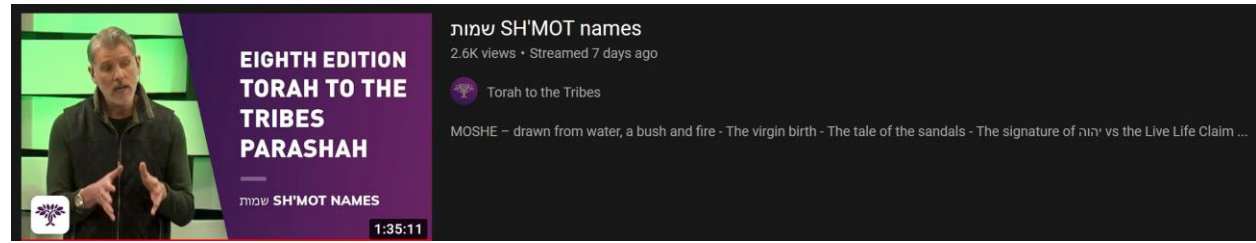


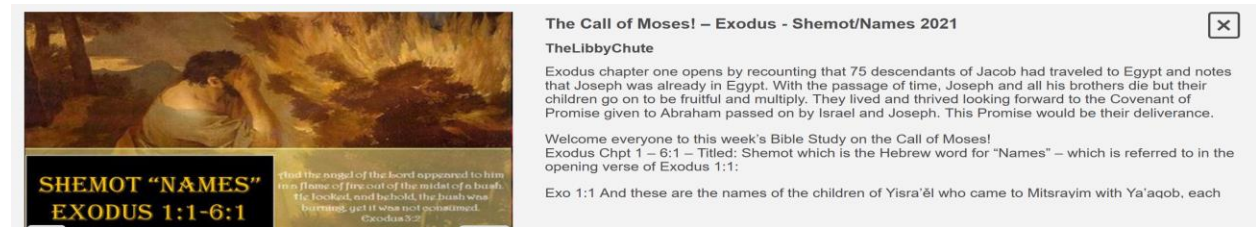
**Week 13: Shemot 'Names Exodus 1:1 – 6:1 ~ Isaiah 35 & 36 ~ Matthew 2:1-12**



**T4 7<sup>th</sup> Edition Video: Shemot – ‘Names’** <https://youtu.be/AtkTm949dTo>



**T4 8<sup>th</sup> Edition Video: Shemot – ‘Names’** <https://youtu.be/szNNBJJCryk>



**TheLibbyLink – Shemot – ‘Names’** <https://www.bitchute.com/video/s7vCwneBjSeG/>

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>

Summaries and Insights by Libby Lingenfelter

**Exodus 1**

Exodus chapter one, opens by recounting that 70 descendants of Jacob had traveled to Egypt and notes that Joseph was already in Egypt. With the passage of time, Joseph and all his brothers die but their children go on to be fruitful and multiply. They lived and thrived looking forward to the Covenant of Promise given to Abraham passed onto to them by Israel’s last words. This Promise would be their deliverance.

The Covenant Promise gives us hope too; His Last 7-year timeline and ‘counting’ will give us hope. ~ Was not Daniel encouraged when he saw the timing of the 70-year exile prophecy ending! For they served 1 year for every 7-year Sabbatical land rest they did not observe. That covered 490 years of ‘non-observance. Therefore  $490 / 7 = 70 \text{ years} \times 360 = 25,200$  days they would be in exile! So, if they tracked 25,200 days, it should give us encouragement to track the upcoming 2,520 days.

We then hear of another Pharaoh rising that knew not Joseph nor how Elohim worked through Joseph to bring blessings to Egypt. Instead, this Pharaoh sees the Israelites as a threat to his kingdom and to his power. He institutes extremely harsh slave labor and has the Israelites build supply cities and work in the fields. He then contemplates and carries out, ‘depopulation’. The form of depopulation he chooses, would be infanticide against the Israelite’s male newborns and much more.

This world is rapidly approaching this same level of captivity and more.

By this, we now see **the importance of KNOWING history**. With the rewriting of history or history not being studied at all, these travesties recycle. Today we see how sa\_tan continues to work through the flesh of man. As then, we are now seeing this same ‘Pharaoh’ system legalize attacks on infants at birth in 7 U.S. states; infanticide or neonaticide. The battle continues between **Esau and Jacob (Israel)**. The color of Esau is red.

The **one new man**, the twelve tribes that are presently coming together and those grafted in, will form **the Messianic Kingdom of Israel through Yahusha HaMashiach**. It is this Israel that the ‘Pharaoh’ and Pharisaical systems fear; thus, their goals are the same as in Exodus chapter one; **slave labor, heavy burdens, field work, and depopulation**. Today, however, there are many more added to this list.

We also see the difference each one of us can make by the response of the Hebrew midwives, Shiphrah and Pu`ah. They feared Elohim and when confronted by Pharaoh said that the Hebrew women deliver quickly before they arrive.

Be wise as serpents and harmless as doves.

**Exo 1:20** So Elohim was good to the midwives, and the people increased and became very numerous.

Sadly, Pharaoh then commands that the infant males be cast into the river. We see there are multiple ways that sa\_tan continues to kill, steal, and destroy. As in our day, there are various depraved means to achieve depopulation of mankind and of creation.

### Israel Increases Greatly in Egypt

**Exo 1:1** And these are the names of the children of Yisra'ël who came to Mitsrayim with Ya'aqob, each one with his household:

**Exo 1:2** Re'ubēn, Shim'on, Lěwi, and Yehuḏah;

**Exo 1:3** Yissaskar, Zebulun, and Binyamin;

**Exo 1:4** Dan and Naphtali, Gaḏ and Ashēr.

**Exo 1:5** And all those who were descendants of Ya'aqob were seventy beings, as Yosēph was already in Mitsrayim. [Brenton has 75 souls]

**Exo 1:6** And Yosēph died, and all his brothers, and all that generation.

**Exo 1:7** And the children of Yisra'ël were fruitful and increased very much, multiplied and became very strong, and the land was filled with them.

### Pharaoh Oppresses Israel

**Exo 1:8** Then a new sovereign arose over Mitsrayim, who did not know Yosēph,

**Exo 1:9** and he said to his people, "See, the people of the children of Yisra'ël are more and stronger than we,

**Exo 1:10** come, let us act wisely towards them, lest they increase, and it shall be when fighting befalls us, that they shall join our enemies and fight against us, and shall go up out of the land." [Same in our day - decrease their ability to fight through population control, feminizing men, and sickening the next generation with vaccines etc.]

**Exo 1:11** So they set slave-masters over them to afflict them with their burdens, and they built for Pharaoh supply cities, Pithom and Ra'amses.

**Exo 1:12** But the more they afflicted them, the more they increased and grew, and they were in dread of the children of Yisra'ël.

**Exo 1:13** And the Mitsrites made the children of Yisra'ël serve with harshness,

**Exo 1:14** and they made their lives bitter with hard bondage, in mortar, and in brick, and in all kinds of work in the field, all their work which they made them do was with harshness.

**Exo 1:15** Then the sovereign of Mitsrayim spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Pu'ah,

**Exo 1:16** and he said, "When you deliver the Hebrew women, and see them on the birthstools, if it is a son, then you shall put him to death, but if it is a daughter, then she shall live."

