

# TORAH TEACHINGS



Understanding YAH's Likes and dislikes



**#13 Shemot (שְׁמוֹת)**  
— Hebrew for “names,”

**Torah: Exodus 1:1-6:1**  
**Haftarah: Isaiah 27:6-28:13;**  
**29:22-23**

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The Book of Sh'mot (Exodus) begins by chronicling the names of those who comprised the creation of the nation of Israel from Ya'akov down listing his descendants. The word 'Sh'mot' means "names" and the first couple of chapters give the backdrop for the development of Yah's plan which is being fulfilled by them becoming a nation.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

he “sojourn in Egypt” begins with the call of Abraham and Elohim’s promise to him (Genesis 12:1-3) and ends with the Exodus. That is, the fathers (Abraham, Isaac, and Jacob) sojourned in Canaan for 215 years and their descendants lived in Egyptian bondage for an additional 215 years. The total, then, would result in the 430-year number listed in Exodus 12:40-41 and Galatians 3:17.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Their new home in Egypt becomes an exile and a bondage from which they will need to be redeemed, but the experience caused a refining and a purification of them and their enslavement wrought compassion in them and an appreciation of humanitarian treatment to others.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Yah's plan was in place from the beginning to bring them redemption from the slavery and bondage and cause them to come out as a great nation. Egypt is the place provided for their development into nationhood while during that period the iniquity of the Amorites is coming to a fullness that will warrant divine judgement and displacement by Israel. Genesis 15:13,16

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

When Yaakov's family settled in Egypt, they were but a small nation of seventy souls (1:5). However, after the death of that generation, the nation grew into a nation of about three million strong.

“And the Children of Israel were fruitful, and they teemed, and increased, and they became very, very strong; and the land became filled with them” (verse 7), thus fulfilling Yah's promise to Yaakov: “Fear not of descending to Egypt, because I will make you into a great nation there.”  
(Bereishit 46:3).

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The Planned Redemption After the death of Joseph (at age 110) and the rest of his brothers (the last to die was Levi, at age 137 [Exodus 6:16]), there arose a new pharaoh over Egypt who did not acknowledge Joseph's contributions to the former regime. We are not told the exact number of years that had transpired, but we know that Joseph is no longer remembered and that a few generations have passed as the sons of Israel have multiplied and become a formidable presence in the land of Goshen.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Pharaoh regards this rapidly emerging nation-within-a-nation as a threat: “And he said to his people, “Behold the Children of Israel are more numerous and stronger than we. Come, let us act wisely towards it [the nation], lest it become numerous, and it may be that if a war will occur, it, too, may join our enemies and wage war against us and go up from the land” (1:9-10).

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Israel went from being guests of the monarchy of Egypt to being taxed ( 11), then to being forced to work ( v11) and finally their enslavement and hard bondage(13). They were dealt with in the final instance as a cursed people-group that needed to be exterminated. They gave them work to do with the intent of breaking their bodies and their spirits, but instead of being broken, they became stronger under the oppression.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Threatened by their growing numbers and fearful that they would join his enemies in overthrowing him, this new Pharaoh instituted a policy of oppressive forced labor for the Israelites. Supervised by cruel taskmasters, the descendants of Jacob were conscripted to build the storage cities of Pithom and Rameses. They were cities built on the sand which would need continual maintenance - a constant burden and an unrewarding frustrating work that had no finishing point.

