

Opening Scripture Reading/Prayer:

Exodus 31:12-17

The Sabbath

¹² And the Lord said to Moses, ¹³ “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you . . .’ ¹⁶ Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. ¹⁷ It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

Leviticus 19:1-4

The LORD Is Holy

¹ And the LORD spoke to Moses, saying, ² “Speak to all the congregation of the people of Israel and say to them, **You shall be holy, for I the LORD your God am holy.** ³ Every one of you shall revere his mother and his father, and **you shall keep my Sabbaths: I am the LORD your God.** ⁴ Do not turn to idols or make for yourselves any gods of cast metal: I am the LORD your God.

Ezekiel 20:20

*I am the LORD your God; walk in my statutes, and keep my judgments, and do them; and **keep my SABBATHS holy; and they shall be a SIGN between me and you, that ye may now that I am the LORD your God.***

Jesus Lord of the Sabbath

“For the Son of Man is Lord of the Sabbath.” Matthew 12:8

Let's Remember what God told the People to do before they got delivered out of Egypt, which we are reminded to do prior to Christ's 2nd Coming:

1. I Will Provide the Way Out and All the Way Into the Promise Land

Exodus 11:2 - Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.”

2. Know the Times

Exodus 12:1-17 - The Lord said to Moses and Aaron in the land of Egypt, “**This month shall be for you the beginning of months. It shall be the first month of the year for you.** ³ Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.

. . . ⁷ “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it . . .

. . . ¹³ The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

¹⁴ “This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast . . .

. . . ¹⁷ And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.”

Word Study by Ryan Roberts of Key 2 Changes

Brandon's Teaching:

Opening “Name of God” I want us to keep in mind as we go through this teaching today, as we start the New Book of the Bible, Exodus:

YHVH Sabaoth (Sabi – oth).

YHVH is God's personal name.

By pairing **YHVH** with the Hebrew word **Sabaoth** (*Sabi – oth*), we get a title that is often translated as **LORD of Hosts or LORD of Armies**

“He who forms the mountains, who creates the wind, and who reveals His thoughts to mankind, who turns dawn to darkness, and treads on the heights of the earth – YHVH Elohim Sabaoth (Sabi – oth) is His name.” Amos 4:13

God has many titles and names depending on how He reveals and expresses Himself.

Here we will focus on one of the most encompassing of all the names of God – **YHVH Sabaoth** (*Sabi – oth*).

YHVH is God's personal name (*Behold the Man with Nail Pierced Hands – Jesus*).

By pairing **YHVH** with the Hebrew word **Sabaoth** (*Sabi – oth*), we get a title that is often translated as **LORD of Hosts or LORD of Armies**. But those titles are so limiting in contrast to the true significance of this name.

What is Sabaoth (*Sabi – oth*)?

Sabaoth (*Sabi – oth*) is the feminine form of the Hebrew word **tsaba** (*siba*), which means army, war or warfare.

Yet, *tsaba* (*siba*) is often used in the Hebrew Scriptures not to refer to a military army but a “**vast array**” or “**host**” of resources available to the infinite God of the Universe.

The first time we see the word **tsaba** (*siba*) is in the completion of Creation.

“Thus the heavens and the earth were completed, and all their **hosts** (*siba*).” (*Genesis 2:1*)

Here and in other Scriptures, **the masculine form of tsaba** (*siba*) refers to **the entire universe and all of God's perfect creation on earth**. He made it. **He is Lord over all of it: lightning and wind, sun and moon, man and woman, animals and plants. Everything!**

Now, imagine the result when we combine **tsaba** (*siba*) with the personal name of God, **YHVH** – we get a name that gives us a glimpse into how marvelously Almighty and all powerful He truly is.

Let's look at God's majesty through His name and title: **YHVH Sabaoth** (*Sabi – oth* – “**The God of Infinite Resources**”).

The God of Infinite Resources

“Restore us, O YHVH Elohim **Sabaoth** (*Sabi – oth* – “**The God of Infinite Resources**”) (O LORD God **Sabaoth** (*Sabi – oth* – “**The God of Infinite Resources**”)! Let your face shine, that we may be saved!” (*Psalms 80:19*)

The name YHVH Sabaoth (*Sabi – oth* – “**The God of Infinite Resources**”) is used 235 times in the Bible.

We first see it in a desperate prayer by a barren woman opening her heart before God and begging for a child. **She pleads with YHVH Sabaoth** (*Sabi – oth*) **out of anguish and great anxiety, calling upon a God of greatness and supreme power.**

Hannah prays, “O LORD of hosts [YHVH Sabaoth – (*Sabi – oth* – “**The God of Infinite Resources**”)], if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, . . . for all along I have been speaking out of my great anxiety and vexation.” (*1 Samuel 1:11, 16*)

Hannah is facing one of those monumental obstacles in life that is beyond her power to overcome. She is filled with unspeakable despair, which threatens to overcome her.

This story of Hannah's prayer is all the more meaningful when we consider the surrounding cultures of her time.

Gentile peoples throughout the Middle East had specific gods, or names of gods, for specific requests: a fertility god for pregnancy, a war god for military conquests, or a god of harvest for agricultural needs, for example.

Whether or not Hannah knew of these gods, she calls out to the One True God as **YHVH Sabaoth** (*Sabi – oth* – “**The God of Infinite Resources**”) for her fertility request.

Hannah does not need an army or a military victory.

She needs the Comforter who soothes her tormented soul.

She needs a God who defends her and will remove her shame in the community because she is barren. At that time, not having children was a sign of being cursed or a sinner.

She needs the Creator who established the universe and brings life into being.

She needs an enormous Savior for a predicament humanly insurmountable.

She found all of this in YHVH Sabaoth (*Sabi – oth* – “**The God of Infinite Resources**”) **at the birth of her son Samuel.**

There Is Power in the Name and Authority of YHVH Sabaoth (Sabi – oth – “The God of Infinite Resources”)

While YHVH Sabaoth (Sabi – oth – “The God of Infinite Resources”) can be seen as **an intimate God who is with us in the details of our human experience** (like Hannah in her plight of barrenness), **He is also a warrior God who commands armies on behalf of His People.**

Imagine someone trying to fight against God! Yet, someone did – Goliath of the Philistine army.

“I defy the armies [maarakah] of Israel,” said Goliath with weapons in hand, ready for tsaba (*siba*) (warfare).

