

# SHEMOT - EXODUS

*-Names-*

Dan Stolebarger - Holy Ground Explorations  
Chapters 1-6:1

# INTRODUCTION



PARASHAT SHEMOT - 'Names'

# INTRO

- The Book of Exodus begins directly where the book of Genesis left off, by listing the “names” (*shemot*) of the descendants of Jacob who came down to Egypt to dwell in the land of Goshen. The Book of Exodus begins, *ve’eleh shemot*, “and these are the names” (of the sons of Israel).
- God calls each person by name to make the journey... Indeed, God calls each star by its own name (Gen. 22:17, Psalm 147:4) and knows each particular lily of the field and sparrow that flutters its wings (Matt. 6:28-30, 10:29). As Yeshua said, even the hairs on your head are all numbered (Matt. 10:30). Keep in mind however that individuals went into Egypt but a NATION will come out of it!
- The Exodus is commemorated every year during Passover (Exod. 12:24-27), is explicitly mentioned in the first of the Ten Commandments (Exod. 20:2), and it is recalled on every Sabbath (Deut. 5:12-15). The festivals of Shavuot and Sukkot likewise derive from it, the former recalling the giving of the Torah at Sinai and the latter recalling God’s care as the Exodus generation journeyed from Egypt to the Promised Land... Indeed, nearly every commandment of the Torah (including the laws of the Tabernacle) may be traced back to the story of the Exodus. For the follower of Yeshua, the Exodus prefigures and exemplifies the work of redemption given through the Messiah as the Lamb of God.

# 1

8 **Now there arose a new king over Egypt, who didn't know Joseph.** 9 He said to his people, "Behold, the people of the children of Israel are more and mightier than we. 10 Come, let's deal wisely with them, lest they multiply, and it happen that when any war breaks out, they also join themselves to our enemies and fight against us, and escape out of the land." 11 Therefore they set taskmasters over them to afflict them with their burdens.

ANTI-SEMITISM = The Jews are too dangerous to keep and too important to lose.

A midrash (an ancient commentary on part of the Hebrew scriptures, attached to the biblical text) states that the Israelites were *tricked* into slavery. Pharaoh's counselors suggested building fortified cities based on voluntary labor. At first, even the Pharaoh joined in the building project. Soon the general population was offered wages in proportion to the number of bricks produced. After some time, however, the Egyptians were ordered to leave, and only the Israelites remained. Egyptian taskmasters then continually reduced their wages and finally enforced slave labor from the Israelites.

# 1

<sup>15</sup> The king of Egypt spoke to the Hebrew midwives, of whom the name of the one was **Shiphrah**, and the name of the other **Puah**, <sup>16</sup> and he said, "When you perform the duty of a midwife to the Hebrew women, and see them on the birth stool, if it is a son, then you shall kill him; but if it is a daughter, then she shall live." <sup>17</sup> But the midwives feared God, and didn't do what the king of Egypt commanded them, but saved the baby boys alive.

<sup>20</sup> God dealt well with the midwives, and the people multiplied, and grew very mighty. <sup>21</sup> Because the midwives feared God, He made them (houses) families.

"Shiphrah" means "glisten." "Puah" means "brilliance, glitter." According to the Sages Shiphrah and Puah were Jochebad and Miriam, the mother and sister of Moses.

He made them house refers to dynasties not buildings for Jochebad became the ancestress of the Kohanim and Levites and Miriam became an ancestress of David (because one of her granddaughters married one of David's forebears).

<sup>22</sup> Pharaoh commanded all his people, saying, "You shall cast every son who is born into the river, and every daughter you shall save alive."



**INTERESTING NOTE:** The Sages teach that Pharaoh had another reason for the infanticide. His astrologers told him that the savior of the Jews was about to be born, so Pharaoh ordered that all the newborn boys be killed.

Herod the Great was afraid that the Messiah was born in Bethlehem of Judah and therefore attempted to kill all the male children in that region who were two years old or under (Matt. 2). Interesting, the Magi (astrologers) in this case were righteous, and Joseph and Mary fled with Yeshua to Egypt to escape Herod's demonic rage.

# 1

8 Now there arose a new king over Egypt, who didn't know Joseph.

**Dan** - What else is new ... with the rise of anti-semitism today it appears that once again there is arising a new king who knew not Joseph!

15 The king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah,

**Dan Stolebarger**- Two names to remember! Shiphrah and Puah feared the God of Israel more than the political leaders of their day.

