

**SHEMOT / Names
SHEMOT / Exodus 1:1 – 6:1**

***SHEMOT/Exodus 1:1: VE'ELEH SHEMOT BNEI YISRAEL HABA'IM
MITZRAYMAH ET YAAKOV ISH
UVEITO BA'U.***

And these are the names of the children of YISRAEL.

SHEMOT: The names of the children of Israel who came down to MITZRAYIM with YAAKOV. The journey to enslavement in Egypt and the eventual deliverance and birth of the nation.

Overview

- MOSHE – drawn from water, a bush and fire
- The virgin birth
- The tale of the sandals
- The signature of יהוה vs the Live Life Claim to יהוה - the True Name of יהוה (clearing up the confusion)

The 3 promises YHWH made to Israel from **BERESHEETH/Genesis 42:2** ***And ELOHIM spoke to YISRAEL in the visions of the night and said, YAAKOV, YAAKOV. And he said, HINENI. 3 And He said, I am EL, the EL of your ABBA: Fear not to go down into MITZRAYIM; for I will there make of you a great nation – a GOY GADOL. 4 I will go down with you into MITZRAYIM; and I will also surely bring you up again; and YOSEPH shall put his hand upon your eyes.***

1. He would be with them.
2. He would make them a great nation – GOY GADOL.
3. He would bring them out again.

By verse 9 of our text, YHWH has already fulfilled 2 of the 3 promises!

MOSHE

SHEMOT/Exodus 2:1: And there went a man from BEIT LEVI, and took as a wife a daughter of LEVI. 2 And the woman conceived and bore a son; and when she saw that he was a beautiful child, she hid him three months...

Type & shadow – Moshe

3 And when she could no longer hide him, she took for him an ark of wicker, and coated it with slime and with pitch, and put the child inside; and she laid it in the reeds by the river's bank 4 And his sister stood far off, to know what would happen to him. 5 And the daughter of Pharaoh came down to wash herself at the river; and her female AVADIM walked along by the river's side; and when she saw the ark among the reeds...

The ark first began with NOACH and develops as Biblical events unfold: bul-rushes with MOSHE...

THE VIRGIN BIRTH

2:6 And when she had opened it, she saw the child; and, see, the baby wept. And she had compassion on him and said, This is one of the IVRIS' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call for you a nurse from the IVRI women, that she may nurse the child for you? 8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's EEMA.

Judaism denies the virgin birth. Yet here we have evidence of the virgin birth. How? Well "Maid" = Virgin "Alamah" – Is 7:14. 7X in the TaNaKh, never disputed until after Yeshua. 70 Jewish Rabbis translated Almah – Parthenos - virgin hundreds of years before Yeshua when translating the LXX. Judaism's modern – 2000 years modern position is Betulah means virgin! But there's a problem with that line of reasoning: it doesn't necessarily mean virgin - **Dev 22:14. And makes abusive charges against her, and brings up an evil name upon her, and says, I took this woman, and when I came to her, I found her not a virgin.**

Masoretic Text or LXX? LXX has been used to proclaim Yeshua as Messiah, born of a virgin, one Messiah! The Masoretic text has been used to proclaim 68 messiahs!

Even Rashi - Judaism's darling believed The Creator would come to earth through an untouched woman! Rashi on **Isaiah 7:14: " Behold the *Alamah shall conceive and bear a son and shall call his name Immanuel.*** This means our Creator will be with us. And this is the sign: the one who shall conceive is a girl who never in her life has had intercourse with any man.")

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

As a leader Moshe shouldn't of been touched by men's words, he should of been beyond the reach of accusations and slanderous words, he shouldn't of paid attention to how people criticized him, or got angry because of others words.

Because he got disturbed and overwhelmed by others words he fled and had to wait to fulfill his divine calling. It was only when he was able to bear the opposition of others that he could lead effectively. It's only through painful experiences that we can be delivered from ourselves and receive more flow of YHWH's Spirit!)