**Exo 1:17** But the midwives feared Elohim, and did not do as the sovereign of Mitsrayim commanded them, and kept the male children alive. Yah's laws supersede man's laws.

**Exo 1:18** So the sovereign of Mitsrayim called for the midwives and said to them, "Why have you done this, and kept the male children alive?"

**Exo 1:19** And the midwives said to Pharaoh, "Because the Hebrew women are not like the Mitsrian women. For they are lively and give birth before the midwives come to them."

**Exo 1:20** So Elohim was good to the midwives, and the people increased and became very numerous.

**Exo 1:21** And it came to be, because the midwives feared Elohim, that He provided households for them.

**Exo 1:22** And Pharaoh commanded all his people, saying, “Throw every son who is born into the river, and keep alive every daughter.”

## Exodus 2

In Exodus 2, we read about the **birth of Moses; Moses fleeing** after striking an Egyptian that was beating a Hebrew slave; and the chapter closes with **Elohim hearing** the Israelite’s groanings and cries. We also read that **Elohim remembers His covenant; Elohim looked; Elohim knew!** [Moses’ life was divided into 40-40-40]

**Exo 2:24** And Elohim heard their groaning, and **Elohim remembered His covenant with Abraham, with Yitshaq, and with Ya’aqob**. **Exo 2:25** And **Elohim looked on the children of Yisra’el, and Elohim knew!** (emphasis mine)

YHWH **knows** His people; He never forgets His covenants; He is always on time; He hears His people’s prayers, cries, and groanings. We are the apple of His eye. He watches over us. He is with us! So, once again, as we saw YHWH’s hand in allowing Joseph to be sent to Egypt to save His people; we now, see YHWH protect, preserve, and prepare Moses to bring His people out of Egypt.

To this day, He hears our prayers, cries, and groanings. He still remembers **His covenant and Promise**; He will be on time; He still looks upon us and watches over us. He will prepare His people for a greater exodus and ingathering [Isaiah 11:11]. Take a moment and read **Isaiah 11**. He has redeemed us; He has redeemed creation; and He has redeemed the land.

There **were two verses in Exodus 2** that caught my eye more than usual:

**Exo 2:15** And Pharaoh heard of this matter, and he sought to kill Mosheh. But Mosheh fled from the face of Pharaoh and dwelt in the land of Midyan. And he sat down by a **well**.

**Exo 2:16** And the **priest** of Midyan had **seven** daughters. And they came and drew **water**, and they filled the **troughs** to water their **father’s flock**, (emphasis mine)

These were the **key words that got my attention**: well, priest; seven; water; troughs; father’s flock. We could camp here for a long time.

First, I want to share more about **wells!** After all, we have come across many wells in our studies and they have all been very significant. The most memorable meeting at a well was Yahusha’s encounter with the Samaritan woman. There he states the water He gives is a fountain of living water from within. [Paraphrased John 4:14]

Wells were gathering places. Many betrothals took place at wells. Oaths were made at wells. Divine revelation occurred at wells; wells were named after encounters with YHWH and served as evangelistic messages. And of course, wells were necessary for everyday life and care of livestock. One can’t help but wonder what they looked like because we know there were also **troughs** to water the animals. Were they somehow connected to the well to make watering the flocks easier? How long were the troughs? How many troughs were there? We know in bible history there were cisterns and aqueducts. I found a few links that I enjoyed reading and felt you would enjoy also.

**Links on wells:**

<https://www.bibleodyssey.org/en/places/related-articles/women-and-wells-in-the-hebrew-bible>

[https://www.bible-history.com/links.php?cat=39&sub=721&cat\\_name=Manners+%26+Customs&subcat\\_name=Water+Supply](https://www.bible-history.com/links.php?cat=39&sub=721&cat_name=Manners+%26+Customs&subcat_name=Water+Supply)

**Wells** are a major part of His Word. He is our **High Priest**; ‘**In seven**’ He created the heavens and the earth and rested on the seventh day, the Sabbath; He is the Good Shepherd that watches over **His flock** and **provides the fountains of living water** from within. Let all creation praise Him!

We read that Moses encounters Jethro’s seven daughters at the well. Moses dwells with Jethro and Jethro gives his daughter Zipporah as his wife. Some say Jethro (Yitro) was a pagan priest, but based on future occurrences, we do know he believed and made sacrifices to YHWH.

**Some background on Midian:**

Recall that Midian (מִדְיָן) was a son of Abraham and Keturah (Gen. 25:1-6), and therefore the Midianites were cousins of the children of Jacob (i.e., the Israelites). Apparently the Midianites first settled east of the Jordan River (Gen. 25:6) though later they lived as nomadic shepherds in the Sinai Peninsula. It was a group of Midianite traders, you will remember, who "lifted Joseph from the pit" (Gen. 37:28) and sold him to the Ishmaelites (who in turn sold Joseph to Potiphar in Egypt).

Centuries later, Moses had fled to the "land of Midian" to escape Pharaoh's wrath (perhaps using the very same route he would later lead Israel during the Exodus). There he rescued the daughters of a man named *Reuel* (רְעוּאֵל, lit. a "friend [רֵעַ] of God"), who was also named *Yitro* (יִתְרוֹ), the "priest of Midian" (Exod. 2:15-19; 3:1). Moses married Yitro's daughter Zipporah, had two sons, and spent forty years in Midian working for his father-in-law as a shepherd. It was in Midian that God appeared to Moses in the burning bush, and it was in Midian that God later revealed the Torah to Israel at Mount Sinai.

Excerpt source: [https://www.hebrew4christians.com/Scripture/Parashah/Summaries/Yitro/Moses\\_at\\_Midian/moses\\_at\\_midian.html](https://www.hebrew4christians.com/Scripture/Parashah/Summaries/Yitro/Moses_at_Midian/moses_at_midian.html)

**Some background on the number 7:** What does the Bible say about the number 7? Scripture represents Seven as the number of completeness and achievement. It obtains much of its meaning from relation to God's creation of all things. The word 'created' is used 7 times teaching God's creative work. There are 7 days in a week and God's Sabbath is on the 7th day.

The Bible was originally divided into 7 major divisions. The Divisions were 1) the Law; 2) the Prophets; 3) the Writings or Psalms; 4) the Gospels and Acts; 5) the General Epistles; 6) the Epistles of Paul, and 7) the book of Revelation. Initially, the total number of books in the **Bible was forty-nine**, which is 7 x 7, further illustrating the integration of seven into the Word of God.

Seven plays a vital role in the stories and meaning of the Bible. Discover the specific Bible verses that reference the number 7 in the collection below! **Excerpt source:** <https://www.biblestudytools.com/topical-verses/the-number-7-in-the-bible/>

### The Birth of Moses

**Exo 2:1** And a man of the house of Lěwi went and married a daughter of Lěwi.

**Exo 2:2** And the woman conceived and bore a son. And she saw that he was a lovely child, and she hid him three months.

**Exo 2:3** And when she could hide him no longer, she took an ark of wicker for him, and coated it with tar and pitch, and put the child in it, and laid it in the reeds by the edge of the river.

**Exo 2:4** And his sister stood at a distance, to know what would be done to him.

**Exo 2:5** And the daughter of Pharaoh came down to wash herself at the river, and her young women were walking by the riverside. And when she saw the ark among the reeds, she sent her female servant to get it,

**Exo 2:6** and opened it and saw the child, and see, the baby wept. So she had compassion on him, and said, "This is one of the children of the Hebrews."