And the Egyptians were in dread of the people of Israel. 13 So they ruthlessly made the people of Israel work as slaves 14 and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

**Sharon Stolebarger** - The Egyptians were in dread ... and so they treated the Israelites ruthlessly. Why? We try to take control of that which we fear rather than allow the light to dissipate the fear. I personally believe that when we try to control that which we fear, it causes us to not confront our fear with the truth of God's Word but rather try to just plow our way through.

## 2

A man of the house of Levi went and took a daughter of Levi as his wife. <sup>2</sup> The woman conceived and bore a son. When she saw that he was a fine child, she hid him three months. <sup>3</sup> When she could no longer hide him, she took a papyrus basket for him, and **coated it with tar and with pitch**. She put the child in it, and laid it in the reeds by the river's bank. <sup>4</sup> His sister stood far off, to see what would be done to him. <sup>5</sup> Pharaoh's daughter came down to bathe at the river. Her maidens walked along by the riverside. She saw the basket among the reeds, and sent her servant to get it. <sup>6</sup> She opened it, and saw the child, and behold, the baby cried. She had compassion on him, and said, "This is one of the Hebrews' children."

She made an ark of reeds, caulked it with pitch (similar to Noah's ark), and placed her son inside.

The midrash says that Yocheved nursed Moses for 24 months and then brought him to Pharaoh's daughter. From that time on, Moses did not leave the palace, as if he were actually the princess' son. The princess called the child "Moses" because she drew him out from the waters. Note that the name is in the active voice of the verb (not passive), prophetically indicating that Moses would "draw" the Israelites out of Egypt.



# 2

**11** In those days, when Moses had grown up, he went out to his brothers and saw their burdens. He saw an Egyptian striking a Hebrew, one of his brothers. **12** He looked this way and that way, and when he saw that there was no one, he killed the Egyptian, and hid him in the sand.

**13** He went out the second day, and behold, two men of the Hebrews were fighting with each other. He said to him who did the wrong, "Why do you strike your fellow?"

**14** He said, "Who made you a prince and a judge over us? Do you plan to kill me, as you killed the Egyptian?"

Moses was afraid, and said, "Surely this thing is known." **15** Now when Pharaoh heard this thing, he sought to kill Moses. But Moses fled from the face of Pharaoh, and lived in the land of Midian, and he sat down by a well.

The land of Midian is the region of the Sinai Peninsula and the Arabian desert. Today, the **Midian** Mountains are a mountain range in northwestern Saudi Arabia.



# 2

14-15 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.

**Andrew Suedkamp** - Moses had a passion for his own people, but we have no idea if Moses had any fear of or belief in God at this point. He simply had zeal for the Hebrews, and because of it, he found himself in this predicament where he needs to run away. I have to keep telling myself that THIS IS MOSES, and he's running away. He doesn't have some divine intervention protecting himself from what is uncomfortable. God knew exactly what Moses would do and who he would be in the future, but that didn't make God give him some type of special treatment. In fact, it is likely that God used this time in Moses's life to teach him something and forge some character that he may not have otherwise. As believers in 2020 America (and maybe the same for Canada and other modern countries) it seems as though we think that being blessed by God means having a life where we are healthy, comfortable and happy, but that has never been God's style - at least it wasn't the case with all of the men and women in the Bible!

# 3

**Now Moses was keeping the flock of Jethro**, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to God's mountain, to Horeb. <sup>2</sup> Yahweh's angel appeared to him in a flame of fire out of the middle of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed. <sup>3</sup> Moses said, "I will go now, and see this great sight, why the bush is not burned."

<sup>4</sup> When Yahweh saw that he came over to see, God called to him out of the middle of the bush, and said, "Moses! Moses!"

He said, "Here I am."

<sup>5</sup> He said, "Don't come close. **Take off your sandals, for the place you are standing on is holy ground.**"

Moses was 40 when he went to the backside of the desert (East side) to Midian, where he was for some 40 years. (John the Baptist was in the desert, Paul was in Arabia... The Scripture is very silent on those periods, just like it is silent about Moses' period in Midian.) It is also noteworthy to see that Moses was a shepherd. Moses & David the GREATEST leaders of Israel and Yeshua pronouncing himself as the Good Shepherd!

# 3

8 I have come down to deliver them out of the hand of the Egyptians, **and to bring them up out of that land to a good and large land, to a land flowing with milk and honey;** to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. 9 Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them.

10 **Come now therefore, and I will send you** to Pharaoh, that you may bring my people, the children of Israel, out of Egypt."

11 Moses said to God, "**Who am I**, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

12 He said, "**Certainly I will be with you.** This will be the token to you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."