David responds, “You come against me with sword and spear and javelin, but **I come against you in the name of the LORD of Hosts – YHVH Sabaoth (Sabi – oth – “The God of Infinite Resources”)** – the God of the armies [maarakah] of Israel, whom you have defied.” (*I Samuel 17:10, 45*)

While Goliath openly defies the greatness of Israel’s armies, David reminds him that **he is coming in the name of the God of Israel’s armies**; and in doing so, the will of God to defeat the giant Goliath is accomplished.

HOLINESS in the Presence of YHVH Sabaoth (Sabi – oth – “The God of Infinite Resources”)

In the face of such greatness is holiness, unlike any king or military commander on earth can ever expect to possess.

Moses appointed Joshua to lead the Israelites across the Jordan River and possess the Promised Land. Just before taking Jericho, a man appeared to him.

Joshua asks this man, “Are you for us or for our enemies?”

He replies with his sword drawn that he is “commander [sar] of the **army [tsaba (*siba*)] of the Lord.**” (*Joshua 5:13–14*)

This man is clearly the chief leader of a military unit of power under the authority of YHVH.

And with such greatness, he commands Joshua, “**Take off your sandals, for the place where you are standing is HOLY.**” (*Joshua 5:15*)

Holiness envelops God’s presence. In Heaven, for instance, the seraphim who surround our King on His throne are consumed with His holiness, proclaiming,

“HOLY, holy, holy is YHVH Sabaoth (Sabi – oth – “The God of Infinite Resources”); the whole earth is full of His glory.” (*Isaiah 6:3*)

We are to keep His holiness at the forefront of our thoughts.

Too often, we judge how good or holy we are based on the “bad behavior” of those around us.

When we take our eyes off of YHVH Sabaoth (Sabi – oth – “The God of Infinite Resources”), we forget that **He is sitting on His throne in Heaven as the true standard bearer**, and **we are to live our lives according to what He considers to be good behavior.**

As we look at the holiness of YHVH Sabaoth (Sabi – oth – “The God of Infinite Resources”), we cannot help but be consumed with the reality of how much we fall short of His standards.

Like Isaiah, we might cry out, “**Woe to me!** ... I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and **my eyes have seen the King, YHVH Sabaoth (Sabi – oth – “The God of Infinite Resources”).**” (*Isaiah 6:5*)

When YHVH sees a heart sincerely humbled before Him, seeking to return to His standards, He removes our guilt and commissions us to move forward in His service.

In Isaiah’s case, one of the seraphim (angels) touched his lips with a live hot coal and said, “**Your guilt is taken away and your sin atoned for.”**

Then the Lord said, “Whom shall I send? And who will go for us?”

Isaiah responded, “**Here am I. Send me!**” (*Isaiah 6:6–8*)

The Master of the Universe is **still looking for humbled people who will answer the call to do His Kingdom work according to Kingdom principles that are assigned by YHVH Sabaoth (Sabi – oth – “The God of Infinite Resources”)** Himself.

“Every good thing given and every perfect gift is from above.” (*James 1:17*)

How do we respond to His call?

Like Hannah, we are to **PRAY**. He will answer according to His will.

Like David, we are to **CALL UPON HIS AUTHORITY** against enemies of His Kingdom.

Like Joshua, we are to **ACKNOWLEDGE** and show respect for His holiness.

And like Isaiah, we are to **GO** (as we go about our days) into our workplaces, communities, and families as humbled, forgiven ambassadors of YHVH Sabaoth (*Sabi – oth* – “The God of Infinite Resources”), spreading the Good News of the Kingdom of God – planting God’s teaching and instruction into the hearts of men and women, thereby extending His Kingdom, through the Great Commission to “Make Disciples”, turning learners into teachers, as the God of Infinite Resources has Commanded us to do, under His Authority and Empowerment.

In addition to the above identified name of God, there are two additional teaching I want us to Wrestle with as we contemplate God’s work of Redemption:

John 18:33-38

My Kingdom Is Not of This World

³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶ Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world – to bear witness to the truth. Everyone who is of the truth listens to my voice.” ³⁸ Pilate said to him, “What is truth?”

Our Resolve:

Matthew 6:33

Do Not Be Anxious

²⁵ “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. *Is not life more than food, and the body more than clothing?*” ²⁶ Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? ²⁷ And which of you by being anxious can add a single hour to his span of life? ²⁸ And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, ²⁹ yet I tell you, even Solomon in all his glory was not arrayed like one of these. ³⁰ But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? ³¹ Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³² **For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.**

³³ **But seek first (set as the priority of your day and life what are God’s priorities – “to love Him with all our our heart, mind, soul, and strength; and to love others more than ourselves) the kingdom of God (the rule and reign of God in our hearts) and His righteousness (doing life His way and not our own way), and all these things will be added to you.** ³⁴ “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.”

And the second teaching I want us to Wrestle with as we contemplate God’s work of Redemption:

“Now if you obey me fully and keep My covenant, then out of all nations you will be My treasured possession. Although the whole earth is mine (not man’s and not Satan’s), you will be for Me a kingdom of priests and a holy nation.” These are the words you are to speak to the Israelites.” (Exodus 19:4–6)

In obeying God, they would have been teaching the nations by example how to be holy just as they themselves were holy, and bringing the world into the knowledge of the One True God.

They would have been a light to the nations.

That is what they as the Chosen People were chosen to do.

By the way, living holy lives in the presence of God and bringing the world into the knowledge of God is what we are expected to do as Believers in the One God of Israel and His Messiah Yeshua (Jesus).

Now let’s together Learn how to Live this Redemptive Life out and demonstrate it to others, as the Light of God’s Redemption in this dark world:

Week 13 - SHEMOT (Names)

Exodus 1:1–6:1; Isaiah 27:6–28:13, 29:22–23; Jeremiah 1:1–2:3; Romans 12:1–21

“Discovering and Identifying an intimate God who is with us in the details of our human experience to ultimately Deliver us out of Darkness and into His Marvelous Light, as our God of Infinite Resources.”

“These are the names [ve’eleh shemot] of the sons of Israel who went to Egypt with Jacob, each with his family.” Exodus 1:1

In last week’s Scripture Reading, the first of the five books of Moses, Genesis, ended with the deaths of Jacob and Joseph.

This week, we begin the second book of the Torah, Exodus, called **Shemot** in Hebrew, which means **Names**.

