



Parasha: ..... SHEMOT/NAMES

Torah Portion: ..... EXODUS 1:1-6:1

Tanak: ..... ISAIAH 27:6-28:13, 29:22-23, 40:11-19, 55:12-56:7

Brit Hadasha: ..... ROM. 15:1-2, HEB. 11:23, ACTS 7:35-37, 10:9-28

Visit us online at:  
www.resTorah.com

**resTorah Staff**

**BENYAMIN DAVIS**  
Executive/Artistic Director

**VICTORIA DAVIS**  
Assistant Director

**ANA CHAPMAN**  
Associate Director

**resTorahories**

**BENYAMIN DAVIS**  
Editor-in-Chief/Art Director

**ANA CHAPMAN**  
Associate Editor

resTorahories ©2007

*resTorah staff is available for teaching engagements and worship event/conference direction. Visit our web-site for more information or other resources.*

An interesting feature of the opening of Shemot is, in fact, the meaning of Shemot. This Hebrew word means *names* and is apropos to the list of names of the sons of Israel who went to Egypt. A great deal of Torah is about identifying with our forefathers while we reconcile ourselves to their beliefs and lifestyles as an example of what is pleasing to YHVH.

B'reisheet ended with a summarization of what would befall each of Israel's sons at the end of days. After their father's death, they find themselves as sojourners in a foreign land and, eventually, captive slaves to Egypt. Several things are commonly shared as their only true assets. The most obvious, of course, was YHVH. They, also, had their blood relatives and past ancestry which included their language, culture, habits, and peculiarities. Each of these attributes are what kept a race alive, going and begot the spiritual state of a nation of people that would transcend decades, centuries and, even, time itself. From the sons of Israel, the spiritual eyes of the world would be enlightened and blessed. The foundation was being laid through the covenant YHVH made with Abraham and Isaac. From these sons and their descendants would all the nations of the earth be blessed.<sup>1</sup>

The aptness of Shemot is shown through the ongoing lineage, history and seed that has endured the test of time as put forth by the hand of YHVH. Each mention of genealogical lists allows us to absorb the accounts of generations to generations. These are stepping stones that connect us to our past as we witness the wanderings in the wilderness,

conquests of the land and the redemption of the first born, Israel. Each step forward brings history and spiritual restoration closer to the doors of our hearts. Our task is to intently listen and learn from the experiences that our patriarchs have endured, suffered and overcome in order for our generation and the one to follow will be that much closer to Yeshua as a soothing aroma to the Father.

While our names are not in the annals of historical Torah writings, our names are forever written in the ink of the blood of Yeshua, both in the Lambs book of life and on the palms of Yeshua's hands. They are emblazoned on the breast plate of our High priest and forever memorialized in the mind of Adonai. If we are really called out and chosen; if we undoubtedly have crossed-over, then we cannot escape our destiny. To know YHVH even as we are fully known is mind boggling. The history and the narratives, the statutes and the commandments are given to us to prepare us for this reunion and to ready us for the how's, why's, way's and when's that we must endure in this part of life.

As YHVH told Joshua to take courage, as He bolstered Moshe with all of His miracles and provided Himself and Aaron as mouthpieces to speak to the elders of Israel and to Pharaoh, our YHVH will most certainly speak to us. He will lead us and not forsake us. We are an appendage of that same history, even now. Therefore fellow Israelites be courageous and take heart; YHVH shall bear us up on His wings to finish this race.

<sup>1</sup>Gen. 12:1-3, 17:5 & Rom. 4: 16-17

## Shavu Halacha/Weekly Walking:

*Everything YHVH has given to us to function in the world fall into two categories. They are either instruments used to separate us from YHVH and foster idols in our lives, or they are the instruments given to us by YHVH to be used for His glory and purpose. It does not matter how menial or how glamorous the tools or the tasks at hand are, the outcome must be to glorify the Father, or the job is worthless. Each act we take in using the tools that we have been given is a testing ground of our faith and our perseverance in the dead and lost world around us. We either choose to be "in" or "of" the world at any given point in our roles while on earth. Our tools may be anything from a shovel to a scalpel; yet each one has the opportunity to be utilized so that the Kingdom of YHVH is advanced by our use of them. Even as Moshe carried the staff he used for shepherding with him everywhere he went, YHVH perceived Moshe's staff. Therefore, Moshe and his staff were both used for the release of a nation out of bondage and the setting forth of Torah for all future generations to hear, read and walk. The staff was an extension of Moshe, who was yielded to YHVH, so that it ultimately became an extension of the Almighty.*

*What standard do you carry and for whom do you carry it? We must ask this each time we pick it up, use it or put it down. Our standards belong to YHVH, first and foremost. When they belong to us, they are our idols and we are mere idolaters. What's your staff up to these days?*

**Day 1**

PARASHA:  
EXODUS 1:1-22

TORAH STUDY

PRAYER LEAVES

1. In the opening verses of Shemot we peruse the names that were linked with Ya'akov in Egypt. Verse five says that all the persons who came from the loins of Ya'akov were seventy in number. It also states that Yosef was already in Egypt. Reconcile this account and numeration with the list with the numeration as recorded in B'reisheet 46.

---



---



---

2. We know that the children of Israel were settled in Goshen. Later, during the famine, they purchased land, presumably from Pharaoh since all the land had been sequestered by him during the famine for food. Although they lived in the land of Goshen, they could have purchased land in other parts of Egypt. Thus, verse 7 in today's reading says that the land was filled with them, after they increased greatly. Contrast the actions of these referenced inhabitants of the land of Egypt and their unwillingness to stay close to each other in the area of Goshen as compared to our sojourning deeper into the world and not seeking kindred communities to dwell and live nearby.

