

SHEMOT (Names)

EXODUS (SHEMOT 1:1 – 6:1)

INTRODUCTION:

1. This second book of Moses originally called “The Book of Going Out of Egypt”.
 - a. Heb. ספר יציאת מצרים *sefer yetziyah mitzrayim*.
 - b. Exodus comes from Greek term exodus – “departure.”
2. It is a natural continuation of B’reshiyt which describes lives of the fathers.
 - a. Begins with conjunction “and” [Heb. וַ] to connect with Genesis.
 - b. Exodus describes the beginning of the nation itself.
 - c. “Israel is my son; my firstborn.”
3. Exodus describes:
 - Israel’s enslavement.
 - Deliverance from bondage.
 - Institution of Passover.
 - Covenant at Mount Sinai.
 - Organization of worship.
 - Apostasy of Golden Calf.
4. Foundations of day-to-day life for Israel are in Exodus.
5. Divided into five parts:
 - Oppression and Redemption.
 - Journey to Sinai.
 - Directions for building the Sanctuary.
 - Golden Calf and aftermath.
 - Construction of Sanctuary.
6. In this first portion we see that God’s plans overrule the agenda of man.
 - a. In fact, when Pharaoh pursues his agenda, it ends up serving God’s purposes.
 - b. Pharaoh wanted to keep Israel in Egypt; his policies led to Israel leaving the land.

“But as the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt until there arose over Egypt another king who did not know Joseph. He dealt shrewdly with our race and forced our fathers to expose their infants, so that they would not be kept alive.” – Acts 7:17-19

7. At the same time Pharaoh is trying to destroy all Hebrew males, the deliverer is being raised up in the way of the Egyptians his own household.
 - a. Moses’ mother was actually paid by Pharaoh’s daughter.
8. Israel emerges a nation from midst of a tyrannical nation; impossible unless directed by God.

CHAPTER 1: A NEW KING OVER EGYPT

1. V 1: “And these are the names [Heb. שמות *shemot*] of the sons of Israel who came to Egypt.”

- a. These are the names who came “with Jacob” [Heb. את יעקב *et Ya’akov*].
 - b. Usually “with” is Hebrew **עִם** *im*; this is unusual; hinting at the Word of God, Y’shua.
 - c. Though not mentioned by name, the Shepherd of Israel, the Messiah, went with him.
2. God had told Jacob:

“Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.” – Genesis 28:15

3. Messiah told His disciples:

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” – Matthew 28:19-20

- 4. V 5: “And all the souls that came from Jacob’s loins were seventy souls” – 70 in Egypt.
 - a. Adding in-laws of sons, daughters and grandchildren plus servants, total in hundreds.
- 5. V 6: “And Joseph died and all his brethren and all that generation.”
 - a. After Jacob, his twelve sons and these original 70, Israel began to decline spiritually.
 - b. After death of the founders and primary leaders, the nation declined ending in slavery.
 - c. This pattern seems to have repeated in our day and time.

“But the people of Israel were fruitful and increased greatly (lit. “swarmed”); they multiplied and grew exceedingly strong, so that the land was filled with them.” – Exodus 1:7

- 6. From seventy to tens (maybe hundreds) of thousands; “multiplied” implies “spreading out.”
 - a. The “land” was filled with them; prior to this they were confined to Goshen.
 - b. In time they were everywhere in Egypt and in Egyptian territories.
 - c. This suggests that, in multiplying (spreading out) they mixed and assimilated.
- 7. After Joseph’s death, a large number of Israelites forgot beliefs and practices of the fathers.
 - a. Golden Calf incident attests to fact, Egypt was in them even as they were in Egypt.

“Now therefore fear the LORD and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD.” – Joshua 24:14

“And I said to them, ‘Cast away the detestable things your eyes feast on, every one of you, and do not defile yourselves with the idols of Egypt; I am the LORD your God. But they rebelled against me and were not willing to listen to me. None of them cast away the detestable things their eyes feasted on, nor did they forsake the idols of Egypt.’” – Ezekiel 20:7-8

- 8. Followed the pattern of being set apart and thus blessed; grew accustomed to blessing and relaxed their standards, allowing small pollutants to creep in. Eventually assimilated until oppression and bondage was only thing to bring them to their senses.
 - a. Tradition tells that many reverted to pagan Semitic practices.

- b. Others adopted motto, “Let us be Egyptians in all things.”
- c. Supposedly the tribe of Levi was only tribe to remain true to covenant.
- d. Consequently, God allowed things to change for them.

“Now there arose a new king over Egypt, who **did not know Joseph** [Heb. לא-ידע את-יוסף *lo yadah et-Yosef*]. And he said to his people, ‘Behold, the people of Israel are too many and too mighty for us. Come, let us deal **shrewdly** [Heb. נתחכמה *nit’chakmah*] with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and **escape from the land.**” – Exodus 1:8-10

9. That he was a new king suggest this was a change in Egyptian dynasties and policies – change.
 - a. Seemingly soon after death of Joseph.
 - b. Some say he was probably Raamses II; some say the Hyksos (Shepherd kings).
 - c. Either way he disregarded and ignored Joseph’s enormous contributions to Egypt.
 - d. What Joseph had done was outdated and no longer mattered – maybe found fault.
10. His change in policy was to characterize Israel as a growing danger to Egypt and its lifestyle.
 - a. To him and his people, it seemed that Egypt was full of Israelites.
 - b. Israel’s growth was a frightening prospect for him and those with him.
 - c. The problem for him: they were too useful to the economy but still must be restrained.
 - d. He wanted to destroy them but not allow them to leave Egypt until they were used up.
11. According to Or Chaim, Pharaoh said Israel’s power and wealth not of their own making.
 - a. They had stolen from Egypt; they thrived during the famine and afterwards.
 - b. We have right to take it from them because it actually is ours – “you didn’t build that.”
 - c. Spoke of Israel as being outsiders even though they had been there for over a century.
 - d. Not to mention Joseph is one who accumulated that wealth giving Pharaoh his power.
 - e. In short, he despised everything that had brought the country to where it was.
12. “Let us deal wisely with them lest they multiply” – wanted to destroy them completely.
 - a. Making them slaves was not the goal but a stepping stone toward the goal.
 - b. This did not arise from the Egyptian people but from the ruling classes.
 - c. The king initiates it and makes this policy a matter of national importance.
13. He could not say this openly to the people, however, because they would have balked at this.
 - a. Thus the need to deal “shrewdly, wisely” with them – cunning like the serpent.
 - b. The word Pharaoh hints at an “evil mouth” – פרעה - רע *ra* “evil” פה *peh* “mouth.”
 - c. He is attractive on the outside but is evil on the inside – “good and evil.”
 - d. Pharaoh’s crown had a serpent on it – the serpent in the garden.
14. Others in history who acted as Pharaoh used craftily designed words to carry out their plan.
 - a. Hitler identified Jews as the source of Germany’s problem.
 - b. Carried out his national policy toward Jews in stages as did Pharaoh.
 - c. Pharaoh appealed to nationalistic desire – i.e. patriotism – “they will side with enemy.”
 - d. It was the patriotic thing to consider Israel a threat to national security.
15. This is common strategy of “patriots” who despise Israel – identify them as a threat.
 - a. It matters not if they live quietly and peaceably – if they prosper they are a threat.
 - b. Later Israel was to learn:

“You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.” – Exodus 22:21

16. Notice the parallels and distinctions compared with our situation today:
 - Israel was invited into the country; served the country, in fact, saved the country.
 - Yet, those of Joseph were considered the enemy of the country.
 - Today, those who built and served the country are made the enemy.
 - Even while those who wish to destroy the country are invited in.
17. Israel's dilemma is they wanted to be viewed as Egyptians; Pharaoh used this against them.
 - a. Midrash teaches that Israel was deceived into showing their patriotism for Egypt.
 - b. They were coaxed into building cities to safeguard the nation's wealth.
 - c. Says that even Pharaoh joined work force to demonstrate all must help in time of need.
 - d. Everyone had to give their fair share; it was patriotic to do so.
18. Again, his objective was to destroy Israel, incrementally, but not allow them to leave.
 - a. He doesn't want them to "go up out of the land" – they were too important to let go.