Hmmm - Show me and I will believe / but God says BELIEVE and I will show you!

**The time has come. (now)** The Midrash comments that God had foretold to Abraham that there would be a period of slavery, but that there was an appointed time for the redemption to occur. Here God tells Moses that now the time has come.

# 3

<sup>13</sup> Moses said to God, "Behold, when I come to the children of Israel, and tell them, 'The God of your fathers has sent me to you,' and they ask me, '**What is his name?**' what should I tell them?"

<sup>14</sup> **God said to Moses, "I AM WHO I AM,"** and he said, "You shall tell the children of Israel this: 'I AM has sent me to you.'" <sup>15</sup> God said moreover to Moses, "You shall tell the children of Israel this, 'Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and this is my memorial to all generations.

This is a paradigm of the verb "I was, I am, and I always will continue to be." The three-fold development of the verb "to be." Also called the "tetragrammeton" and there is a lot of scholastic dispute as to how to pronounce it.

1. In this portion the LORD describes His Name as "I AM WHO I AM". God then went on to further explain the meaning of His Name through a series of relationships: "Say this to the people of Israel, 'The LORD, [namely] the God of your fathers, [namely] the God of Abraham, [namely] the God of Isaac, and [namely] the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations" (3:14-15). How does the fact that the LORD repeatedly identifies Himself as "the God of Israel" affect your understanding of who He is?

# 3

<sup>19</sup> I know that the king of Egypt won't give you permission to go, no, not by a mighty hand. <sup>20</sup> I will reach out my hand and strike Egypt with all my wonders which I will do among them, and after that he will let you go. <sup>21</sup> I will give this people favor in the sight of the Egyptians, and it will happen that when you go, you shall not go empty-handed. <sup>22</sup> But every woman shall ask of her neighbor, and of her who visits her house, jewels of silver, jewels of gold, and clothing. You shall put them on your sons, and on your daughters. **You shall plunder the Egyptians."**

They would plunder the Egyptians by merely asking for precious goods. Later, the Israelites gave these very same precious goods to God as offerings for the tabernacle.

# 3

"But Moses said to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?""

Exodus 3:11 NKJV

**Glen Iverson** - There is no real analogy today to understand the situation God was placing Moses into. A WWII analogy doesn't fit as Egypt was the dominant empire and Germany was in a war with other empires. So imagine that Germany won WWII and kept the Jews alive to build the roads and infrastructure for the fourth reich. Imagine that the Jews were kept as slaves for centuries while Germans enjoyed a leisurely life built on the slavery and God calls an exile murderer to go to the Fourth Reich and demand the release of the Jews. That would be a closer analogy. Moses was probably dumbfounded by Gods command,

But also remember that Moses was obedient.

# 4

<sup>10</sup> Moses said to Yahweh, "O Lord, I am not eloquent, neither before now, nor since you have spoken to your servant; for I am slow of speech, and of a slow tongue."

<sup>11</sup> Yahweh said to him, "Who made man's mouth? Or who makes one mute, or deaf, or seeing, or blind? Isn't it I, Yahweh? <sup>12</sup> Now therefore go, and I will be with your mouth, and teach you what you shall speak."

<sup>13</sup> **Moses said, "Oh, Lord, please send someone else."**

Whom God Chooses: <sup>1</sup>gs "But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. God chose the lowly things of this world and the despised things—and the things that are not – to nullify the things that are, so that no one may boast before him."



# WHOM GOD USES

NOAH was a drunk....

ABRAHAM was too old....

ISAAC was a daydreamer....

JACOB was a liar....

LEAH was ugly....

JOSEPH was abused....

MOSES couldn't talk....

RAHAB was a prostitute....

JEREMIAH was too young....

DAVID had an affair / murderer....

ELIJAH was suicidal....

ISAIAH preached naked....

JONAH ran away from God....

NAOMI was a widow....

JOB went bankrupt....

JOHN the Baptist ate bugs....

PETER denied Christ....

THE DISCIPLES fell asleep while praying....

MARTHA worried about everything....

MARY MAGDALENE was demon possessed....

The SAMARITAN WOMAN was divorced... more than once!!....

ZACCHEAUS was too small....

PAUL was too religious....

TIMOTHY had an ulcer....

and LAZARUS WAS DEAD!!!!

# SELAH

We look at the outward. God looks at the inward.

We value popularity. God values character.

We look at intelligence. God looks at the heart.

We honor those with money. God honors those with integrity.

We talk about what we own. God talks about what we give away.