---



---



---

3. The Egyptians are known as excellent record keepers using hieroglyphics in their historical writings. They were also the powerhouse of that day, already enveloping all the land and possessions of their own people and the nations surrounding them in exchange for the grain sold during the famine. As time passed a new ruler who was not familiar with Yosef became suspect of him and his family. Ultimately there arose an obsession concerning the Hebrews rising up and fighting against them. Why doesn't this new king know who Yosef is? How does this lend credibility to the idea that this was a foreign government that has taken over the Egyptian positions and assumed the Egyptians roles? To assist answering these questions you may research the Semitic people known as the Hyksos.

---



---



---

4. While verse 11 states that the Egyptians appointed taskmasters over Israel to afflict them with hard labor, verse 13 states that the Egyptians compelled the sons of Israel to labor rigorously. The Hebrew word *'abad* is used twice to emphasize this point. This word means to serve and can be used to mean compel or cause to serve. We do know that this labor made their lives bitter. Yet, how does this determine the conformation of the Hebrew culture and the enslavement of YHVH's people? Moreover, how does this relate to us living in this world and becoming enslaved to the evil taskmasters in our lives?

---



---



---

---

---

5. As Pharaoh confronts the Hebrew midwives, he commands them to put the boys to death when assisting the births of the Hebrew women. Why would Pharaoh talk to the midwives, seemingly only two of them, and not just send soldiers to slay the male infants? Furthermore, how could the midwives effectively do this without causing widespread panic?

---

---

---

6. What do the midwives' names, *Shiphrah* and *Puah* mean and what does their names' meaning relate about their character?

---

---

---

7. Pharaoh has some type of fear about either the sons of Israel or their Elohim. Instead of just killing pregnant women, the male boys or, even, the midwives that have not obeyed him, he forms new directives. However, prior to his new decree, the midwives uphold the Hebrew women by stating that they are vigorous (the Hebrew word is *chayeh* meaning they have life or are lively). While in this discussion, they insult the Egyptian women comparing them to the Hebrew women subtly insinuating that they are weak. Why would there be a difference in the way the two cultures give birth and deal with child labor?

---

---

---

8. Through the events where the midwives feared YHVH more than Pharaoh, YHVH blessed them, made households for the midwives and multiplied the people in number and might. How do these actions reflect Torah principles, even while in bondage?

---

---

---

9. The closing verse of today's reading is a decree made by Pharaoh to all the people to throw every son who is born into the Nile. This is not decreed to the Hebrew people alone, but to all who were under Pharaoh's rule. We are given two insights here, one is more immediate happening just prior to the exodus, and the other will be seen when Yeshua is still a baby. What are these two historical events that Pharaoh's decree foreshadows?

---

---

---

***Sandals  
Worshipping in Truth***

The fear of man is real. We cannot discount the notion that the two midwives had respect and great fear for Pharaoh. Could you imagine being a woman of that day and being summoned to the court of the king for a personal discussion and receive a decree that you must put to death innocent newborns?

Yet, the fear of YHVH outweighed the fear of man. Our fear and respect need to be set in proper order as well. As we traverse our surroundings, our occupations and our social outlets, whether it is sports, community gatherings or, even, spiritual settings, we must learn to fear YHVH and His Word far more than those around us. The people will ridicule and mock at our lifestyles and beliefs, yet our concern is not their voices or actions, our concern is only to be obedient to Him as a soothing aroma reaching the throne of our Father.

**Day 2**

- PARASHA:  
EXODUS 2:1-25
- TORAH STUDY
- PRAYER LEAVES

1. In today's parasha, Moshe is introduced to us. We see him as a Messiah figure in many ways. The first shadow of Messiah is the hiding of Moshe as a three month old infant. He is placed within a basket covered with tar and pitch. This reveals two simultaneous scenarios that also reveal Messiah. One is prior to Abraham's lifetime and the other is yet to come during Yeshua's infancy. Explain how these types and shadows of Messiah are distinguished through the above examples.

---



---



---

2. In what ways does the basket reflect an ark for both rescue and preservation, as well as, a foreshadowing of the covenant being shown and preserved for the nation of Israel?

---



---

Moreover, as the Ruach is watching over the basket that surrounds Moshe, we see a resemblance of the Mercy Seat over the Ark of the Covenant. In what ways does this show us the way in which the Throne of YHVH is established and how His presence is involved in the details our lives?

---



---



---

3. As Pharaoh's daughter takes pity upon Moshe, we can see an illustration of how the world is used for our good and benefit. Discuss the attributes in which YHVH uses Pharaoh's daughter for Moshe's preservation and the likeness of how the world is used to help us during our captivity.

---



---



---



---

4. When Moshe's mother is asked to be the baby's wet nurse, the family is reunited and allowed to find deliverance from Pharaoh's decree. While this is a blessing for the Levite family, they certainly had a name for him at that time. Yet, upon giving him back to Pharaoh's daughter, she names him *Moshe* meaning to draw out or drawn. We see this later to be very significant in a prophetic sense. From your perspective right now, what are the prophetic meanings of Moshe that you can specify?

---



---



---



---



---

5. Moshe is confronted by the other Hebrew and is asked if he is going to kill him like the other Egyptian and who made Moshe prince or judge over them. This is comparable to the unclean spirits that Yeshua casts out of the men at Gardarenes in Matt. 8:28-34. Discuss the similarities and spiritual application.

