



שמות *Shemot* Names

[Exodus 1.1](#)—6.1 / [Isaiah 27.6](#)—28.13; [29.22](#)—23 / [Mark 1](#)—2

From 70 to Millions [Exodus 1](#) opens with the שמות *shemot* names (root שמ *shem* name) of 70 members of the tribes of ישראל *Yisra'el* Israel that go down to Egypt. Later, they fill the land. When ישראל leaves Egypt after the events in this book and is counted in [Numbers 1.46](#), the fighting men number 603,550. Add an equal number of women plus the children and elderly, and ישראל is easily 2-3 million. We are not used to being concerned with שמות of the Tribes, but God remembers. In [Revelation 12.21](#), each of the 12 gates of the New Jerusalem has the שמ of a tribe written on it. We are grafted in to ישראל, [Romans 11.11-24](#), so these שמות are our family photo album.



Kill the Sons Pharaoh in [Exodus 1:15](#) tells the Hebrew midwives שפירה *Shiphrah* fair/brightness/beauty and פועה *Puah* splendid/(from the root) glitter, to kill all the new Hebrew males. They refuse, clear civil disobedience. The king says one thing, they do another in order to honor God. God blesses the women, then all of ישראל through Moses.

The Son Who will Save [Exodus 6.20](#) says Moses' parents are עמרם *Amram* exalted people and יוכבד *Yocheved* Jochebed/glory of God. משה *Mosheh* Moses/drawn/saved from the water becomes the Redeemer of ישראל. משה reversed is השם *HaShem* The Name/(God) and similar to משיח *Meshiyach* Messiah/anointed one. משה is also מ mem of/from + שה *seh* lamb/sheep = of the lamb. As the anointed one of ישראל, משה, son of an exalted people and the glory of God, reflection of God, is saved from the water, sacrificing his former glory as a prince in a foreign

land to live as a shepherd and to lead his people out of slavery to the earthly Promised Land. He is often rejected by his own while declaring God's Word, yet he pleads with God to save them. Sound familiar? ישוע *Yeshua* Jesus/salvation, the anointed one of ישראל, leaves His throne in heaven, [Philippians 2.5-11](#), and the express image of God, [Hebrews 1.3](#), rises from the water of baptism, and becomes the Good Shepherd to lead His people out of slavery into the heavenly Promised Land. Often rejected by His own while proving Himself to be the living Word of God, He pleads with God for His chosen ones, [John 17.20](#), and gives His life as the perfect Lamb for our salvation.

Bloody Nile In [Exodus 1.22](#), Pharaoh extends his command to kill all the Egyptians' newborn sons. One theory for his murderous rage is his astrologers told him Messiah is coming and he reacts like Herod 1,500 years later. He orders to **שַׁלַּח** *shalakh* throw/cast/hurl/fling the boys into the Nile, making the river full of the bloodguilt of murder. 80 years later, after **מֹשֶׁה** spends 40 years in the palace and 40 more in Midian, God will remember this crime and turn the Nile bloody again in the first plague.



From the Ark to the Palace In [Exodus 2.3](#), **יֹכָבֵד** places the baby **מֹשֶׁה** in a **תֵּבָה** *tevah* ark made of reeds, coats it with pitch, and places him in the Nile. The only other passage in Scripture where **תֵּבָה** is used is the story of the flood, beginning with [Genesis 6.14](#), when God tells Noah to make the **תֵּבָה**. When Pharaoh's daughter draws **מֹשֶׁה** from the water, she exclaims in [verse 6](#) that he is a Hebrew child. How did she know? His parents would have circumcised him.

Close In [Exodus 3.2](#), God introduces Himself to **מֹשֶׁה** at the Burning **סֵנֶה** *seneh* Bush, similar to **סִינַי** *seenai* Sinai, where they are meeting (verse 12). God doesn't describe Himself as the "Amazing Creator of the World," but establishes Himself as family, the God of Abraham, Isaac, and Jacob. And in [verse 7](#) God assures **מֹשֶׁה** that He has seen the oppression of **עַמִּי** *ahmee* My people, heard their cry, and He knows their sorrows. Not the angry God of the Old Testament we hear so much about!