CHAPTER 1: THE ADVERSARY'S AGENDA AND TACTICS

1. Pharaoh's challenge was to restrain them so that he can steal, kill and destroy.
 - a. Seeing Egypt as womb and Israel the child; wanted to keep child in womb and abort.
 - b. Adversary is the restrainer and the destroyer.

"The thief comes only to steal and kill and destroy." – John 10:10

"Now we beseech you, brethren, concerning the coming of our Lord Y'shua the Messiah and **our gathering together unto him; to the end that you be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man deceive you in any wise: for it will not be, except **the falling away come first** [Gr. *αποστασια*, *apostasia*] and the man of sin be revealed, the son of perdition, he that opposes and exalts himself against all that is called God or that is worshipped; so that he sits in the temple of God, setting himself forth as God. Remember that when I was yet with you, I told you these things? And now you know that which **restrains**, to the end that **he may be revealed in his own season**. For the mystery of **lawlessness** is already work: only there is one that **restrains** now, until he be taken out of the way. And then shall the lawless one be revealed, whom the Lord Y'shua shall consume with the breath of his mouth, and destroy with the brightness of his coming."**

– 2 Thessalonians 2:1-8

2. Why we discuss this: we understand the end by understanding the beginning – Isaiah 46:8-10.
 - a. Easy to see that the Adversary is the Destroyer; not as apparent that he is the restrainer.
 - b. Yet, Pharaoh – who wished to destroy them – must first restrain them.
 - c. When they were **departing** Egypt – Greek would be *apostasia* – he pursued them.
 - d. Had tried desperately to restrain but when they departed his true intent was revealed.
3. Remember Paul told last generation that things concerning Exodus were written for us.

"Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come." – 1 Corinthians 10:11

4. This portion establishes the pattern we should be aware of if we believe we are in end times.

5. Again, the Adversary (Pharaoh) is the Destroyer AND the Restrainer.
 - a. Puts policies in place intended to keep Israel there so he could kill them.
6. The Father's agenda is to "call my son out of Egypt" (Hos. 11:1).
 - a. If Egypt is the womb, Israel is in the womb and must emerge or die.
 - b. Their assimilation had put them in a precarious situation.
 - c. Had they remained in Egypt unmolested, they would have disappeared (died).
7. Therefore, God allowed the Adversary to pursue his agenda, but not to destroy – to provoke.
 - a. God allowed darkness to provoke light.
 - b. He permitted labor pangs intended to provoke the child to "come out."
 - c. Policies instituted to keep them in the land the very things that caused them to cry out.
8. Stephen's comment in Acts 7: "the time for promise God swore to Abraham" was at hand.
 - a. Problem was, before this Pharaoh, Israel was not prepared to leave Egypt.
 - b. This is why the adversary was allowed to pursue his agenda.
 - c. Still, he ends up serving God's purpose – e.g. Job.
9. God did not put these evil things in Pharaoh's heart; He knew what was in Pharaoh's heart.
 - a. He used man's evil intent to accomplish good – Joseph's brothers.

"Therefore they set taskmasters [Heb. שרי מסיים *sarei missim*] over them to afflict [Heb. root ענה *anah*] them with heavy burdens [Heb. סבלה *s'balah*]. They built for Pharaoh store-cities, Pithom and Raamses." – Exodus 1:11

10. The taskmasters were the first step toward slavery.
 - a. Jewish commentaries says this was in the form of a labor tax thus, the store cities.
 - b. Hebrews forced to work on public works without pay, hence labor tax.
 - c. This was the program where everyone was to do their fair share for the country's sake.
11. One definition of "taskmaster" is "gang-overseer."
 - a. Some commentators consider men of the Hebrews to have been these taskmasters.
12. Of all times "taskmasters" mentioned, only here is it שרי מסיים *sarei misim*.
 - a. All other times the root word is נגש *nagas* – "to drive, to press for negative reason."
 - b. Translated as "tyrant, oppressor, lord."
 - c. שרי *sarei* is from root for "prince," מסיים *misim* is plural of מט *mas* – "burden."
13. This word is from root form מטס *masas* – literally means, "to melt, dissolve."
 - a. Is translated as "making dependent" and "tax, levy."
14. Consequently, it seems first step might have been to exact burdensome taxes on Hebrews.
 - a. Hebrews owned property – they had prospered.
 - b. The Egyptians and their lands had been sold to Pharaoh.
15. In order to destroy, Pharaoh first had to "steal" through heavy taxation.
 - a. Pharaoh had to put Hebrews in a vulnerable position; he taxed them into that situation.
 - b. Again, this is only time this phrase used for taskmaster.
 - c. To enslave them outright at beginning would not have been shrewd or wise.
 - d. Footnote: Unions and taxes imposed in order to compensate the unions; their leaders.
16. The goal was to "afflict them" [Heb. ענה *anah*] – lit. "make dependant."
 - a. Used to mean, "to humble," "deprive of food," "make poor," "state of poverty."
 - b. Amplifying possibility that taskmasters were actually "tax masters."
 - c. Systematically put Hebrews in "dependant" state upon Pharaoh who intends to destroy.
17. The word translated "burdens" simply means "heavy load."

- a. All this is to suggest that the initial burdens may not have been physical loads.
 - b. May have been financial burdens which will lead to the physical burden.
18. How did the Hebrews build the store-cities? Was it through physical labor or financial?
- a. Perhaps both.
 - b. Pithom is Pi-tum “the dwelling of (the god) Tum”; also “city of justice.”
 - c. Raamses [Heb. רַעַמְסֵס] – “Ra masas” or “Ra’s burden.”
19. Footnote: there is an inscription ascribed to Raamses II claiming he built city named after him with Semitic slaves.
20. Pharaoh’s (the world’s first) initial step in destroying did not have the desired results.
- a. V 12: “The more they afflicted them, the more they multiplied and spread abroad.”
 - b. “Spread abroad” is literally “breaking over the limits.”
 - c. Some suppose Goshen had become their “ghetto” – they spread out beyond it.
 - d. They continued to grow.
21. Just as wind scatters seed so that a plant can propagate, persecution spreads God’s purpose.
- a. Early believers scattered abroad as direct result of persecution e.g. Acts 8:1; 11:19.
22. “They (Egyptians) were in dread because of the children of Israel.”
- a. Alt. “they were disgusted” or “had an horror of.”
 - b. They were disgusted (or afraid) because Israel thrived in spite of their evil plans.
 - c. The fear of the Egyptian people would turn to hate.