---

---

---

6. While Moshe recognizes his Hebrew brethren, he does not completely identify with them as of yet. He only goes out to look on their labors. Then he takes compassion on them by killing the Egyptian that was beating the Hebrew. This, in turn, bolsters Moshe's confidence to stand as an intercept for another matter which was Hebrew against Hebrew. As this happens, Moshe realizes that he is involved in matters over his head and leaves the country. How should this impact our willingness to do the right thing or help right a wrong situation, knowing that the repercussions could be harmful to us?

---

---

---

7. Upon leaving Egypt and sitting at the well in Midian, we see Moshe returning to the pathway of his forefathers. Describe how this scenario resembles the life of Ya'akov and portrays a silhouette of Yeshua will do. Look at the entire situation as described in verses 15-20.

---

---

---

8. In verse 16, we are introduced to the priest of Midian, Reuel, later to be known as Yitro. Upon the swift return of Reuel's daughters they excitedly tell their father of Moshe and his deliverance from the troublesome shepherds. Use this narrative to show insight concerning Moshe's call from YHVH and what his role will prove to be with the Egyptian rule.

---

---

---

9. When the king of Egypt dies, the sons of Israel cry out to Elohim. Elohim hears their groaning and remembers his covenant with Abraham, Isaac and Ya'akov. First, why would YHVH need to remember His covenant? Second, what insight does this give us about the reason as to why Israel is delivered from Egypt?

---

---

---

**Midrash Point:**

In Shemot 2:16, Reuel, Moshe's future father-in-law, is disclosed to us as the priest of Midian. Many will argue that Midian and Reuel were a pagan people, worshipping false gods or idolaters.

The Hebrew word used for priest is Kohan, meaning priest and priest-king likened to that of the order of Melchizedek. Kohan is the name for the priests that serve in the tabernacle as YHVH's servants.

Discuss the reasons that Reuel is seen as a righteous or unrighteous priest.

**Day 3**

- PARASHA:  
EXODUS 3:1-15
- TORAH STUDY
- PRAYER LEAVES

1. A reoccurring theme arises, this time in the life of Moshe. YHVH has been preparing His people to both lead and follow through pasturing of flocks. Compare Moshe to other Torah characters and describe how being a shepherd would teach those characters and Moshe to lead and follow in accordance to Torah standards and by the Ruach's unction.

---



---

Also, why would the fact that the flock belonged to Yethro be an important aspect in this lesson for Moshe?

---



---

**Midrash Point:**

When Elohim beckons Moshe from the burning bush, He says, "Moshe, Moshe." Looking back to when Yosef interprets Pharaoh's dreams, we note the repetition of a subject means that the matter is determined by YHVH.

When YHVH calls out a man's name, and He repeats that *name* twice, what significance does that have? Note other places in scripture when YHVH uses a name twice to get the attention of an individual.

2. Notice in verse 1 that Moshe led the flock to the west side of the wilderness, to Horeb, the mountain of Elohim. Remember that they are in the area of the Midianites. Discuss where Midian would be located and draw some conclusions as to where Horeb would be noting that Moshe went to the west side of the wilderness.

---



---

3. Verse 2 specifies that the angel of YHVH appeared to Moshe in a blazing fire from the midst of a bush. The subtle aspect of this verse states His appearance in the burning bush as seen in the Hebrew word used for blazing is *labbah* meaning flame or tip of a weapon, point or head of a spear. Discuss why YHVH is now shown in a new way from previous theophanies in the form of Men to Abraham and Ya'akov or as a voice to be heard.

---



---

4. As Moshe sees the bush ablaze yet not consumed, he consciously goes to investigate the bush to see why it was not reduced to ashes. Why would Torah tell us that Moshe makes the statement about *turning aside*, in contrast to just going to see the bush; and, what character traits in Moshe does this reveal?

---



---

5. When Moshe turns aside to look at the bush, he hears YHVH call to him and tells Moshe not to come near, even though it is the bush that YHVH uses to get Moshe's attention. Seemingly, at this time, from a distance, YHVH informed Moshe to take off his sandals and declared the place where he stood to be holy ground. Discuss how this scenario is pertinent to Torah where it is recorded that the children of Israel approached the same mountain when YHVH spoke forth Torah to Moshe.

---



---



---



---

**Midrash Point:**

The burning bush upon the mountain was a picture of YHVH. This is where He appointed Moshe to go back to Pharaoh. YHVH establishes this same mountain as a precursor for the people who will come and worship Him there.

Why would this mount be the mountain of Elohim, in contrast to Mount Moriah? Does this confirm that the land where Horeb/Sinai is located will one day belong in the greater land of Israel?

6. Discuss the ways in which YHVH commissions Moshe and the tools that He gives Moshe to use based on the passages of 7 through 15.

---

---

---

---

7. At this juncture we must consider the sons of Israel cognizance of the name of their Elohim. Either they do not remember the name of their Elohim or they never learned His name or they wanted to confirm His name. Discuss why Moshe would request YHVH's name. Is this the first time in Torah that the Elohim of the sons of Israel has disclosed this name to man? Remember, Moshe was illuminated with the name of YHVH before he was revealed Torah and recorded it onto a scroll.