2:16 Now the priest of MIDYAN had seven daughters; and they came and drew MAYIM, and filled the bowls to give MAYIM to their ABBA'S flock. 17 And the shepherds came and drove them away; but MOSHE stood up and helped them, and watered their flock. 18 And when they came to REU-EL their ABBA, he said, How is it that you came back so soon today? 19 And they said, A MITZRI delivered us out of the hand of the shepherds, and also drew enough MAYIM for us, and watered the flock. 20 And he said to his daughters, And where is he? Why is it that you have left the man? Call him, that he may eat a meal.

Again, the water symbol!

- Well = spiritual knowledge.
- 7 daughters – represent the disciples of YHWH (good shepherds who overcome the flesh).
- Flesh – represented by the selfish shepherds keeping the disciples away from Torah/well.
- Moshe stands up, the Torah is able to stand up against those who would keep you from gaining access to the deep wells of spiritual knowledge
- Moshe broke bread, partook of the father's wisdom, and received ZIPPORAH – enlightenment.

- If we will only sit down at the Master's feet, break bread, and partake of the Father's wisdom, we'll receive enlightenment as His disciples.
- Covenant has come to be known as a contractual agreement, but it originally meant, "to eat bread with" and has huge implications for us ... especially when it

comes to the disciples prayer: "*Give us this day our daily bread*"!

[The burning bush]

Now MOSHE kept the flock of YITHRO his ABBA-in-law, the priest of MIDYAN; and he led the flock to the backside of the desert and came to the mountain of ELOHIM, even to HOREV. 2 And the MALACH-YHWH appeared to him

[MALACH YHWH, according to the rabbis, is the prince of TORAH or MOSHIACH – MOSHE'S teacher Who will lead him to a higher plane]

in a flame of fire out of the midst of a bush

[the messenger of YHWH appears encircled by a thorn bush]

and he looked and, see, the bush burned with fire and the bush was not consumed.

SHEMOT/Exodus 3:3: And MOSHE said, I will now turn aside, and see this great sight, why the bush is not burned.

4 And when YHWH saw that he turned aside to see, ELOHIM called to him out of the midst of the bush, and said, MOSHE, MOSHE. And he said, HINENI. "The bush was not burned."

PUT OFF YOUR SANDALS FROM YOUR FEET

SHEMOT/Exodus 3:5: And He said, Draw not near here: put off your sandals from your feet, for the place on which you stand is KADOSH ground.

The meaning behind the account of the sandals:

Ruth 4:5: Then said Boaz, on the day you buy the field from the hand of NAOMI, you must acquire also RUTH the MOAVITESS, the wife of the dead, to raise up the name of the dead for and upon his inheritance. 6 And the kinsman redeemer said, I cannot redeem it for myself, lest I ruin my own inheritance; redeem my right for yourself, for I cannot redeem it. 7 Now this was the manner in former times in YISRAEL concerning redeeming and concerning changing, for to confirm all things, a man plucked off his sandal and gave it to his neighbor; and this was a testimony in YISRAEL. 8 Therefore, the kinsman said to Boaz, buy it for you. So he drew off his sandal.

DEVARIM/Deuteronomy 25:9: [The LAW OF LEVIRITE MARRIAGE/ TOROT of YIBBUM] Then shall his brother's wife come to him in the presence of the ZECHANIM, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done to that man that will not build up his brother's BAYIT. 10 And his name shall be called in YISRAEL, the BAYIT of him that has his shoe loosed.

This is the sign in TORAH of surrendering your rights!

JOHN 1:27: He it is, Whose coming after me is preferred before me, whose sandals I am not worthy to unloose.

JOHN THE BAPTIST is saying to MOSHIACH, "I have no rights to you, all that you have I'm unworthy of. So what is YHWH saying to MOSHE? "I AM redeeming you, I have the rights to you, Moshe, surrender to me, I lay claim to you – you're mine.")

