



Names

Kefa – Peter

Messiah – English for Mashiach; anointed one; **Terms**

Christ in the Greek means to be smudged Haftarah – reading from the prophets

Moshe – Moses

Tanakh – Old Testament portion of Bible

Shaul – Paul

Torah – 1st 5 books of the Bible

Yeshua – Jesus' real name

Torah portion – there are 54 portions of the

Yĕhōvāh – God's real name forever (Ex. 3:15)

Torah

Y'udah – Judah

Shemot – the 13th Torah portion

Yochanan – John

Shemot means, “names.” We often use Hebrew words and names to properly place the Bible in its context. Understanding the Bible in its original context is important for understanding it properly. Yeshua kept the Torah and many believers in the Messiah Yeshua say we are to do what Yeshua did, yet they philosophize themselves out of keeping God's word. Shaul unequivocally tells us that we are to keep the Torah, yet again, false teachers contradict what he teaches (see Romans 3:31). When you take anything out of context, you no longer have the facts. You can say $2+2=5$, but that doesn't make it right.

We want truth not error.

This portion begins by saying that originally seventy men of Israel came to Egypt. All that generation died and the children of Israel multiplied and became so powerful that the Pharaoh became alarmed with their numbers. So, he made them into slaves and worked them hard. Also, Pharaoh told the midwives to kill the baby boys, but the midwives feared God so they didn't kill the baby boys. They told Pharaoh that the woman had their babies quickly and God blessed the midwives for not killing the babies. Then Pharaoh ordered all the baby boys thrown in the river. The Pharaoh no longer recognized Egypt's deliverance through the Israelites. It's also true today isn't it. Many have forgotten that the scriptures came from the Israelites and Jews and that their Messiah is Jewish. They would have no salvation without the Jews.

A Levite couple hid their child for three months, but eventually had to put him in the river in a basket. Pharaoh's daughter heard the baby crying and had pity on the child. She had her slave find the mother so she could nurse the baby for her and Pharaoh's daughter called him Moshe and she raised the child as her own.

After Moshe had grown up, he saw an Egyptian strike one of his own kinsmen and he waited until no one was around and he killed the Egyptian, but what he did was found out. Pharaoh tried to have Moshe put to death, but he fled to Midyan. In Midyan, Moshe ends up defending a woman at a well and their father tells them to bring Moshe over for some food. Moshe ends up staying with them and is given Tzipporah as his wife. Moshe has the heart of a defender of what is right. Are we defenders of truth or do we make up excuses. Meanwhile the Pharaoh that tried to kill Moshe died, but the children of Israel remained slaves. God heard their cries. God values all of mankind. He created us with His characteristics. Genesis 1:26 NKJV says, "Then God said, 'Let Us make man in Our image.'"

Moshe was tending the sheep of Yitro and he came to the mountain of God, Horev, where the angel of God appeared to him in a fire in a middle of a bush that did not burn up. He is told to take off his sandals as an act of humility. God identifies Himself as the God of his fathers and Moshe was afraid to look at God. God tells Moshe that He has heard the cries of the Israelites. God then tells Moshe that He is sending him to free Israel and Moshe asks how he could do that and God says that He will be with Moshe.

God tells Moshe that Yĕhōvāh (yud-hey-vav-hey) is to be His name forever "Moreover God said to Moses, 'Thus you shall say to the children of Israel: The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.'" Exodus 3:15 NKJV.¹ The word LORD in all caps is the Hebrew word that Yĕhōvāh. Moshe is to get together the leaders of Israel and tell them that God is going to force Pharaoh to let them go and they will be given gifts when they go. Some say that God is beyond description so we cannot use His name. God tells us His name and it is used over 6,000 times in the Bible. The Jews were being persecuted for using Yĕhōvāh around the 2nd century AD, so they made a law not to speak God's name temporarily. It was supposed to be reversed, but they didn't change their man-made law.

Do we respect God?

They call God Hashem which means "the name." Would you call your father "it?" They dishonor God by their man-made commandment. Yeshua said, "I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them." John 17:26 NKJV. At the time of Yeshua, there was no prohibition on using God's name. It says He declared the name of Yĕhōvāh. He is the Messiah and we are to obey Him. Deuteronomy 18:15 NKJV says, "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear." We are to obey the Messiah Yeshua.

Some say that to know the name of Yeshua is to know the name of God. What they are saying is that we cannot use the name of God, but we can use the name of Yeshua. It sounds nice, but man-made ideas are not Gods' word. Watch out for these interesting man-made

¹Thousands of manuscripts have been searched and the name of God as Yĕ-hō-vāh (יהוה) has been found over 2,363 times pointed as Yĕ-hō-vāh. Only one time in over 7,000 manuscripts has it been pointed differently as Yĕ-hō-vēh. Information provided by Nehemiah Gordon.

ideas. Some are not right. Yeshua said He declared God's true name. Obey the Messiah. We have evidence in the Hebrew manuscripts that Messianic believers were obedient to Yeshua and used God's real name.

