



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, <sup>46</sup> and upon finding a single pearl of great value, he went and sold all that he had and bought it. Mathew 13:45**

Tevet 18

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## **Sh’mot - Names**

Exodus 1:1–6:1

Isaiah 27:6–28:13, 29:22–23

Jeremiah 1:1–2:3

Acts 7:17–29

The book of B’reshit (Genesis) ended with the death of Jacob and so to the era of the Avot (Fathers). The book of Sh’mot (Exodus) chronicles the creation of the nation of Israel during its time in Egypt, it’s deliverance from bondage by YHVH (the LORD) and its journey in the wilderness, as Yah moulds and refines them.

This week’s parsha commences with the naming of the sons of Jacob and informing us that 70 people entered Egypt as part of Jacob’s household. That during their time in the land, they increased greatly, as they became a mighty people and populated the land, which this vexed the Egyptians who cried out to Pharaoh. Yet, as the Egyptians cried out to Pharaoh so to do the Israelites cry out to YHVH to save them.

Within this Torah Pearl, we will look at how YHVH calls Moses and commissions him to lead God’s people out of bondage. As the children of Israel cry out to YHVH to save them from the oppression of the Egyptians.

Exodus 1:6-14 (CJB)

***<sup>6</sup>Yosef died, as did all his brothers and all that generation. <sup>7</sup>The descendants of Isra’el were fruitful, increased abundantly, multiplied and grew very powerful; the land became filled with them.***

***<sup>8</sup>Now there arose a new king over Egypt. He knew nothing about Yosef<sup>9</sup> but said to his people, “Look, the descendants of Isra’el have become a people too numerous and powerful for us. <sup>10</sup>Come, let’s use wisdom in dealing with them. Otherwise, they’ll continue to multiply; and in the event of war they might ally themselves with our enemies, fight against us and leave the land altogether.”***

***<sup>11</sup>So they put slave masters over them to oppress them with forced labor, and they built for Pharaoh the storage cities of Pitom and Ra’amses. <sup>12</sup>But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Isra’el<sup>13</sup> and worked them relentlessly, <sup>14</sup>making their lives bitter with hard labor — digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy.***

We see that the sons of Jacob had now all died, and the people had grown into a powerful and numerous people, which filled the land. This caused the Egyptians and Pharaoh to be distressed and to act. For a Pharaoh arose who did not know anything about Joseph and what he had done in times past.

What we must understand is that this event occurred several generations after the events of the famine and the actions of Joseph. That with time the generations forgot about the famine and what Joseph did to save them. Thus, a Pharaoh arose who did not know about Joseph. The Targums state that Pharaoh did not know of the laws of Joseph, referring to that he was not informed of what Joseph did for Egypt and how the Israelites came to the land. Nor how the Egyptians had sold themselves into slavery due to the famine as they sort to save their lives at any cost.

Within scripture, YHVH instructs us to remember what He has done for us, as we are not to forget how He provides, guides, protects, heals and delivers us, but why is this? We need to remember what YHVH has done for us so that it increases our faith, especially when things are not going well, we need to remember what YHVH has done. However, it is equally important to remember when things are going well, that we remember the blessings YHVH has bestowed upon us so that we do not forget Him. I do not know about you, but when things are going wrong, I cry out to YHVH and draw close to Him, but when things are going well, I might not spend as much time with YHVH as I should. This is because we forget what He has done, and we become complacent. We see this cycle in the history of Israel throughout scripture. That they cry out to YHVH in repentance and seek His face for deliverance, then when things go well, the idols come out and they walk after the lusts of their own hearts. Therefore, YHVH's hand of protection is removed, which allows their enemies to come against them, which should cause them to check themselves and repent and turn back to YHVH. If they do not, then judgment comes.

What we need to understand is that when we draw near to YHVH and seek His face in prayer and repentance, then we cannot continue to live in sin after repenting before Yah. For the very act of Teshuvah (repentance) requires us to stop what we are doing, to turn around and walk along the path of righteousness. That we die to the desires of the flesh and live according to the directions of YHVH. If we do not repent or only pay lip service to the act of repentance, then judgment will come. The question is, what about our nation? what about the church? We have witnessed days of repentance after which people have gone back to the same old, without changing. Friends, YHVH does not change, therefore we must expect judgment upon this nation for the laws it has passed and what it is doing go against the word of YHVH. Thus, we need to ensure that our household is in order, as we seek to be a light in the darkness of this world. I thank Yah though that when He judges, He shows mercy, for YHVH is a righteous judge who shows mercy in His judgment.