Exodus 3:12 And He said, Certainly I will be with you; and this shall be an sign to you that I have sent you: When you have brought forth the people out of...

Following the One True ELOHEIM means leaving Egypt and keeping TORAH.]

THE SIGNATURE OF יהוה VS. THE LIVE LIFE CLAIM TO יהוה - HIS TRUE NAME

13 And MOSHE said to ELOHIM, See, when I come to the children of YISRAEL and shall say to them, The ELOHIM of your AHVOT has sent me to you; and they shall say to me, What is His Name?, what shall I say to them? 14 And the Word of ELOHIM said to MOSHE, EYEH

ASHER EYEH [KJV= I AM WHO I AM] *and He said, This shall you say to the children of YISRAEL, EYEH* [KJV= I AM] *has sent me to you.*

The signature of יהוה should not be confused with the Live life Claim - True Name of יהוה. this is NOT a “New to Torah” name of יהוה!

The signature - “EH-YAH ASHER EH-YAH”, “He that was YAH is still YAH”
The ALEPH-HEH-YOD-HEH ... the Plurality of Divinity ...
the signature of יהוה is not the same as a Live Life Claim to the name יהוה -
- the Tetra-grammaton YHWH! היה הַיָּהּ - אֲשֶׁר - היה הַיָּהּ -
pronounced “EH-YAH ASHER EH-YAH”

Yochanan 8:58: *YAHUSHUA said to them, AMEIN, AMEIN, I say to you, before AVRAHAM was, I AM. 59 Then they took up stones to cast at Him; but YAHUSHUA hid Himself, and went out of the BEIT HAMIKDASH, going through the midst of them, and so went away.*

YAHUSHUA signs His name, the name from SHEMOT 3:14, that’s why they took up stones from the old altar from the time of the Maccabbees to stone Him – He just gave the signature of HA SHEM.

. “I AM,” in the Hebrew is “ANOKHI” or “ANI,” so why the “EYEH ASHER EYEH”?

BERESHEETH/Genesis 15:7: *And He said to him, I Am YHWH that brought you out of Ur of the Chaldees.*

BERESHEETH 28:13: *And see, YHWH stood above it, and said, I Am YHWH ELOHIM of AVRAHAM your ABBA.*

SHOFTIM/Judges 6:10: *And I said to you, I Am YHWH your ELOHIM; fear not the ELOHIM of the Amorites in whose land you dwell; but you have not obeyed my voice.*

These verses don’t just say “ANI” (I AM), they say “ANI YHWH.” So with this understanding how the text of SHEMOT 3:14 reads “EH-YAH ASHER EH-YAH, “He that was YAH is still YAH” and He spoke this to the sons of Israel. This is by the leading of YAH, the One He is sending forth among you.” The ALEPH-HEH-YOD-HEH ... the Plurality of Divinity ... the signature of YHWH.

SHEMOT/Exodus 3:15: *And ELOHIM said moreover to MOSHE, This shall you say to the children of YISRAEL, YHWH ELOHIM of your*

AHVOT, the ELOHIM of AVRAHAM, the ELOHIM of YITZCHAK, and the ELOHIM of YAAKOV has sent me to you. This is My Name LE-OLAMVA- ED, and this is My memorial to all generations.

Bridegroom of Blood

Gershon was spoken of as the bridegroom of blood/chathan damin/ bridegroom of the covenant (Gen 12 and 15) because the lack of covenant fidelity would of caused the death of Moshe.

An anthropomorphic way of saying that Moshe fell suddenly into a serious illness (postponing the token of the covenant).

4:20 Mounted on a donkey.

Rashi (1040-1105): *Why was a donkey chosen for Mosh's mission? Moshe mounted his wife and children on a unique donkey. This was the donkey which Avraham himself prepared for the journey to sacrifice his son Yitzchak. And it is the donkey on which Moshiach is going to be revealed as the verse states that Moshiach is "a poor man riding on a donkey"*

Zech 9:9 *thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Jn. 12:15.*