This Reading describes the suffering of the Israelites under bondage to the Egyptians, the birth of Moses and his miraculous salvation from out of the Nile River. It also describes **his calling to deliver Israel** and his encounter with Pharaoh.

Review of the Message Today:

The Children of Israel multiply in Egypt. Threatened by their growing numbers, Pharaoh enslaves them and orders the Hebrew midwives to kill all male babies at birth. When they do not comply, he commands his people to cast the Hebrew babies into the Nile.

A child is born to Jocheved (*Jock-a-bed*), the daughter of Levi, and her husband, Amram, and placed in a basket on the river, while the baby’s sister, Miriam, stands watch from afar. Pharaoh’s daughter discovers the boy, raises him as her son, and names him Moses.

As a young man, Moses leaves the palace and discovers the hardship of his brethren. He sees an Egyptian beating a Hebrew and kills the Egyptian. The next day he sees two Jews fighting; when he admonishes them, they reveal his deed of the previous day, and Moses is forced to flee to Midian. There he rescues Jethro’s daughters, marries one of them - Zipporah and becomes a shepherd of his father-in-law’s flocks.

G-d appears to Moses in a burning bush at the foot of Mount Sinai and instructs him to **go to/come to Pharaoh** (*God is not only in the heart of Moses, but also the heart of Pharaoh (for I am within Pharaoh’s heart waiting for you/Moses) – Deuteronomy 4:35 “there is nothing other than Him” “Even within our Greatest Challenges (our greatest pain, greatest enemies, greatest darkness) there is Divine Light . . . that with our Faith we can amplify it and project it to the world” – Psalm 139 “Where shall I go . . . you are there . . . If I say, ‘Surely the darkness shall cover me, and the light about me be night,’ even the darkness is not dark to you; the night is bright as the day, for darkness is as light with you.”*) and demand:

**Isaiah 45:7, “I form light and create darkness.
I make well-being and create calamity.
I am the LORD, who does all these things.”**

. . . “Let My people go, so that they may serve Me.” Moses’ brother, Aaron, is appointed to serve as his spokesman. In Egypt, Moses and Aaron assemble the elders of Israel to tell them that the time of their redemption has come. The people believe; but Pharaoh refuses to let them go, and even intensifies the suffering of Israel.

Moses returns to G-d to protest: “Why have You done evil to this people?” G-d promises that the redemption is close at hand.

Let’s Begin the Teaching:

“Discovering and Identifying an intimate God who is with us in the details of our human experience to ultimately Deliver us out of Darkness and into His Marvelous Light, as our God of Infinite Resources.”

Week 13 - SHEMOT (Names)

Exodus 1:1–6:1; Isaiah 27:6–28:13, 29:22–23; Jeremiah 1:1–2:3; Romans 12:1–21

Exodus 1:1-6:1

• God has a Plan of Salvation before Salvation is even Needed

Exodus 1:1-5

Israel Increases Greatly in Egypt

¹These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: ²Reuben, Simeon, Levi, and Judah, ³Issachar, Zebulun, and Benjamin, ⁴Dan and Naphtali, Gad and Asher. ⁵**All the descendants of Jacob were SEVENTY persons; Joseph was already in Egypt.**

THE DESCENDANTS OF JACOB NUMBERED SEVENTY IN ALL; JOSEPH WAS ALREADY IN EGYPT (1:5)

• God is daily Uncovering His Word/His Plan of Salvation, and Watching over His Word/His Plan of Salvation that it is accomplished

Jeremiah 1:12 “You have observed correctly,” said the LORD, “for I am watching over My word to accomplish it.”

GENESIS 46:27: ALL THE SOULS OF THE HOUSE OF JACOB WHO CAME INTO EGYPT WERE SEVENTY
But if you count them, you find only sixty-nine; **the seventieth is Jocheved (Jock-a-bed) the daughter of Levi, who was born between the boundary walls as they entered Egypt.**

(Talmud, Bava Batra 123a)

⁵⁹ The name of Amram's wife was Jochebed the daughter of Levi, who was born to Levi in Egypt (And she bore to Amram Aaron and Moses and Miriam their sister).” Numbers 26:59

Jochebed (Jock-a-bed) name meaning and declaration: “GLORY OF JEHOVAH” or “Jehovah glory”; **the first person in Scripture to have a name compounded with Jehovah** . . . the announcement of Jehovah, as the name of God, was made for the first time in history.

According to traditional rabbinic biblical chronology, Moses was 80 years old when the Exodus occurred, the Israelites had been in Egypt for 210 years in total, and thus in combination with the rabbinical claim that Jochebed was born on the border of Egypt, as her parents had entered it, this would require Jochebed (“GLORY OF JEHOVAH”) to have been 130 years old when she gave birth to Moses.

Exodus 1:6-7

⁶ Then Joseph died, and all his brothers and all that generation. ⁷ But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

To counter the growing strength of the Israelites, the Egyptians forced them into bitter labor, building store cities for Pharaoh and working the fields.

- **The More we are Oppressed; the More God is Revealed and God’s Purposes are Multiplied in and through His People**

“And though the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher.” Isaiah 30:20

Exodus 1:8-21

Pharaoh Oppresses Israel

⁸ Now there arose a new king over Egypt, who did not know Joseph. ⁹ And he said to his people, “Behold, the people of Israel are too many and too mighty for us. ¹⁰ Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” ¹¹ Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. ¹² But the more they were oppressed, the more they multiplied and the more they spread abroad. 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. ¹⁵ Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah,

- **When we put the Word of God Above every other word, including our own, God’s Word, His Plan of Salvation and Redemption, will leave even our greatest enemies Defeated, Unveiling even the Greatest Mysteries of God, no longer in darkness**

Exodus 1:16-21

¹⁶ “When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.”

¹⁷ But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live.

¹⁸ So the king of Egypt called the midwives and said to them, “Why have you done this, and let the male children live?” ¹⁹ The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them.” ²⁰ So God dealt well with the midwives. And the people multiplied and grew very strong. ²¹ And because the midwives feared God, he gave them families.

When they continued to multiply, Pharaoh ordered the Hebrew midwives to kill all newborn males. But at least two, Shifrah and Puah, did not. God, therefore, supernaturally protected their lives, even blessing them with families and multiplying the Israelites even more.