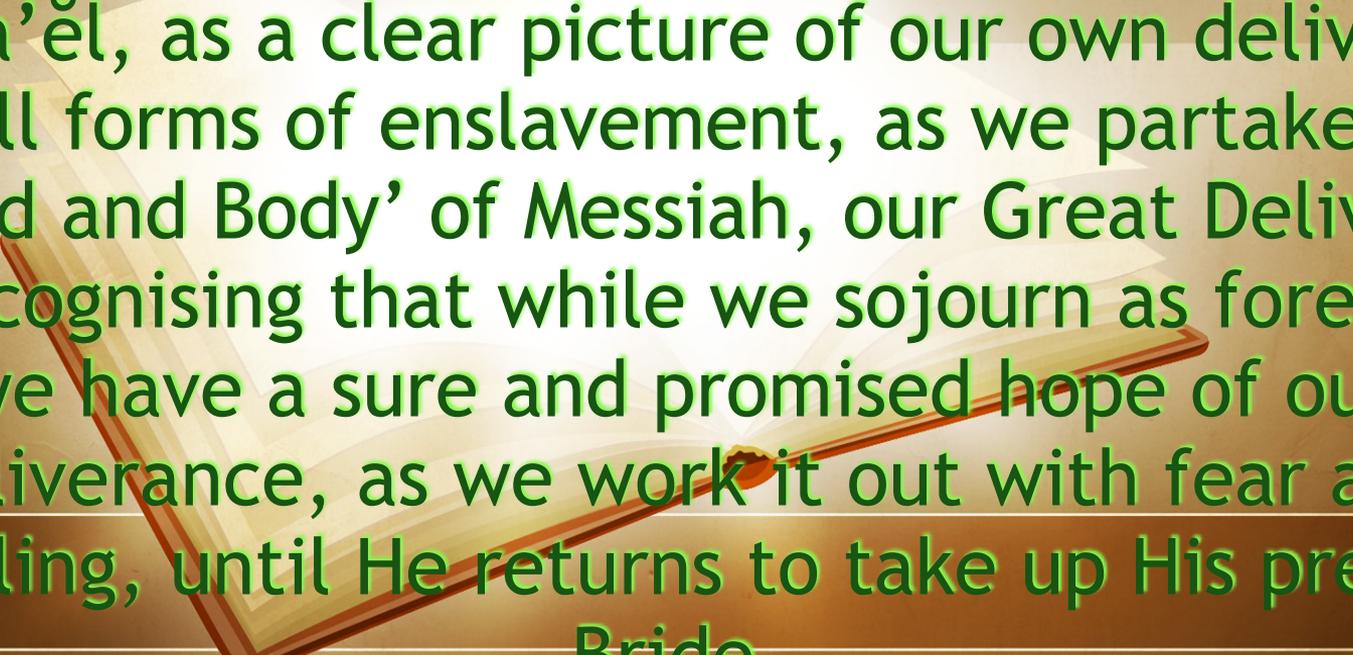
This week's Torah portion, begins the second book of the Torah of Mosheh and is called 'Shemoth'. The Hebrew word שְׁמוֹת Shemoth means, '*names*' and is the plural of the word שֵׁם shem (shame)- Strong's H8034 which simply means, '*name, a name*' and can also render the meaning, '*report*', which helps us clearly understand how 'names' are often a very important means of giving us a clear 'report' of events that have happened, or may happen, from a prophetic nature.

The major theme of The Book of **Shemoth** is about the redemption and deliverance of יהוה's called out ones who, having been called out to set-apartness, receive a restored identity, being **'marked'** by His Name!

While the English word **'Exodus'** does reflect the account of Yisra'el coming out of Mitsrayim and certainly shadow pictures the redeeming work of יהושע Messiah, as well as pointing forward to the second Exodus, which will be greater, the Hebrew word **'Shemoth'** does not mean **'exodus'**; but rather, it means **'names'** and we can see, through this powerful Book, how יהוה reveals Himself, by Name, to an enslaved nation, and we therefore recognise, that it is only by the revelation of His Name, that anyone who is called can truly respond and come out of slavery!

Yo'ěl/Joel 2:32 “And it shall be that everyone who calls on the Name of יהוה shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.”





Each year, as we guard to perform the Pěsaḥ/  
Passover Feast with the Feat of Matzot/Unleavened  
Bread, we are continually reminded of how we too  
are to regard this Historical account of the Exodus  
of Yisra'ěl, as a clear picture of our own deliverance  
from all forms of enslavement, as we partake in the  
'Blood and Body' of Messiah, our Great Deliverer,  
and recognising that while we sojourn as foreigners,  
we have a sure and promised hope of our  
deliverance, as we work it out with fear and  
trembling, until He returns to take up His prepared  
Bride.