---

---

---

---

8. Elohim said to Moshe, "*Haya asher haya*." The translations are as follows:  
*Haya*: to be, become, come to pass, exist, happen, fall out  
*Asher* (primitive root): to go straight, walk, go on, advance, make progress, and be blessed  
*Haya*: to be, become, come to pass, exist, happen, fall out  
Now, look at this name and discuss its meaning based on an understanding that YHVH is perpetual, the postures of the angels before the throne of Elohim and their declarations along with Ezekiel's vision as shown in Ezekiel 1.

---

---

---

---

---

---

9. When YHVH told Moshe the Name in which He was to be memorialized by the sons of Israel, He ends with a memorial statement about Who He is as well. Which name is the memorial name and how far reaching is this memorial name?

---

---

---

---

---

---

### *Sandals Worship in Spirit*

When YHVH tells Moshe to take off his sandals, it could have been an expression for something much more revealing. It is not that the act of Moshe removing his sandals did not occur, because that is a very real part of the story. In fact, it is the actual act of removing his sandals that stands for a greater meaning. Namely, we see that the sandal represents where man treads and dwells. It is the transference of ownership which displays the acknowledgement of possession as seen in the narrative in the Book of Ruth with Ruth and Boaz. The exchange of Boaz's sandal for the transference of inheritance gave him the right to marry Ruth. In Psalm 60:8, YHVH states, "Upon Edom will I cast down my shoe." This denotes an Edom as a future possession belonging to YHVH.

One could look at the shoe as a binding contract or the sign of the covenant. Thus, when Abraham refused not to accept even a sandal this indicated he did not want any land or possession that YHVH did not give to him.

All of this leads us to see the perpetuation of the covenant that was made with Abraham concerning everywhere he looked and got up and walked out the land that would be a possession. It is the same covenant that YHVH was about to reveal to Moshe just after he removed his sandals. Now we are witnesses to an inauguration of the fulfillment proceeding with Moshe as witness and benefactor of the covenant. The awe inspiring saga of our spiritual roots continues.

**Day 4**

PARASHA:  
EXODUS 3:16-4:17

TORAH STUDY

PRAYER LEAVES

*Sandals  
Worshipping in Truth*

Even prior to the revealing of Torah, Moshe is made a promise by YHVH that becomes a Torah principle. The people were blessed going into Egypt and now, YHVH says that they will be blessed coming out of Egypt by the plundering of the Egyptians.

This should confirm out understanding that Torah is not something that was just given, but truly revealed. The word of YHVH has always existed and would be revealed marvelously to the people through Moshe. This meant that Torah was in existence prior to Mt. Sinai, but that the people would then be required to be a part of Torah, once it was fully disclosed to them.

While we may not understand all of Torah, and may not even know all the Torah principles, it does not negate the reality that Torah exists. On the contrary, Torah is real and everyone falls under the penalties of disobeying Torah. This is what is so significant about Yeshua's life, death and resurrection for our sake. We cannot keep all of Torah, but we must remember that our ignorance of ignoring Torah does not make Torah simply fade away. It is the standard upon which all will be judged. While primary ignorance of Torah is covered with the grace of YHVH towards man, in due course as a disciple of Yeshua we come to learn, understand, and walk in the knowledge of Torah through YHVH's grace. Ultimately, we are granted eternal life through knowing Him as stated in scripture as follows "And this is eternal life, that they may know You, the only true Elohim, and Yeshua Messiah Whom You have sent."

1. As we examine the dialogue between Elohim and Moshe, we see that He instructed Moshe on what he was to disclose to the elders of Israel; evidently, their Egyptian captivity had occurred to devise punishment upon the Egyptians. While YHVH does not need a motive to punish man since mankind is born with the inclination of the sin nature within him, it does appear that YHVH uses the mistreatment and abasement of Israel as a reason to further punish and destroy other nations. Discuss this particular Torah portion along with other related scriptures as a viewpoint for why YHVH punishes the nations on account of Israel.

---

---

---

---

2. Looking at verses 16 and 18, there is a difference in how YHVH discloses Himself to the different groups of people. Discuss why this is different and what the differences are.

---

---

---

3. Interesting phraseology is used while YHVH declares what He will do to Egypt. He said He would, "Strike Egypt with ALL My miracles which I shall do in the midst of it." We need to take note of the importance of all His miracles. Does this include all the miracles that Yeshua displayed, or the gifts of the Ruach which are demonstrated by His power through man? Also, consider the phenomenon later seen while the sons of Israel are traversing through the wilderness. How does He demonstrate all of His miracles to the inhabitants of Egypt? While this can be discussed in greater detail after we witness all the plagues, let's begin the basis for later discussions by interjecting your personal thoughts and insights about the above information.

---

---

---

---

---

---

---

---

4. YHVH causes the staff in Moshe's hand to become a serpent. This is a sign that Moshe will execute in the presence of Pharaoh. This exploit per se demonstrated the power of YHVH. He not only turned the staff into a serpent, but this alludes to what the serpent represented as Moshe picked the serpent up by the tail and is changed into a staff again. In Pharaoh's court, Moshe's serpent will devour the Egyptian Priests' serpents and become a staff once again. A staff, specifically, Moshe's staff represents Torah. Discuss how the staff represents the Torah. Also, discuss the spiritual meaning of the metamorphosis of the staff and snake variation.

---

---

---

---

---

---

---

---

5. The act of Moshe's hand which became leprous and was restored when he placed his hand back within his bosom is another marvelous act from YHVH. We see leprosy as an unclean disease which must be segregated and purified from the congregation. Yet, in Torah we are told that even if a person is covered in leprosy and is not infected with red spots, is considered as clean and allowed to enter the camp.<sup>1</sup> Discuss the following: When is leprosy manifested in Egypt as a sign? What does leprosy represent to man? How does leprosy represent a miracle as demonstrated with YHVH through Moshe as a sign?