**Exo 2:7** And his sister said to Pharaoh’s daughter, “Shall I go and call a nurse for you from the Hebrew women to nurse the child for you?”

**Exo 2:8** And Pharaoh’s daughter said to her, “Go.” And the **young woman<sup>a</sup>** went and called the child’s mother. **Footnote: <sup>a</sup>See Explanatory Notes: Maiden.**

**Exo 2:9** And Pharaoh’s daughter said to her, “Take this child away and nurse him for me, then I shall pay your wages.” So the woman took the child and nursed him.

**Exo 2:10** And the child grew, and she brought him to Pharaoh’s daughter, and he became her son. And she called his name Mosheh, saying, “Because I have drawn him out of the water.”

### **Moses Flees to Midian**

**Exo 2:11** And in those days it came to be, when Mosheh was grown, that he went out to his brothers and looked at their burdens. And he saw a Mitsrian striking a Hebrew, one of his brothers.

**Exo 2:12** So he turned this way and that way, and when he saw no one, he struck the Mitsrian and hid him in the sand.

**Exo 2:13** And he went out the second day and saw two Hebrew men fighting, and he said to the one who did the wrong, “Why do you strike your neighbour?”

**Exo 2:14** And he said, “Who made you a head and a judge over us? Do you intend to kill me as you killed the Mitsrian?” And Mosheh feared and said, “Truly, the matter is known!”

**Exo 2:15** And Pharaoh heard of this matter, and he sought to kill Mosheh. But Mosheh fled from the face of Pharaoh and dwelt in the land of Midyan. And he sat down by a well.

**Exo 2:16** And the priest of Midyan had seven daughters. And they came and drew water, and they **filled the troughs to water their father’s flock**,

**Exo 2:17** but the shepherds came and drove them away. Then Mosheh stood up and came to their rescue, and watered their flock.

**Exo 2:18** And they came to **Re’u’ēl<sup>b</sup>** their father, and he said, “How is it that you have come so soon today?” **Footnote: <sup>b</sup>His title was Yithro (Excellency).**

**Exo 2:19** And they said, “A Mitsrian rescued us from the hand of the shepherds, and he also drew enough water for us and watered the flock.”

**Exo 2:20** And he said to his daughters, “And where is he? Why did you leave the man? Call him and let him eat bread.”

**Exo 2:21** And Mosheh agreed to dwell with the man, and he gave Tsipporah his daughter to Mosheh.

**Exo 2:22** And she bore him a son, and he called his name Gēreshom, for he said, “I have become a sojourner in a foreign land.”

### **God Hears Israel's Groaning**

**Exo 2:23** And it came to be after these many days that the sovereign of Mitsrayim died. And the children of Yisra’ēl groaned because of the slavery, and they cried out. And their cry came up to Elohim because of the slavery.

**Exo 2:24** And Elohim heard their groaning, and Elohim remembered His covenant with Abraham, with Yitshaq, and with Ya'aqob.

**Exo 2:25** And Elohim looked on the children of Yisra'el, and Elohim knew!

## Exodus 3

Exodus 3 opens with Moses shepherding Yitro's flocks. Moses would have needed to be taught how to shepherd since we know Egyptians viewed those caring for livestock as an abomination. Moses would not have learned shepherding skills in Pharaoh's house.

Now, having lived in Midian 40 years, he would have been well acquainted with caring for Yitro's flocks and now we see Moses called by YHWH to care for His flock. If one becomes proficient in the proper care of animals, those same skills and responsibilities can cross-over into caring for one's family and others. Afterall, even Yahusha, called himself the Good Shepherd. He gave many analogies of His people's relationship with Him, like sheep to a shepherd.

### The Burning Bush

**Exo 3:1** And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Horeb, the mountain of Elohim.

**Note:** This is Moses' 1<sup>st</sup> Trip up the mount

**Exo 3:2** And the Messenger of יהוה appeared to him in a flame of fire from the midst of a bush. And he looked and saw the bush burning with fire, but the bush was not consumed.

**Exo 3:3** And Mosheh said, “Let me turn aside now, and see this great sight, why the bush does not burn.”

**Exo 3:4** And יהוה saw that he turned aside to see, and Elohim called to him from the midst of the bush and said, “Mosheh! Mosheh!” And he said, “Here I am.”

**Exo 3:5** And He said, “Do not come near here. Take your sandals off your feet, for the place on which you are standing is set-apart ground.”

**Exo 3:6** And He said, “I am the Elohim of your father, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob.” And Mosheh hid his face, for he was afraid to look at Elohim.

**Exo 3:7** And יהוה said, “I have indeed seen the oppression of My people who are in Mitsrayim, and have heard their cry because of their slave-drivers, for I know their sorrows.



The Messenger of YHWH appears to Moses in the wilderness at **Horeb, the mountain of Elohim**. The name Horeb is used synonymously, meaning the same, as **Mount Sinai**. Some may say it was the mountain’s more primitive name while others may say it was because it had two peaks; but most seem to agree that Horeb and Sinai are the same mount.

The Angel of YHWH appears to Moses at the burning bush. Bush is defined: **seneh sen-eh' From an unused root meaning to prick; a bramble: - bush.** This is probably why the mount was also named Sinai. YHWH instructs Moses to take off his sandals for the place where he was standing was holy ground. Taking off one’s sandals was a sign of transference of authority, reverence, and submission. The person would be laying aside their past authority and associations in which they previously walked.

YHWH tells Moses He had seen, heard, and known the oppression of His people and He had come down to deliver them from Egypt. No one else; but He Himself would deliver His people!

**Exo 3:8** “And I have come down to deliver them from the hand of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena’anites and the Hittites and the Amorites and the Perizzites and the Hivvites and the Yebusites.

**Exo 3:9** “And now, see, the cry of the children of Yisra’el has come to Me, and I have also seen the oppression with which the Mitsrites oppress them.

**Exo 3:10** “And now, come, I am sending you to Pharaoh, to bring My people, the children of Yisra’el, out of Mitsrayim.”

Surely Moses was thinking about his previous attempt to help the Hebrew people; and how he then had to flee from Egypt after slaying an Egyptian. He had been very humbled by the whole experience. This time however, YHWH states **He would be with him** and gives Moses **the sign** to affirm that He, YHWH, had sent Moses.

**Exo 3:11** And Mosheh said to Elohim, “**Who am I** that I should go to Pharaoh, and that I should bring the children of Yisra’el out of Mitsrayim?”

**Exo 3:12** And He said, “**Because I am with you.** And this is to you the sign that I have sent you: When you have brought the people out of Mitsrayim, you are to serve Elohim on this mountain.”

**Exo 3:13** And Mosheh said to Elohim, “See, when I come to the children of Yisra’el and say to them, ‘The Elohim of your fathers has sent me to you,’ and they say to me, ‘What

is His Name?’ what shall I say to them?”

**Exo 3:14** And Elohim said to Mosheh, “I am that which I am.”<sup>a</sup> And He said, “Thus you shall say to the children of Yisra’el, ‘I am has sent me to you.’ ” **Footnote:** <sup>a</sup>The Hebrew text reads: *’ehyeh ’asher ’ehyeh*, the word *’ehyeh* being derived from *hayah* which means *to be, to exist*, but the Aramaic text here in v. 14 reads: *ayah ashar ayah*.

**Exo 3:15** And Elohim said further to Mosheh, “Thus you are to say to the children of Yisra’el, ‘יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya’aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.’