“And the Egyptians made the children of Israel to serve with rigor: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.” – Exodus 1:13-14

23. Notice that it was the Egyptians, not Pharaoh (specifically) who did this to Israel.
- a. My opinion is this is similar to what the Germans did to Jews.
 - b. Yet, Hitler is the one who created the environment provoking Germans to do his will.
 - c. Hitler used subtle but aggressive words painting Jews as enemies of the state.
 - d. Likewise, Pharaoh used subtleties to create a similar environment in Egypt.
24. “Rigor” is also rendered “crushing oppression” – intended to break spirit of the people.
- a. Has been noted that slavery created in the master a love of cruelty even if it cost him.
 - b. The Nazis grew to be very cruel the more they persecuted Jews and others.
25. Not only did they make brick for building, but worked in fields.
- a. This involved carting water from the river to irrigate the fields; backbreaking work.
26. V 15: “And the king of Egypt spoke to the Hebrew midwives, Shiphrah and Puah...”
- a. Instructed them to kill all male children discreetly and leave the females to live.
 - b. Yet, they feared God and refused to comply, saving the male children.
 - c. Their reply to the king: “the Hebrew women are lively and deliver before we arrive.”
27. Besides wanting to destroy Israel, Judaism says Pharaoh had another reason for infanticide.
- a. His astrologers told him the deliverer of Israel was about to be born.
 - b. According to legend that is why Pharaoh ordered that all male children be killed.
 - c. It was during this time that Moses was born.
28. It is not far-fetched: Herod was told of Messiah’s birth prompting him to kill male children.
- a. The tare always seeks to destroy the righteous seed.
29. Jewish commentary suggests that the two midwives were actually Egyptian women serving as midwives to the Hebrew women.

- a. This is echoed in the LXX, Josephus and other writings.
 - b. It is odd that Pharaoh would ask this of Hebrew women.
 - c. Further suggests this infanticide occurred in the capital where more esteemed lived.
 - d. Logic being, getting rid of them would make easy job of making the rest harmless.
 - e. Females left alive because they could easily be absorbed into Egyptian population.
30. If they were Egyptian, that they “feared God” associates them with other righteous gentiles.
- a. Cornelius was a man who “feared God” (Acts 10:2).
 - b. In contrast, Amalek did not fear God but attacked the old and feeble (Deut. 25:18).
31. V 19: In saying that the Hebrew women were “lively” or “vigorous” the word is חיות *chayot*.
- a. They told him, because of this, it was impossible to kill the children without detection.
32. Talmud says the word חיות *chayot* can also be used as a noun “animals” e.g. Gen. 1:30.
- a. Were suggesting the women were not human, unlike Egyptian women.
 - b. They are “animals” and don’t require a midwife.
 - c. This characterization of Hebrew women would defuse suspicions of the king.
33. Consider: Pharaoh (gov’t) was dictating to “healthcare professionals who lives and who dies.
- a. At first wanted partial birth abortion (kill them as they are being born).
 - b. Nationally, he wanted God’s “firstborn” to be aborted in the womb (Egypt).
 - c. Why didn’t he just have them killed afterward? – Still being “shrewd”?
34. V 20-21: God deals favorably with the midwives “and made them houses.”
- a. Notice also “the people multiplied and grew very strong.”
35. V 22: “Pharaoh charged all his people, ‘Every son that is born you shall cast into the river.’”
36. When abortion failed to attain the goal, he commands Egyptians, who are conditioned that Israel is a threat, to commit murder.
- a. This would also include spying and informing – this was patriotic.
 - b. To have compassion upon the Hebrews was high treason.

CHAPTER 2: MOSES’ BIRTH

“Now a man from the house of Levi went and took as his wife a Levite woman. The woman conceived and bore a son, and when she saw that he was a **goodly** [Heb. כִּי-טוֹב *ki tov*] child, she **hid** [Heb. root צָפַן *tzafan*] him three months. When she could hide him no longer, she took for him a **basket** [Heb. תֵּבַת *tevat*] made of bulrushes and **daubed it with bitumen and pitch**. She put the child in it and placed it among the reeds by the river bank.”

– Exodus 2:1-3

1. The man is Amram; the woman is Jochebed – named in Ex. 6:20.
 - a. He was a grandson of Levi
2. By the time Moses was born, they already had two other children – Aaron and Miriam.
 - a. Miriam was a young woman by this time; Aaron was three years old.
 - b. Apparently, the king’s edict occurred sometime after Aaron’s birth.
3. Term “good child” is כִּי-טוֹב *ki tov* – first time this is used is Gen. 1:4 referring to light.
 - a. Signifying that light was where it was supposed to be functioning in its purpose.
 - b. In the midst of the Egyptian darkness, God provided some light in person of Moses.
 - c. In fact, Jewish legend says, at his birth, entire house was filled with light.
4. Word translated “basket” is same word used for “ark” of Noah – only other time word used.
 - a. Like Noah she coated within and without with pitch – word different here than Noah.

5. She concealed it among reed grass (papyrus) on the river; watched over by Miriam.
 - a. An interesting irony is “papyrus” is source for English word “paper” – to write on.
 - b. Papyrus was an early form of paper used throughout the ancient world.
6. The Greek form of word *papuros* is also related to word *bublos*.
 - a. In Greek literature, *papuros* used to refer to part of papyrus used for food.
 - b. *Bublos* used to refer to part of plant used for non-food products; e.g. baskets, paper.
 - c. This word related to *biblos* which refers to inner bark of papyrus plant.
 - d. *Biblos* is source of the word Bible.
7. The man God used to write foundational books of Bible, who is to be Israel’s redeemer and prototype of Messiah (also likened unto light) is hidden among “in the paper” or “Bible.”
 - a. Though hidden, it is an Egyptian woman (gentile) who “discovers” him.
 - b. She draws him from the water.
 - c. Which, to me, is picture of the nations discovering the hidden one, Messiah.

**“With joy you will draw water from the wells of salvation [Heb יְשׁוּאָה *yeshuah*].”
– Isaiah 12:3**

8. It is a woman who sought to preserve the life of Israel’s deliverer; a woman watches over him.
 - a. Miriam, literally, “took her stand” to know what would become of him.
 - b. It is a woman who will preserve his life by adopting him as her own.
9. Pharaoh’s plans for Israel are defeated by women – not by some great theological concept.
 - The midwives refusing to commit murder.
 - A mother who wanted her child to live.
 - A sister who would watch over him.
 - The sympathy of the evildoer’s own daughter.
10. Their actions, no doubt, prompted by God made His plans for deliverance a reality.
 - a. Rabbis say, it is to the merit of pious women that Israel was redeemed.
 - b. Pious women played important part in Messiah’s ministry; thus redemption of us all.
11. V 5-6: Pharaoh’s daughter’s bath interrupted by discovery of the ark.
 - a. Apparently, Moses began to cry and that alerted her to his presence.
 - b. Crying/weeping plays an important part in Israel’s deliverance.
 - c. She immediately knew that he was a Hebrew, yet had compassion.
12. V 7: “Then his sister said, ‘Shall I go and call a nurse of the Hebrew women for you?’”
 - a. Quite clever and bold of Moses’ sister to do this.
 - b. It is not clear what Pharaoh’s daughter will do at this point – no adoption has occurred.
 - c. V 8-9: Miriam fetches Jochebed who is hired to nurse her own baby.
 - d. Pharaoh’s daughter was not able to nurse; doubtful an Egyptian would have done so.

“When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moses [Heb. מֹשֶׁה *Moshe*], ‘Because,’ she said, ‘I drew [Heb. מִשִּׁיתֵּהוּ *m'shiytilu*] him out of the water.’” – Exodus 2:10

13. Moshe believed to be the Hebrew transliteration of Egyptian *Monios* - “child of the Nile.”
 - a. The connection in Hebrew is the action of being drawn out of the water.
 - b. Heb. מִשָּׁה *mashah* is “to draw out” – hidden seed in the water (Gen 1; 3rd Day).
 - c. This is related to root term מִשַּׁח *mashach* – “to separate out” - מִשִּׁיחַ *mashiach*.