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

Exo 1:2 Re'uběn, Shim'on, Lěwi, and Yehudāh;

Exo 1:3 Yissaskar, Zebulun, and Binyamin;

Exo 1:4 Dan and Naphtali, Gađ and Ashěr.

## Verse 1-4

This book begins with the clear picture of flowing straight from the Book of Berěshith/Genesis, as it starts with “And these...” or some translations have it as, “Now these...” as it is translated from the word וְאֵלֶּה v’eleh, which comes from the primitive pronoun אֵלֶּה elleh (ale’-leh)- Strong’s H428 which means, ‘*these, those, thus, this, who, they, another*’ and it is preceded by the letter ‘ו’ - ‘waw/vav’ which can be used as a conjunction, which here, shows us the flow of the preceding Book being perfectly joined to this one, in the continuing record/account of the children of Yisra’ēl.

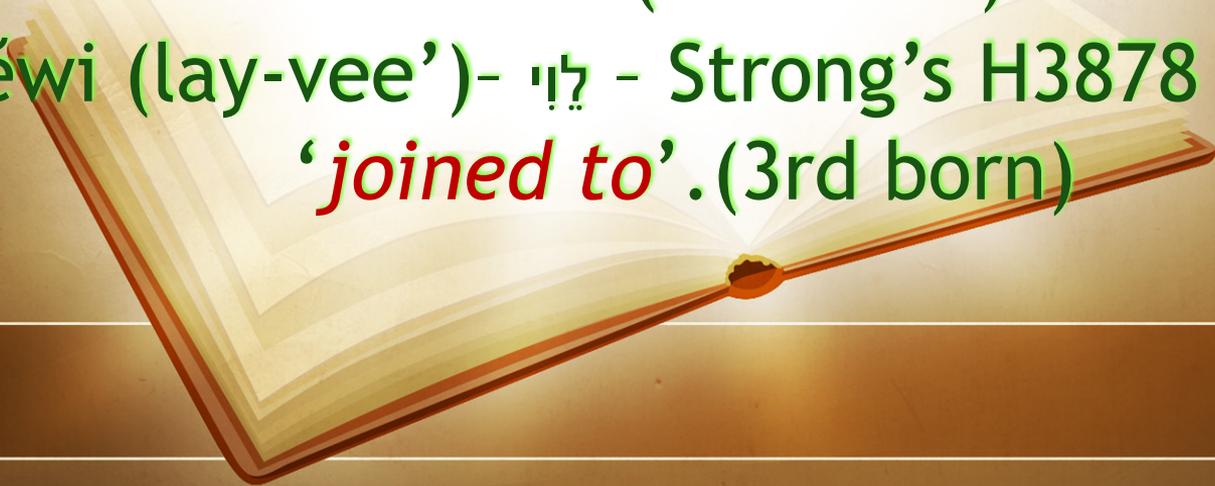
# What better way to start off the 'Book of Names'!!!

We begin this book with the list of the Names of the children of Yisra'el who came with Ya'aqob to Mitsrayim; and what is interesting to take note of here, is that this list of names is not given in order of their births, which in itself may, at first, be confusing, yet we find a great message that is being clearly given, in the meaning of these names being listed in this order.

1 - Re'ubēn (reh-oo-bane')- רְאוּבֵן - Strong's H7205 -  
*'behold a son'* (1st born)

2 - Shim'on (shim-one')- שִׁמְעוֹן - Strong's H8095 -  
*'heard'* (2nd born)

3 - Lěwi (lay-vee')- לֵוִי - Strong's H3878 meaning,  
*'joined to'*. (3rd born)



4 - Yehudāh (yeh-hoo-daw')- יהודה - Strong's H3063  
- *'praised'*

5 - Yissaskār (yis-saw-kawr')- יששכר - Strong's  
H3485 - *'there is recompense'* (9th born)

6 - Zebulun (zeb-oo-loon')- זבולון - Strong's H2074 -  
*'exalted'* (10th born)