**Exo 3:16** “Go, and you shall gather the elders of Yisra’el together, and say to them, ‘יהוה Elohim of your fathers, the Elohim of Abraham, of Yitshaq, and of Ya’aqob, appeared to me, saying, “I have indeed visited you and seen what is done to you in Mitsrayim;

**Exo 3:17** and I say: I am bringing you up out of the affliction of Mitsrayim to the land of the Kena’anite and the Hittite and the Amorite and the Perizzite and the Hivvite and the Yebusite, to a land flowing with milk and honey.” ’

YHWH tells Moses His Name; He gives Moses specific instructions to relay to the children of Israel and the elders; YHWH gives Moses specific instructions to relay to Pharaoh. YHWH states specifically that **He is the Father of Abraham, Isaac, and Jacob**. He would bring His people out of the affliction of Egypt and they would come out with objects of silver, objects of gold, and garments. He would lead the people to a land flowing with milk and honey. Also note that it was not only Moses that would appear before Pharaoh but also the elders.

**Exo 3:18** “And they shall listen to your voice. **And you shall come, you and the elders of Yisra’el**, to the sovereign of Mitsrayim, and you shall say to him, ‘יהוה Elohim of the Hebrews has met with us. And now, please, let us go three days’ journey into the wilderness to slaughter to יהוה our Elohim.’

**Exo 3:19** “But I know that the sovereign of Mitsrayim is not going to let you go, not even by a strong hand.

**Exo 3:20** “And I shall stretch out My hand and strike Mitsrayim with all My wonders which I shall do in its midst. And after that he shall let you go.

**Exo 3:21** “And I shall give this people favour in the eyes of the Mitsrites. And it shall be, that when you go, you shall not go empty-handed.

**Exo 3:22** “But every woman shall ask from her neighbour and from the stranger in her house, objects of silver, and objects of gold, and garments. And you shall put them on your sons and on your daughters, and shall plunder the Mitsrites.”

## Exodus 4

In Exodus 4:1, Moses asked a very reasonable question to YHWH. He asked, what if the people do not believe what I say nor listen to my voice? We all should be able to relate to that question. YHWH goes on to give Moses **three signs** to ensure that the people will believe and listen; the rod that would turn into a serpent or naḥash; his hand that would become leprous; and lastly water from the river poured on the dry land would turn into blood.

### Moses Given Powerful Signs

**Exo 4:1** And Mosheh answered and said, “And if they do not believe me, nor listen to my voice, and say, ‘יהוה has not appeared to you?’ ”

**Exo 4:2** And יהוה said to him, “What is that in your hand?” And he said, “A rod.”

**Exo 4:3** And He said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent. And Mosheh fled from it.

**Exo 4:4** And יהוה said to Mosheh, “Reach out your hand and seize it by the tail” – so he reached out his hand and took hold of it, and it became a rod in his hand –

**Exo 4:5** so that they believe that יהוה Elohim of their fathers, the Elohim of Aḇraham, the Elohim of Yitshaq, and the Elohim of Ya’aqob, has appeared to you.”

**Exo 4:6** And יהוה said to him again, “Now put your hand in your bosom.” And he put his hand in his bosom, and when he took it out, and see, his hand was leprous, like snow.

**Exo 4:7** And He said, “Put your hand in your bosom again.” So he put his hand in his bosom again, and drew it out of his bosom, and see, it was restored like his other flesh.

**Exo 4:8** “And it shall be, if they do not believe you, nor listen to the voice of the first sign, they shall believe the voice of the latter sign.

**Exo 4:9** “And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river shall become blood on the dry land.”

Besides being in the presence of YHWH, one would think the signs would provide Moses with the confidence needed. But it doesn’t. Moses has doubts about himself which makes one wonder how the past 40 years had been for him. Life had not turned out the way he had planned and now **he was being asked to return to the scene of his former life and his pain**. His memories still existed of how he once tried to help a Hebrew brother and failed miserably.

**Exo 4:10** And Mosheh said to יהוה, “יהוה, I am not a man of words, neither before nor since You have spoken to Your servant, for I am slow of speech and slow of tongue.”

**Exo 4:11** And יהוה said to him, “Who has made man’s mouth? Or who makes dumb, or deaf, or seeing, or blind? Is it not I, יהוה?”

**Exo 4:12** “And now, go, and I shall be with your mouth and teach you what to say.”

**Exo 4:13** But he said, “O יהוה, please send by the hand of him whom You would send.”

**Exo 4:14** And the displeasure of יהוה burned against Mosheh, and He said, “Is not Aharon the Lēwite your brother? I know that he speaks well. And see, he is also coming out to meet you. And when he sees you, he shall be glad in his heart.

**Exo 4:15** “And you shall speak to him and put the words in his mouth. And I am with your mouth and with his mouth, and I shall teach you what to do.

**Exo 4:16** “And he shall speak for you to the people. And it shall be that he shall be a mouth for you, and you shall be an **elohim<sup>a</sup>** for him. **Footnote: <sup>a</sup>Or mighty one.**

**Exo 4:17** “And take this rod in your hand, with which you shall do the signs.”

Moses is hesitant. YHWH is not pleased with Moses’ lack of faith and relents by sending Aaron, his Levite brother, to be Moses’ mouthpiece. YHWH has Aaron meet Moses at the mountain of Elohim.

**Exo 4:27** And יהוה said to Aharon, “Go to meet Mosheh in the wilderness.” And he went and met him on the mountain of Elohim, and kissed him.

The following verses are instructions given to Moses for Pharaoh. Shortly afterwards, we see a strange twist of events and the immediate circumcision of Moses’ son by Zipporah.

In the instructions to Pharaoh, one of the first things Moses is to tell Pharaoh is, “**But if you refuse to let him go, see, I am killing your son, your first-born.**” We know that the killing of the first-born son was the 10<sup>th</sup> plague that YHWH sends upon Egypt. One wonders why it was mentioned here first. Possibly, YHWH wanted Pharaoh to know that the situation could escalate to the death of his first-born son if he refused to let YHWH’s people go. YHWH clearly states in Ex. 4:22 that “**Israel is My son, My firstborn....**” YHWH gives Pharaoh many opportunities.

### Moses Returns to Egypt

**Exo 4:18** Then Mosheh went and returned to **Yether<sup>b</sup>** his father-in-law, and said to him, “Please let me go and return to my brothers who are in Mitsrayim to see whether they are still alive.” And **Yithro<sup>c</sup>** said to Mosheh, “Go in peace.” **Footnotes: <sup>b</sup>A title meaning “Excellency.” <sup>c</sup>A title meaning “his Excellency.”**

**Exo 4:19** And יהוה said to Mosheh in Midyan, “Go, return to Mitsrayim, for all the men are dead who sought your life.”

**Exo 4:20** So Mosheh took his wife and his sons and set them on a donkey, and he returned to the land of Mitsrayim. And Mosheh took the rod of Elohim in his hand.

**Exo 4:21** And יהוה said to Mosheh, “As you go back to Mitsrayim, see that you do all those wonders before Pharaoh which I have put in your hand. But I am going to strengthen his heart, so that he does not let the people go.

