



Message 1-6-18
Shemot-Names
Exodus 1:1-6:1
Isaiah 27:6-28:13, 29:22-23
Revelation 11:15-19

Introduction

Pharaoh dies. God determines to free the Israelites. He calls Moses to the task at the Burning Bush. Moses is intrigued when he sees a bush that burns but is not consumed. Moses finally agrees to follow the Almighty, and the Holy One shares His special divine name, Ehyeh-Asher-Ehyeh, I will be what or that I will be.

Exodus 4:18-23

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.'" (ESV)

After the Almighty calls Moses to serve Him, Moses returns to Jethro, his father-in-law, and asks his permission to go to Egypt to see if his brethren are still alive. Jethro gives his permission. Even after the Almighty calls Moses to serve him, Moses shows respect to his father-in-law by asking his permission as well. This tells us that Moses highly respected Jethro and listened to his advice as he would later once the Children of Israel are out of Egypt. What we need to learn from this is to show our elders, or our older people, the respect that life has earned them if they have lived a life holy unto the Lord God Almighty.

Also, we see in this passage where Moses takes his wife and two sons with him. We are always under the impression that his family was not with him, and most likely he sent them back to Jethro once he realized the enormity of the task the Lord had given him. It was not to be just the matter of getting them free from bondage in Egypt, it would also entail the next forty years of his life leading the people of Israel on their wilderness journey

until one entire generation, except for two men, died off. Moses had the task to teach the Children of Israel the Torah that the Almighty would give to him at Mount Sinai on two occasions after he broke the first set when the people had fallen into idolatry worshipping the Golden Calf.

Moses also brings with him the staff that the Lord had turned into a snake. It would be through this staff that miracles would happen. I am sure that Moses could have done what he needed to do without the staff, but the Almighty wanted Moses to use this staff to show Pharaoh and the Egyptians the power of the one true God! Moses already knew that the Almighty would harden Pharaoh's heart and, in the end, the firstborn son of Pharaoh and Egypt of both man and beast would die. It would be the final response by the hand of the Holy One of Israel to free His people. Moses knew all of this before going down to Egypt, so the Holy One trusted Moses with His plan, and that Moses would be a full partner in what needed to be done. He would become the hand of the Almighty to both Pharaoh and Israel.

The forty years Moses spent in the home of Jethro mellowed him out and was probably the cause of his humility that would make him the perfect vessel for the Holy One in which to work. In Egypt, Moses would receive the education he would need to lead a nation, but there may have been a touch of arrogance in him having been raised in Pharaoh's house, with all the rights and privileges that went with the position. The one thing though is it did not protect Moses once the news was reported to Pharaoh that Moses had killed an Egyptian who had been beating a Hebrew. Even the Hebrews resented him. It was as though Moses lived in two worlds as he came into the understanding of his birth and what that would mean for him.

Hosea 11:1 When Israel was a child, I loved him, and out of Egypt I called my son. (ESV)

Even when they were not yet a nation, Ehyeh-Asher-Ehyeh (I will be what I will be) loved them and would call them out of Egypt. They were sent down to Egypt as the culmination of the time of the Patriarchs was ending. Jacob would go down to Egypt with his family, so they could survive the famine enveloping Canaan and other lands. Jacob would spend the last seventeen years of his life in Egypt, but upon his death, he would be returned to the Promised Land to the cave of Machpelah where his grandfather, grandmother, father, mother, and his wife Leah were buried. This was his final wish that he had Joseph promise him by a sacred oath. This would be a picture of how seriously the Almighty takes vows and oaths because He would place the instructions about them in the Torah.

Jeremiah 31:9 With weeping they shall come, and with pleas for mercy I will lead them back, I will make them walk by brooks of water, in a straight path in which they shall not stumble, for I am a father to Israel, and Ephraim is my firstborn. (ESV)

The Holy One of Israel calls for His people to return from their exile back to the land He promised to Abraham, Isaac, Jacob, and their descendants. He would take care of them; providing them with water, and they would now walk in a straight path. He called out Ephraim as the firstborn of the tribes of Israel. Would this negate the place of Judah in

the scheme of things? No, it would not because Judah had an important role to play in keeping the remnant of Israel together and to return to the land. When was Ephraim elevated over the rest of the sons of Jacob? Ephraim was the youngest son of Joseph, was adopted by Jacob, and blessed by him separate from the rest of the sons of Jacob. The Almighty had a plan, and nothing would thwart that plan, not even Judah. Joseph would return as a tribe in the Book of Revelation when Ephraim is no longer mentioned but Manasseh is.

