

NOTE: The following are the general notes used for the teaching. They were primarily meant for reminders of the topic I wanted to cover, and do not include all that was said during the teaching.

What is the Book of Shemot about? What do we think of when we hear “Exodus?”

Notice how God starts the book with “names.”

And yet, the book about names, is missing quite a few names!

- Ex 1:8 – We never know any of the Pharaoh’s names. Pharaoh is a title.
- Ex 2:1 – Moses’s father and mother are nameless in the beginning fo the narrative.
- Ex 2:1 – Even Moses is nameless at this time!
- Ex 2:4 – Moses’ sister is nameless
- Ex 2:5 – Pharaoh’s daughter is nameless

Ex 1:1 - The Hebrew reads: “AND these are the names...”. The Hebrew text is:

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל

Notice the vav.

- This is the Hebrew word “and”.
- “And” is a conjunction.
- It is connecting B’resheit to Shemot.
- In reality, the two books are one...

There are many parallels between Genesis and Exodus we will look at as we go thru Shemot, but here is an overview:

- Gen: God created mankind; Ex: creating a nation
- Gen: the fall; Ex: redemption
- Gen: be fruitful and multiply; Ex 1:7: be fruitful and multiply
- Gen: first thing created is light; Ex 1: bright light/brilliance/glitter!
- Gen: Noah’s Ark; Ex: Moses’ Ark

You know I like to look at numbers.

How many years between Jacob's death and Joseph's death? 54 years—about one generation.

- Joseph was 30 years old when he stood before pharaoh (Ge 41:46)
- Add 7 yrs of plenty and two yrs of famine Joseph was 39 when Jacob arrived
- Ge 47:9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: [This means Jacob was 91 when Joseph was born! Probably close to 100 when Benjamin was born.]
- Jacob was in the land for 17 years and died at 147, so 39 plus 17 is 56.
- Ge 50:22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.
- Joseph died at 110. Subtract 56 and you get the 54 years between deaths.

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Ex 1:7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Think about it: to go from 70 people to approx 4 million! They were having twins and triplets, quintuplets, etc! They were growing exponentially! Like FISH!

Gen 48:16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them [think of the Aaronic Benediction], and the name of my father's Abraham and Isaac; and let them grow (רָבַד multiply: Proliferate like fish) [we don't see fish multiply—it is done under water; so He is saying that the Israelites will grow under cover] into a multitude in the midst of the earth.

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Some history of the Egyptian time frame:

- There were a lot of different dyanasties that ruled Egypt.
- In the middle of 18<sup>th</sup> century BC, Egypt had been infiltrated by the Hyksos—Egyptian for foreigners.
- So foreigners were ruling Egypt. It is said that the Hyksos were a conglomeration of Semite peoples (Shem's kids).
- Ham settled in Egypt.
  - o This means that they would be very friendly to Jacob and Joseph.
  - o This is why Joseph was lifted up to his position—it was a Semitic pharaoh, not an Egyptian pharaoh.
- This is why when it says in Ex 1:8, a “new pharaoh arose”, it means an Egyptian pharaoh has taken over and he was concerned that the Israelites would want to help the Semites take back control of the land!
- 1630 BC is when the Hyksos took power.

- This was the 15<sup>th</sup> dynasty.
- They introduced the horses and chariots, and improved battle axes, compound bows, and advanced fortification techniques.

Ex 2:1

- This makes it sound like Moses was the first born
- Midrash about Amram and Jochebed separating and Miriam condemning Amram for his decision

Ex 6:20

Names of Moses' parents' names?

- Amram (exalted people) and
- Jochebed (the glory of the LORD).
- They gave birth to Moses, the redeemer.
- Redemption comes when the glory of the LORD is wed to an exalted people!

Ex 1:15-16 states "the king of Egypt spoke to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women [not to the Egyptian women], and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live."

- Shiphrah (Bright light)
- Puah (Brilliance/Glitter)
- Midrash states Shiphrah and Puah were Jochebed and Miriam

Look what happens next!

Ex 1:22 And Pharaoh gave orders to all his people, saying, Every son who comes to birth is to be put (שֶׁלַךְ) into the river, but every daughter may go on living.

- 7993. שֶׁלַךְ shalak, to throw out,
- Why did the Pharaoh do this?
- It sounds very much like Herod in Jesus' birth
- In fact, there is a story that just like the Magi in Yeshua's time, there were Egyptian astrologers who saw the signs in the sky signaling the arrival of the

Redeemer! They told the Pharaoh and that is why he had all the males killed!

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Go back to Ex 2:1 And a man went from the house of Levi and took a daughter of Levi as his wife. And the woman conceived and bore a son. And when she saw him, that he (It) was a goodly (tov) child, she hid him three months.

What was Moses' Hebrew name?

- First, when did Pharaoh's daughter name him Moses?
- Ex 2:10 – after he had grown (weaned?)
  - o Moshe means “he who pulls out”
  - o Daughter thought she was saying “because I pulled him out of the water”
    - This is prophetic!
    - Moses was the one who pulled the people out from Egypt!
- When do Hebrews name their children?
  - o 8<sup>TH</sup> day – at circumcision
  - o Hence, why the Pharaoh's daughter knew he was a Hebrew child! (Ex 2:6)
- “he” can be translated as “it”
- “goodly” can be connected back to Genesis 1:1-4

Gen 1:1-4 In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good (tov): and God divided the light from the darkness.

- Seven times it's repeated in the Genesis Creation narrative, “God saw that it was good” (tov).
- Levi – to join
- Rueben – my son
- Simeon – will hear
- Judah – praise
- Naphtali – wrestled
- So Moses' Jewish name would be Tovia! He was the light in the darkness!

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Remember, the parallels with Genesis?

Ex 2:3 But when she could no longer hide him, she took an ark **תבה** of papyrus for him, and daubed it with bitumen and with pitch, and **put סוּם** the child in it. And she laid it in the reeds by the river's edge.

Gen 6:14 Make thee an ark **תבה** of gopher wood; rooms shall you make in the ark, and shall pitch it within and without with pitch.

- Tevah (ark) other than in Genesis with Noah, this is the only other time it is used! (Ark of the Covenant is ארון [727])
  - The use of the word here underscores both the vulnerability of its occupant and its being under divine protection.
  - The comparative of the flood narrative suggests that the birth of Moses signals a new era in history.
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- Here put סיים siym: implies gentle, loving action, as opposed to the harsh verb “to abandon, or throw out” used in the decree of the pharaoh.
  - But, Jochebed was “obeying” the law decreed by Pharaoh.

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Resources:

El Shaddai Ministries ([www.elshaddaiministries.us](http://www.elshaddaiministries.us))

First Fruits of Zion ([www.ffoz.org](http://www.ffoz.org))

Gateways to Torah, Rabbi Russell Resnik

Partners in Torah ([www.partnersintorah.org](http://www.partnersintorah.org))

Chumash

Tikkun

Internet:

- Hyksos - <http://history-world.org/hyksos.htm>
- Judaism 101 - <http://www.jewfaq.org/index.htm>