

# Shemot – Names 2024

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Exodus begins several generations after Joseph and to be exact 4 generations after Joseph. Israel has grown numerous in the land of Egypt. The more they were afflicted the stronger they became and the more they multiplied.

The genealogy goes like this: Abraham fathered Isaac (Gen. 21:1-3), Isaac's fathered Jacob (Gen. 25:21-26), Jacob had 12 sons, including Levi (Gen. 35:23), Levi had three sons, including Kohath (Exo. 6:16), Kohath had four sons, including Amram (Exo. 6:18), and Amram had two sons – Aaron and Moses (Exo. 6:20).

Abraham, Isaac, Jacob, Levi, Kohath, Amram, Moses. Seven generations.

But didn't Yahuah tell Abraham his descendants would return to the land in four generations? Does this mean there is some type of contradiction or are we to look in the text to make sure we didn't miss anything? Let us go with the latter.

Genesis 46 and the surrounding chapters indicate that the descendants of Abraham left the land of Canaan and went to live in Egypt.

We read that Yahuah told Abraham that his descendants would be strangers in a land for four hundred years. Most people interpret this land to be Egypt. But is this true? From what I understand is the Israelites were in Egypt for little more than two hundred years. Surely Yahuah did not err when He decreed four hundred years of exile. There must be an explanation. Let us carefully go over this.

Looking at this little closer:

Yahuah foretold four hundred years of exile. During the Covenant Between the Parts Yahuah told Abraham, "You shall surely know that your seed will be strangers in a land that is not theirs, and they will enslave them and oppress them, for four hundred years." Nevertheless, a calculation of the years spent in Egypt reveals that they spent far less time there.

Sages explain that the countdown of 400 years began with Isaac's birth. Yahuah's promise does not refer to Egypt by name, rather to a "land that is not theirs." As soon as Abraham had Yitsack (Isaac), his seed were subjected to living in lands that were not theirs, including Canaan which wasn't "theirs" at the time.

Isaac was sixty years old when Jacob was born, and Jacob was 130 years old when he went down to Egypt. This means that 190 of the 400 years elapsed before the Israelites arrived in Egypt. So, the Israelites were in Egypt for a total of 210 years.

Interestingly, when Jacob first instructed his sons to descend to Egypt, he said, "Go down ("רדו") there and buy [food]." The numerical value of the Hebrew letters of the word "רדו" ("redu," "go down") is exactly 210! Pretty amazing!

Now, let us see what else we find as a second witness to help us determine that these are the correct calculations.

We start by going to Genesis 15:13-16 really quick. "Then Yahuah said to Abram (the name of Abraham, before he changed it), 'Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. -Pause

"As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not complete."

Did you hear that? "They shall come back here in the fourth generation..." Not that this will happen IN four generations from when it was spoken, but that they shall return four generations after they left to go to Egypt.

The Israelites left Canaan and went to Egypt in the generation of Levi, as seen in Genesis 46. From Levi to Moses is Levi, Kohath, Amram, Moses.

Four generations!

Now, we know that Yahuah visits the iniquity of the fathers to the 3<sup>rd</sup> and 4<sup>th</sup> generations. This doesn't mean that the children are responsible for their parents' sins as testified in Ezekiel 18:9 quote 'Why should not the son suffer for the iniquity of the father?' When the son has done what is just and right, and has been careful to observe all my statutes, he shall surely live.

Instead, this means that the offsprings will be influenced and affected by their father's sins to the 3<sup>rd</sup> to 4<sup>th</sup> generation.

What sin/sins brought down this affliction upon the sons of Jacob? Well, let us take into account how they treated Joseph even plotted to kill him or the dishonor brought forth to their father Jacob and mothers by lying to them all those years. Now let us read again where this iniquity originated from. "And they shall come back here in the fourth generation, for the iniquity of the Amorites is not complete." The Amorites just like the Canaanites were from a different nation and they were not to intermingle and marry into the sons of Jacob. This was clear to them from the choices their parents and grandparents made and taught their children.

Out of the 70 people entering Egypt, we see in the family of Simeon the following:

Genesis 46:10 The sons of Simeon: Jemuel, Jamin, Ohad, Jakin, Zohar and Shaul the son of a **Canaanite woman**.

Because they were already co-mingling with other nations, the generations to come were bound to the effects of sin. The brothers also plotted against Joseph and they themselves became slaves, reaping the iniquity that was sowed.

In keeping with the picture given elsewhere in the OT of the pre-Israelite inhabitants of the land of Canaan displaced by Israelites (Num 13:33; etc.), the Amorites are portrayed as towering figures "whose height was like the height of the cedars, and who was as strong as the oaks" (Amos 2:9). The ways of the pagan population of the land of Israel are the iniquitous ways of the Amorites (Gen 15:16). The Baals and Ashtartes and other "elohims" whose worship seemed always to threaten to infiltrate the true worship of Yahuah are the "elohims of the Amorites" (Joshuah 24:15; Judges 6:10).