---

---

---

Furthermore, as the staff turned into a serpent this miracle is said to be the first sign and the leprous hand is called the last sign. How should we understand this statement as we fast forward beyond the Egyptian captivity into the captivity of the end-time saints?

---

---

---

6. The assertion that Moshe is not eloquent of speech is to understand that he stutters or has some type of impediment; or is it? Could it be that Moshe grew up as an Egyptian, schooled as an Egyptian and just did not speak Hebrew as fluently as Aaron? Discuss this thought while assuming that YHVH would be speaking to Moshe in flawless Hebrew.

---

---

7. Already we see reasoning back and forth between YHVH and Moshe. Moshe has already, within a short period of time, caused the anger of YHVH to burn against himself. Why would YHVH be so angry with Moshe? After all, YHVH knew the makeup of Moshe and how he would respond. Discuss why this anger is mentioned in this passage of Torah.

---

---

---

---

8. YHVH provides Aaron, who is already on the way to the desert to meet Moshe. This is proof positive that YHVH already knew the heart and excuses of Moshe. Discuss how Aaron will be a mouthpiece for Moshe, YHVH will be a mouthpiece for both Moshe and Aaron and Moshe will be as Elohim to Aaron. What passage from Yeshua does this remind us of as well?

---

---

---

---

---

---

<sup>1</sup>Vayikra 13:13

**Day 5**

- PARASHA:  
EXODUS 4:18-31
- TORAH STUDY
- PRAYER LEAVES

**Midrash Point:**

In verse 27, Aaron is told by YHVH to, “Go meet Moshe in the wilderness.” Independently, Aaron converges to meet Moshe at the mountain. It is not stated at which mountain, only the mountain of Elohim; yet it could be implied it was the same mountain as where the burning bush was located and was previously referred to as the Mountain of Elohoim. It was there that YHVH said that Aaron was coming to meet him. If this is the case, then Torah is backtracking to fill in the blanks and give history before proceeding further in the narrative.

There are other examples of Torah showing us historical narratives. Consider the majority of Devarim as an example. We should not make assumptions that things in Torah do not fit according to our time line and understanding. We must remember that the words within Torah have been preserved for us as a non-fictional narrative that weaves the accounts of history, law and lives for us to identify with.

1. Moshe exhibits a character trait that we all should emulate. As he proceeds from the burning bush, he returns to Yitro, his father-in-law. He then asks for permission or a blessing to return to Egypt. Moshe is close to eighty years old at this point. He has a wife and a son, yet he still seeks the approval of the authority over him. Many, at this hour, have left churches and other groups, bucked the system of religious, traditional thought and doctrine to discover their Hebraic roots. From all directions many of those same people think of authority as a burdening yoke that they just will not trust again. This is very similar to the children of Israel as they come out of Egypt and are expected to receive YHVH’s yoke in place of the Egyptian’s. Discuss this example of Moshe positioning himself under apposite authority and what that authority looks like.

---

---

---

---

---

2. What is it that you possess in your hands? Is it a pencil, an instrument, or a tool of some sort? Moshe’s staff was his implement in the desert for shepherding properly. It is what he used for protecting, wrangling and dividing the flocks. Moshe’s staff was patently more. It protected him from predators; he carried it in hand to support his walk and it was a rod which was carried as a symbol of Moshe’s authority over many other things needed as a long awaited deliverer. After leaving Horeb and Yethro, Moshe takes the staff of Elohim in his hand. His staff is no longer his, but Elohim’s staff. What are the implications of this statement and how can that be applied to our lives?

---

---

---

---

---

3. Later in Torah, we are told how the act of redemption must take place.<sup>1</sup> It starts with the understanding that firstborn donkeys, as unclean animals, must be redeemed in contrast to offering the firstborn. Then, Torah goes straight into the same parameters for man. In this parasha, verse 22 tells us that YHVH wants Moshe to declare to Pharaoh, after his heart is hardened, that, “Israel is My son, My firstborn.” Compare these two passages and the act of the redemption price paid for the first born.

---

---

---

---

---

4. As Moshe finds a place to lodge, YHVH meets him and sought to put Moshe to death. It is only by Zipporah’s deed of circumcising their son, Gershom that stays YHVH’s hand from killing Moshe. Zipporah’s comments are, “You are a bridegroom of blood.” Why would YHVH seek to put his newly found servant to death?

---

---

---

---

---

<sup>1</sup>Shemot 13:13-16, 34:20

Moreover, why was it the act of circumcision that stayed the anger of YHVH?

---

---

---

5. To a further extent, the words “bridegroom of blood” are meaningfully used for YHVH, Moshe, Zipporah, Gershom and us. Discuss why they are important to each one listed:

YHVH:

---

---

---

Moshe:

Zipporah:

---

---

---

Gershom:

Us:

---

---

---

6. Even in the chaos and hardship of their bondage in Egypt, Israel still had elders to discuss the edicts of YHVH as handed down to Moshe. This not only gives us a picture of what is to come in the wilderness, but of the code of behavior that they should keep through the exodus. What happens to this order and why would the eldership be important now versus how they behave shortly after leaving Egypt?