Exodus 1:22

²² Then Pharaoh commanded all his people, “**Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live.**”

EVERY SON THAT IS BORN YOU SHALL CAST INTO THE RIVER, AND EVERY DAUGHTER YOU SHALL MAKE LIVE (1:22)

In our own day, the Pharaoh-instituted practice of drowning children in the Nile is still with us: there are still parents whose highest consideration in choosing a school for their children is how it will further their child’s economic prospects when the time will come for him or her to enter the job market.

The people of Israel survived the Egyptian galut (*worldly exile*) because there were Jewish mothers who refused to comply with Pharaoh’s decree to submerge their children in his river. **If we are to survive the present galut (*exile*), we, too, must resist the dictates of the current Pharaohs. We must set the spiritual and moral development of our children rather than their future “earning power” and “careers” as the aim of their education.** (*The Lubavitcher Rebbe*)

Exodus 2:1-2

The Birth of Moses

¹ Now a man from the house of Levi went and took as his wife a Levite woman. ² The woman conceived and bore a son, and when she saw that he was a fine child, **she hid him three months.**

- **As God’s People we are Reborn to His Designed Plans and Purposes, despite perceived conditions, that New Life and New Beginnings might be our daily Realities of a God that is fully Vested in His Word and His People.**

THERE WENT A MAN OF THE HOUSE OF LEVI, AND TOOK TO WIFE A DAUGHTER OF LEVI (2:1)

Why is she called “a daughter of Levi”? She was one hundred and thirty years old! Because the signs of maidenhood were reborn in her. (*Talmud, Sotah 12a*)

Exodus 2:3-9

³ When she could hide him no longer, she took for him a basket 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. ⁴ And his sister stood at a distance to know what would be done to him. ⁵ Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it.

⁶ When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, “This is one of the Hebrews’ children.” ⁷ Then his sister said to Pharaoh’s daughter, “Shall I go and call you a nurse from the Hebrew women to nurse the child for you?” ⁸ And Pharaoh’s daughter said to her, “Go.” So the girl went and called the child’s mother. ⁹ And Pharaoh’s daughter said to her, “Take this child away and nurse him for me, and I will give you your wages.” So the woman took the child and nursed him.

The Levite parents of Moses had such great faith that, in order to save their son, they defied Pharaoh’s order and hid him for the first few months of his life.

But babies grow and, eventually, he could no longer be hidden, so they put him in a basket and set him afloat on the Nile among the reeds.

Even in this desperate circumstance, the protective hand of God was on this boy of destiny. Pharaoh’s daughter spotted the basket. When she saw the Hebrew baby inside, she had pity on him and took him as her own.

Instead of drowning in the Nile or dying at the hands of the Egyptians as the other newborn boys did, Moses was raised in Pharaoh’s palace as a prince of Egypt.

- **Sentenced to Death, but Destined for Life and Life more Abundant; Living the Eternal Destiny for and with God**

All of God’s Creation is positioned to fulfill God’s Redemptive purposes, it is up to creation to acknowledge God’s plans over their own and live Eternally in God’s Redemptive light to the world, for the redemption of all mankind, including creation.

This dramatic account of the infant Moses **parallels the life of the infant Jesus**, who was sentenced to death by the order of King Herod, among all the other Jewish male infants in Bethlehem.

“*Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi.*” **Matthew 2:16**

Just as Moses was saved by his sister and mother, so was Jesus saved by the obedience and faith of his earthly father, Joseph, who was warned in a dream to flee to Egypt.

The Flight to Egypt

¹³ Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, **for Herod is about to search for the child, to destroy him.**” ¹⁴ And he rose and took the child and his mother by night and departed to Egypt ¹⁵ 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.”**

Herod Kills the Children

¹⁶ Then Herod, when he saw that he had been tricked by the wise men, became furious, and **he sent and killed all the male children in Bethlehem and in all that region who were two years old or under,** according to the time that he had ascertained from the wise men. ¹⁷ Then was fulfilled what was spoken by the prophet Jeremiah (31:15):
¹⁸ **“A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more.”** Matthew 2:13–18

Jeremiah 31:31-34

The New Covenant

³¹ “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. ³³ For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. ³⁴ And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”

A great danger of this Ephraim doctrine is that it diminishes the glory of the Gospel, which is that Jew and Gentile have been made one in the Messiah, not that Jews have been rejoined to their lost physical kin.

<https://www.lehigh.edu/~gdb0/simcha/ephraim.htm>

In Ephesians 2, Sha'ul speaks to those who are Gentiles not of the circumcision. They were strangers to the covenant and excluded from the commonwealth of Israel. He has "made both groups into one." He "made the two into one new man." The two sticks of Ezekiel could be interpreted as a type or foreshadowing of the one new man. But to say that gentiles are literally Ephraim actually goes against the message of Ephesians. The one new man is more than a reconciliation of Israelites; it's the reconciliation of all nations. A great danger of this Ephraim doctrine is that it diminishes the glory of the Gospel, which is that Jew and Gentile have been made one in the Messiah, not that Jews have been rejoined to their lost physical kin. The disciples were commissioned to take this good news is to go to *all* nations. Juster concludes, "for Messianic Judaism, such a view is confusion and a conceptual disaster." Sometimes Christians wrongly idolize the Jewish people. While Messianic Jews appreciate the appreciation, there's no need for a new doctrine about Israelite biology to explain it. It is the work of the Holy Spirit, fulfilling the prayer of Yeshua and the desire of the Father. An improper response is for non-Jewish believers to wish they were Jewish or to feel rejection. Rather, non-Jewish believers can rejoice that they are the *spiritual* seed of Abraham. They have been raised with Messiah and are seated with Him in heavenly places. God also loves every nation. All nations are culturally distinct and have unique contributions to make to the Body of the Messiah. All can appreciate the Jewish roots of our common Messianic faith and also appreciate various national identities as willed by God to enrich his Kingdom. Unity should not be sought by uniformity. Unity comes through Yeshua and the appreciation of cultural variety. "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." (I Timothy 1:4). My prayer, along with . . . Rabbi Sha'ul, is that "we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Messiah."

What irony that the very place of danger (EGYPT) and death for the Hebrew babies in the days of Moses became a place of refuge for Jesus when He was but a baby!

And just as Moses was a Prophet of God, so was Jesus prophesied to be the Ultimate Prophet of God, himself, the Redeemer of Man-Kind.