**<sup>11</sup> So they put slave masters over them to oppress them with forced labor, and they built for Pharaoh the storage cities of Pitom and Ra'amses. <sup>12</sup> But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Isra'el <sup>13</sup> and worked them relentlessly, <sup>14</sup> making their lives bitter with hard labor — digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy.**

Pharaoh thus puts slave masters over the Israelites, who oppressed them to work as Pharaoh directed. What we must understand is that the Israelites DID NOT build the pyramids! These buildings had been built during the antediluvian period, the Egyptians only used them as places of burial and sanctuary. The text clearly states that they made bricks of clay which the pyramids were made from precision cut stone.

That the Israelites built the storage cities of Pitom and Ra'amases, within the Targums it states that the Egyptians made them build the constructions upon sand and thus as they built the buildings the buildings would fall down. Thus, the Israelites were perpetually building, seeing what they built to fall, only to have to build again.

Could this event be what Messiah was reminding the people of when he spoke to them the parable of the wise and foolish builder (Matt. 7:24-29). (We know that when Messiah taught He would draw from history as an example, Like in the Olivet discourse and the events of Hanukkah) We know that the deeper meaning of the parable is that a house, that is our lives should be built upon the word of YHVH, His Torah. For prior to this parable, Messiah had been teaching those gathered about the Torah. Paul too in his letter to the Ephesians states "**as built on the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone.**" (Eph. 2:20)

As believers we are to have our lives built firmly upon the foundations of the apostles and the prophets, which represent both the book of the Covenant (Torah) and the book of the Apostles (reNewed Covenant) with Messiah as the central aspect which holds all things together, as we ensure our lives are centred around and on Messiah.

Today in the western world we do have taskmasters, which may not be so obvious, as when the Egyptians for the Israelites. The reason, however, for oppressing them was to control them and prevent the purposes and promises of YHVH from coming about. Yet, even though they oppressed them God's purposes still manifested.

Today the west is in captivity to the ideology of the antichrist world system and systems of political correctness, consumerism, technological slavery, LGBT agenda, etc. all of which prevent and make it extremely difficult to focus on YHVH. As the system we live in keeps us in a perpetual cycle of work, consume, wants, needs must have, as we consume the desires of this world which keep us, slaves. The key issue, however, is that many people do not see that they are in bondage to the system we live in, as they are blinded and cannot see the reality of the situation. The good news is, all we need to do is focus on YHVH and we can start to see breakthroughs in our lives, as we are set free from the bondage we are in.

We often hear the term fasting, which we so often associate with going without food and or water, yet what would be a much better fast would be to go without electronic gadgets for 24 hrs, a week or even a month. Then spend the time you would spend on the electronic gadgets with YHVH.

Friends, if you examine your life to see what the focus of your day or week is what would it be? What do you spend the most time doing? Is it work? is it watching TV? Is it on some means of electronic device? Or is it with God? You may say that it is impossible to spend or focus our day on God, but is it not possible? You see the concept of worship, is not singing and lifting our hands in worship, but rather living our lives in accordance with the word of YHVH. Therefore, if we seek to glorify God throughout the day, and as we go through our day pray and seek Him, then Yah becomes the focus and we draw close to Him. Then when we sit in the evening, instead of putting the TV on or watching a film or listening to music etc. we could read the Bible, which I always encourage people to read it out to themselves. This is because faith comes by hearing and hearing the word of God (Rom. 10:17), that scripture tells us that YHVH blesses those who read it and those who hear it (Rev. 1:3). Therefore, by reading it out aloud we are doubly blessed, and our faith is increased, what a blessing!

Exodus 1:15-22 CJB

<sup>15</sup> Moreover, the king of Egypt spoke to the Hebrew midwives, one of whom was called Shifrah and the other Pu'ah. <sup>16</sup> "When you attend the Hebrew women and see them giving birth," he said, "if it's a boy, kill him; but if it's a girl, let her live." <sup>17</sup> However, the midwives were God-fearing women, so they didn't do as the king of Egypt ordered but let the boys live. <sup>18</sup> The king of Egypt summoned the midwives and demanded of them, "Why have you done this and let the boys live?" <sup>19</sup> The midwives answered Pharaoh, "It's because the Hebrew women aren't like the Egyptian women — they go into labor and give birth before the midwife arrives." <sup>20</sup> Therefore God prospered the midwives, and the people continued to multiply and grow very powerful. <sup>21</sup> Indeed, because the midwives feared God, he made them founders of families. <sup>22</sup> Then Pharaoh gave this order to all his people: "Every boy that is born, throw in the river; but let all the girls live."