---

---

---

---

7. Upon delivering the news of YHVH from Moshe through Aaron to the elders of Israel, he then performed the signs in the sight of the people. Who performed the signs, Moshe or Aaron? It makes sense to think and say it was Moshe, but Torah reads as if it was Aaron who did this. After all, he is the mouthpiece for Moshe, should he not be the one seen performing the signs on behalf of Moshe and Aaron? How would Aaron be able to perform such signs; and, what implications can you see arising due to Aaron’s performance in contrast to Moshe doing it himself?

---

---

---

---

---

***Sandals  
Worshipping in Spirit***

When the sons of Israel heard and saw the news and signs that Moshe brought forth through Aaron, they believed, bowed their heads and worshipped.

The pattern is clearly presented for us to learn how to worship YHVH and how to approach Him. If the sons of Israel could have taken this confidence, without doubt, into the wilderness, up to Mount Sinai, they could have approached YHVH and not been sentenced to circle the wilderness for forty years.

It is our doubt that gets between the power that YHVH has for us and our acceptance of that Providence and power. That same doubt is what breeds contempt, stubbornness, pride and exemption from the Kingdom. We must learn to overcome our fears and doubts to receive all that YHVH has for us.

**Day 6**

- PARASHA:  
EXODUS 5:1-6:1
- TORAH STUDY
- PRAYER LEAVES

**Midrash Point**

There are two opposing kingdoms seen throughout Scripture and exemplified through Pharaoh in contrast to the children of Israel. The kingdom of YHVH is overtaking the kingdom of darkness.<sup>1</sup> YHVH says we are like living stones and He is building up a spiritual house for a holy priesthood to offer up spiritual sacrifices acceptable to YHVH through Yeshua Messiah. The foundation of His house must be laid according to Yeshua the Messiah. If we attempt to build upon this foundation with gold, silver, precious stones, wood, hay, or straw each man's work will become evident and will be revealed with fire. Whatever remains, he shall receive a reward. As lively stones the proof of our faith is tested like gold in fire. However, "A stone of stumbling and a rock of offense" will cause some to stumble because they are disobedient to the word, and to this doom they were also appointed.<sup>2</sup>

For further discussion, please read the footnotes.

1. Just as those of the world consider themselves loftier than the almighty Creator, hence Pharaoh demonstrates his ignorance and denies YHVH, the Elohim of Israel, the One and True Elohim. This is the epitome of ignorance and rebellion which generated Pharaoh's anger toward YHVH's people. Nearly every one of us has considered Pharaoh prototypes in our lives at some point. From the global perspective discuss how Pharaoh represents the worldly and spiritual leaders in the current world in which we live.

---

---

---

---

---

2. As Moshe speaks to Pharaoh, he discloses that if they do not go into the wilderness to sacrifice to YHVH their Elohim, YHVH will fall upon the Egyptians with pestilence or sword. First, why would Moshe say this about YHVH if he knows YHVH is the one hardening Pharaoh's heart?

---

---

Secondly, how do these words have an affect on Pharaoh when the plaques begin?

---

---

---

3. Comparing the taskmaster to the foremen, it is clear that the taskmasters are Egyptian and have the dominance over all the sons of Israel. Yet, the foremen who are subservient to the taskmasters are the Hebrew slaves. They would be comparable to the tax collectors of Yeshua's day or even some of the Jewish people that were made to compromise themselves during the holocaust. Draw a modern day comparison to these two people groups and how they interact and/or influence our lives. How are we beholden to walk under this country's authority as opposed to countries like Cuba living under a dictatorship?

---

---

---

---

---

4. Pharaoh sets himself up as an elohim to the sons of Israel. Not only does he rule them as a totalitarian, but mocks the only true Elohim while speaking about Him to the sons of Israel. Obviously, this would seem to be an impossible situation for Israel from which to escape. Placing ourselves in this situation, our circumstances are dictated to us from many worldly authoritative figures who deny and blaspheme YHVH. What does our response need to be and how long must we endure for our captivity to cease?

---

---

---

---

<sup>1</sup>1 Pet. 2: 4-12  
<sup>2</sup>1 Cor. 3: 9-17

5. Some foremen are seen, in today's communities, as leaders, teachers, pastors, elders and judges. While many of these roles are filled with besmirched men, others are righteous in character. Our walking in Spirit and Truth helps to illumine our discernment one from the other. Most all, however, consider themselves as leaders over others and even lord that over the people they shepherd. Taking these thoughts into account, the foremen of Moshe's day were of his own blood, yet had the obligation to uphold Pharaoh's decree or be put to death if they refused to comply. Contrast this with those righteous shepherds in our spiritual arenas that are obedient to YHVH, His Torah and lead the flock correctly as Yeshua directed Peter.

---

---

---

6. As in the days of Moshe, the world wants quantity, not quality, or preferably both at unreasonable deadlines and by unreasonable means. Similar to making bricks without straw, we as believers in Yeshua are impeded in cultivating righteousness in a dysfunctional society who is void of YHVH and the substance of His commandments. Eventually, this dilemma will portend compromise and corruption to the truthful way of thinking and to our spirituality if it were not for the mercy of YHVH Who keeps us and sustains us. Nevertheless, in all of our obedience to the Father, our reproach is real in the world. Through the distress of slander, temptation and overt vindictiveness, we face daily life with those that are dying and who face even harsher punishment for our sake in what they are doing to us. What sort of "bricks" are you required to produce in your daily life? Moreover, how do we complete these tasks while being sorely tested by a worldly perspective while endeavoring to walk in obedience from a Torah perspective?