A New Prophet like Moses

¹⁵ “The Lord your God will raise up for you a prophet like me from among you, from your brothers - **it is to him you shall listen** - ¹⁶ just as you desired of the Lord your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the Lord my God or see this great fire any more, lest I die.’ ¹⁷ And the Lord said to me, ‘They are right in what they have spoken. **¹⁸ I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.** ¹⁹ *And whoever will not listen to my words that he shall speak in my name, I myself will require it (with collateral idea of avenging) of him.*” **Deuteronomy 18:15-19**

Joshua type of Yashua to Come

John 5:36-46: ³⁶ But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. ³⁷ And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, ³⁸ and you do not have his word abiding in you, for you do not believe the one whom he has sent. ³⁹ **You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me,** ⁴⁰ **yet you refuse to come to me that you may have life.** ⁴¹ I do not receive glory from people. ⁴² But I know that you do not have the love of God within you. ⁴³ I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. ⁴⁴ How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? ⁴⁵ **Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope.** ⁴⁶ **For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?”**

Hebrews 5:9: ⁹ And being made perfect, he became the source of eternal salvation to all who obey him.

God's Prayer Over His People

John 17:1-26: When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, ² since you have given him authority over all flesh, to give eternal life to all whom you have given him. ³ **And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.** ⁴ I glorified you on earth, having accomplished the work that you gave me to do. ⁵ And now, Father, glorify me in your own presence with the glory that I had with you before the world existed. ⁶ “I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. ⁷ Now they know that everything that you have given me is from you. ⁸ For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. ⁹ I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. ¹⁰ All mine are yours, and yours are mine, and I am glorified in them. ¹¹ And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. ¹² While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. ¹³ But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. ¹⁴ I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. ¹⁵ I do not ask that you take them out of the world, but that you keep them from the evil one.^[a] ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Sanctify them^[b] in the truth; your word is truth. ¹⁸ As you sent me into the world, so I have sent them into the world. ¹⁹ And for their sake I consecrate myself,^[c] that they also may be sanctified^[d] in truth. ²⁰ “I do not ask for these only, but also for those who will believe in me through their word, ²¹ that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. ²² The glory that you have given me I have given to them, that they may be one even as we are one, ²³ I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. ²⁴ Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. ²⁵ O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. ²⁶ I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”

Exodus 2:10

¹⁰ When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him **Moses**, “Because,” she said, “I drew him out of the water.”

Because Pharaoh’s daughter drew the baby from the Nile, she called him **Moshe** from the word **moshech**, meaning pull or draw. And a picture of what God was prophetically going to do for the Israelites by “**DELIVERING**” them out of Egypt, with the **FULL SUPPORT** of Egypt.

- **Each of our Lives are a prophetic picture of God’s Deliverance out of Bondage or God’s Judgement in our Bondage to a world that is seeking truth and freedom; the opportunity for each of us is to Repent and Return back to God, to God’s deliverance and salvation.**

Exodus 2:11-15

Moses Flees to Midian

¹¹ 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. ¹² He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. ¹³ 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?” ¹⁴ 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.” ¹⁵ 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.

Even as a young man, Moses felt the calling to deliver his people, but he stepped ahead of God’s timing.

In the process of defending this Israelite slave, Moses killed the Egyptian and fled to Midian to escape Pharaoh’s death decree over him. **Exodus 2:15**

Again in Midian, Moses expressed his calling as a deliverer by saving the daughters of the Priest of Midian who had come to the well where he sat.

Exodus 2:16-22

¹⁶ Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father’s flock. ¹⁷ The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. ¹⁸ When they came home to their father Reuel, he said, “How is it that you have come home so soon today?” ¹⁹ They said, “An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock.” ²⁰ He said to his daughters, “Then where is he? Why have you left the man? Call him, that he may eat bread.” ²¹ And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah. ²² She gave birth to a son, and he called his name Gershom, for he said, “I have been a sojourner in a foreign land.”

Moses spent the next 40 years shepherding sheep in the land of Midian, a period of time that God used to prepare him to shepherd His people Israel out of Egypt.

Exodus 2:23-3:6

God Hears Israel’s Groaning

²³ 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.

²⁴ And God ¹HEARD their groaning, and God ²REMEMBERED his covenant with Abraham, with Isaac, and with Jacob. ²⁵ God ⁴SAW the people of Israel—and God ³KNEW (like a familiar friend).

- **God HEARS our Heart Cry, God REMEMBERS His Word over our Lives, God SEES our Circumstances, and God KNOWS our Designed Destiny.**

Also, Read Exodus 3:7-14

“God has a Greater Plan for even our Failures”

- **Oppressive circumstances cannot prevent God from carrying out His purposes and fulfilling His promises.**

We might suffer under some sort of bondage or pain for what seems like a very long time, but we can rest assured that God hears our cries.

He remembers the covenant we have with Him through our Messiah Jesus, which provides a way out of our spiritual bondage and into our inheritance — if only we accept it.

- Though God is true to His promises, **we still need to keep crying out to Him for deliverance and waiting in faith and hopeful expectation to move on our behalf in our spiritual and our earthly afflictions.**

God is not deaf, nor aloof to our suffering. His arm is not too short to save: “The righteous cry out, and the LORD hears them; He delivers them from all their troubles.” Psalm 34:17

Exodus 3:1-6

The Burning Bush

3 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 of the wilderness and came to Horeb, the mountain of God.² 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.³ And Moses said, “I will turn aside to see this great sight, why the bush is not burned.”⁴ When the Lord saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.”⁵ Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.”⁶ 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.

The Angel of the Lord appeared to Moses from out of the flame of a bush that burned but was not consumed. This real and yet symbolic imagery spoke to the fact that God was in His people's affliction, the thorn bush, and although the bush was burning, afflicted, God's people would not be consumed by their affliction.

“Just as the thorn bush is burning and is not consumed, so the Egyptians will not be able to destroy Israel.”

Illustration: this is where the Blessing of Ephraim and Manasseh becomes relevant, when Israel faces affliction:

Genesis 41:50-52

⁵⁰ Before the year of famine came, two sons were born to Joseph. Asenath, the daughter of Potiphara priest of On, bore them to him.⁵¹ Joseph called the name of the firstborn **Manasseh**. “For,” he said, “God has made me forget all my hardship and all my father's house.”⁵² The name of the second he called **Ephraim**. “For God has made me fruitful in the land of my affliction.”