The Targums informs us that Pharaoh had a dream in which the land of Mizraim (Egypt) was placed upon a set of scales and on the other side was a young lamb. Yet we know that it was a lamb which redeemed the people from slavery, that of the blood of the Passover lamb. Paul writes that Messiah is our Passover lamb. Thus, within the deliverance of Israel out of Egypt, we see a picture of Messiah, who is our King, the one who leads, governs and rules, yet also the one who redeems and saves us through His death.

*"And Pharaoh told that he, being asleep, had seen in his dream, and, behold, all the land of Mizraim was placed in one scale of a balance, and a lamb, the young of a sheep, was ill the other scale; and the scale with the lamb in it overweighed. Forthwith he sent and called all the magicians of Mizraim, and imparted to them his dream. Immediately Jannis and Jambres, the chief of the magicians, opened their mouth and answered Pharaoh, 'A certain child is about to be born in the congregation of Israel, by whose hand will be destruction to all the land of Mizraim. Therefore did Pharaoh, king of Mizraim, give counsel to the Jehudith midwives, the name of one of whom was Shifra, who is Jokeved, and the name of the other Puvah, who is Miriam her daughter. And he said, When you attend Jehudith women, and see them bear, if it be a male child, you shall kill him; but if a daughter, you may let her live. But the midwives feared before the Lord, and would not do according to what the king of Mizraim had said to them, but they saved the children. And the king of Mizraim called the midwives, and said to them, Why have you done this thing, and have saved the children? And the midwives said to Pharaoh, The Jehudith women are not as the Mizraite, for they are sturdy (or, courageous) and wise-minded: before the midwife cometh to them they lift up their eyes in prayer, supplicating mercy before their Father who is in heaven, who heareth the voice of their prayer, and at once they are heard, and bring forth, and are delivered in peace. And the Lord did good to the midwives, and the people multiplied and prevailed greatly. And forasmuch as the midwives feared before the Lord, they obtained for themselves a good name unto the ages; and the Word of the Lord up-builed for them a royal house, even the house of the high priesthood. But when Pharaoh saw this, he commanded all his people, saying, Every male child that is born to the Jehudae you shall cast into the river; but every daughter you may spare.'" (Targum of Johnathan on Sh'mot)*

You will note that the two midwives in the account of the targums are Jokeved and Miriam her daughter, who are Moses's mother and sister. That it was because of their resolve and fear of YHVH that God blessed them and gave Jokeved Moses in her old age, along with the High Priesthood office for Arron and his descendants. Even when Pharaoh sort to murder the male Israelite Children, YHVH intervened and ensured that it would not come about. For no one can stand against YHVH and be victorious.

We see within the biblical account that Pharaoh was outraged that the children of Israel were prospering and growing numerically just as YHVH had promised Abraham they would. That they would become a great people just as God had promised.

***Then he brought him outside and said, “Look up at the sky, and count the stars — if you can count them! Your descendants will be that many!”*** Genesis 1:5 CJB

Yet, YHVH also informed Abraham that his descendants would go into captivity.

***.<sup>13</sup> Adonai said to Avram, “Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years. <sup>14</sup> But I will also judge that nation, the one that makes them slaves. Afterwards, they will leave with many possessions. <sup>15</sup> As for you, you will join your ancestors in peace and be buried at a good old age. <sup>16</sup> Only in the fourth generation will your descendants come back here, because only then will the Emori (Amorites) be ripe for punishment.”*** Gen. 15:13-16 CJB

The oppression of Pharaoh was foretold to Abraham, as YHVH was in control throughout the situation. For YHVH would deliver His people and lead them into the promised land.

Exodus 2:1-11 CJB

***A man from the family of Levi took a woman also descended from Levi as his wife. <sup>2</sup> When she conceived and had a son, upon seeing what a fine child he was, she hid him for three months. <sup>3</sup> When she could no longer hide him, she took a papyrus basket, coated it with clay and tar, put the child in it and placed it among the reeds on the riverbank. <sup>4</sup> His sister stood at a distance to see what would happen to him.***

The AKJV states that ***<sup>2</sup> And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.*** We know that God knits us together in our mother’s womb, with everyone being uniquely made and ordained by YHVH. Thus, Moses was brought into the world and set apart by YHVH to be the deliverer of his people. For within Moses we see a foreshadow of the Messiah, who would deliver His people and unite the House of Israel to be one nation in His hand.