Exactly four generations later they were set free!

Deuteronomy 7:3 “Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons, 4 for they will turn your children away from following me to serve other gods, and Yahuah’s anger will burn against you and will quickly destroy you.”

Exodus 3:17 “And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.”

Numbers 14:18 ‘Yahuah is slow to anger and abounding in steadfast love, **forgiving iniquity and transgression**, but he will **by no means clear the guilty (those who don't confess and repent)**, visiting the iniquity of the fathers on the children, to the third and the fourth generation.’ 19 “Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now.”

The iniquities of the fathers on their children will have a tremendous affect going down to the 3rd and 4th generations, unless there is **confession, repentance and forgiveness**.

In the same way, the effects of iniquity can last for several generations, also when we do works of righteousness, this will also be passed on to our children and children's children and bless their generations. And because your words and actions will have an effect on future generations, we must be covered with Yahuah’s wisdom daily. Surely your words and actions have power. Now you can be an instrument of destruction or an instrument of life. Love Yah and your neighbor and by this, He will direct your steps and determine the course of your children's ways, those in your household, congregation and community.

Biblical Example of blessing and a curse passed down to a generation.

Abraham told a half truth as a result of being afraid. Because of this, we see Yitsak repeating the same deceptive method for him too being afraid.

The blessing was that the Angel of Yahuah was with them because of their love for Yahuah and desire to be with Him.

How about you? What generational iniquities do you need to acknowledge and confess so Yahuah may release from the influence of that generational iniquity?

What other things have you recollected and learned from your generations that as a result have been highly praised and have brought blessings into you and your family’s life?

### **Shemot – Names**

The book of Exodus stresses continuity with the Book of Genesis. As we read the first six letters in Exodus (v’eleh Sh’mot b’nei Yisrael habaim Mitzaraimah), corresponds identically to Genesis 46:8. The book of Genesis was mostly about promises but the Book of Exodus is about the fulfillment of those promises to a nation of 70 names that went into Egypt and came out of Jacobs loins who multiplied quickly like swarming creatures (Exekiel 1:7) as like a multitude of little fish. Now just like we too were once little eating the bread crumbs from a different theological point of view (like Christianity), we are fed just as our forefathers were fed helping us become large fish, only then are we drawn into the “net” of the Torah to be fished out of the nations where there is a land to live in with our family and ruled under our Messiah Yahusha.

Exodus 1:1 Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household: 2 Reuben, Simeon, Levi and Judah; 3 Issachar, Zebulun and Benjamin; 4 Dan and Naphtali, Gad and Asher. 5 All the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt. 6 Joseph died, and all his brothers and all that generation. 7 But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

List of the sons of Yisrael in chronological order from birth with the revealed meaning behind their names:

- \*Reuben\*: Behold, A Son is born to us 'provided for our affliction'
- \*Simeon\*: One who hears with acceptance
- \*Levi\*: Attached or joined to – garland, crown, cleave (as a husband cleaves to his wife) Gen 29.34
- \*Judah\*: Praise 'Yahuah' I will praise
- \*Dan\*: a judge – "to judge, contend or plea the cause"
- \*Naphtali\*: My Struggle, my strife, wrestling
- \*Gad\*: Good fortune, to be rich, to invade, to overcome
- \*Asher\*: Happiness, Bless, to be straight, right
- \*Issachar\*: Reward, recompense, wages, hire
- \*Zebulun\*: Honour, exalted, habitation, to make round
- \*Joseph\*: Yahuah has added – he shall add, increase or do again
- \*Benjamin\*: Son of the right 'hand'

When the names are joined together by what they mean in the Hebrew language, this is what it says:

BEHOLD, A SON IS BORN UNTO US IS PROVIDED FOR OUR AFFLICTION. THE ONE WHO HEARS WITH ACCEPTANCE HAS CLEAVED ON TO US IN WHOM WE PRAISE! HE IS THE JUDGE WHO PLEAS THE CAUSE OF THE STRUGGLES WE WRESTLE WITH, SO WE MAY OVERCOME IN GOOD FORTUNE WHILE FILLING US WITH HAPPINESS AS HE DIRECTS US ON THE RIGHT PATH. HE REWARDS US WITH HONOR AND HAS ADDED US TO BE WITH HIS SON AT HIS RIGHT HAND.

Exodus 15:6 Your right hand, Yahuah, glorious in power, your right hand, O Yahuah, shatters the enemy.

Redemption is connected by when Yahuah calls you by name. Isaiah 43:1-2

But now, thus says the Lord, who created you, O Jacob,  
And He who formed you, O Israel:  
"Fear not, for I have redeemed you;  
I have called you by your name;  
You are Mine.