Genesis 48:14-16, 20

¹⁴ But Israel crossed his hands and put his right hand on the head of the younger boy Ephraim. Then he put his left hand on Manasseh, even though Manasseh was the firstborn.¹⁵ And Israel blessed Joseph and said,

“My ancestors, Abraham and Isaac, worshiped our God,
and that God has led me all my life.

¹⁶ **He was the Angel who saved me from all my troubles.**

And I pray that he will bless these boys,

Now they will have my name

and the name of our ancestors, Abraham and Isaac.

I pray that they will grow to become great families and nations on earth.”

²⁰ So Israel blessed them that day. He said,

“The Israelites will use your names

whenever they bless someone.

They will say,

“May God **MAKE YOU** like Ephraim and Manasseh.”

From the midst of this burning bush at the foot of Mount Sinai, God told Moses he had heard the cries of His People and was sending Moses to go back to Pharaoh in His name and His power on His behalf.

By this point, this prince of Egypt had been so humbled by his lengthy wilderness experience that he seemed to lack confidence when it came to his role as a leader of a nation.

First, Moses asked for the name of the One sending him. God answered with His name, **Ehyeh Asher Ehyeh**, widely translated as **I am that I am**, the Hebrew grammatical form is *actually in the future tense*.

Therefore, God's name is *more accurately translated* as **I will be what I will be**.

**** The message to Moses is perhaps that God can look after the details of the future. He will be to us whoever and whatever He chooses to be: father, friend, comforter, counselor, or even disciplinarian. We can trust in God's infinite wisdom to be who we need in our lives at each moment in time. ****

At Sinai, Moses beheld the heart of the simple man of God.

Exodus 3:7-14

⁷ Then the Lord said, “**I have surely ¹SEEN the affliction of my people who are in Egypt and have ²HEARD their cry because of their taskmasters. I ³KNOW their sufferings, ⁸ and I have ⁴COME DOWN TO DELIVER THEM OUT of the hand of the**

Egyptians and to ⁵BRING THEM UP OUT of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

⁹ And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. ¹⁰ Come, I will **send you to/ go to/come to Pharaoh** (God is not only in the heart of Moses, but also the heart of Pharaoh (for I am within Pharaoh's heart waiting for you/Moses) – Deuteronomy 4:35 “**there is nothing other than Him**” “Even within our Greatest Challenges (our greatest pain, greatest enemies, greatest darkness) there is Divine Light . . . that with our Faith we can amplify it and project it to the world” – Psalm 139 “Where shall I go . . . you are there . . . If I say, ‘Surely the darkness shall cover me, and the light about me be night, even the darkness is not dark to you; the night is bright as the day, for darkness is as light with you.’) . . .

**Isaiah 45:7, “I form light and create darkness;
I make well-being and create calamity;
I am the LORD, who does all these things.”**

Pharaoh that you may bring my people, the children of Israel, out of Egypt.” ¹¹ But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?”

¹² He said, “But I will be with you, and **THIS SHALL BE THE “SIGN” FOR YOU, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.**”

¹³ Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” ¹⁴ God said to Moses, “**I am who I am.**” And he said, “Say this to the people of Israel: **‘I am has sent me to you.’”**

G-d said to Moses: *You want to know My name? I am called by My deeds.* I might be called E-I Sha-dai, or Tzevakot, or Elokim, or HaVaYaH. When I judge My creatures, I am called **Elokim**. When I wage war on the wicked, I am called **Tzevakot**. When I tolerate the sins of man, I am called **E-I Sha-dai**. When I have compassion on My world, I am called **Ha-Va-Ya-H**...”

(Midrash Rabbah)

AND ELOKIM (G-D) SPOKE TO MOSES AND HE SAID TO HIM, I AM HAVAYAH!” (6:2)

“That **“Havayah”** is greater than (any) Elokim,” **Exodus 18:11 (and Ex. 6:2)** . . . All the miracles performed by G-d in Egypt which **defied all known laws of nature**, were invoked by this **In – ef – fa – ble** (too great or extreme to be expressed or described in words) **Four-lettered Name of God**. All other attributes (i.e. names) of G-d are derived from the **Ineffable Name, “Havayah”** (One Name to Rule The All), which symbolized G-d as a composite of the Hebrew words from “He **was**, He **is**, He **will be**”, the One who created the world and Who is eternal. The name “Elokim”, on the other had, symbolizes nature (i.e. the laws of nature).

It is here that we learn the name that God uses to demonstrate His **Redemption, “Havayah”**.

Pharaoh had no difficulty in accepting G-d in His attribute as Elokim . . . but when the Torah writes, “**And Havayah hardened Pharaoh's heart**”, the meaning is that it was the use of that name that made Pharaoh's heart become obstinate. This the reason that Moses never used a different name for G-d when confronting Pharaoh.

Pharaoh duped himself . . .

In this we realize that G-d never interfered with Pharaoh's decision-making process at all. **Pharaoh duped himself**. The case of his obstinacy was the meaning “I”, as in “**I am Havayah**” (6:2 and Ex. 4:22). When G-d said to Moses, “**I shall make the heart of Pharaoh obstinate**” (7:3), the implied meaning is: “**My revelation to him that I am Havayah, will harden his heart**” . . . **Pharaoh, therefore, limited his acknowledgement of the origin of G-d's claim, “I am”, to Elokim, thereby excluding Havayah.**

Exodus 3:15-4:10

¹⁵ God also said to Moses, “Say this to the people of Israel: ‘**The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, (I AM THE TRIUNE GOD, “FATHER (FATHER OF MANY NATIONS), SON (JOY OF MY SALVATION), AND COMFORTER (ONE WHO WRESTLES WITH GOD AND MAN AND PREVAILS))” has sent me to you.**’ **This is my name forever, and thus I am to be remembered throughout all generations.**” ¹⁶ Go and gather the elders of Israel together and say to them, ‘The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have observed you and what has been done to you in Egypt,¹⁷ and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.”’ ¹⁸ 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.’ ¹⁹ But I know that the king of Egypt will not let you go unless compelled by a mighty hand. ²⁰ So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. ²¹ And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, ²² 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 the Egyptians.”