***<sup>5</sup> The daughter of Pharaoh came down to bathe in the river while her maids-in-attendance walked along the riverside. Spotting the basket among the reeds, she sent her slave-girl to get it. <sup>6</sup> She opened it and looked inside, and there in front of her was a crying baby boy! Moved with pity, she said, “This must be one of the Hebrews’ children.” <sup>7</sup> At this point, his sister said to Pharaoh’s daughter, “Would you like me to go and find you one of the Hebrew women to nurse the baby for you?” <sup>8</sup> Pharaoh’s daughter answered, “Yes, go.” So the girl went and called the baby’s own mother. <sup>9</sup> Pharaoh’s daughter told her, “Take this child away, and nurse it for me, and I will pay you for doing it.” So the woman took the child and nursed it. <sup>10</sup> Then, when the child had grown some, she brought him to Pharaoh’s daughter; and she began to raise him as her son. She called him Moshe [pull out], explaining, “Because I pulled him out of the water.”***

Here we see that YHVH blessed Moses natural mother’s obedience to God that as she protected her son and put him in the basket, into the care of YHVH. That Yah brought Moses back to her, for her to nurse him until he went to live with Pharaoh’s daughter. This should serve as an example that regardless of what situation we find ourselves in with our children, we must surrender them to YHVH, for Him to look after. For YHVH will protect them and guide them, regardless of what things look like in the natural.

Moses preparation in the wilderness

Exodus 2:16-22 CJB

*One day, as he was sitting by a well, <sup>16</sup> the seven daughters of the priest of Midyan came to draw water. They had filled the troughs to water their father's sheep, <sup>17</sup> when the shepherds came and tried to drive them away. But Moshe got up and defended them; then he watered their sheep. <sup>18</sup> When they came to Re'u'el their father, he said, "How come you're back so soon today?" <sup>19</sup> They answered, "An Egyptian rescued us from the shepherds; more than that, he drew water for us and watered the sheep." <sup>20</sup> He asked his daughters, "Where is he? Why did you leave the man there? Invite him to have something to eat."*

*<sup>21</sup> Moshe was glad to stay on with the man, and he gave Moshe his daughter Tzipporah in marriage. <sup>22</sup> She gave birth to a son, and he named him Gershom [foreigner there], for he said, "I have been a foreigner in a foreign land."*

Moses's calling through a revelation with YHVH

Exodus 3:1-4:23

Within these verses, we see the interaction between YHVH and Moses, how God calls to Moses and identifies Himself to him and then commissions Moses to go and speak to Pharaoh and lead the children of Israel out of Egypt. That during the revelation God clarifies key points with regards to what He seeks Moses to do in response to Moses's questions. The revelation/encounter can be outlined as follows.

### **Introduction**

Exodus 3:1-3 Moses sees the burning bush

Exodus 3:4-6 YHVH reveals/identifies Himself to Moses

### **Mandate**

Ex. 3:7-9 The purpose of the mandate is to fulfill YHVH's promises to the patriarchs

Ex. 3:10 The Mandate is to lead Israel out of Egypt and to speak with Pharaoh.

### **Key points of clarification**

Ex. 3:11-12 Who am I that I should speak to Pharaoh?

Ex. 3:13-22 What exactly do I say to your people Israel?

Ex. 4:1-9 Why should they believe me?

Ex. 4:10-17 How can I speak for you?

During my time in ministry, I can identify with Moses, as I have never wanted to preach, teach or pastor an assembly. Yet, God has called me to do all three of these things during my time in ministry, yet if God allowed me to step down from the ministry I would be relieved and happy to do so. Personally, I only do what I do because YHVH has called me to do so, because of what Messiah has done for me. That He died for a sinner as me and has and is transforming my life. I thank God for everything He has done for me, which it is because my life is not my own, that I do what my Father in heaven seeks me to do.

During times of pastoring, people would come and say God has called me to assist and set up this project etc. which is great, and what is needed, but before someone can lead they have to serve.