**Exo 4:22** “And you shall say to Pharaoh, ‘Thus said יהוה, “**Yisra’el is My son, My first-born,**

**Exo 4:23** so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.” ’ ’ ”

**Exo 4:24** And it came to be on the way, in the lodging place, that יהוה met him and sought to kill him.

**Exo 4:25** And Tsipporah took a sharp stone and cut off the foreskin of her son and threw it at his feet, and said, “You are indeed a bridegroom of blood to me!”

**Exo 4:26** So He let him go. Then she said, “You are a bridegroom of blood,” because of the circumcision.

**Exo 4:27** And יהוה said to Aharon, “Go to meet Mosheh in the wilderness.” And **he went and met him on the mountain of Elohim**, and kissed him.

**Note:** Some may consider this a trip up the mount by Moses as well.

**Exo 4:28** Mosheh then told Aharon all the words of יהוה who had sent him, and all the signs which He had commanded him.

**Exo 4:29** And Mosheh went with Aharon and gathered together all the elders of the children of Yisra’el.

**Exo 4:30** And Aharon spoke all the words which יהוה had spoken to Mosheh. Then he did the signs before the eyes of the people.

**Exo 4:31** And the people believed. And they heard that יהוה had visited the children of Yisra’el and that He had looked on their affliction, and they bowed their heads and did obeisance.

In Exo 4:22 – YHWH identified Israel (Jacob) as **His first-born son**, not Esau.

Exo 4:22 “And you shall say to Pharaoh, ‘Thus said יהוה, “**Yisra’el is My son, My first-born,**

In Exo 4:23 – Pharaoh’s refusal would bring about the killing of his first-born son.

Exo 4:23 so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.” ’ ’ ”

In Exo 4:24-26, it is believed that wrath came toward Moses’ son because he had not been circumcised. Gen 17:10 **“This is My covenant which you guard between Me and you, and your seed after you: Every male child among you is to be circumcised.”** Zipporah acts quickly to resolve the issue and save her son by performing the circumcision. We know both sons were with Moses and Zipporah as stated from Exo 4:20; but nothing is stated about the second son unless they followed through with obedience based on this encounter. We just don’t know.

Exo 4:24 And it came to be on the way, in the lodging place, that יהוה met him and sought to kill him.

Exo 4:25 And Tsipporah took a sharp stone and cut off the foreskin of her son and threw it at his feet, and said, “You are indeed a bridegroom of blood to me!”

Exo 4:26 So He let him go. Then she said, “You are a bridegroom of blood,” because of the circumcision.

The chapter closes with Moses and Aaron meeting with the elders and the people; performing the signs YHWH had given them; and the people believed and did obeisance to YHWH.

## Exodus 5

As Exodus 4 closes, we saw the elders and the people **listen and believe** Moses and Aaron. This had to be a great relief. Now in Exodus 5, we seem to experience the old cliché, **one step forward and two steps back**. Moses and Aaron go before Pharaoh and make the request from YHWH to let His people go.

Pharaoh hears but does not receive the message well. Matter of fact, we see Pharaoh make their lives miserable. No straw is made available to the Israelites and they must meet the same quota.

### Making Bricks Without Straw

**Exo 5:1** And afterwards Mosheh and Aharon went in and said to Pharaoh, “Thus said יהוה Elohim of Yisra’el, ‘Let My people go, so that they celebrate a festival to Me in the wilderness.’ ”

**Exo 5:2** And Pharaoh said, “Who is יהוה, that I should obey His voice to let Yisra’el go? I do not know יהוה, nor am I going to let Yisra’el go.”

**Exo 5:3** And they said, “The Elohim of the Hebrews has met with us. Please, let us go

three days’ journey into the wilderness and slaughter to יהוה our Elohim, lest He fall upon us with pestilence or with the sword.”

**Exo 5:4** But the sovereign of Mitsrayim said to them, “Mosheh and Aharon, why do you take the people from their work? Get back to your burdens.”

**Exo 5:5** And Pharaoh said, “See, the people of the land are many now, and you make them cease from their burdens!”

**Exo 5:6** And the same day Pharaoh commanded the slave-drivers of the people and their foremen, saying,

**Exo 5:7** “You are no longer to give the people straw to make bricks as before. Let them go and gather straw for themselves.

**Exo 5:8** “And lay on them the required amount of bricks which they made before, do not diminish it. For they are idle, that is why they cry out, saying, ‘Let us go and slaughter to our Elohim.’

**Exo 5:9** “Let more work be laid on the men, so that they labour in it, and not pay attention to words of falsehood.”

**Exo 5:10** And the slave-drivers of the people and their foremen went out and spoke to the people, saying, “Thus said Pharaoh, ‘I do not give you straw.

**Exo 5:11** ‘Go, take straw for yourselves, where ever you find it, for your work shall not be diminished.’ ”

**Exo 5:12** And the people were scattered in all the land of Mitsrayim – to gather stubble for straw.

**Exo 5:13** And the slave-drivers were hurrying them on, saying, “Fulfill your actions, your daily matters, as when there was straw.”

**Exo 5:14** Also the foremen of the children of Yisra’el, whom Pharaoh’s slave-drivers had set over them, were struck and were asked, “Why have you not fulfilled your law in making bricks both yesterday and today, as before?”

**Exo 5:15** And the foremen of the children of Yisra’el came and cried out to Pharaoh, saying, “Why do you treat your servants this way?

**Exo 5:16** “There is no straw given to your servants, and they say to us, ‘Make bricks!’ And see, your servants are struck, but your own people are at fault.”

**Exo 5:17** But he said, “You are idle! You are idle! That is why you say, ‘Let us go and slaughter to יהוה.’

**Exo 5:18** “So now go, work. And straw is not given to you, but deliver the amount of bricks.”

**Exo 5:19** And the foremen of the children of Yisra’el saw that they were in trouble after it was said, “You are not to diminish your daily amount of bricks.”

**Exo 5:20** And when they came out from Pharaoh, they met Mosheh and Aharon who stood there to meet them.

The people are suffering because they chose to listen to YHWH speaking through Mosheh and Aaron. The Israelite foremen are struck and punished, and they go to Moses and Aaron with a chastising report. Their words had to pierce Moses' heart. Surely Moses felt the same pain and confusion he felt after being confronted over slaying the Egyptian that was beating a Hebrew brother. Though forty years had passed, the painful memory remained. Moses goes to YHWH and pours out the anxiety and pain in his heart.

**Exo 5:21** And they said to them, "Let יהוה look on you and judge, because you have made us loathsome in the eyes of Pharaoh and in the eyes of his servants, to give a sword in their hand to kill us."

**Exo 5:22** And Mosheh returned to יהוה and said, "יהוה, why have You done evil to this people? Why did You send me?"

**Exo 5:23** "For ever since I came to Pharaoh to speak in Your Name, he has done evil to this people. And You have not delivered Your people at all."

**Exodus 6** YHWH reassures Moses. When listening to YHWH, things may get worse before they get better. Persecution from the world and oppression often follows.

### YHWH Promises Deliverance

**Exo 6:1** And יהוה said to Mosheh, "Now see what I do to Pharaoh, for with a strong hand he is going to let them go, and with a strong hand he is going to drive them out of his land."

## Isaiah 35

### 'The Way of Set-Apartness'

YHWH will redeem **His people, His land, and His creation.**

**Eze 36:35** "And they shall say, 'This land that was laid waste **has become like the garden of Eden.** And the wasted, the deserted, and the destroyed cities are now walled and inhabited.'