Moshe doubts that the people will believe him when he gets there, but God turns Moshe's staff into a snake and back again and made his hand leprous and then normal again. God also said that Moshe could turn water into blood. Moshe then says that he is not a good speaker and God has Aharon come to meet Moshe and be Moshe's speaker. Moshe leaves for Egypt with his family and Moshe encounters God along the way again, and at that time Moshe's sons are circumcised. Moshe and Aharon talk to the leaders of Israel and the leaders believe them. Moshe and Aharon then talks to Pharaoh, but he will not let the people go and he imposes more work on them and mistreats the people. The leaders of Israel were upset with Moshe and Moshe is now also upset. God then tells Moshe that He will force Pharaoh to set Israel free.

As we know, Abraham prophesied that Israel would be slaves. This portion jumps ahead some 215 years. The 430 years included the time in Canaan according to Josephus and the Septuagint.² We find out that Israel is being treated badly because they are doing well. The Jewish people do well because they follow the true God and His laws, and God blesses them. The Gentiles become afraid of them or are jealous. The fact that the followers of the true God do well is a testimony to the goodness of God and also to His future promises to Israel and to us. The Egyptians were treating the Israelites ruthlessly and having their baby boys killed, but God was going to keep His word to Abraham and bring them back to their land.

God can do what He want; even appear as a man.

In this portion there is an appearance of God as a man in the fiery bush. It says that the angel of God appeared to Moshe. Angels look like men; for example, the angels that visited Abraham in Gen. 18; God also appears as a man there too. Then in Exodus 4:1, the angel in the bush is called Elohim and then later, yud-hey-vav-hey, Yĕhōvāh tells Moshe that He is mightier than Pharaoh and the Israelites will be set free. God tells Moshe He will be with him. In our era, God gives us the powerful gift of the Holy Spirit (Acts 1:8) and the Holy Spirit is with those who believe on Yeshua the Messiah. Israel has doubts throughout this portion, but God is greater than the people's doubts. Good thing for us because the believers in the Messiah are not perfect either. God is not subject to us, but we are to be subject to our God and king and we are to trust in Him.

The Haftarah for Shemot is Isaiah 27:6-28:13, 29:22-23. Israel had just acknowledged that God saved them and He wiped away their tears and disgrace in Chapter 26. They now have faith and trust in God and God has humbled the mighty. Our portion in Chapter 27 begins saying that Israel will fill the whole world with a harvest (possibly referring to an end time

²Jewish Antiquities 4.15.2; Josephus says, "They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt. It was the eightieth year of the age of Moses, and of that of Aaron three more. They also carried out the bones of Joseph with them, as he had charged his sons to do." The Septuagint includes Canaan in the 430 years.

harvest) and His controversy with them is taken care of. A shofar will sound and Israel will have the land from the Euphrates to the wadi in Egypt and they will be glorious. This is obviously about the end time land promise that will occur in the future.

The subject then changes. Can they understand beyond precepts? With another tongue will God give them rest, but they wouldn't listen and they live only by precepts. After the Haftarah for today it says that God will lay a cornerstone. We know this cornerstone prophetically refers to Yeshua who would come about 600 years later. In Isaiah 29:22-23 it says that Israel will no longer be ashamed (this is yet to come); they will consecrate His name Yéhōváh (yud-hey-vav-hey) and the Holy One (most likely referring to Yeshua); and will be in awe of their God.

Rabbi Shaul sees some of the verses that we will read from the Haftarah as prophetic verses. He sees Isaiah 28:11-13 NKJV being about the gift of speaking in tongues. God gave us the Holy Spirit to help us keep His commandments. The Holy Spirit is to help us with life instead of making up man-made commandments.

Trust in the Holy Spirit and trust in God.

Although we see lack of trust in God at times as in today's portion, it was through trust in God that Israel was set free. We also need to have trust in God and live with faith. Hebrews 11:23-26 CJB says, "By trusting, the parents of Moshe hid him for three months after he was born, because they saw that he was a beautiful child, and they weren't afraid of the king's decree. By trusting, Moshe, after he had grown up, refused to be called the son of Pharaoh's daughter. He chose being mistreated along with God's people rather than enjoying the passing pleasures of sin. He had come to regard abuse suffered on behalf of the Messiah as greater riches than the treasures of Egypt, for he kept his eyes fixed on the reward. By trusting, he left Egypt, not fearing the king's anger; he persevered as one who sees the unseen.