Therefore, Grant and I would ask people to serve first and assist with the mundane day to day tasks, which if they did not mind doing this we could then run with the project and support them. You see a crucial aspect of leading is serving and getting dirty, as you get alongside people and serve. If we cannot do this, then we cannot lead. It is this I believe which made Moses a great leader, that he had been humbled, thus it was no longer Moses who lived but YHVH. That Moses understood his weaknesses, yet with YHVH we are made strong and our weaknesses are no longer weaknesses. For our weaknesses are made strong through Messiah Yeshua (2 Corinth. 12:9). Thus, we can declare, that I can do all things through Messiah who strengthens me (Philippians 4:13).

Exodus 3:4-5

***<sup>4</sup> When Adonai saw that he had gone over to see, God called to him from the middle of the bush, "Moshe! Moshe!" He answered, "Here I am." <sup>5</sup> He said, "Don't come any closer! Take your sandals off your feet, because the place where you are standing is holy ground.***

Here we see that when Adonai appeared to Moses He commanded him to take off his sandals because he was standing on holy ground due to the presence of YHVH. Yet, who was it who appeared and revealed Himself to Moses in the burning bush? We read in verse 2 that ***"The angel of Adonai appeared to him in a fire blazing from the middle of a bush"*** (Ex. 3:2). Who is "the Angel of YHVH"? It is Messiah, if you do a study on angels appearing, it is only "the Angel of YHVH" who allows people to bow and worship Him. Other angels instruct people not to as they are a servant of YHVH themselves and not God.

We also see Messiah appearing to Joshua as the Commander of the heavenly hosts. This is a title and position Messiah has, that He is the head, the commander of heavens armies, which Messiah will bring with Him when He returns to take His throne and unite His people, during the Day of YHVH.

Joshua 5:15 ***The commander of Adonai's army answered Y'hoshua, "Take your sandals off your feet, because the place where you are standing is holy." And Y'hoshua did so.*** We see here also that Joshua is instructed to take off his sandals as the ground is holy. John who was known as the Baptists also understood this concept, when he stated about Messiah. ***"I baptize with water," John replied, "but among you stands One you do not know. 27He is the One who comes after me, the straps of whose sandals" I am not worthy to untie.*** (John 1:26-27) here as a good student of the word of YHVH, John was drawing a parallel on the banks of the river Jordan, which some scholars argue was in the same area of Joshua's encounter with Messiah, the commander of Heavens Armies. As the Jewish people who have understood the concept of not being worthy to untie, take off Messiah's sandals as being linked to Moses and Joshua's encounter with YHVH.

I encourage you to look at the concept of Holiness, that of being holy and holy places. It is an amazing study one which will give you greater insight into being in God's presence.

Exodus 3:13-15 CJB

***<sup>13</sup> Moshe said to God, "Look, when I appear before the people of Isra'el and say to them, 'The God of your ancestors has sent me to you'; and they ask me, 'What is his name?' what am I to tell them?" <sup>14</sup> God said to Moshe, "Ehyeh Asher Ehyeh [I am/will be what I am/will be]," and added, "Here is what to say to the people of Isra'el: 'Ehyeh[I Am or I Will Be] has sent me to you.'" <sup>15</sup> God said further to Moshe, "Say this to the people of Isra'el: 'Yud-Heh-Vav-Heh [Adonai], the God of your fathers, the God of Avraham, the God of Yitz'chak and the God of Ya'akov, has sent me to you.' This is my name forever; this is how I am to be remembered generation after generation.***

Within the encounter with the Angel of the LORD, God reveals His name to Moses, that His name is YHVH and that this is my name forever, and it is how I am to be remembered for all generations. Friends, the name of God has been translated in the majority of bibles as LORD, yet this does not convey what God has commanded. However, we must also understand that God has allowed His name to be lost amongst His people because they have profaned it. As they bring the name of God into dishonor through their disobedience to follow His word, His instructions for life. When we go against the word of God we take the name of God in vain, we profane the Holy name of God. Thus, He has caused it to be forgotten. However, in the days we are living in, one which will see the Day of YHVH and the time of Jacob's Trouble, God has started to reveal His name again. Therefore, within the Messianic movement, we see people seeking to know the name of God, some say Yahweh others Yahovah or Yaheveh. Yet, all just like a child who seeks to say, daddy, so too are the children of God seeking to cry out Abba Father, as they seek to cry out the name of God. This, also reveals that the day of YHVH is at hand, as it is the Holy Spirit inside a person which causes them to cry out Abba Father, which it is during the Day of YHVH that the Holy Spirit is poured out fully on all flesh. Thus, we are seeing the first fruits of this event, as the Fig Tree is bearing fruit. That of the House of Judah, the Jewish people coming to accept Yeshua (Jesus) as Messiah and seeking to walk a biblical lifestyle. The House of Israel (those grafted in) are coming into an understanding of who YHVH is and what the New Covenant is. That both houses are coming into the understanding concerning what the one new man is through Messiah. As they do the Fig Tree which is Israel, is bearing fruit, as the Holy Spirit moves amongst the people of God, bringing revelation as it leads them into the truth of God's word.