14. Being under his natural mother's care, we presume he was taught of the one true God.
 - a. Would have strong foundational truths to help him combat idolatry he was exposed to.
 - b. Being raised as son of princess, would have received best education Egypt had to offer.
 - c. It is believed he would have been educated in Heliopolis (On).
 - a. This is where Joseph's wife Asenath was from.
15. Is it possible that God's plan for Moses to be raised in Pharaoh's house was because:
 - At times, wheat must be sown in midst of the tares (consider Hadassah/Esther)?
 - A prophet is not welcome in his own hometown and household (Matthew 13:57)?
16. Had he always lived among the Hebrews it is questionable as to whether they would have so readily accepted him as their leader and shown him the respect that would be required.
 - a. As it was, he was in store for more separation from them for their lack of regard.

CHAPTER 2: MOSES' FLIGHT TO MIDIAN

“One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.”

– Exodus 2:11-12

1. V 11: “grown up” is literally “had become great” – he was a prince of Egypt.
 - a. Who, nevertheless, sought to identify with his Hebrew brethren; was seed of Abraham.
2. He was overcome with the injustice of the Egyptian beating his Hebrew kinsman.
 - a. He has deep compassion on them for their suffering.
 - b. Rabbis say, Moses queried as to what Israel had done to deserve this suffering.
 - c. Was filled with loving-kindness for the oppressed and contempt for the tyrant.
3. There are two Hebrew terms that apply here: **חסד** *chesed* and **רחמים** *rachamim*.
 - a. **חסד** *chesed* means “to devote oneself entirely (to someone else's needs).”
 - b. **רחמים** *rachamim* is from root meaning, “to protect from harm.”
 - c. It is root for Hebrew word for “womb,” thus a maternal-like protectiveness.
 - d. Both qualities are prerequisites for being Israel's leader and shepherd.
 - e. Consider what is spoken of Y'shua, the Good Shepherd.

“But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.” – Matthew 9:36

4. The Shepherd's sheep, however, must recognize his voice and his authority.

“When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, ‘Why do you strike your companion?’ He answered, ‘Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?’ Then Moses was afraid, and thought, ‘Surely the thing is known.’ When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well.” – Exodus 2:13-15

5. First notice that Moses simply sought to intercede for the one who was being wronged.
 - a. He will intercede on behalf of Jethro's daughters at the well (v.17).

- b. An important quality for Israel's shepherd; will later intercede on behalf of the nation.
 - c. In this case, was simply trying to break up a quarrel between two brethren.
 - d. Then the wrongdoer turned on him – pearls before swine?
6. The question asked by the wrongdoer is, "Who made you ruler and judge?" – God did!
- a. It is just not obvious at this point.
 - b. Man must have known Moses was Hebrew; yet still considered a prince of Egypt.
 - c. Note this attitude of the Hebrew; speaking contemptuously to one concerned for Israel.
 - d. Rabbinically, this attitude is likened to Reubenites, Dathan and Abiram (Num. 16:1).
7. It is noteworthy to point out the division, strife and envy among brethren today.
- a. Here is what Paul says:

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Messiah. I fed you with milk, not with meat; for you were not yet able to bear it: no, not even now are you able; for you are yet carnal: for whereas there is among you jealousy and strife, are you not carnal, and do you not walk after the manner of men?”

– 1 Corinthians 3:1-3

8. Put simply, where there is strife, division and jealousy, there is carnality.
- a. Where there is carnality, there is enmity against God's law and purpose (Rom. 8:7).
 - b. When there is carnality among brethren, meat is withheld – not ready for what is next.
 - c. Carnality that Moses witnessed proves that Israel wasn't ready for what God was to do.
9. Midrash makes the argument that the man's words – “who made you ruler? – were the answer to Moses' question, “What did Israel do to deserve this?”
- a. His answer was, “they deserved it” because of their carnality, attitude and talebearing.
 - b. Judgment comes to Egypt (world) but it must begin in the house of God.
10. Should be noted that Moses has to flee, ultimately, because of attitude of his own people.
- a. Pharaoh come to know of it but, presumably, because Hebrews made it known.
 - b. He was chased off by his own people who did not recognize him as ruler.
 - c. He had to go into a far country.
 - d. Does this imply that division and strife among brethren can delay the Redemption?
11. Messiah was not, at first, recognized by many of His own; they did not regard Him as King.
- a. Most of the confrontations Messiah engaged in were with the “rulers” of His people.
 - b. He longed to gather them as a hen gathers her chicks but “you would not” (Mt. 23).
 - c. They are the ones who turned Him over to the Gentiles (Pharaoh) to be hung on a tree.
 - d. Is it possible that their refusal to acknowledge Him as King delay the Redemption?

“He came unto his own, and they that were his own received him not.” – John 1:11

12. Furthermore, Bible tells us Messiah's followers were persecuted by their own countrymen.
- a. Not necessarily pursued, at first anyway, by the Gentiles.
 - b. Is there prophetic significance to this for our day – our adversaries may be our own?
13. While there is no record of a verbal rebuke from God over the murder of the Egyptian, as a consequence he was forced to flee into the wilderness.
- a. Possessed a fierce contempt for the oppressor.
 - b. Next day was trying to restore harmony among the oppressed.
 - c. He was a passionate man and acted on those passions.

- d. In both cases there was an unfortunate outcome.
- 14. He had to exist in wilderness which tempered his passion (zeal) with wisdom and discretion.
 - a. Much like Joseph's youthful immaturity had to be tempered in Potiphar's prison.
- 15. Both men, submissive to God's pruning and discipline, emerge as the nation's deliverer.
- 16. Midian is region we know as Arabia – this is where he fled to; beyond Egyptian jurisdiction.
 - a. He sat down at a well; Isaac's and Jacob found wives at a well.
 - b. Y'shua stationed himself at Jacob's well in Shechem (Jn. 4) searching for "bride."

“Now the priest [alt. “chief”] of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.”

– Exodus 2:16-17

- 17. Once again, Moses intercedes on behalf of the weak and oppressed but without killing a man.
- 18. V 19: “They said, (to their father Reuel) ‘An Egyptian delivered us from the shepherds.’”
 - a. He also drew water for us and watered the flock (as a shepherd).
 - b. Possible that Jethro may have more than one name; also called Hobab (Num. 10:29).
 - c. Most likely that Reuel is the grandfather of the sisters; Jethro being his son.
 - d. Jethro [Heb. יתרו *yitro*] may also be a title rather than a proper name.
 - e. Means “his excellence” and may be given to the chieftain of his Midianite tribe.
- 19. Like Joseph to his brothers, Moses is perceived as being an Egyptian – but seed of Abraham.
 - a. Like Joseph, his dress and speech would be Egyptian.
 - b. His Hebrew identity was hidden.
- 20. V 21: “Moses was content to dwell with him; and he gave Moses Zipporah his daughter.”
 - a. Bore a son גרשם *Gershom* – contraction of גר *ger* “stranger” and שם *sham* “there.”

“During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel - and God knew.” – Exodus 2:23-25

- 21. Focus now turns to Israel's plight in Egypt; they had been in Egypt about 210 years.
 - a. 86 of those years had been the severe oppression.
 - b. Tradition says Moses was in exile from Egypt for forty years.
 - c. When the oppressive Pharaoh died, people hoped for a reprieve.
 - d. Instead their situation was the status quo, thus they, just now, “cried out.”
 - e. Their cry was not for a new Pharaoh but deliverance from Egypt itself.
- 22. This heart-felt cry is prophetic: not to return to way things were in Egypt.
 - a. But to return to land of our fathers.