I AM In [Exodus 3.14](#), God tells **מֹשֶׁה** His Name is, **אֶהְיֶה אֲשֶׁר אֶהְיֶה** *ehyeh asher ehyeh* I Am That I Am/I Am Who I Am/I Will Be What I Will Be. In [verse 15](#) and 16 God describes Himself as **יְהוָה אֱלֹהֵי** *YHVH elohey* The LORD God. 1,500 years later, when asked in [John 8.48-59](#) how He could see Abraham, **יֵשׁוּעַ** answers, "Before Abraham was born, I Am!" The Jews understood clearly. They thought that by calling Himself God's Name He commits blasphemy and they attempt to stone him immediately. **יֵשׁוּעַ** says He is God. Is He telling the truth or is He lying?

Lord, Liar, or Lunatic? C.S. Lewis described the claims of **ישוע** to be God as a trilemma. There are three choices, and only three:

1. **ישוע** told the truth: He is *Lord*, and worthy of our worship.
2. **ישוע** lied and knew He was lying: He is a *Liar*, the greatest liar who ever lived.
3. **ישוע** lied but didn't know He was lying: He is a *Lunatic* (C.S. Lewis adds: a lunatic on a level with the man who says that he is a poached egg).

“Good Man” or “Great Prophet” are not logical choices. Each person must decide for himself or herself who **ישוע** really is. It's a choice that matters for eternity.

פ to פ In [Numbers 12.8](#), after Aaron and Miriam speak against **משה**, God says that while He makes Himself known to prophets in dreams and visions, with **משה** He speaks **פה אל פה** *peh el peh* mouth to mouth. This is one reason we can trust **תורה** *Torah* Law/Instruction. **תורה** is the Word of God, written down by **משה** as a loving God speaks to him. Can the Church really say this Word doesn't count anymore?

Power over the Serpent In [Exodus 4.2-4](#), God tells **משה** to throw his rod on the ground. When it becomes a serpent, God tells **משה** to pick it up by the tail—not the safest way, since the serpent could still bite. But in trusting God by picking up the serpent by the tail, **משה** is demonstrating his trust that God has power over the serpent, the one who helped bring about the fall of man in [Genesis 3](#). God is carrying out the victory over the serpent promised in Genesis 3.15. The victory fulfilled in **ישוע**.



Let My People Go When **משה** meets with Pharaoh in [Exodus 5](#), he has a simple command from God: “Let My people go!” Pharaoh wonders three things:

1. “Who is **יהוה**?” Challenging God's existence
2. “Why should I obey Him?” Challenging God's authority
3. “Why should I let Israel go?” Challenging God's ability to judge

In the next two **תורה** portions, God will answer Pharaoh with ten plagues. At first Pharaoh hardens his own heart. But later God hardens Pharaoh's heart and destroys him. In our secular society, government schools raise our children to ask Pharaoh's questions. At first we harden our own hearts. May God give us

the grace to repent and be forgiven before He hardens our hearts. **ישוע** offers this forgiveness as a free gift, even though we've been fighting Him. Instead of hardening our hearts, God can let us go: from slavery to freedom.



Glossary, in order of appearance

שמות	<i>shemot</i>	names
שמ	<i>shem</i>	name
ישראל	<i>Yisra'el</i>	Israel
שפּרה	<i>Shiphrah</i>	fair/brightness/beauty
פועה	<i>Puah</i>	splendid/(from the root) glitter
עמרם	<i>Amram</i>	exalted people
יוכבד	<i>Yocheved</i>	Jochebed/glory of God
משה	<i>Mosheh</i>	Moses/drawn/saved from the water \
השמ	<i>HaShem</i>	The Name/(God)
משיח	<i>Meshiyach</i>	Messiah/anointed one
מ	<i>mem</i>	of/from
שה	<i>seh</i>	lamb/sheep
שלך	<i>shalakh</i>	throw/cast/hurl/flip
תבה	<i>tevah</i>	ark
סנה	<i>seneh</i>	bush
סיני	<i>Seenai</i>	Sinai
אהיה אשר אהיה	<i>ehyeh asher ehyeh</i>	I Am That I Am/I Will Be What I Will Be
יהוה אלהי	<i>YHVH elohey</i>	The LORD God
פה אל פה	<i>peh el peh</i>	mouth to mouth
תורה	<i>Torah</i>	Law/Instruction