Let, us not get hung up on how we pronounce the name of God but rather let us seek to understand what His name is. For it is only when Messiah returns that we will fully understand what His name is.

Zechariah the prophet writes concerning the name of God. ***And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.*** (Zechariah 14:9) what we must understand is that God has fragmented who He is, His name so that sinful man can have a relationship, that God can redeem His creation. Yet, once all of this has been accomplished then the name of God will be one. That just as Israel has been fragmented so the Gospel can go forth through the nations and all people can come into a covenant relationship with God, so too has the name of God been fragmented to bring about the salvation of humanity. Thus, when this task has been accomplished and the people of God united and gather to the land, then the name of God will be one, ***and YHVH shall be king over all the earth: in that day shall there be one YHVH and His name one.*** What a day that will be!

At this time God will do away with the curse of Babel and restore the perfect language of creation, that of Hebrew. Not the Hebrew we have today, but the pure form of the language, for the one we have today is corrupted, due to sin.

Zephaniah the prophet writes ***For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.*** (Zephaniah 3:9) It is only as the name of God is made one and the pure language is restored to humanity that we will truly know the name of God, and how to call upon His name in truth. Therefore, until this day comes, let us look forward to this hope and seek to know the name of God and not judge one another for saying it this way or that. What we should seek is to not bring shame and dishonour to the name of our God and King YHVH but rather that we show grace and compassion to others in the faith, as we seek to encourage one another in love. Just as our heavenly father does us.

Exodus 4:24-26

***24 At a lodging-place on the way, Adonai met Moshe and would have killed him, 25 had not Zipporah taken a flintstone and cut off the foreskin of her son. She threw it at his feet, saying, "What a bloody bridegroom you are for me!" 26 But then, God let Moshe be. She added, "A bloody bridegroom because of the circumcision!"***

Within scripture, we do not see why YHVH would seek to Kill Moses, when He has called and instructed him to go and speak to Pharaoh and lead the Israelites out of bondage. Yet within the Targums, we see why this event took place.

*But it was on the way, in the place of lodging that the angel of the Lord met him, and sought to kill him, because Gershom his son had not been circumcised, inasmuch as Jethro his father-in-law had not permitted him to circumcise him: but Eliezer had been circum-cised, by an agreement between them two. And Zipporah took a stone, and circumcised the foreskin of Gershom her son, and brought the severed part to the feet of the angel, the Destroyer, and said, The husband sought to circumcise, but the father-in-law obstructed him; and now let this blood of the circumcision atone for my husband. [JERUSALEM. And she circumcised the foreskin of her son, and brought before the feet of the Destroyer, and said, The husband could have circumcised, but the father-in-law did not permit him; but now, let the blood of this circumcision atone for the fault of this husband.] And the destroying angel desisted from him, so that Zipporah gave thanks, and said, How lovely is the blood of this circumcision that hath delivered my husband from the angel of destruction! [JERUSALEM. And when the Destroyer had ceased from him, Zipporah gave thanks and said, How lovely is the blood of this circumcision which hath saved my husband from the hand of the angel of death !] (Targum of Johnathan on Sh'mot chapter 4)*

We see here that YHVH was angry with Moses for not complying with the commandment to circumcise his son. Yet Zipporah understanding that this was due to her father not permitting this and so took action to save her husband and circumcised her son. This further emphasises something very important which husbands and fathers need to understand. That they will answer before YHVH regarding how they have shepherded their household, which this will be done in relation to the light they have been shown. That being, each father, and husband will give account according to the understanding they have for how they have led their family.

What we must understand is that husbands/fathers have a great responsibility to be a watchman over their family, as they bring them up in accordance with the word of YHVH. That this position is not one of lording it over one's household as a dictator, but rather leading them as a servant, as they follow Messiah's example.