**Isa 35:1** Let the wilderness and the dry place be glad for them, and let the desert rejoice, and blossom as the rose.

**Isa 35:2** It blossoms much and rejoices, even with joy and singing. The esteem of Lebanon shall be given to it, the excellence of Karmel and Sharon. They shall see the esteem of יהוה, the excellency of our Elohim.

**Isa 52:9** Break forth into joy, sing together, you waste places of Yerushalayim! For יהוה shall comfort His people, He shall redeem Yerushalayim.



Isa 52:10 יהוה shall lay bare His set-apart arm in the eyes of all the nations. And all the ends of the earth shall see the deliverance of our Elohim.

Isa 35:3 Strengthen the weak hands, and make firm the weak knees.

Isa 35:4 Say to those with anxious heart, “Be strong, do not fear! See, your Elohim comes with vengeance, with the recompense of Elohim. He is coming to save you.”

Isa 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf be opened.

Isa 35:6 Then the lame shall leap like a deer, and the tongue of the dumb sing, because waters shall burst forth in the wilderness, and streams in the desert.

Isa 35:7 And the parched ground shall become a pool, and the thirsty land springs of water – in the home for jackals, where each lay, grass with reeds and rushes.

Isa 40:9 You who bring good news to Tsiyon, get up into the high mountain. You who bring good news to Yerushalayim, lift up your voice with strength, lift it up, be not afraid. Say to the cities of Yehudah, “See your Elohim!” (x-ref to Isaiah 35:4)

Isa 41:10 Do not fear, for I am with you. Do not look around, for I am your Elohim. I shall fortify you, I shall also help you, I shall also uphold you with the right hand of My righteousness.’

Isa 41:11 “See, all those who raged against you are ashamed and blush, they are as non-existent. And the men who strive with you perish.”

Isa 41:12 “You seek them but do not find them, those who struggle with you. Those who fight you are as non-existent, as naught.

Isa 41:13 “For I, יהוה your Elohim, am strengthening your right hand, saying to you, ‘Do not fear, I shall help you.’

Isa 41:14 “Do not fear, you worm Ya’aqob, you men of Yisra’ël! I shall help you,” declares יהוה and your Redeemer, the Set-apart One of Yisra’ël.

Zec 14:8 And in that day it shall be that living waters flow from Yerushalayim,<sup>b</sup> half of them toward the eastern sea and half of them toward the western sea, in summer as well as in winter. Footnote: <sup>b</sup> Rev 22:1-2.

Rev 22:17 And the Spirit and the bride say, “Come!” And he who hears, let him say, “Come!” And he who thirsts, come! And he who desires it, take the water of life without paying!

Isa 35:8 And there shall be a highway, and a way, and it shall be called “The Way of Set-apartness.”<sup>a</sup> The unclean does not pass over it, but it is for those who walk the way, and no fools wander *on it*. Footnote: <sup>a</sup> Psa 77:13.

Isa 35:9 No lion is there, nor any ravenous beast go up on it, it is not found there. But the redeemed shall walk there.

Isa 35:10 And the ransomed of יהוה shall return and enter Tsiyon with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

A highway named 'The Way of Set-apartness!' Yahusha [YHWH in Son] is our High Priest of the Melchizedek Order. Yahusha opened the door of the partition of separation. The veil in the Temple tore from top to bottom! HalleluYah!

Heb 10:20 **by a new and living way which He instituted for us, through the veil, that is, His flesh,**

Heb 10:21 **and having a High Priest over the House of Elohim,**

Heb 10:22 let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water.<sup>b</sup> Footnote: <sup>b</sup> [Eze 36:25](#).

Heb 10:23 Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy.

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 Rev 21:27 And there shall by no means enter into it whatever is unclean, neither anyone doing abomination and falsehood,<sup>9</sup> **but only those who are written in the Lamb's Book of Life.**  
[Dan 12:1](#) Footnote: <sup>9</sup>See [Rev 22:15](#), and [2Th 2:11](#).

## Isaiah 36

In Isaiah 36, Sennacherib, the sovereign of Assyria [Ashshur], is coming after Jerusalem. Israel and Syria have already been conquered. In addition, much damage and loss had

been done as they took the fortified cities of Judah, inclusive of Lakish. This took place in the 14th year of King Hezekiah; about 701 B.C.

King Sennacherib sent the Rabshaqeh with a message to King Hezekiah. Rabshaqeh is the title of a high-ranking Assyrian military officer. The message is loudly given to three of Hezekiah's representatives and within the hearing of the people on the wall of Jerusalem. The meeting is taking place by the channel of the upper pool, on the highway to the Launderer's Field; a highly visited and vital area.

**Isa 36:1** And it came to be in the fourteenth year of Sovereign Hizqiyahu that Sanherib sovereign of Ashshur came up against all the walled cities of Yehudah and took them.

**Isa 36:2** And the sovereign of Ashshur sent the Rabshaqeh with a great army from Lakish to Sovereign Hizqiyahu at Yerushalayim. And he stood by the channel of the upper pool, on the highway to the Launderer's Field.

**Isa 36:3** And there came to him Eyaqim son of Hilqiyahu, who was over the household, and Shebnah the scribe, and Yo'ah son of Asaph, the recorder.

The message is arrogant, boastful, prideful, and blasphemous to the strength and faithfulness of YHWH. To read the words being sent to Hezekiah, reminds a person of

the boastful exchange of Goliath to David. Cross-references can be found in [2 Kings 18:13-27](#) and [2 Chronicles 32:1-19](#).

**Isa 36:4** The Rabshaqēh then said to them, “Please say to Hizqiyahu, ‘Thus said the great sovereign, the sovereign of Ashshur, “What trust is this in which you trust?

**Isa 36:5** “I say: You speak of having counsel and strength for battle, but they are vain words. Now in whom do you trust, that you have rebelled against me?

**Isa 36:6** “Look! You are trusting in the staff of this broken reed, Mitsrayim, on which if a man leans, it shall go into his hand and pierce it. So is Pharaoh the sovereign of Mitsrayim to all who trust in him.

**Isa 36:7** “But if you say to me, ‘We trust in יהוה our Elohim,’ is it not He whose high places and whose slaughter-places Hizqiyahu has taken away, and has said to Yehudāh and to Yerushalayim, ‘Bow yourselves before this slaughter-place’?

**Isa 36:8** “And now, I urge you, please give a pledge to my master the sovereign of Ashshur, and I give you two thousand horses, if you are able on your part to put riders on them!

**Isa 36:9** “And how do you refuse one officer of the least of my master’s servants, and put your trust in Mitsrayim for chariots and horsemen?

**Isa 36:10** “And now, have I come up without יהוה against this land to destroy it? יהוה said to me, ‘Go up against this land, and destroy it.’ ”

The Rabshaqēh mocks Hezekiah’s alliance with Egypt, which was probably deserved. Isaiah had encouraged Hezekiah [to trust in YHWH](#) and Him only; and not in Egypt. Hezekiah didn’t listen. Though YHWH does spare Jerusalem, they went through a very demoralizing and costly confrontation.

The enemy is always going to speak words of death and destruction. We should turn those words off and speak and meditate on the Words of life. The three representatives of Hezekiah asked the Rabshaqeh to speak to them in Aramaic instead of the language of Judah, but he refuses. He wanted to instill fear, doubt, weakness, failure, and inadequacy in the people following King Hezekiah.