CHAPTER 3: MOSES MEETS GOD AT BURNING BUSH

“Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side [Heb. אחר *achar*] of the wilderness and came to Horeb [Heb. חרבה *chorevah*], the mountain of God. And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it

was not consumed. And Moses said, ‘I will turn aside to see this great sight, why the bush is not burned.’ ” – Exodus 3:1-3

1. V 1: Would seem God determined Moses must learn to shepherd sheep in order to lead Israel.
 - a. Must learn to be faithful in small things before given responsibility for big things.
 - b. Messiah said to the servant given a little:

“His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ ” – Matthew 24:21

2. “Led the flock to the west [alt. “farthest] side” – Hebrew word is אחר *achar*.
 - a. Means “at the end” – i.e. “end of the line, end of days, west (considered the end).”
 - b. Which brings him to Horeb חרבה *chorevah*, the region of the mountain of God (Sinai).
3. Horeb comes from חרב root which means, “to parch, dry” but also “desolate, destroy.”
 - a. Can also allude to a sword or other cutting instrument that can destroy.
 - b. Interesting considering the Word of God (sword) was given here.

“For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.” - Hebrew 4:12

4. Cutting can be sign of covenant or a sign of destruction.
 - a. Word of God for some is blessing; for others it is destruction.
5. Another related term: כרב *kharav* “to cover” from which is derived כרוב *kheruv* – covered ark.
 - a. Which is related to קרב *karav* – to approach; inferring approaching God.
 - b. I see all these terms as being related in concept of what Horeb (Sinai) represents.
 - c. God gives His Word enabling us to come into covenant and approach Him.
 - d. Ultimately fulfilled in person of Y’shua the Messiah.
6. Footnote: occurs in Arabia – a word derived from ערב *arav* “mix;” this related to חרב *charav*.
7. Some believe that there are two peaks on one mountain – one peak Sinai, one peak Horeb.
 - a. Some believe these terms are used interchangeably – they are one and the same.
 - b. Sinai is believed to mean “thorny” or even “clay” – origin is uncertain.
8. An interesting point: there are those who believe that Jebel al Lawz in Arabia is Sinai.
 - a. This name means “mountain of almonds” – similar to Luz “almonds” (Gen.28:19).
 - b. Connection brings up interesting possibility – connection between Moriah and Sinai.
 - c. Why is Horeb the Mountain of God considering Temple sat in Jerusalem on Moriah?
9. V 2: The angel of the LORD in the bush is called “God” and “the LORD” in verse 4.
 - a. Literal translation: He appeared in “the heart of the fire.”
 - b. The bush that did not burn, some believe to be acacia tree.
10. Another theory is at Jebel al Lawz, there is an ancient cedar tree with 7 branches.
 - a. Interesting because some claim burning bush as symbol of Israel.
 - b. Small and lowly but indestructible because God is with them.
11. V 4: “God called to him out of the midst of the bush and said, “Moses, Moses.”
 - a. He called him by the name he was known by – Moses, of Egyptian origin.
 - b. Rabbinical commentators suggests name given to him at birth was Toviah “good.”
 - c. That He calls Him by his Egyptian name, I find important – God knew in advance.

“Then he said, ‘Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.’ And he said, ‘I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look at God.” – Exodus 3:5-6

12. At this point in life, Moses not permitted to draw near the Presence – that changes later.
 - a. When Presence was on mountain, Israel not permitted to touch (Ex 19:12).
 - b. Ordered to remove his shoes; priests forbidden to wear shoes in Temple.
 - c. It was intended to show reverence in this holy place; holy because of Presence.
13. Announces Himself as the God of “your father” – singular, meaning Amram.
 - a. Then declares Himself to be God of the Patriarchs.
 - b. Amram was a closer connection; keeping in mind he was raised as Egyptian lord.
14. V 7: “The LORD said, ‘I have seen the affliction of my people...I know their pains.’”
 - a. He heard their cries and “knows” [Heb. יָדַע *yada*] their pain – hinting at Messiah?
 - b. Another rendering of “pains” (Heb. מַכָּאב *makov*) is “sorrows.”

“He is despised and rejected of men; a man of sorrows [Heb. מַכָּאב *makov*], and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he has borne our griefs, and carried our sorrows [Heb. מַכָּאב *makov*]: yet we did esteem him stricken, smitten of God, and afflicted.” – Isaiah 53:3-4

15. This prophecy suggests that the “Angel of the LORD” did “know their sorrows.”

“For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.” – Hebrews 4:15

16. V 8: “I have come down to deliver them ... into a land flowing with milk and honey.”
 - a. He describes the land to Moses in some detail because Moses had never seen the land.
 - b. Literally “I shall descend” – God descending to reveal Himself initiates redemption.
 - c. The same shall be true in the future, as Paul reveals:

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” – 1 Thessalonians 4:16-18

17. This, I believe, describes the Resurrection and the culmination of the Redemption.
 - a. i.e. Restoring the Kingdom to Israel under rule of the Messiah Y’shua.
18. That He used the word “Now” [Heb. עַתָּה *’et*] in verse 9 indicates the “set time” had come.
 - a. This word used to express a designated time; now is the time for it to occur.

“You shall arise and have mercy upon Zion: for the time [Heb. עַתָּה *’et*] to favor her, yes, the set time, is come.” – Psalm 102:13

19. God told Abraham there was an appointed time for Israel to be redeemed (Gen. 15:13-14).

- a. God was telling Moses that now was that appointed time.
- b. Similarly, Messiah promised disciples there was an appointed time for redemption.

“When they were come together, they asked him, ‘Lord, will you at this time restore again the kingdom to Israel? And he said unto them, ‘It is not for you to know the times or the seasons, which the Father hath put in his own power.’ ” – Acts 1:6-7

- 20. V 9: “I have seen the oppression with which the Egyptians oppress them.”
 - a. Commentary says Israel’s had been confined to Goshen; an area first settled by 70.
 - b. Their living conditions were similar to the Jewish ghettos of Nazi Europe.
- 21. V 10: “I will send you to Pharaoh that you may bring forth my people out of Egypt.”
 - a. The ones hidden are typically used for great purposes: Joseph, Moses, Esther.
 - b. To which Moses replies, “Who am I that I should go to Pharaoh?”
- 22. Could argue this is an attempt to shirk the charge given him or demonstration of humility.
 - a. Moses was raised a prince of Egypt yet was the meekest of men (Num. 12:3).
 - b. God indicated that He would go with him (Moses is 80 years old at this point).
 - c. God gave him a token.

“And this shall be a token [Heb. האות *ha’ote*, “the sign”] unto you, that I have sent you: When you have brought forth the people out of Egypt, you shall serve God upon this mountain.” – Exodus 3:12

- 23. Interesting to me that Sinai (Horeb) is where God was to be served; connection with Moriah.

CHAPTER 3: THE NAME OF GOD

“And Moses said unto God, ‘Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers has sent me unto you; and they shall say to me, What is his name? what shall I say unto them?’ And God said unto Moses, ‘I AM THAT I AM’: and he said, ‘Thus shall you say unto the children of Israel, I AM has sent me unto you.’”
– Exodus 3:13-14

- 1. V 13: Why would the people ask “What is His name?” – did they not know?
 - a. On the surface it would seem they knew about Him but did not know Him.
 - b. They had assimilated into Egyptian culture to a large degree.
 - c. Yet, they knew enough of Him to call out to Him in their affliction.
 - d. Moses would say, “The God of your fathers” indicating they were aware of Him.
- 2. One commentator suggests, “What is His authority, fame, power that we should listen to you.”
 - a. This may suggest the Hebrews would have doubts of Moses’ knowledge of Him.
 - b. May be that, among God’s titles (names), there was one they were looking for.
- 3. V 14: “I Am That I Am” [Heb. אֲשֶׁר אֵהְיֶה *Ehyeh asher Ehyeh*].
 - a. Believed to mean “self-existent and eternal One.” He is timeless and eternal.
 - b. Rashi renders it, “I will be what I will be” – i.e. there are no words that can express.
 - c. “I Am [Heb. אֵהְיֶה *Ehyeh*] has sent you” – which is related to יהוה YHVH.