Moses Given Powerful Signs

⁴ 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.’” ² The Lord said to him, “What is that in your hand?” He said, “A staff.” ³ And he said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent, and Moses ran from it. ⁴ 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— ⁵ “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.” ⁶ Again, the Lord said to him, “Put your hand inside your cloak.” And he put his hand inside his cloak, and when he took it out, behold, his hand was leprous^[l] like snow. ⁷ Then God said, “Put your hand back inside your cloak.” So he put his hand back inside his cloak, and when he took it out, behold, it was restored like the rest of his flesh. ⁸ “If they will not believe you,” God said, “or listen to the first sign, they may believe the latter sign. ⁹ If they will not believe even these two signs or listen to your voice, you shall take some water from the Nile and pour it on the dry ground, and the water that you shall take from the Nile will become blood on the dry ground.”

¹⁰ 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.”

Moses was afflicted with a speech impairment so that no one should think that his success in transmitting the Torah to the world was due to his oratory skills. Rather, it derived solely from the fact that “the divine presence spoke from his throat.”

(Derashot HaRan)

Exodus 4:11-23

¹¹ **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?”**

¹² Now therefore go, and I will be with your mouth and teach you what you shall speak.” ¹³ But he said, “Oh, my Lord, please send someone else.” ¹⁴ Then the anger of the Lord was kindled against Moses and he said, “Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart. ¹⁵ 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.” ¹⁶ He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him. ¹⁷ And take in your hand this staff, with which you shall do the signs.”

Moses Returns to Egypt

¹⁸ Moses went back to Jethro his father-in-law and said to him, “Please let me go back to my brothers in Egypt to see whether they are still alive.” And Jethro said to Moses, “Go in peace.” ¹⁹ And the Lord said to Moses in Midian, **“Go back to Egypt, for all the men who were seeking your life are dead.”** ²⁰ 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.

²¹ And the Lord said to Moses, **“When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. But I will harden his heart, so that he will not let the people go.”** ²² Then you shall say to Pharaoh, ‘Thus says the Lord, Israel is my firstborn son,’ ²³ 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.”

Even with this assurance, Moses still feels unqualified for the task, especially since he is slow in speech. He begs God to send someone else; therefore, He allowed Aaron, Moses’ brother, to accompany him and act as his spokesperson.

When they reached Pharaoh, the message to be delivered to him would be: “Thus says the Lord, ‘Israel is My firstborn son, and I say to you, “Let my son go that he may serve Me.”’” **Exodus 4:22–23**

Exodus 4:24-

²⁴ At a lodging place on the way the Lord met him and sought to put him to death. ²⁵ Then Zipporah took a flint and cut off her son's foreskin and touched Moses^[l] feet with it and said, “Surely you are a bridegroom of blood to me!” ²⁶ So he let him alone. It was then that she said, “A bridegroom of blood,” because of the circumcision.

²⁷ The Lord said to Aaron, “Go into the wilderness to meet Moses.” So he went and met him at the mountain of God and kissed him. ²⁸ And Moses told Aaron all the words of the Lord with which he had sent him to speak, and all the signs that he had commanded him to do. ²⁹ Then Moses and Aaron went and gathered together all the elders of the people of Israel. ³⁰ Aaron spoke all the words that the Lord had spoken to Moses and did the signs in the sight of the people. ³¹ 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.

Making Bricks Without Straw

⁵ Afterward Moses and Aaron went and said to Pharaoh, “Thus says the Lord, the God of Israel, ‘Let my people go, that they may hold a feast to me in the wilderness.’” ² But Pharaoh said, “Who is the Lord, that I should obey his voice and let Israel go? I do not know the Lord,

and moreover, I will not let Israel go.”³ Then they said, “The God of the Hebrews has met with us. Please let us go a three days' journey into the wilderness that we may sacrifice to the Lord our God, lest he fall upon us with pestilence or with the sword.”⁴ But the king of Egypt said to them, “Moses and Aaron, why do you take the people away from their work? Get back to your burdens.”⁵ And Pharaoh said, “Behold, the people of the land are now many,^[1] and you make them rest from their burdens!”⁶ The same day Pharaoh commanded the taskmasters of the people and their foremen,⁷ “You shall no longer give the people straw to make bricks, as in the past; let them go and gather straw for themselves.”⁸ But the number of bricks that they made in the past you shall impose on them, you shall by no means reduce it, for they are idle. Therefore they cry, ‘Let us go and offer sacrifice to our God.’⁹ Let heavier work be laid on the men that they may labor at it and pay no regard to lying words.”

¹⁰ So the taskmasters and the foremen of the people went out and said to the people, “Thus says Pharaoh, ‘I will not give you straw. ¹¹ Go and get your straw yourselves wherever you can find it, but your work will not be reduced in the least.’”¹² So the people were scattered throughout all the land of Egypt to gather stubble for straw.¹³ The taskmasters were urgent, saying, “Complete your work, your daily task each day, as when there was straw.”¹⁴ 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?”

¹⁵ Then the foremen of the people of Israel came and cried to Pharaoh, “Why do you treat your servants like this? ¹⁶ No straw is given to your servants, yet they say to us, ‘Make bricks!’ And behold, your servants are beaten; but the fault is in your own people.”¹⁷ But he said, “You are idle, you are idle; that is why you say, ‘Let us go and sacrifice to the Lord.’”¹⁸ Go now and work. No straw will be given you, but you must still deliver the same number of bricks.”¹⁹ The foremen of the people of Israel saw that they were in trouble when they said,

“You shall by no means reduce your number of bricks, your daily task each day.”²⁰ They met Moses and Aaron, who were waiting for them, as they came out from Pharaoh;²¹ 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.”

²² Then Moses turned to the Lord and said, “O Lord, why have you done evil to this people? Why did you ever send me? ²³ For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not delivered your people at all.”

- **God has a Greater Plan for even Our Failures.**

Though Moses entered Egypt and delivered God's message to Pharaoh, **nothing changed immediately.**

Pharaoh refused to let the Hebrews go and intensified their affliction.

Moses might have felt like he failed God, but **God has a greater plan for even our failures**, and they end in glorifying His name.

The people turned on Moses and Aaron in their bitterness. Moses responded by turning to the Lord. With raw honesty, Moses asked why He had not delivered His people as He promised.

“Lord, why have You brought trouble on this people? Why is it You have sent me? For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all.” Exodus 5:22–23

Conclusion:

Exodus 6:1

God Promises Deliverance

¹ 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.”