That in the account of Moses, because he had seen YHVH and had clear revelation much was expected of him. That as a leader, a teacher he would be held to a higher standard/account than others. Just as James wrote ***Not many of you should become teachers, my brothers, since you know that we will be judged more severely.*** (James 3:1 CJB)

Exodus 5:1-2

***After that, Moshe and Aharon came and said to Pharaoh, "Here is what Adonai, the God of Isra'el, says: 'Let my people go, so that they can celebrate a festival in the desert to honor me.'" 2 But Pharaoh replied, "Who is Adonai, that I should obey when he says to let Isra'el go? I don't know Adonai, and I also won't let Isra'el go."***

We see here in Moses's first encounter with Pharaoh that he stated ***But Pharaoh replied, "Who is Adonai, that I should obey when he says to let Isra'el go? I don't know Adonai, and I also won't let Isra'el go."*** Within Egypt they had many gods, however, they did not know the one true God, YHVH, yet this was all going to change.

Within the next few studies, as we look at Israel's deliverance from bondage in Egypt and how God judges Egypt and defeats the pagan gods. We see that God is revealing Himself to His people, as they did not know Him. Yes, they worshiped Him, but they also worshipped the pagan gods of Egypt, thus as God defeated these pagan gods, He was also revealing who He was to His people. This is also true of what will take place during the time of Jacob's Trouble, the Day of YHVH, the great tribulation period. That God will bring low all the gods of this age as He defeats them and the antichrist system. Yet, at the same time, He will reveal who He is to His people, to humanity, as He restores creation.

Friends, if we want to understand what will happen during the time of Jacob's Trouble we need to understand the events connected with the exodus, for what has been will be again. There is nothing new under the sun. therefore, let us seek YHVH and His will and purposes for our lives, as we put out trust, our faith in YHVH, for He is our defender, our protector, and our provider.

This week, let us seek to put aside the distractions that enslave us, as we seek to draw close to YHVH. Let us as commanded continue to come out of the Babylonian system of the antichrist, which is active at this time. Seeking to prevent us from spending time with YHVH. Therefore, let us spend time fasting from the things of this world and focusing on YHVH as we seek His will and purposes in our lives.

Let us draw strength, and hope from scripture which states concerning Messiah.

Isaiah speaking of Messiah and the deliverance of Israel

Isaiah 44:6-8;24-28

***<sup>6</sup> Thus says Adonai, Isra'el's King***

***and Redeemer, Adonai-Tzva'ot:***

***"I am the first, and I am the last;***

***besides me there is no God.***

***<sup>7</sup> Who is like me? Let him speak out!***

***Let him show me clearly what has been happening***

***since I set up the eternal people;***

***let him foretell future signs and events.***

***<sup>8</sup> Don't be frightened, don't be afraid —***

***Didn't I tell you this long ago?***

***I foretold it, and you are my witnesses.***

***Is there any God besides me?***

***There is no other Rock — I know of none."***

***<sup>24</sup> Here is what Adonai says, your Redeemer,***

***he who formed you in the womb:***

***"I am Adonai, who makes all things,***

***who stretched out the heavens all alone,***

***who spread out the earth all by myself.***

***<sup>25</sup> I frustrate false prophets and their omens,***

***I make fools of diviners,***

***I drive back the sages***

*and make their wisdom look silly.*

<sup>26</sup> *I confirm my servants' prophecies*  
*and make my messengers' plans succeed.*  
*I say of Yerushalayim: 'She will be lived in,'*  
*of the cities of Y'hudah, 'They will be rebuilt;*  
*I will restore their ruins.'*

<sup>27</sup> *I say to the deep sea, 'Dry up!*  
*I will make your streams run dry.'*

<sup>28</sup> *I say of Koresh, 'He is my shepherd,*  
*he will do everything I want.*  
*He will say of Yerushalayim,*  
*"You will be rebuilt,"*  
*and of the temple,*  
*"Your foundation will be laid.""*

Isaiah 49

*Coastlands, listen to me;*  
*listen, you peoples far away:*  
*Adonai called me from the womb;*  
*before I was born, he had spoken my name.*

<sup>2</sup> *He has made my mouth like a sharp sword*  
*while hiding me in the shadow of his hand;*  
*he has made me like a sharpened arrow*  
*while concealing me in his quiver.*

<sup>3</sup> *He said to me, "You are my servant,*  
*Isra'el, through whom I will show my glory."*