“And God said moreover unto Moses, Thus shall you say unto the children of Israel, ‘The LORD [Heb. יהוה YHVH] God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me unto you: this is my name for ever [Heb. לעלם *l’olam*], and this is my memorial [Heb. root זכר *zakar*] unto all generations.” – Exodus 3:15

4. The name יהוה YHVH comes from same root as אהיה *Ehyeh* which is היה *hayah*, “to be.”
 - a. Expresses His eternal attribute: that He was, He is and He will forever be.
 - b. In Hebrew, היה *hayah*, הוה *hoveh*, יהיה *yiye*.

“Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” – Revelation 4:8

5. I would add that He is all of these simultaneously because He transcends time.
 - a. Within the context of the Resurrection, Messiah said:

“I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” – Matthew 22:32

6. My point would be, doesn’t say “I was” but “I am” – when Messiah spoke He is God of Jacob.
 - a. In my view, indicating that He transcends the concept of time as we understand it.
 - b. He was, is and will be all at the same time – that is why He is “I Am that I Am.”
7. The Hebrew לעלם *l’olam*, translated “forever” is written without the customary ם *vav*.
 - a. In other words, this would ordinarily be spelled לעולם *l’olam*.
 - b. Thus it could be pronounced *l’alem* which means “to conceal.”
 - c. From this, Judaism concludes the name יהוה YHVH should not be pronounced.
8. This is at heart of a controversy concerning the Name: how it is pronounced, should we, etc.
 - a. Important to keep in mind that שם *shem* “name” really denotes “authority.”
 - b. Example: 250 princes of Israel joined Korah in rebellion; they were “men of renown.”
 - c. Hebrew phrase is אנשי שם *anshei shem* - “people/men of name/authority.”
9. Point: Is God declaring “This is my Proper Name forever so pronounce it and do it correctly?”
 - a. Or is He declaring “This is My authority and how I am to be remembered forever?”
 - b. I Am that I Am – I am the One who was, who is and is to come.
 - c. That is why Israel and the world should acknowledge His authority.
10. When He says “This is My memorial unto all generations,” memorial understood to be synonym for “name.”

“The LORD God of hosts; the LORD is his memorial [Heb. root זכר *zakar*].” – Hosea 12:6

11. The Name and its correct pronunciation is important, but what is being emphasized?
 - a. Possible to correctly pronounce and use the Name and still disregard His authority.
 - b. Satanists allude to The Name in their rituals but ignore His authority.
 - c. His authority goes beyond the use of words, names, even the Name.
 - d. How does the deaf mute keep the memorial of His name if pronunciation is key?
12. V 16: “Gather the elders and say, ‘The LORD ... appeared saying, I have remembered you.’”
 - a. Indicating to them that words Joseph had left them with were now coming to pass.
 - b. Told them that He had been observing the things done to them in Egypt.
13. V 17: “I will bring you up out of the affliction of Egypt unto Canaan.”

a. Again indicating to us that Egypt is the “land of my affliction.”

“And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, ‘The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days’ journey into the wilderness, that we may sacrifice to the LORD our God.’” – Exodus 3:18

14. They will listen to Moses because He will be given words that only deliverer would say.
- Hints as Messiah who did and said things only the Messiah was to say.
 - Performed miracles that Messiah alone was to perform.
 - At one point, the people ask the leaders about this.

“Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spoke and saw. And all the people were amazed, and said, ‘Is this not the son of David?’” – Matthew 12:22-23

15. Notice that Moses is to be joined by the elders of Israel when he went before Pharaoh.
- Why the demand to go three days journey to sacrifice unto the LORD?
 - Why didn’t he demand that Israel be set free?
16. This request could have been granted without any detriment to Egypt’s economy.
- That is, assuming Israel would return after the three days.
 - Was this to expose the hardness of Pharaoh’s heart for even this request?
 - Of course, Moses had no intention of returning once they left.
 - Was God instructing Moses to be deceitful? – That can’t be possible.
17. In my opinion, God is instructing Moses to tell Pharaoh to let them go without revealing the entirety of the plan – God is a good general.
- He exposed the hardness of Pharaoh’s heart without exposing all of His intentions.
 - Were to ask for three days but never said anything about returning.
 - That would have been the assumption on Pharaoh’s heart.
 - But what obligation was Israel under to return to slavery?
 - Footnote: Jacob fled Laban without notice and had three day head-start (Gen. 31:22).

“And I am sure that the king of Egypt will not let you go, except by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders [Heb. root פלא *pala*] which I will do in the midst thereof: and after that he will let you go.” – Exodus 3:19-20

18. The wonders that He performed were the plagues poured out upon Egypt.
- Yet, the Hebrew word for “wonders” – נפלאותי *nifleotai* – alludes to something.
 - The right hand is viewed as being the hand of power – the hand that takes action.
 - Y’shua is on the right hand of power.
 - Thus, the Messiah is alluded to in this verse; also consider this passage.

“And the angel of the LORD said to him, ‘Why do you ask my name, seeing it is wonderful [Heb. root פלא *pala*]?’” - Judges 13:18

19. After the last “wonder,” Pharaoh did consent to let them go – last wonder occurred at Pesach.

“And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder [Heb. נצלתם *nitzaltem*] the Egyptians.”

– Exodus 3:21-22

20. Would seem that the Egyptian people were friendlier than the king – or were afraid.
 - a. They were not to leave empty handed but were to be “paid” for their services.
 - b. Concerning the release of a servant, the Torah instructs:

“And when you let him go free from you, you shall not let him go empty-handed. You shall furnish him liberally out of your flock, out of your threshing floor, and out of your winepress. As the LORD your God has blessed you, you shall give to him. You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today.” – Deuteronomy 15:13-15

21. This I believe to be prophetic concerning the last exodus – re-gathering of the nation.
 - a. The wealth the wicked have stolen through policy and legislation will be returned.
22. Another interesting angle on this point based on word translated “plunder” – root נצל *natzal*.
 - a. This word occurs 212 times in text; 210 times means “to snatch (from danger).”
 - b. Other two times used to say “spoil the Egyptians” (Ex. 12:36).
 - c. Thus the alternate rendering:

“And you shall save [snatch from danger] the Egyptians (by receiving just compensation).”

23. The Egyptians giving this spoil to Israel would be cleared and vindicated in the future.
 - a. Israel was to see that it was the leaders, not necessarily the people, who were wicked.

“You shall not abhor an Egyptian, because you were a sojourner in his land.”

– Deuteronomy 23:7

CHAPTER 4: MOSES HESITATES TO GO TO EGYPT

“Then Moses answered, ‘But behold, they will not believe me or listen to my voice, for they will say, The LORD did not appear to you.’ The LORD said to him, ‘What is that in your hand?’ He said, ‘A staff’ [Heb. מטה *mateh*] And he said, ‘Throw it on the ground.’ So he threw it on the ground, and it became a serpent [Heb. נחש *nachash*], and Moses ran from it. But the LORD said to Moses, ‘Put out your hand and catch it by the tail’ - so he put out his hand and caught it, and it became a staff in his hand – ‘that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.’ ” – Exodus 4:1-5

1. The Hebrew word for “staff” could also be a branch (also used for “tribe”); calls attention to it.
 - a. It is transformed into a picture of evil; yet Moses able to pick it up and use it as a rod.
 - b. Indicating, God is able to use the strongest and fearsome enemy for His purposes.
 - c. The serpent was the symbol of Pharaoh’s “divine” power worn upon his head.

