whole, sound, perfect, without blemish, blameless**', and comes from the primitive root word תָּמַם **tamam** – Strong's H8552 meaning, '**to be complete, to be finished, be at an end**'.

The Torah of יהוה is the complete, sound and perfect word that can cause us to turn back to Him.

The Hebrew word that is translated in **Tehillah/Psalm 119:7** as '**bringing back**' is שׁוּב **shub** – Strong's H7725 which means, '**to turn back, return, repent, recover**', meaning to turn away from sin and turn back to Elohim and follow in His ways.

When we truly **repent** and **turn back** to יהוה we will '**obey**' His Word, which is the same as to '**hear and do**' his Word, as we intelligibly hear His clear voice – which is always in accordance to His Torah, and guard to do all that He commands us.

The Hebrew word that is translated as '**being**' is נֶפֶשׁ '**nephesh**' H5315 which is '**a soul, a living being, the inner being of a man**'.

Why I am highlighting these words, is to simply show us that without the Torah, no true repentance can take place, and those who claim that Torah observance is no longer valid, do not understand what repentance means and can never truly turn their lives back to the True Living Elohim and Saviour of our souls.

Pharaoh labelled the sound, functional and perfect instructions of Elohim as '**words of falsehood**', and so in effect he was calling the '**good**' as '**evil**' and we are told in:

**Yeshayahu/Isaiah 5:20** "**Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!**"

The word for '**straw**', refers to chopped pieces of the stalks of wheat or barley after the grain had been harvested.

The Hebrew word for 'straw' is תֵּבֵן *teben* – Strong's H8401 which was used for food for animals as well as building material for bricks.

It served a double purpose: as a binder it caused the mud to stick together in one lump, and as a decaying vegetable substance it produced humic acid that strengthened the dried bricks.

The **bricks** in ancient Egypt were flat rectangular blocks of sun-dried mud or clay used for constructing walls and buildings.

Although somewhat larger than the bricks commonly used today, they were placed on top of each other with a layer of mud in between as mortar.

They were not given straw any longer, yet they had to make the same quota of bricks and in **verse 12** we see how the people were scattered in all the land looking for straw – and this is exactly what the enemy tries to do to us.

It tries to scatter us, making it almost impossible to gather when we should as it causes many to be forced to work on Shabbat in order to achieve the quota hours that their employers enforce on them.

It is in this furnace of testing and hardship that we must endure and obey יְהוָה, even if it costs us our work and salary!

As we grow in our understanding of the Torah through the doing of the Torah, we often see an increase in persecution and what we clearly see in the world today is how the world system is enslaving people more and more – as salaries do not go up – food prices and the general cost of living rises higher and higher, making it harder for most to get by – this of course being the plan of the enemy, in getting most to not even consider the Truth of the Word lest they discover the Truth and start to keep the Word by keeping all the required Feasts and Sabbaths of יְהוָה.

And so, the world system is more than willing to promote false systems of worship and their pagan feasts of mammon; yet let someone come out of their system and start enquiring about the True Feasts – then you see how the daggers come out – even from 'pastors' of churches who are serving the world system themselves, being false shepherds and prophets who are leading many astray, through false traditions and dogmas of man, that have the appearance of truth, yet are rooted in a system of oppressive slavery that kills, while tickling the ears of man, in the process!

The Yisra'elites felt the effect of this increased enslavement, and began to speak out against Mosheh and Aharon, and even said how it was Mosheh and Aharon that has made them loathsome in the site of Pharaoh.

Many who call themselves believers and begin to walk on the Torah path, seem to fall away when the going gets tough.

When they get confronted, because they no longer watch the sport on Saturday, and do not attend family functions because of Sabbath, some end up compromising and then blame the Torah for making them loathsome in the eyes of their worldly friends and family.

Here we see how so many get weakened under pressure and we must learn that we are to stand firm in the Truth, even unto death!

Mosheh hears the cries and accusations against him and Aharon and he pleads with יְהוָה – and יְהוָה promises Mosheh that Pharaoh will, with a strong hand, let them go – so much so that Pharaoh would drive them out!

We must follow The Instructions of יהוה in order to bring His deliverance to its fullness, as we 'hasten' the coming of the day of Elohim!

**Kěpha Bět/2 Peter 3:11-12 "Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behaviour and reverence, 12 looking for and hastening the coming of the day of Elohim, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!"**

The word used here for 'hastening', in the Greek, is **σπεύδω pseudo – Strong's G4692** which means, **'to hasten, urge on, make haste'** and so we recognise that our obedience is the way we do this, even under the heaviest of persecutions, so that His Word brings us to a set-apart perfect place of living without compromise, guarding His commands with great faithfulness and be trustworthy with the Good deposit of His Word in us!

יהוה has called you by name – and this Book begins with this clear fact – heed the call and come out of Mitsrayim/Babelon – and serve יהוה with your all!!!

As we consider this portion that begins the book called שמות Shemoth, which means, 'names', we are able to recognise the joy of having the Names of our Creator and Redeemer being made known to us, giving us the ability to call upon His Name and be saved!

יהוה YAHWEH and יהושע YAHUSHUA

In closing, I would like to end with the ancient pictographic rendering of the word שמות Shemoth:

† ץ מ ש

Shin - ש:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying – as teeth do to food.

Mem - מ:



The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.

Waw/Vav – ו:



This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook' as well as 'bind'.

Taw - ת:



The ancient form of this letter is  - meaning two crossed sticks. It was a type of a mark as being displayed by two crossed sticks and has the meaning of 'mark, sign or signature or identification', used as a marker to identify people, places or things. It can also carry the meaning of 'seal' or 'covenant', as well as the bringing together of the two tribes of Yisra'el back into the Covenants of Promise by the Blood of Messiah.

As we consider this word שְׁמוֹת **Shemoth**, which means, 'names', in terms of the revelation and understanding of the True Names of יְהוָה YAHWEH and יְהוֹשֻׁעַ YAHUSHUA, we are able to see how the word made flesh came to wash us and secure for us a covenant in His Blood, according to His Word, and in doing so, He has given us His Name upon us, having sealed us for a day of redemption, as we stay in Him in order that our names be written upon His Hand and are not blotted out.

## THE WORD THAT WASHES AND SECURES THE COVENANT!

Shalom!