2 When you pass through the waters, I will be with you;  
And through the rivers, they shall not overflow you.  
When you walk through the fire, you shall not be burned,  
Nor shall the flame scorch you."

Yisrael is the olive tree you grafted into, which is the name you now possess through Yahusha. You are now covered and protected because of your name Yisrael.

The number 70 in Hebrew is pronounced 'seba' which comes from the root word meaning: to take an oath, to swear, to make a covenant. This is why some oaths were confirmed by seven sacrifices. Just like when Abrahams and Abimelech's oath was ratified by sacrificing 7 ewe lambs. To bind oneself with an oath seven times.

Matthew 15:34 Yahusha said to them, "How many loaves do you have?" And they said, "Seven, and a few little fish."

Matthew 15:36 And He took the seven loaves and the fish and gave thanks, broke them and gave them to His disciples; and the disciples gave to the multitude.

Yahusha gave the multitude who followed Him the seven loaves of bread, but it wasn't the physical bread that He wanted to give them but the manna that came down from heaven by which if you eat of it you may gain eternal life. Yahusha is that Bread! This is why, after Yahusha's proposal, ratification of the new covenant and resurrection, those drawn out the water after in John 21 were not little fish anymore, but large fish filled with righteousness.

The significance of the numbering 70 people: this the amount of people Yah uses through a covenant to be fruitful and multiply, so the earth may be covered.

If you recall from the genealogy of Noah, 70 under a patriarchal order grew into the nations of the world.

70 went into Egypt and came out a multitude to receive the covenant promised to Abraham through his seed. Then seventy elders sat down and had a meal with Yahuah to confirm the covenant. This is all related to covenant and multiplication! Like Yahusha said, not 70 times but 70 times 7! This is why Yahusha sent 70, so they may reveal Yahusha as their heavenly King of glory through whom Yisrael and Judah were going to receive a new covenant with better promises and receive salvation.

Exodus Chapter 2 covers 80 years in a short order. We can quickly understand that Yahuah is fast in His preparation of one man to lead all of Yisrael out of Egypt. More often than none, our journey just like Moses's preparation by Yahuah can be long and laborious with many lessons and trials. After forty years of receiving a higher education and skills to be a leader in the court of Pharaoh and by also being raised not only by the daughter of Pharaoh but also by His natural mother, learning the ways of the Hebrews as well. In his hot temper as he being a Levi tried to execute justice by killing an Egyptian who was afflicting a Hebrew kinsman, saves him and then flees away to gain another forty years of experience while tending sheep in the wilderness of Midian. Because of the raising of his Hebrew natural mother, Moses learned compassion and decided to choose a life of faith by sacrificing an easy life of pleasure as an Egyptian.

Hebrews 11:24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin.

Moses led by faith, compassion and justice saved the Hebrew man acknowledging that it would lead to persecution. He was done compromising the temporal riches of the kingdom of Egypt for the eternal promise revealed by faith through the promise Yah made to Abraham and his descendants.

The Torah tells us another story that shows Moses's inclination for justice, in which he sees a group of shepherds mistreating a group of seven young Midianite women. "Moses rose and saved them," the text tells us, "And he watered their flock" (Exodus 2:16–17). Seeing the women being abused, Moses acts with justice in his heart and rescues them. Why is it so important to the Torah to tell this story? The Torah wants us to know that Moses is not just offended by injustices perpetrated against his own people. Moses also defends foreigners and strangers, and "his passion for justice makes no distinctions between nations and without prejudice."

He may not have understood the lessons and path that Yahuah had him on, but Yahuah certainly did and was intentional in every step. Moses saved one man and as a result Yah chose him to save a nation. Moses functioned as a type of kinsman redeemer and an archetype of the Messiah (Deuteronomy 18: 15-18). Yahuah promised to raise a prophet like Moses who will gather his people and bring them to salvation.

The name of Moses was given to him by the daughter of Pharaoh. The origin of Moses' name isn't Hebrew, it's of Egyptian origin and it means: "saved from the water", "drawn out of the water".

Just like Moses was saved out of the water by an act of kindness of the midwives that feared Yah more than Pharaoh and also a woman, daughter of Pharaoh, who took him to be her son. On his generation, he also drew his people Yisrael out of the water through the Red Sea thus saving them from the enemy. So here is wisdom: if we fear Yahuah and keep His commandments, we will not allow death to rule and never be a part of murdering anyone. If one just keeps this commandment that is taught through the covenant, it may bring salvation to one person but many more can be saved in future generations! On flip side, future generations can also be affected with curses by a lawless behavior. So, we need to administer our life in righteousness so we may change the structure of the future and bring healing into the nations. If you keep the Torah, you will not only heal nations but as Yahuah revealed in Exodus 15:26, that healing will come upon you as well.