2. Symbolizing that Pharaoh's own power will become God's tool to deliver Israel.
 - a. At the same time, it will be His tool to judge Pharaoh and Egypt.
 - b. Pharaoh would be overcome just as Moses able to pick up serpent by the tail.
 - c. This as opposed to picking it up by the head which is typical – can't bite
3. Some commentators suggest Pharaoh's serpent was associated with the basilisk.
 - a. Legendary serpent-like creature that had a crown-like crest.
 - b. Supposedly this is serpent that adorned Pharaoh's crown.
 - c. Interesting because this reminds of the "dragon" of Revelation.
 - d. Yet, the Beast also will be used by God for His purposes.

“And the ten horns that you saw, they and the beast will hate the harlot. They will make her desolate and naked, and devour her flesh and burn her up with fire, for God has put it into their hearts to carry out his purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled.” – Revelation 17:16-17

4. This sign was given so that the people would believe that God had appeared to Moses.
 - a. That would be a sign to them that the time of their visitation was at hand.
 - b. Same is true for the end; uses the power of wicked to accomplish His purpose.
 - c. That will be a sign for His people that their visitation is at hand.
5. V 6-7: Moses' hand is made leprous and then restored as another sign.
 - a. In that time, leprosy was rarely cured; in fact only a few accounts in Scripture.
 - b. Thus, the diseased and dying nation will be renewed and restored.

“And it shall come to pass, if they will not believe you, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe these two signs, neither hearken unto your voice, that you shall take of the water of the river, and pour it upon the dry land: and the water which you take out of the river shall become blood upon the dry land.” – Exodus 4:8-9

6. Some might believe at the first sign; for others it will take the second sign (leprosy cleansed).
 - a. To the end that they will believe God sent Moses and now is time of redemption.
 - b. Some still would not believe until water was turned into blood – a three-fold cord.
 - c. The first of the plagues was water turned to blood (connecting these signs?).
 - d. Distinction between Israel and Egypt not made until after the third plague.
 - e. Apparently affecting all who would not believe God was visiting them.
7. Y'shua addressed the people of His day and their lack of belief in signs given them.
 - a. He had already performed signs only Messiah was to perform.

“And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. He answered them, ‘When it is evening, you say, It will be fair weather, for the sky is red. And in the morning, It will be stormy today, for the sky is red and threatening. You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah.’ So he left them and departed.”

– Matthew 16:1-4

8. These “elders” could not discern the time of their visitation (redemption).

“But Moses said to the LORD, ‘Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue.’ Then the LORD said to him, ‘Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? Now therefore go, and I will be [Heb. אהיה *ehyeh*] with your mouth and teach you what you shall speak.” – Exodus 4:10-12

9. Apparently, Moses had type of speech impediment: literally “heavy of speech and tongue.”
- Yet, God reminds him that He is the one who made him the way he was.
 - God uses the foolish things to confound the wise – hinted at by Pharaoh’s serpent.
 - Serpent was coming out of Pharaoh’s “head” – symbolizing man’s wisdom.
 - Y’shua exhorted us:

“When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. For it is not you who speak, but the Spirit of your Father speaking through you.” – Matthew 10:19-20

10. God told Moses that “I will be” – *ehyeh* – with your mouth when you speak to Pharaoh.

- Moses still resists being the one sent (v. 13).
- Perhaps he is thinking back to the first time he tried to free the people.
- V 14: “And the anger of the LORD was kindled against Moses.”

11. V 14: “Is there not Aaron your brother, the Levite? I know he can speak well.”

- At that moment Aaron was on his way to meet Moses.
- Indicating that God knew Moses would use this as an excuse.

“You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do. He shall speak for you to the people, and he shall be your mouth, and you shall be in God’s stead to him.” – Exodus 4:15-16

12. Apparently, Moses didn’t have much to say to Pharaoh personally.

- Most of it was done through Aaron his brother.
- Likewise, Messiah didn’t have much to say to the leaders at His trial.
- He left the speaking to His spokespeople – His disciples.

13. V 17: “And you shall take in your hand the rod [Heb. המטה *ha’mateh*] to perform signs.”

CHAPTER 4: MOSES PREPARES TO RETURN TO EGYPT

1. V 18: “Moses went to Jethro and said, ‘Let me go and return to my brethren in Egypt.’”

- Notice Moses does not tell him the details of his trip to Egypt.
- In this verse Jethro [Heb. יתרו *Yitro*] is also called יתר *Yeter* – “be pre-eminent.”

“And the LORD said to Moses in Midian, ‘Go back to Egypt, for all the men who were seeking your life are dead.’ So Moses took his wife and his sons and had them ride on a donkey, and went back to the land of Egypt. And Moses took the staff of God in his hand.”
– Exodus 4:19-20

2. Words similar to this are spoken to Joseph when referring to Messiah.
 - a. While Joseph, Mary and the infant Messiah were in Egypt, Herod died.
 - b. The staff of Moses now called the “staff of God.”
3. V 21: “When you return, be sure to do the wonders I have put in your hand before Pharaoh.”
 - a. Presumably, this is to say the wonders concerning “the rod” – i.e. serpent, leprosy.
 - b. Even though he will see this, “I will harden his heart and he will not let the people go.”
 - c. Literally, “make his heart stubborn.”
4. We should not conclude that this means God purposely made Pharaoh sinful.
 - a. God already knew what was in Pharaoh’s heart – פִּרְעוֹנָה *ra’* “evil.”
 - b. Nineteen times it mentions “hardening of the heart” – 10 times ascribed to Pharaoh.
 - c. Each time Pharaoh hardened his heart, made it less likely he would relent.
 - d. So in the end, God hardens his already hardened heart.
5. Scripture says Cain was “of the wicked one” (1 John 3:12) because he chose to be.
 - a. God encouraged him to do what was right before he murdered his brother (Gen. 4:7).
 - b. Esau rejected by God because Esau first rejected God – he despised the birthright.
6. In the end of days, people harden their hearts against God as well to which God responds.

“They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. They did not repent and give him glory....the beast, and its kingdom was plunged into darkness. People gnawed their tongues in anguish and cursed the God of heaven for their pain and sores. They did not repent of their deeds.” – Revelation 16:9-11

“And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” – 2 Thessalonians 2:11-12

7. V 22: God calls Israel his first born son, therefore, Moses already knew what it would take.

“Then you shall say to Pharaoh, ‘Thus says the LORD, Israel is my firstborn son, and I say to you, Let my son go that he may serve me. If you refuse to let him go, behold, I will kill your firstborn son.’” – Exodus 4:22-23

8. The hint given is that this is what the issue is about – the Adversary holding onto God’s son.
 - a. If Egypt is the womb, Pharaoh wants to abort the baby in the womb.
 - b. God’s intention is to see His son delivered.

“When Israel was a child, I loved him, and out of Egypt I called my son.” – Hosea 11:1

9. Later they will pass through the sea that is split in two – water breaking.
 - a. They will go through a gorge and the path created in the sea.
 - b. Just as a baby will descend into the birth canal – a straight, narrow path.
10. This prophecy will also be applied to Messiah and his brief stay in Egypt.