7 - Binyamin (bin-yaw-mene')- בנימין - Strong's  
H1144 - *'son of the right hand'* (12th born)

8 - Dan (dawn)- דָּן - Strong's H1835 - 'judge' (5th born)

9 - Naphtali (naf-taw-lee')- נַפְתָּלִי - Strong's H5321 - 'wrestling' (6th born)

10 - Gad (gawd)- גָּד - Strong's H1410 - 'troop' (7th born)

11 - Ashēr (aw-share')- אֲשֶׁר - Strong's H836 - 'joyful one, blessed one' (8th born)

As we consider this listing of names, in this order, we are able to recognise a powerful declaration being made, when looking at the meanings of these names, in this specific order, which can be presented as follows:

**BEHOLD A SON OF WHOM WE HAVE HEARD AND  
HAVE BEEN JOINED TO, IN ORDER TO GIVE PRAISE  
TO HIM IN WHOM THERE IS RECOMPENSE; HE IS  
THE EXALTED SON OF THE RIGHT HAND AND IS  
THE JUDGE, WHOSE WRESTLING FOR THE TROOP  
BRINGS FORTH JOY**

Exo 1:5 And all those who were descendants of Ya'aqob were seventy beings, as Yosëph was already in Mitsrayim.

Exo 1:6 And Yosëph 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.