**Isa 36:11** And Elyaqim, Shebnah, and Yo’ah said to the Rabshaqēh, “Please speak to your servants in Aramaic, for we understand it. And do not speak to us in the language of Yehudāh in the hearing of the people who are on the wall.”

**Isa 36:12** But the Rabshaqēh said, “Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, to eat their own dung and drink their own urine with you?”

**Isa 36:13** And the Rabshaqēh stood and called out with a loud voice in the language of Yehudāh, and said, “Hear the words of the great sovereign, the sovereign of Ashshur!

**Isa 36:14** “Thus said the sovereign, ‘Do not let Hizqiyahu deceive you, for he is unable

to deliver you,

**Isa 36:15** and do not let Hīzqiyahu make you trust in יהוה, saying, “יהוה shall certainly deliver us, this city is not given into the hand of the sovereign of Ashshur.” ’

**Isa 36:16** “Do not listen to Hīzqiyahu, for thus said the sovereign of Ashshur, ‘Make peace with me by a present and come out to me. And let each of you eat from his own vine and each from his own fig tree, and each of you drink the waters of his own cistern,

**Isa 36:17** until I come. Then I shall take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.

This long demoralizing diatribe continues as Isaiah 36 ends; trying to instill doubt in YHWH. Assyria had conquered many lands that worshipped little ‘g’ gods; but YHWH shouldn’t have even be mentioned in the same breath with such. This was blasphemous.

Thus, decision time arrived. They would either repent and trust YHWH or be defeated. This is the same decision every person must make because today, the enemy is just beyond the wall; shouting blasphemous and boastful words. **At such times people either stand or cave.** Decide now which way you will go; trust man or trust YHWH.

**Isa 36:18** Beware lest Hīzqiyahu mislead you, saying, “יהוה shall deliver us.” Has any one of the mighty ones of the nations delivered its land from the hand of the sovereign of Ashshur?

**Isa 36:19** Where are the mighty ones of Hāmāth and Arpad? Where are the mighty ones of Sepharwayim? And when have they delivered Shomeron from my hand?

**Isa 36:20** Who among all the mighty ones of these lands have delivered their land from my hand, that יהוה should deliver Yerushalayim from my hand?’ ”

**Isa 36:21** But they were silent and answered him not a word, for the command of the sovereign was, “Do not answer him.”

**Isa 36:22** And Elyaqim son of Hīlqiyahu, who was over the household, Sheḅnah the scribe, and Yo’ah son of Asaph, the recorder, came to Hīzqiyahu with their garments torn, and they reported to him the words of the Raḅshaqēh.

**Matthew 2 included in its entirety, but Torah Portion is:** **Matthew 2:1-12**

### The Visit of the Wise Men

**Mat 2:1** And יהושע having been born in Bēyth Leḅem of Yehuḍah in the days of Herodes the sovereign, see, Magi from the east came to Yerushalayim,

**Mat 2:2** saying, “Where is He who has been born Sovereign of the Yehuḍim? For we

saw His star in the East and have come to do reverence to Him.”

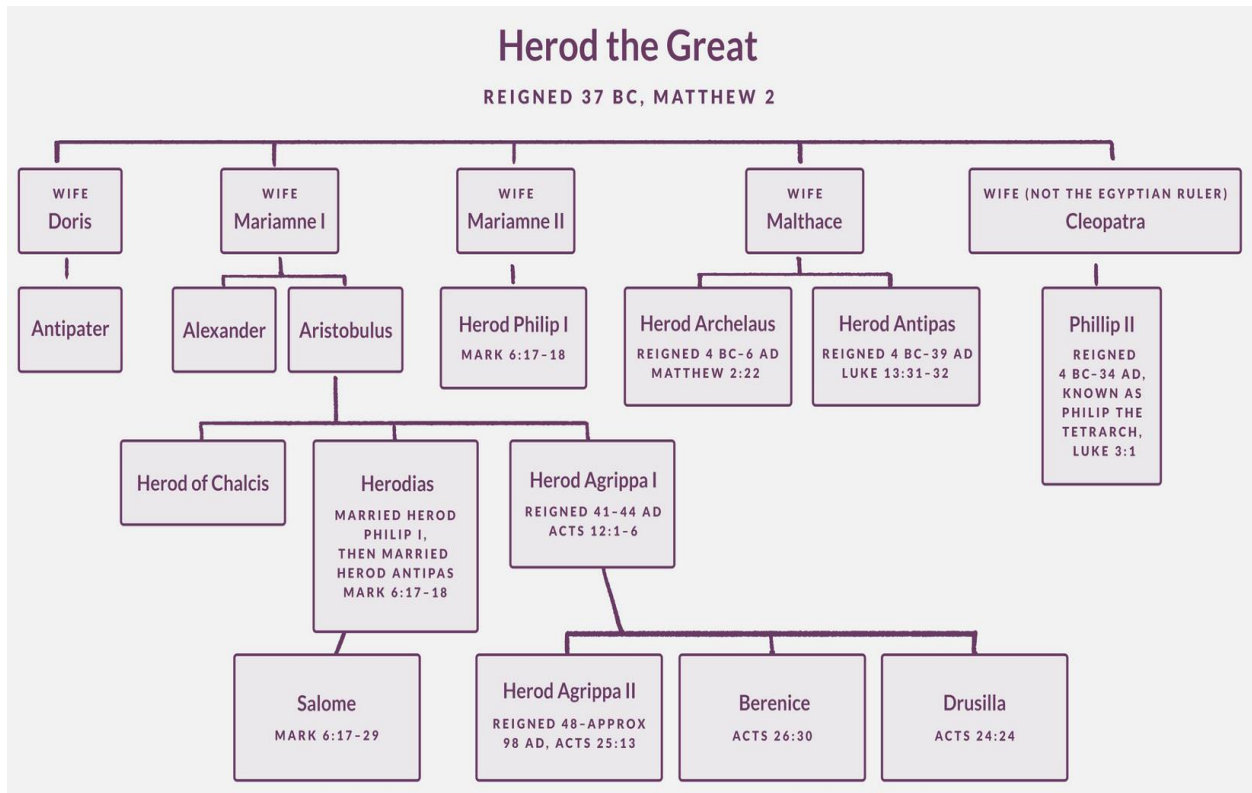
The Magi mentioned here were ‘wise men’ or astronomers from the east. This would have been in the region of Babylon and later Medes-Persia. It is very possible that these Magi were acquainted with Daniel through his writings and prophecies yet to come. We see this concept in the below excerpt.

The prophet Daniel must have been assigned to this high office. Perhaps the fraternization of Daniel with the early Magi in Babylon helps to explain why those in the Magian profession expected a Jewish king to arrive near the end of the 1<sup>st</sup> century. This is the very thing that Daniel prophesied would happen. Recall that Daniel prophesied the rebuilding of Jerusalem after the Babylonians destroyed it in the 6<sup>th</sup> century B.C.E. He also said that 490 years would pass from a command to rebuild Jerusalem until a world-embracing messianic kingdom would emerge on the earth in the region of Palestine.

<http://www.askelm.com/star/star002.htm>

Yahusha was born in the days of Herod the Great. The Magian arrived in Jerusalem with much pomp. It is strongly supported that there were not just ‘three wise men’ but a whole caravan traveling together. They had also brought with them many valuables of gold, frankincense, and myrrh, which had very possibly been set aside for this prophetic event.