---

---

---

7. There is much rhetoric in this portion about straw that is needed to complete the quota of bricks. Torah states that the people scattered throughout the land of Egypt to gather stubble for straw. Otherwise, YHVH's people suffered under the taskmaster's whips. Our assignment in this world is similar. Yeshua sends us out as sheep among the wolves. We are to make disciples of all nations. Sequentially, the individuals of those nations who become members of the covenant are grafted in as part of Israel.<sup>3</sup> Many have sown seed into the nations, however, the world and life has scythed down what should be abundant stalks bearing grain. Many have been reduced to stubble. However, we must never give up on making disciples out of earthen clay vessels and the substance of His word. Parallel the words of Yeshua's as they follow with the above analogy, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. Go; behold, I send you out as lambs in the midst of wolves."<sup>4</sup>

---

---

---

### *Sandals Worshipping in Truth*

We know that delay is not denial. YHVH waits for His timing to be perfect, whether we understand that or not. In our last verse, 6:1, YHVH says that Moshe will now see what He will do to Pharaoh.

This correlates to when we are told that every knee will bow and every tongue shall give praise to YHVH.<sup>5</sup> Not everyone will personally encounter His presence, nevertheless, everyone will acknowledge Yeshua as YHVH. Today we have the honor and privilege of acknowledging Him as our YHVH and redeemer and to worship Him in Spirit and in Truth in the here and now. Lamentably, a multitude of nations and peoples will be forced to bow and confess praise to YHVH under His compulsion. They will be humbled to name the Name above all names.

---

<sup>3</sup>Romans 11  
<sup>4</sup>Luke 10:1-3  
<sup>5</sup>Romans 14:11

## Shabbat

□ PARASHA:

EXODUS 1:1-6:1

□ RESTORATORY—  
MIDRASH

□ PRAYER LEAVES

In every situation, in every temptation, every trial and every adversity, there is hope. That hope may not be in the way we think it should be, but, nonetheless, there is hope just the same. As the sons of Israel's expectations were raised from the humiliating treatment of their taskmasters to deliverance as an outcome of the visit of Moshe and Aaron with Pharaoh, they become illuminated with a long awaited glimmer of hope. Yet, at the threshold of what they hopefully expected they had to cross over humanities largest feat as they waited upon YHVH's action opposed to man's idealistic plans.

Do not take this wrong, YHVH wants us to hope, it is just that He wants our hopes, our dreams, our aspirations to be of Him, to Him and about Him in all aspects of our achievements. As the Hebrew race began to rebound from despondency, they placed their hopes in an outcome that was not given to them. As a matter of fact, Torah states that "Aaron spoke all the words which YHVH had spoken to Moshe."<sup>1</sup> If they had listened carefully, they would have known that Pharaoh would only act upon compulsion and that he would not believe Moshe's words, signs or in their Elohim.

The sons of Israel were looking for immediate gratification for their suffering. This is not a character flaw on their behalf. Anyone that was being used as slave laborers enduring mistreatment would want an end to come swiftly. The sons of Israel were longing to have freedom from tyranny. Imagine how they yearned to taste the pleasures of their own labors for themselves and to have the promises fulfilled in their midst that would supersede the pressing moment of directives, orders and timetables.

Meanwhile, Moshe has spent forty years in the wilderness as a shepherd of flocks. When he left Egypt, escaping for his life, he did not have expectations of returning or of being used by YHVH as the children of Israel's long awaited deliverer. YHVH appeared to Moshe in the burning bush, just to get his attention. With his curiosity peaked, YHVH was able to discuss with Moshe what His plans were for delivering His people and how Moshe would be His instrument. YHVH told Moshe, not only how to approach Pharaoh. He, also, was told that he would bring the people out of Egypt, and that Moshe would go back to that same mountain and worship Elohim there.

With each word that YHVH gives, there is hope. It is imperative to wait upon YHVH to allow that hope to be revealed. In this case, the hope of surviving an encounter with Pharaoh and bringing the people out of Egypt was surmised with the returning to the mountain to YHVH to worship Him. Even if no one went that far with Moshe, his directive was to return and worship. A peripheral aspiration on Moshe's behalf could have been that the people would worship

with him—nothing more, nothing less.

As we know, it was not quite that simple for the people to make this transition; however, for Moshe, it was precisely that simple. Once committed, Moshe interceded for the people and, even, for Pharaoh. All of Moshe's participation was fostered by YHVH as he sought clear understanding of what next to do, what to expect and what to say. While Aaron was needed as a security blanket at first, Moshe began to lean upon the staff that YHVH had used to show His power.

That staff of His power is the representation of Truth. It is the veracity of YHVH's Word that is complete and accomplishes all that He sends it forth to accomplish.<sup>2</sup> The hope we carry with us begins with the promises, the covenants, the statutes and commands that YHVH gives to man. They are the yes and amen of YHVH so that man may grow in faith, knowing that YHVH does not lie. As Moshe leaned upon the very staff that YHVH used as His instrument, he began to realize that YHVH was true and never failing. He gained confidence that he could do the tasks he was commissioned to accomplish. Along with the signs that accompanied the presence of the staff, the staff itself was the only tangible evidence that YHVH used to speak to Moshe and the he would deliver the sons of Israel out of Egypt and captivity.

Moshe's staff was used to accomplish what YHVH commanded in many ways, Not only did it become a snake in Pharaoh's courts; it consumed the magician's snakes. It represented the infallible truth that could not be replaced by imitations or consumed by worldly logic or conjuring.