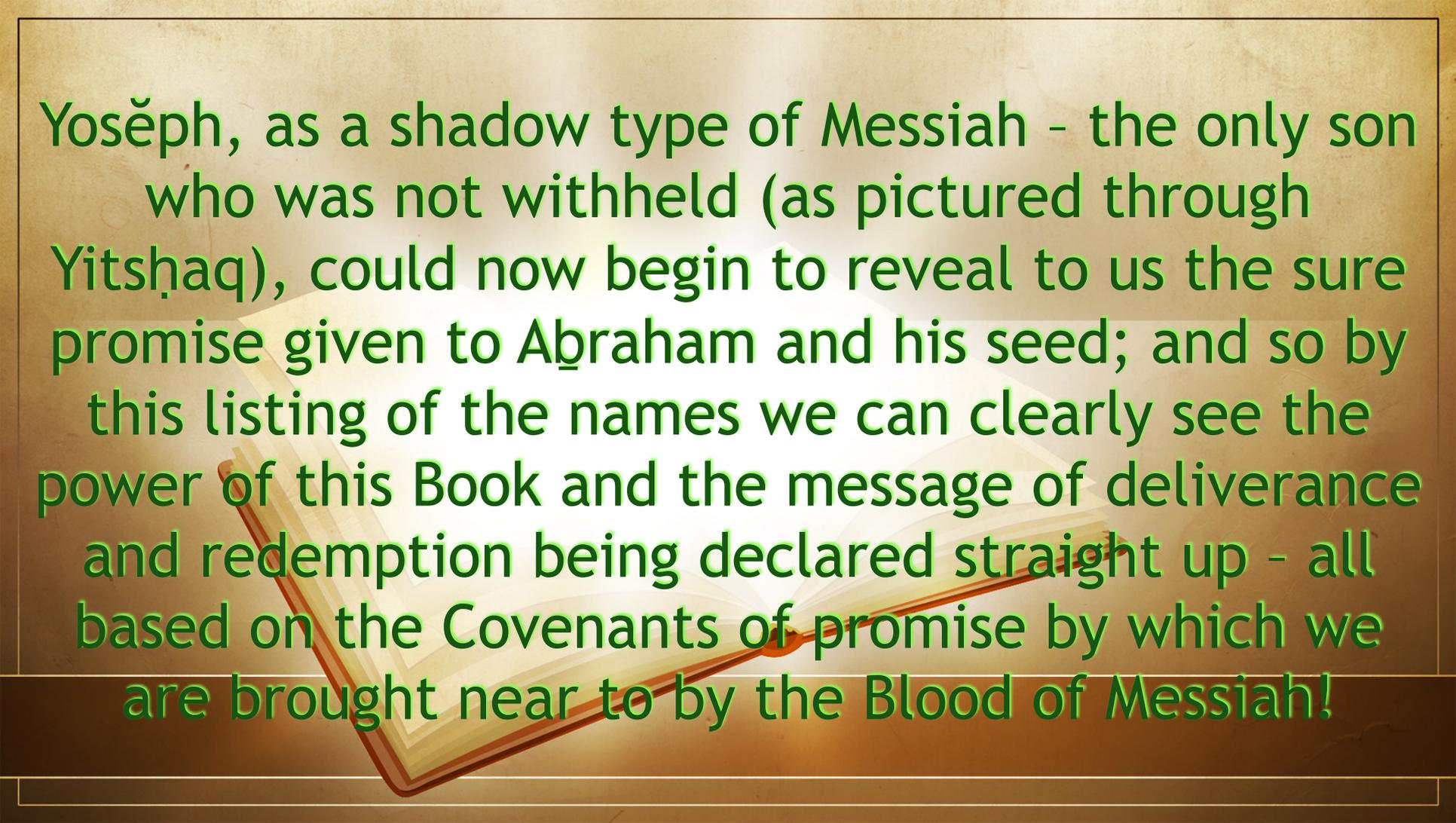
## Verse 5-7

This listing of names of the 11 sons of Ya'aqob that had come down to Mitsrayim was, in part, a fulfilment of the prophetic dream that Yosëph had, in regards to his brothers (which were likened to the eleven 'stars') who would come and bow down before him:

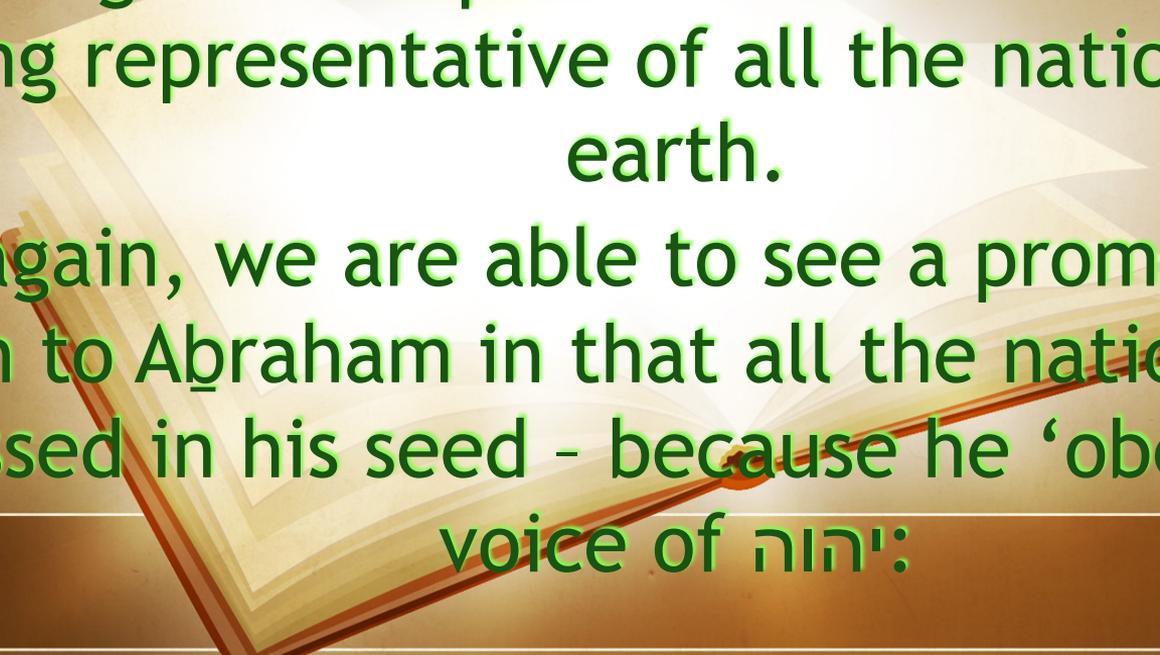
Berëshith/Genesis 37:9 “And he dreamed still another dream and related it to his brothers, and said, “See, I have dreamed another dream, and see, the sun and the moon and the eleven stars bowed down to me.”