When they arrived, they asked a logical question: ‘Where is He who has been born Sovereign of the Yehudim?’ They probably were expecting a prompt simple answer. After all, they were just arriving and surely the local people were aware of such a great event. They go on to share that they had seen His star in the East and have come to do reverence to Him.



**Mat 2:3** And Herodes the sovereign, having heard, was troubled, and all Yerushalayim with him.

**Mat 2:4** And having gathered all the chief priests and scribes of the people together, he asked them where the Messiah was to be born.

**Mat 2:5** And they said to him, “**In Běyth Lehem of Yehudah**, for thus it has been written by the prophet,

**Mat 2:6** ‘But you, Běyth Lehem, in the land of Yehudah, you are by no means least among the rulers of Yehudah, for out of you shall come a Ruler who shall shepherd My people Yisra’ël.’ ” [Mic 5:2](#).

The Magian seeking news of where a ‘Sovereign of the Yehudim’ had been born, troubled King Herod greatly; after all He was king! So, the phishing begins. Herod gathers key officials and inquiries are made as to where the Messiah would be born. The chief priests and scribes answer and tell Herod the Messiah was to be born in Bethlehem based on Micah 5:2.

**Mat 2:7** Then Herodes, having called the Magi secretly, learned exactly from them what time the star appeared.

**Mat 2:8** And having sent them to Běyth Lehem, he said, “Go and search diligently for the Child, and when you have found Him, bring back word to me, so that I too might go and do reverence to Him.”

**Mat 2:9** And having heard the sovereign, they went. And see, the star which they had seen in the East went before them, until it came and stood over where the Child was.

**Mat 2:10** And seeing the star, they rejoiced with exceedingly great joy.

These Magian were experiencing an astronomer’s ‘dream event.’ This was a onetime prophetic astronomical event signifying the birth of the Messiah, and they were living it out! They heard what Herod had to say and they moved on. They continue to follow this astronomical star that led exactly to where the Child was located! Can you imagine the excitement! Not only had they been following this star on their entire journey from the east; not only had they been searching for this event for years; not only had they studied the writings and knew of the prophecies of Daniel; but now, they are seeing all that had been prophesied come to past! They were there! They not only saw the ‘star’ but most importantly they laid eyes on the Child, the Sovereign of the Yehudim!

**Mat 2:11** And coming into the house, they saw the Child with Miryam His mother, and fell down and did reverence to Him, and opening their treasures, they presented to Him gifts of gold, and frankincense, and myrrh.

**Mat 2:12** And having been warned in a dream that they should not return to Herodes, they departed for their own country by another way.

After giving their reverence to Him and their gifts, they are warned in a dream not to return to King Herod. Therefore, they return to their country another way.

On their return journey, we cannot imagine how elated and joyous they must have been. Surely, they were traveling on ‘cloud nine’ as we would say, all the way back to their country. This was an astronomical event of a lifetime and they got to see the divine beauty of it unfold!

### The Flight to Egypt

**Mat 2:13** And when they had left, see, a messenger of יהוה appeared to Yosëph in a dream, saying, “Arise, take the Child and His mother, and flee to Mitsrayim, and remain there until I bring you word, for Herodes is about to seek the Child to destroy Him.”

**Mat 2:14** And rising up, he took the Child and His mother by night and departed for Mitsrayim,

**Mat 2:15** and remained there until the death of Herodes, to fill what was spoken by יהוה through the prophet, saying, “**Out of Mitsrayim I have called My Son.**” [Exo 4:22-23](#), [Hos 11:1](#), [Rev 21:7](#).

Not only did the Magian receive warning in a dream but so did Joseph. Joseph was to take the Child and Miryam and flee to Egypt and he did so immediately upon rising. They left in the cover of night and they would remain in Egypt until further word of the death of Herod.

It is believed that Yahusha was nearing 2 years of age by the time the Magian had arrived. The impression that Yahusha was an infant and that there were only three wisemen is incorrectly portrayed by nativity scenes.

### Herod Kills the Children

**Mat 2:16** Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and **slew all the male children in Běyth Lehem** and in all its borders, from two years old and under, according to the time which he had exactly learnt from the Magi.

**Mat 2:17** Then was filled what was spoken by Yirmeyahu the prophet, saying,

**Mat 2:18** **“A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥěl weeping for her children, refusing to be comforted, because they were no more.”** [Jer 31:15](#).

Herod was greatly enraged believing he had been fooled by the Magian; but better than that, Herod was circumvented by YHWH. Sadly, Herod does give the command to slay all male children in Bethlehem and in all its borders, from two years old and under, based on the time of when the Magian first spotted the ‘star.’ Thereby, fulfilling yet another prophesy in Jer. 31:15 ‘Rachel weeping for her children.’ Rachel was buried near Bethlehem – see following commentaries.

#### **Ellicott’s Commentary: [Genesis 35:16](#)**

And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

(16) But a little way.—Heb., and there was still a “chibrath” of land to come to Ephrath. This word occurs four times in the Old Testament: here, in [Genesis 48:7](#), in [2Kings 5:19](#), and in [Amos 9:9](#), where it is used in the sense of a sieve. Many of the Rabbins, therefore, translate “in the spring-time,” because the earth is then riddled by the plough like a sieve; and the Targum and Vulgate adopt this rendering. The real meaning of the word is lost, but probably it was a measure of distance; and the Jewish interpreters generally think that it meant a mile, because Rachel’s traditional tomb was about that distance from Bethlehem.



Ephrath (the fruitful) and Beth-lehem (the house of bread) have virtually the same meaning, but the latter name would be given to the town only when its pastures had given place to arable lands, where corn was sown for bread.

**David Guzik’s Commentary: 3. (19-20) The death and burial of Rachel.**

**So, Rachel died and was buried on the way to Ephrath (that is, Bethlehem). And Jacob set a pillar on her grave, which is the pillar of Rachel’s grave to this day.**

a. **Rachel died and was buried:** Rachel’s death was a tragic fulfillment of the curse Jacob himself pronounced on the one who stole the idols of Laban ([Genesis 31:32](#)).

i. In [Genesis 30:1](#), Rachel pleaded with Jacob, *Give me children, or else I die!* As it happened, both became true. She had children and she died as a result.

### The Return to Nazareth

**Mat 2:19** And Herodes having died, see, a messenger of יהוה appeared in a dream to Yosëph in Mitsrayim,

**Mat 2:20** saying, “Arise, *and* take the Child and His mother, and go into the land of Yisra’ël, for those seeking the life of the Child are dead.”

**Mat 2:21** And rising up, he took the Child and His mother, and came into the land of Yisra’ël.

**Mat 2:22** But hearing that Archelaos was reigning over Yehudah instead of his father Herodes, he was afraid to go there. And having been warned in a dream, he departed to the parts of Galil,

**Mat 2:23** and came and dwelt in a city called Natsareth – thus to fill what was spoken<sup>a</sup> by the prophets, “He shall be called a Natsarene.” Footnote: <sup>a</sup>Spoken (not written) by the prophets (plural). [Antipas was ruling over Galilee]

Joseph later has another dream and is given a message to take the Child and Miryam back to the land of Israel, for those seeking the Child’s life were dead. Upon returning and hearing Archelaos [Herod’s son] was reigning over Judah, Joseph is again warned in a dream and settles in Galilee in a city called Nazareth; thus, fulfilling the prophecy that he would be called a Nazarene.

Yahusha fulfilled so many prophecies that it is indisputable as to His identity. He is the Messiah!

*Shabbat Shalom, Libby*