“And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, ‘Out of Egypt I called my son.’” – Matthew 2:14-15

11. Before going to Pharaoh, Moses had idea of what would be required for Israel's deliverance.
 - a. There is no reason to believe he told Pharaoh until it was about to happen.
 - b. So God tells Moses beforehand so he will not be discouraged when Pharaoh resists.
12. V 24: "It came to pass at a lodging place that the LORD met him and sought to kill him."
 - a. Alternate rendering "He tarried at a lodging place..." – delaying his trip to Egypt.
 - b. Perhaps still trying to get out of the charge given him.
 - c. Some commentators suggest Moses was stricken with some illness.
 - d. Apparently this was associated with the circumcision of his son.
13. V 25: "Zipporah took a flint and cut off the foreskin of her son" – because Moses couldn't?
 - a. She casts the foreskin at the feet of Moses to connect him to the action.
14. Who are the words "You are a bridegroom of blood to me" directed to?
 - a. Some say Moses is the recipient; if so, what did she mean?
 - b. Consider her background and circumcision is sign of covenant.
 - c. Perhaps she is recognizing the costs of her marriage with Moses.
 - d. Which would alert him to his responsibility – why is he delaying?
15. Ibn Ezra suggests these words are directed at their son who became a child of covenant.
 - a. The lack of circumcision may have been tied to Moses' brush with death.
16. V 27: "The LORD said to Aaron, 'Go into the wilderness to meet Moses.'"
 - a. Aaron had the ability to travel at will, it would seem.
 - b. He met him at "the mountain of God."

"Then Moses and Aaron went and gathered together all the elders of the people of Israel. Aaron spoke all the words that the LORD had spoken to Moses and did the signs in the sight of the people. And the people believed; and when they heard that the LORD had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped." – Exodus 4:29-31

17. So that the people would KNOW that this was the time of their deliverance, God gave them signs and a message that could not be denied.
 - a. There was no ambiguity about IF this was the LORD's doing.
 - b. There was no guesswork as to IF.
 - c. In recognition of this fact, the people prostrated themselves in worship.

CHAPTER 5: PHARAOH RESISTS THE LORD'S COMMAND

"And afterward Moses and Aaron went in, and told Pharaoh, 'Thus says the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.' And Pharaoh said, 'Who is the LORD that I should obey his voice to let Israel go? I do not know the LORD, neither will I let Israel go.' And they said, 'The God of the Hebrews has met with us: let us go, we pray, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.'" – Exodus 5:1-3

1. Scripture does not explain just what this feast was – perhaps it was referring to Pesach?
 - a. This would involve slaughter of animals, an act that would have offended Egyptians.
 - b. Perhaps this factors into the request to go into the wilderness three days journey.
2. Pharaoh's response, "Who is the LORD" seems to be an expression of contempt.

- a. Pharaoh is considered to be a god among the Egyptians; he puts himself above God.
- 3. V 3: “Lest he fall upon us with pestilence or with sword” – why would this happen to Israel?
 - a. Was he warning Pharaoh that if he resisted, all would suffer?
 - b. Interesting that only after the third plague did God place distinction between the two.
- 4. V 4: “The king of Egypt said, ‘Why do you cause the people to break loose from their work?’”
 - a. Pharaoh found their request ridiculous as if they were calling for a holiday from work.
 - b. He dismissed it with “Get back to work.”
 - c. This may refer to Aaron and Moses’ work – as Levites they had other duties to attend.

“And Pharaoh commanded the same day the **taskmasters [Heb. הַנְּגִשִּׁים *ha'nogesim*] of the people, and their officers, saying, ‘You shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, you shall lay upon them; you shall not diminish at all for they are idle; therefore they say, Let us go and sacrifice to our God. Let there be more work laid upon the men that they may labor and not regard **vain** [Heb. שֶׁקֶר *shaker*] **words.**”**
 – Exodus 5:6-9

- 5. On that very day, Pharaoh implemented a plan to curb what he called “vain words.”
 - a. That is his evaluation of the Word of God.
 - b. The Hebrew word means “a deliberate lie or falsehood.”
 - c. Pharaoh [evil mouth] considers God’s word to be a lie – good is evil and evil good.
 - d. Is this a pattern for the times just before the Restoration of the Kingdom?
 - e. The promise of His coming will be regarded as lying words.

“There shall come in the last days scoffers, walking after their own lusts and saying, ‘Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.’” – 2 Peter 3:3-4

- 6. The word for “taskmasters” is different than what is used in Ex. 1:11 שְׂרֵי מִסִּים.
 - a. These are distinguished from the ones first implemented.
 - b. Their jobs were to make people so busy would not have time for anything.
 - c. The demand was impossible and Pharaoh would have known that.
 - d. If the people fell short, and they would, they were beaten.
- 7. This betrays his will to destroy them if they don’t do as he says; even if it puts Egypt at risk.

“So the people were scattered throughout all the land of Egypt to gather stubble for straw. The taskmasters were urgent, saying, ‘Complete your work, your daily task each day, as when there was straw.’ And the foremen of the people of Israel, whom Pharaoh’s taskmasters had set over them, were beaten and were asked, ‘Why have you not done all your task of making bricks today and yesterday, as in the past?’” – Exodus 5:12-14

- 8. It would seem that Hebrew foremen were set over the people; the foremen were beaten if the people failed to make the required number of bricks.
 - a. Thus, these are the people who went and complained to Pharaoh.
- 9. V 15-16: They complain to Pharaoh claiming “the fault is your own people.”
 - a. Literally, “your people’s sins.”

10. V 17-18: Pharaoh dismissed them with “You are idle so get back to work.”
- He makes sure they understand their suffering is because of God’s word.
 - These officers saw that their mind was “set on mischief” literally “evil” – *עָרָא*.

“They met Moses and Aaron, who were waiting for them, as they came out from Pharaoh; and they said to them, ‘The LORD look on you and judge, because you have made us stink in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us.’”

– Exodus 5:20-21

11. Would be fair to say that these men were angry with Moses and perhaps God.
- They certainly held Moses responsible for what was happening to them.
 - Might be reasonable to conclude they feared Pharaoh more than God.
 - Perhaps this has connection to fact that God poured wrath on Israel while in Egypt.

“Thus says the Lord GOD: On the day when I chose Israel, I swore to the offspring of the house of Jacob, making myself known to them in the land of Egypt; I swore to them, saying, I am the LORD your God. On that day I swore to them that I would bring them out of the land of Egypt into a land that I had searched out for them, a land flowing with milk and honey, the most glorious of all lands. And I said to them, Cast away the detestable things your eyes feast on, every one of you, and do not defile yourselves with the idols of Egypt; I am the LORD your God. But they rebelled against me and were not willing to listen to me. None of them cast away the detestable things their eyes feasted on, nor did they forsake the idols of Egypt. Then I said I would pour out my wrath upon them and spend my anger against them in the midst of the land of Egypt.” – Ezekiel 20:5-8

12. Pharaoh was considered a god of Egypt as well as the different idols.
- All who held onto (feared) the gods of Egypt were exposed to first three plagues.
13. V 22-23: Moses wonders why God allowed this to happen – wasn’t going as he expected.
- Even though he had been told “he will not let them go.”
 - He didn’t respond even though “I spoke in your name.”
 - “You have not delivered your people at all” – nothing is happening.
 - It wasn’t happening the way he thought it was supposed to.
14. Moses assumed the redemption process would have occurred quicker.
- The time of Redemption was predetermined down to the very day.
 - Other things had to happen to precipitate that day.
 - This is basically what Y’shua describes in Matthew 24 – birth pangs.
15. God reassures Moses with a renewed promise of the Redemption.

“But the LORD said to Moses, ‘Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land.’” – Exodus 6:1

16. Moses would see that Pharaoh’s power is limited and God’s is infinite.
17. The suffering that Israel was enduring was temporary and was necessary to bring about the redemption; what God was about to do would be spoken of for generations.
- Suffering is a prerequisite to the glory of Redemption (Rom. 8:17-18).

18. Likewise, our suffering and persecution likely to begin and increase in advance of the Messianic era.

a. Thus it behooves us to remember words of the Messiah.

“But the one who endures to the end will be saved.” – Matthew 24: 13