This in itself was in part a partial fulfilment of the promise given to Abraham, who was told that his descendants would be as the stars of the heavens:

Berēshith/Genesis 22:16-17 “and said, “By Myself I have sworn, declares יהוה, because you have done this, and have not withheld your son, your only son, 17 that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies.”



Yosēph, as a shadow type of Messiah - the only son who was not withheld (as pictured through Yitshāq), could now begin to reveal to us the sure promise given to Abraham and his seed; and so by this listing of the names we can clearly see the power of this Book and the message of deliverance and redemption being declared straight up - all based on the Covenants of promise by which we are brought near to by the Blood of Messiah!

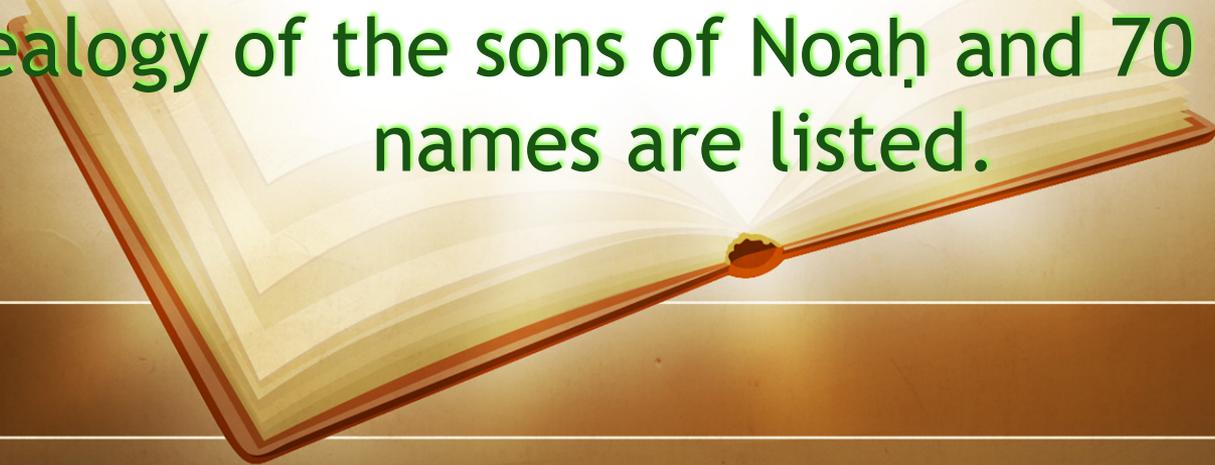


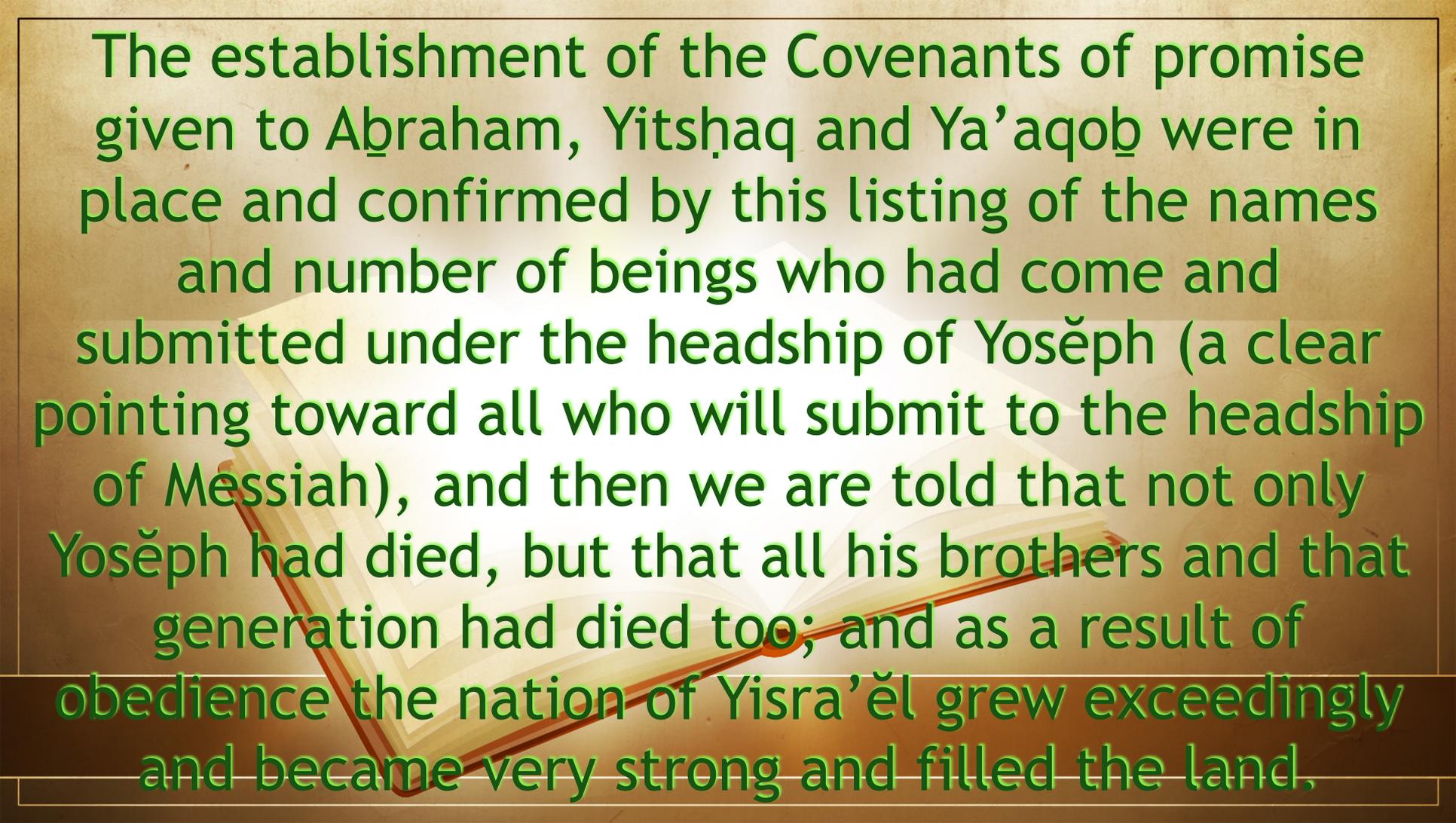
The number of 70 beings is also very significant, in representing for us the 'nations'; as we repeatedly see throughout Scripture the reference to 70 often being representative of all the nations of the earth.

Once again, we are able to see a promise that was given to Abraham in that all the nations will be blessed in his seed - because he 'obeyed' the voice of יהוה:

Berēshith/Genesis 22:18 “And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

In Berēshith/Genesis 10 we are given the genealogy of the sons of Noah and 70 nations/ names are listed.



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The establishment of the Covenants of promise given to Abraham, Yitshaq and Ya'aqob were in place and confirmed by this listing of the names and number of beings who had come and submitted under the headship of Yosēph (a clear pointing toward all who will submit to the headship of Messiah), and then we are told that not only Yosēph had died, but that all his brothers and that generation had died too; and as a result of obedience the nation of Yisra'el grew exceedingly and became very strong and filled the land.