Names can have a prophetic significance on one's life. Let us look at the name of Moses' mother, Jochebed which in Hebrew means "whose glory is Yahuah", "Yahuah is glory". Now later on Exodus 33 what does Moses ask Yahuah to see "Show me your glory, I pray". You could imagine since a young boy Moses was reminded by the name of his mother that it was good to "see the glory of Yah" and after almost 80 years of his life, he finally went to witness it.

We are sometimes given instructions by Yahuah that may seem somewhat difficult to do.

Leadership is hard. Often the Almighty asks us to do hard things. Addressing Pharaoh had to be a rather fearsome thing for Moses to do! Imagine, being just one person in that small congregation, in the middle of some rural area, in a small town going to the President of the United States and demanding that all of the people who say they are from the house of Israel and Judah must be allowed to not work during the 70 feasts days of the year and in addition receive a large portions of the nation's wealth. What bravery!

### **Moses, just like King David and Joseph are an Archetype of Yahusha**

An evil king/Pharaoh tried to kill him as a baby: Exodus 1:22, King Herod tried to kill baby Yahusha: Matthew 2:16

He was hidden from the evil king/Pharaoh: Exodus 2:2, An angel said to hide the child from evil King Herod: Matthew 2:13

Moses was sent into Egypt to preserve his life: Exodus 2:3-4, Yahusha was taken into Egypt to preserve His life: Matthew 2:13-15

He was saved by women: his mother: Exodus 2:3; Miriam Exodus 2:4; Pharaoh's daughter Exodus 2:5-10, Saved and helped by His mother, Mary: Matthew 2:14

Pharaoh's daughter adopted Moses: Exodus 2:10, Joseph adopted Jesus: Matthew 1:25

Moses became a prince of Egypt: Exodus 2:10, Yahusha is the Prince of Peace: Isaiah 9:5; Matthew 28:18; Luke 2:14

He tried to save a Hebrew kinsman: Exodus 2:11-12, Yahusha came to save His Hebrew kinsman first: Mark 7:26-28

Saved women at a well: Exodus 2:15-19, Saved a woman at a well: John Chapter 4

Became a shepherd: Exodus 3:1, He is the Good Shepherd: John 10:11 (According to Rashi, Chorev) desolation and Har Sinai (Mt Sinai depict the same spot. What does this mean? Here Moses as a Hebrew is shepherding, sees the flaming bush with fire. Yahuah appears and says, "I have surely seen the affliction of My people". This bush represents the people who are being burnt, but not destroyed. So, we not only see that Yahuah prepares Moses on the mountain that he shepherded Yitro's flock, but also the same mountain that Moses would eventually lead and flock 2 million people as they worshiped Yah, received the covenant and protection by the fire that saves, not destroys).

Moses's mission was to redeem Israel from slavery to Egypt, Yahusha's mission is to redeem mankind from slavery to sin.

Moses was loved and supported in his ministry by his sister Miriam [in Hebrew, Miryam], Yahusha was loved and supported in his ministry by His mother Mary [in Hebrew, Miryam].

He was often rejected by his own people, Yahusha was often rejected by His own people.

Moses gave Yah's Torah on the mountain of Sinai: Exodus 20:1-31:18; 34:1-35, Yahusha gives the Torah at the sermon of the Mount; Matthew Chapter 5

Moses spent 40 days fasting on the mountain: Exodus 24:18; 34:28, Yahusha spent 40 days fasting in the desert wilderness: Matthew 4:2

Moses performs signs/miracles, Yahusha performs signs/miracles.

Moses interceded for Yisrael and offered his life for the salvation of his people, after the sin of the Golden Calf: Exodus 32:32-33, Yahusha offered His life for the salvation and intercedes for us daily: Isaiah 53:12; Romans 5:12; 6:10; 8:34; 2 Corinthians 5:15-21; Colossians 1:19-20; 2:14-15; 1 John 1:7; 2:2; etc. They were both willing to give their life in order to save the people.

Moses was the prophet of the Old Covenant that helped administer the Old Covenant, Yahusha was too a prophet giving now the Torah from the depth of our heart as King and Kohen Hagadol, under the order of Melchizedek into an everlasting covenant with better promises.

Now we know that neither Joseph, Moses nor King David witnessed what Yahusha did during His ministry here on the earth, but they were all an archetype of Yahusha in lots of ways. Now if they would have known that parts of their lives resembled the life of the only begotten Son of Yahuah, I'm sure they would had been expressly filled with love, gratitude and honor knowing that their footsteps resembled to One who brought in His day eternal salvation to all who love him and receive him.

But know that salvation has been revealed, so there is no excuse of what that may look like. He has given us the blueprint of how to live through our King or Righteousness and High Priest. No need to guess the character of a future Messiah because we have in our hands a written example of how we need to live our lives, and that is to live as Yahusha lived so our future generations may live to save others.