Genesis 48:17 When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to Manasseh's head. ¹⁸ And Joseph said to his father, "Not this way, my father; since this one is the firstborn, put your right hand on his head." ¹⁹ But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great. **Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations.**" ²⁰ So he blessed them that day, saying, "By you Israel will pronounce blessings, saying, 'God make you as Ephraim and as Manasseh.'" Thus, he put Ephraim before Manasseh. (ESV)

In the final group of "blessings" Jacob would pray upon his sons, he prudently leaves out Ephraim and Manasseh, while including Joseph in the final set of blessings, basically elevating him above his brothers but knowing it would be Ephraim who would stand in for Joseph until the Book of Revelation.

Genesis 49:8 "Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. ⁹ "Judah is a lion's whelp; from the prey, my son, you have gone up. He couches, he lies down as a lion, and as a lion, who dares rouse him up? ¹⁰ "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until **Shiloh** comes, and to him *shall be* the obedience of the peoples. (NAU)

<07886> שִׁלּוֹה *Shiloh* (1010a)

Meaning: perh. 'he whose it is,' a Messianic title

In this blessing given by Jacob over Judah, he tells Judah he would be the leader of Israel until *Shiloh* comes. *Shiloh* is the place where the Tabernacle was placed when Israel settled in the Promised Land. It is also a Messianic term that means, "he whose it is" or more explicitly, a Messianic title. So, Judah is to rule until the Messiah comes, and even though Yeshua came over two thousand years ago, that did not end Judah's reign because Messiah came to fulfill the first part of the promise of bringing the news of redemption to the Jewish people, many of whom have accepted Him as Messiah, and others who have not. The same can be said for those of the nations, many of whom are from Ephraim, who have also rejected the redemptive work of Messiah and His Father. Judah will reign until Shiloh, Yeshua, comes the second time to subdue the nations under Him and to rule from His city, the city of Jerusalem.

Genesis 49:8 "Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. ⁹ Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? ¹⁰ The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until **tribute** comes to him; and to him shall be the obedience of the peoples. (ESV)

In this same passage which mirrors the previous one, there is one notable difference which changes the meaning completely. Here, the word for *Shiloh* is translated as *tribute*. It makes no sense to translate it as such since in the Hebrew, the word is *Shiloh*, and no Hebrew word appears in the passage that can be translated as *tribute*.

Isaiah 27:12-13

12 On that day *ADONAI* will beat out the grain between the Euphrates River and the *Vadi* of Egypt; and you will be gathered, one by one, people of Isra'el! ¹³ On that day a great **shofar** will sound. Those lost in the land of Ashur will come, also those scattered through the land of Egypt; and they will worship *ADONAI* on the holy mountain in Yerushalayim. (CJB)

Most times they translate the Hebrew word shofar, which is usually a ram's horn, or any other acceptable horn from a kosher animal as trumpet, when there is a Hebrew word that translates as trumpet.

<02689> חֲצֹצְרָה *chatsotsrah* (348c)

Meaning: (an ancient) *trumpet*

Origin: from an unused word

This Hebrew word is only used twice in the Tanach. Everywhere else, the Hebrew word used is shofar. In the Apostolic Scriptures, they use a Greek word for trumpet, and most likely, it is also used for shofar because we do not see a word for shofar in Greek.

The Holy One of Israel will gather His people together, one by one, those lost in the land of Ashur, known at one time as Assyria, represented today as Iran, the former Persian empire. Those scattered in Egypt will be brought back to worship the Almighty on the Holy Mountain in Jerusalem. This Holy Mountain could be talking about the future third Temple spoken about in the latter chapters of the Book of Ezekiel.

Revelation 11:15-19

15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he shall reign forever and ever." ¹⁶ And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, ¹⁷ saying, "We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. ¹⁸ The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets, and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth." ¹⁹ Then

God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail. (ESV)

This partly matches the passage from Isaiah when the Holy One turned the kingdom of this world into the kingdom of the Almighty and His Son Yeshua. The Holy One will reign forever as He meant it to be from the very beginning, but He knew what we would do, so He needed to bring redemption to His people, and that would take time until mankind was ready, the remnant that had been saved. The time will come when the dead will be judged, rewards will come to His servants, the prophets, and saints and those who fear your name no matter what their station in life. In the end, Satan will be defeated and cast into the Lake of Fire.

His Temple in Heaven was opened, and the ark of the covenant was seen. There was lightning, rumblings, thunder, an earthquake, and heavy hail. In the end, there will be no Temple here on the earth. The New Jerusalem that comes down to the earth from heaven will have within its walls the Father and Son, and they will be our living Temple forever! Hallelujah!

Torah Man says: "The world crowns success, but God crowns faithfulness."

Blessings in Messiah Yeshua,

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