These, along with the same miracle in Horeb are both wonderful insights to the power of YHVH's word. Not for the miracle in and of itself, but the representation that the serpent of old does not have power over YHVH or His word. In the Garden, the serpent circumvented YHVH's desires and word through man. Man has paid for this tragedy ever since. Yet, YHVH's plan anticipated man's character and the serpents charming skills. In as much YHVH used Moshe's staff to exemplify the power of His Word over the enemy. Instructing Moshe to grab the serpent by the tail which became his staff once again is indicative of the serpent being used by YHVH to do His will, to test man and to sift him for the service that lay before him in YHVH's courts. Also, the ability to not be bitten by the serpent but to be in command, *the head and not the tail*, was pinpointing our place and power as YHVH's people. It is not our power or will that places the serpent in his rightful place. It is the Word of YHVH alone that accomplishes this task. His Spirit breathes into us the Life and the Word that is written on the inside of our hearts. It is His voice that instructs us how to use that Word and when to use it, as well.

<sup>1</sup>Shemot 4:30  
<sup>2</sup>Isaiah 55:11

The serpent knew, and knows, the Word, better than we do. The magicians of Egypt are evidence of this by turning their staffs into serpents. With our eyes, we would see defeat in three against one. However, YHVH's approach was to eat up the serpents and all that they represented, this done in the sight of Pharaoh, as a witness to those who believed, Moshe and Aaron, along with the elders of Israel.

Upon departing from the presence of Pharaoh after his edict to no longer ration straw and to continue the brick quotas, Moshe finds himself in his upcoming role of an intercessor for the people. He intercedes on their behalf. His hope is not diminished, just jolted, and gathers resolve to seek the way in which YHVH will deliver His people.

Our hope is not that isolated from Moshe's staff. Our hope lays in Yeshua, the Word made flesh that dwelt among us. He is the living Staff that walked and spoke out the things that Moshe received from YHVH at Mount Sinai. While Adam was a broken staff that could not accomplish His Word in the totality that was necessary for us to be completely yielded to YHVH, Yeshua is the whole staff that was broken for our benefit so that we would be joined back to Him as we are abiding in Him and living for Him. We must use Messiah as our walking stick, our staff, to seek hope, walk in obedience and to be comforted while we sojourn in this world.

It is through Messiah, as the staff, or rod, that the world will recognize His authority and position. "The government will on His shoulders"<sup>3</sup> He uses us as His staff to reach other sheep that belong to Him, to protect ourselves and those sheep from the wilderness beasts that seek to devour our lives. His staff reaches out to rescue sheep that are in distress. His sheep know the look and feel of their Master's staff. We, as wayward sheep, look to it for guidance and security to know that we are following the rightful Shepherd. When His sheep hear the sound of the staff being used for their defense or their discipline, they know that it is His wisdom and truth that are coming to their help. Without that rod, YHVH's sheep would not know which way to go and how to get there.

Many are able to counterfeit the voice of the Master, but only those shepherds with the staff of YHVH in their hands will the genuine believer follow. They follow because they know that it represents the hope of eternal life in their Messiah. It is the truth that has guided them thus far out of bondage of sin and death, the curse of the law, and into the wilderness where instruction is given and practiced so that they will, one day, cross over into the Promised Land for the inheritance promises.

While we as sheep, sometimes, do not like the experience of the rod of discipline, we tend to want to

see how flexible the staff is. In doing so, we compromise the staff and try to make it say what we think it should say. We demand our own way. We want the outcome to be immediate and the vindication to be swift. We just want it our way. YHVH's staff does not work according to the dictates of man. It shows us the way to Him and we must follow, as one following the banner into the hills and valleys, we must follow our Savior with His staff in hand.

Even as the Psalmist points out, "Your rod and Your staff, they comfort me," each step of the journey finds new comfort and rest knowing that His staff is with us. Each step can be a renewal of the covenant within our hearts to find realization that YHVH is real, He sanctifies with Truth, His Word is Truth<sup>4</sup> and He will lead us through the paths of righteousness and the still waters for His name's sake.

While our motives and our concerns do not always fit with what happens, the outcome is always the same. *It is YHVH's doing.* We may not understand it. Those inspired decisions may make us angry, but it is the way used by YHVH to bring about each and every outcome in our lives. He is as interested in the process as we are in the outcome. YHVH's desire for us is to see the staff in His hand and wait for it to show us what's next. If we are careless, then we backslide into complacency, if we rush onward, then we get in the way and ahead of what He is doing. We find ourselves overwhelmed and in need of His rescue once again.

The staff of Moshe that YHVH used was seen daily by the people in the wilderness. It went with the cloud and it stopped within the cloud. For those of you that are called and chosen, you will find that staff within the cloud yourselves. You will be guided there by the Staff, Messiah, and, hopefully, will remain there with Him forever. It is not easy to wait, nor is it easy to be content with each and every event, but it is easy to find the loving arms of the Shepherd when we allow ourselves to be guided by His rod and staff.

Remember the scriptures which concern the sons of Israel and us, as their future descendants, "Moshe therefore spoke to the sons of Israel, and all their leaders gave him a rod apiece, for each leader according to their fathers' households, twelve rods, with the rod of Aaron among their rods." "I will make you pass under *the* rod, and I will bring you into the bond of the covenant;"<sup>5</sup> And he who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS (GENTILES); AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father."<sup>6</sup>

<sup>3</sup>Isaiah 9:6

<sup>4</sup>John 17:17

<sup>5</sup>Bamidbar 17:2, Ez. 20:37  
*emphasis mine*

<sup>6</sup>Psalm 2, Revelation 2:27  
*emphasis mine*