We boast about whom we know. God notices whom we serve.

We list our accomplishments. God looks for a contrite heart.

We value education. God values wisdom.

We love size. God notices quality.

We live for fame. God searches for humility.

Our view is shallow. God's view is deep.

Our view is temporary. God's view is eternal.

- Money, Possessions, nor Status are the measure of a man

# 4

<sup>14</sup> Yahweh's anger burned against Moses, and he said, "What about Aaron, your brother, the Levite? I know that he can speak well. Also, behold, he is coming out to meet you. When he sees you, he will be glad in his heart. <sup>15</sup> You shall speak to him, and put the words in his mouth. I will be with your mouth, and with his mouth, and will teach you what you shall do. <sup>16</sup> He will be your spokesman to the people. It will happen that he will be to you a mouth, and you will be to him as God. <sup>17</sup> You shall take this rod in your hand, with which you shall do the signs."

# 4

- 24** On the way at a lodging place, Yahweh met Moses and wanted to kill him.
- 25** Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, "Surely you are a bridegroom of blood to me."
- 26** So he let him alone. Then she said, "You are a bridegroom of blood," because of the circumcision.

In verse 24, God locks his target on the firstborn son. Moses fears for the safety of his son because the son had not yet entered into a covenant relationship with God. Thus in verse 25, Zipporah circumcises her son as Moses holds him still. In verse 26, the circumcision is finished and Moses lets go of his son. In verses 25 and 26, Zipporah calls Moses a "bloody husband" because of his strange and bloody procedure of circumcision.

# 4

<sup>1</sup>Then Moses said, "What if they will not believe me or listen to what I say? For they may say, 'The Lord has not appeared to you.'"

<sup>31</sup> So the people believed; and when they heard that the Lord was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped.

**Troy Anderson** – We are called to share the good news that is Jesus Christ but we need to learn to leave the convincing up to God. Do not allow the fear of rejection to stop you from caring enough to tell people about the truth. Sometimes all people need to know is that God is real and He has seen their affliction and He is concerned for them. God loves you, He knows you and He sees you!

# 5

Afterward Moses and Aaron came, and said to Pharaoh, "This is what Yahweh, the God of Israel, says, 'Let my people go, that they may hold a feast to me in the wilderness.'"

2 Pharaoh said, "Who is Yahweh, that I should listen to his voice to let Israel go? I don't know Yahweh, and moreover I will not let Israel go."

Part of what God is doing here is positioning the contest between God and Pharaoh. The first position is to point out that Pharaoh was unreasonable.

Pharaoh is speaking on behalf of the world. The world will find out who the Lord is in the next few chapters.

# 5

¶ The same day Pharaoh commanded the taskmasters of the people and their officers, saying, ¶ "You shall no longer give the people straw to make brick, as before. Let them go and gather straw for themselves. § You shall require from them the number of the bricks which they made before. You shall not diminish anything of it, for they are idle. Therefore they cry, saying, 'Let's go and sacrifice to our God.' ¶ Let heavier work be laid on the men, that they may labor in it. Don't let them pay any attention to lying words."

As part of the brick-making procedure, the bricks had a straw element in them, which had several aspects: the fiber of the straw gave the bricks structure; there was also an acid from the straw's decomposing that had a chemical effect to create a superior form of brick. Obviously, up until this time, the straw was provided for them to make bricks.

A specific move by the administration to show who was in charge, and to serve as a lesson for this religious interruption and distraction.

# 5

**20** They met Moses and Aaron, who stood along the way, as they came out from Pharaoh. **21** They said to them, "May Yahweh look at you and judge, because you have made us a stench to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to kill us!"

**22** Moses returned to Yahweh, and said, "Lord, why have you brought trouble on this people? Why is it that you have sent me? **23** For since I came to Pharaoh to speak in your name, he has brought trouble on this people. You have not rescued your people at all!"

It seems that Moses expected Pharaoh to cave in as soon as he heard the use of the Lord's name Yahweh. Yet God had warned Moses that Pharaoh would do the opposite (3:19; 4:21)





**22** Moses returned to Yahweh, and said, "Lord, why have you brought trouble on this people? Why is it that you have sent me? **23** For since I came to Pharaoh to speak in your name, he has brought trouble on this people. You have not rescued your people at all!"

**Dan** - I can only imagine what this must of felt like to Moses. He came to deliver and yet all he has done to this point is to make things worse!

The truth is that sometimes things have to get worse before they can get better!  
Believe me, I do NOT like this but I have found it to be true!