<sup>4</sup> *But I said, "I have toiled in vain,*  
*spent my strength for nothing, futility."*  
*Yet my cause is with Adonai,*  
*my reward is with my God.*

<sup>5</sup> *So now Adonai says —*  
*he formed me in the womb to be his servant,*  
*to bring Ya'akov back to him,*  
*to have Isra'el gathered to him,*  
*so that I will be honored in the sight of Adonai,*  
*my God having become my strength —*

<sup>6</sup> *he has said, "It is not enough*  
*that you are merely my servant*  
*to raise up the tribes of Ya'akov*  
*and restore the offspring of Isra'el.*  
*I will also make you a light to the nations,*  
*so my salvation can spread to the ends of the earth."*

<sup>7</sup> *Here is what Adonai,*  
*the Redeemer of Isra'el,*  
*his Holy One, says to the one despised,*

*whom the nations detest, to the servant of tyrants:*

*“When kings see you, they will stand up;  
princes too will prostrate themselves,  
because of Adonai, who is faithful,  
the Holy One of Isra’el, who has chosen you.”*

<sup>8</sup> *Here is what Adonai says:*

*“At the time when I choose, I will answer you;  
on the day of salvation, I will help you.  
I have preserved you, and I have appointed you  
to be the covenant for a people,*

*to restore the land and distribute again  
its ruined inheritances to their owners,  
<sup>9</sup> to say to the prisoners, ‘Come out!’  
to those in darkness, ‘Show yourselves!’  
They will feed along the paths,  
and all the high hills will be their pastures.*

<sup>10</sup> *They will be neither hungry nor thirsty;  
neither scorching wind nor sun will strike them;  
for he who has mercy on them will lead them  
and guide them to springs of water.*

<sup>11</sup> *I will turn all my mountains into a road,  
my highways will be raised up.*

<sup>12</sup> *There they come, some from far away,  
some from the north, some from the west,  
and some from the land of Sinim.”*

<sup>13</sup> *Sing, heaven! Rejoice, earth!  
Break out in song, you mountains!  
For Adonai is comforting his people,  
having mercy on his own who have suffered.*

<sup>14</sup> *“But Tziyon says, ‘Adonai has abandoned me,  
Adonai has forgotten me.’*

<sup>15</sup> *Can a woman forget her child at the breast,  
not show pity on the child from her womb?  
Even if these were to forget,  
I would not forget you.*

<sup>16</sup> *I have engraved you on the palms of my hands,  
your walls are always before me.”*

<sup>17</sup> *Your children are coming quickly,  
your destroyers and plunderers are leaving and going.*

<sup>18</sup> *Raise your eyes, and look around:  
they are all gathering and coming to you.  
Adonai swears: “As surely as I am alive,  
you will wear them all like jewels,  
adorn yourself with them like a bride.”*

<sup>19</sup> *For your desolate places and ruins  
and your devastated land*

*will be too cramped for those living in it;  
your devourers will be far away.*

<sup>20</sup> *The day will come when the children born  
when you were mourning will say to you,  
“This place is too cramped for me!  
Give me room, so I can live!”*

<sup>21</sup> *Then you will ask yourself,  
“Who fathered these for me?  
I’ve been mourning my children, alone,  
as an exile, wandering to and fro;  
so who has raised these?  
I was left alone, so where have these come from?”*

<sup>22</sup> *Adonai Elohim answers:*

*“I am beckoning to the nations,  
raising my banner for the peoples.  
They will bring your sons in their arms  
and carry your daughters on their shoulders.*

<sup>23</sup> *Kings will be your foster-fathers,  
their princesses your nurses.  
They will bow to you, face toward the earth,  
and lick the dust on your feet.  
Then you will know that I am Adonai —  
those who wait for me will not be sorry.”*

<sup>24</sup> *But can booty be wrested from a warrior?  
Can a victor’s captives be freed?*

<sup>25</sup> *Here is Adonai’s answer:*

*“Even a warrior’s captives will be snatched away,  
and the booty of the fearful will be freed.  
I will fight those who fight you,  
and I will save your children.*

<sup>26</sup> *I will feed those oppressing you with their own flesh;  
they will be drunk on their own blood as with wine.  
Then everyone will know that I, Adonai, am your Savior  
and your Redeemer, the Mighty One of Ya’akov.”*

May YHVH bless and Keep You.

Shabbat Shalom

Nathan Co-Founder of Arrows of Ephrayim Ministry

Midrash: In Judaism, the **midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**, otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.