“God has a Greater Plan for even our Failures”

- **We might also feel this way when it seems we are doing what God has asked us to do, and things get worse, not better.**

How did God respond to Moses? “Then the LORD said to Moses, ‘Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land.’” Exodus 6:1

Sometimes, when God is preparing to do something great and mighty in our lives, the situation can worsen for a time. As we move toward our destiny, pharaoh represents those who oppress us — even Satan, the spiritual enemy of our souls, who resists our freedom with all his might.

¹² For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Ephesians 6:12

- In such circumstances, we should not give up our faith, for in due time we will see God’s mighty hand and outstretched arm deliver us in His perfect way and time.

“Rejoice in hope, be patient in tribulation, be constant in prayer.” Romans 12:12

Review of the Message Today:

“Discovering and Identifying an intimate God who is with us in the details of our human experience to ultimately Deliver us out of Darkness and into His Marvelous Light, as our God of Infinite Resources.”

“These are the **names** [ve'eleh shemot] of the sons of Israel who went to Egypt with Jacob, each with his family.” Exodus 1:1

- God has a Plan of Salvation before Salvation is even Needed

Exodus 1:1-5

Israel Increases Greatly in Egypt

¹These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: ²Reuben, Simeon, Levi, and Judah, ³Issachar, Zebulun, and Benjamin, ⁴Dan and Naphtali, Gad and Asher. ⁵**All the descendants of Jacob were SEVENTY persons; Joseph was already in Egypt.**

- God is daily Uncovering His Word/His Plan of Salvation, and Watching over His Word/His Plan of Salvation that it is accomplished

Jeremiah 1:12 “You have observed correctly,” said the LORD, “for **I am watching over My word to accomplish it.**”

GENESIS 46:27: ALL THE SOULS OF THE HOUSE OF JACOB WHO CAME INTO EGYPT WERE SEVENTY

But if you count them, you find only sixty-nine; **the seventieth is Jocheved the daughter of Levi, who was born between the boundary walls as they entered Egypt.**

(Talmud, Bava Batra 123a)

- The More we are Oppressed; the More God is Revealed and God’s Purposes are Multiplied in and through His People

“And though **the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher.**” Isaiah 30:20

Exodus 1:8-21

Pharaoh Oppresses Israel

¹²But **the more they were oppressed, the more they multiplied and the more they spread abroad.** And the Egyptians were in dread of the people of Israel. ¹³So **they ruthlessly made the people of Israel work as slaves** ¹⁴and made their lives bitter with hard service.

- When we put the Word of God Above every other word, including our own, God’s Word, His Plan of Salvation and Redemption, will leave even our greatest enemies Defeated, Unveiling even the Greatest Mysteries of God, no longer in darkness

Exodus 1:16-21

¹⁶“When you serve as midwife to the Hebrew women and see them on the birthstool, **if it is a son, you shall kill him, but if it is a daughter, she shall live.**”

- As God’s People we are Reborn to His Designed Plans and Purposes, despite perceived conditions, that New Life and New Beginnings might be our daily Realities of a God that is fully Vested in His Word and His People.

Exodus 2:1-2

The Birth of Moses

¹Now a man from the house of Levi went and took as his wife a Levite woman. ²The woman conceived and bore a son, and when she saw that he was a fine child, **she hid him three months.**

- Sentenced to Death, but Destined for Life and Life more Abundant; Living the Eternal Destiny for and with God

All of God’s Creation is positioned to fulfill God’s Redemptive purposes, it is up to creation to acknowledge God’s plans over their own and live Eternally in God’s Redemptive light to the world, for the redemption of all mankind, including creation.

This dramatic account of the infant Moses **parallels the life of the infant Jesus**, who was sentenced to death by the order of King Herod, among all the other Jewish male infants in Bethlehem.

- Each of our Lives are a prophetic picture of God’s Deliverance out of Bondage or God’s Judgement in our Bondage to a world that is seeking truth and freedom; the opportunity for each of us is to Repent and Return back to God, to God’s deliverance and salvation.

Exodus 2:11-15

Moses Flees to Midian

¹¹ 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. ¹² He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.

Even as a young man, Moses felt the calling to deliver his people, but he stepped ahead of God’s timing.

- God HEARS our Heart Cry, God REMEMBERS His Word over our Lives, God SEES our Circumstances, and God KNOWS our Designed Destiny.

- Oppressive circumstances cannot prevent God from carrying out His purposes and fulfilling His promises.

Exodus 3:1-6

The Burning Bush

³ And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” ⁴ When the Lord saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” ⁵ Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.” ⁶ 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.

“Just as the thorn bush is burning and is not consumed, so the Egyptians will not be able to destroy Israel.”

G-d said to Moses: *You want to know My name? I am called by My deeds.* I might be called E-I Sha-dai, or Tzevakot, or Elokim, or HaVaYaH. *When I judge My creatures, I am called Elokim. When I wage war on the wicked, I am called Tzevakot. When I tolerate the sins of man, I am called E-I Sha-dai. When I have compassion on My world, I am called Ha-Va-Ya-H...*

(Midrash Rabbah)

AND ELOKIM (G-D) SPOKE TO MOSES AND HE SAID TO HIM, I AM HAVAYAH!” (6:2)

“That ‘Havayah’ is greater than (any) Elokim,” Exodus 18:11 (and Ex. 6:2) . . . All the miracles performed by G-d in Egypt which defied all known laws of nature, were invoked by this In – ef – fa – ble (too great or extreme to be expressed or described in words) Four-lettered Name of God. All other attributes (i.e. names) of G-d are derived from the Ineffable Name, ‘Havayah’ (One Name to Rule The All), which symbolized G-d as a composite of the Hebrew words from “He was, He is, He will be”, the One who created the world and Who is eternal. The name “Elokim”, on the other had, symbolizes nature (i.e. the laws of nature).

- God has a Greater Plan for even Our Failures.

Though Moses entered Egypt and delivered God’s message to Pharaoh, nothing changed immediately.

Pharaoh refused to let the Hebrews go and intensified their affliction.

Moses might have felt like he failed God, but God has a greater plan for even our failures, and they end in glorifying His name.

The people turned on Moses and Aaron in their bitterness. Moses responded by turning to the Lord. With raw honesty, Moses asked why He had not delivered His people as He promised.

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Next Week’s Reading:

Week 14 - VA’ERA (And I Appeared)
Exodus 6:2–9:35; Ezekiel 28:25–29:21, Revelation 15:1–16:20