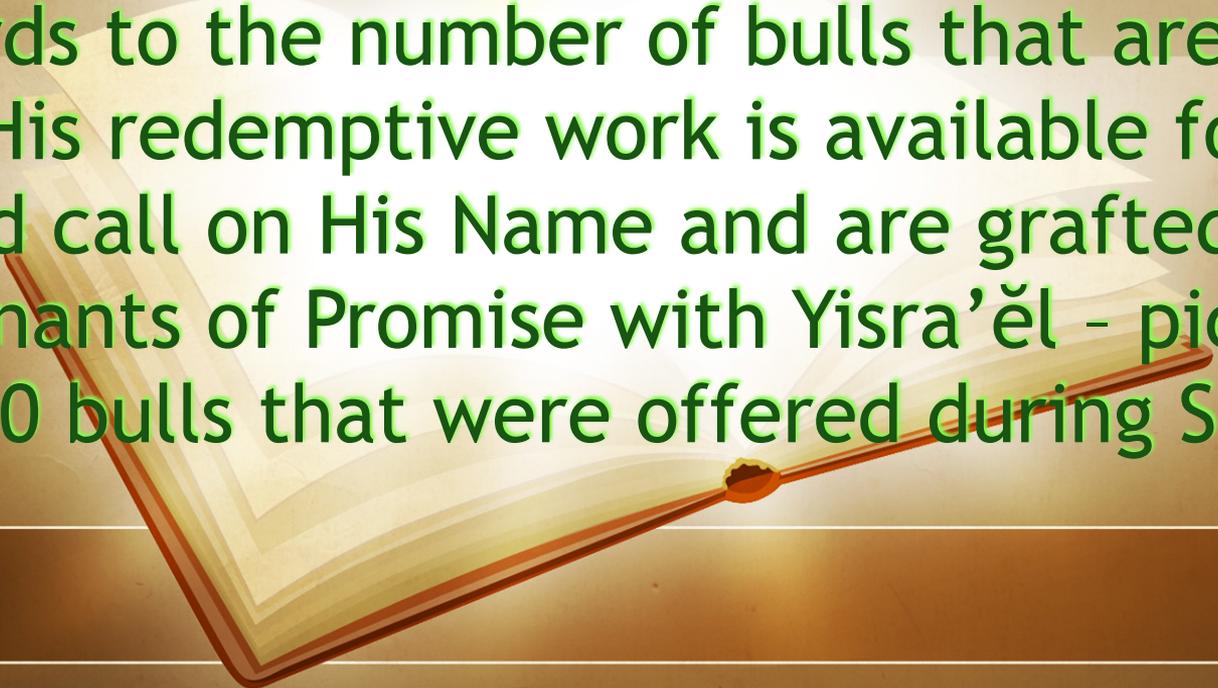
In terms of the number 70 and the tribes of Yisra'ěl, we can also see when יהושע Messiah sent out His taught ones to proclaim the kingdom message with all authority, that firstly He sent out His 12 talmidim/disciples which represents the whole united House of Yisra'ěl:

Luqas/Luke 9:1-2 “And having called His twelve taught ones together, He gave them power and authority over all demons, and to heal diseases. 2 And He sent them to proclaim the reign of Elohim and to heal the sick.”

Secondly, He again sent out his taught ones to go and proclaim the Kingdom - and this time He sent out 70, which represents the nations - and He sent them 2 by 2:

Luqas/Luke 10:1 “And after this the Master appointed seventy others, and sent them two by two ahead of Him into every city and place where He Himself was about to go.”

At the feast of Sukkot, we are also shown, in regards to the number of bulls that are offered, that His redemptive work is available for all who would call on His Name and are grafted into the Covenants of Promise with Yisra'el - pictured by the 70 bulls that were offered during Sukkoth!!!



What we see being pictured here through the 'bull' offering being a total number of 70 bulls, shows us that יהושע's one-time sacrifice satisfies the bull offering, so that the complete number of Yisra'el shall be saved.

70 was also a number that represented the number of nations that were on the earth and so, speaks of how His sacrifice is for all who would but call on His Name and accept His sacrifice, repent and be immersed in His Name and this is why Sukkot is also known as the ingathering of the nations.

And so, here we see the redemption promise beginning to unfold, right here in Shemoth, as the grace/favour that is poured out to a lost and enslaved people - is poured out on the basis of a Covenant that יהוה does not break - and so, when we look at the accounts in Exodus, we are further enabled to see the work of Messiah that establishes His complete work for all nations, to have access to these Covenants, by His Blood - and at the time of His return, He will take up from the nations, all who have responded to His call and applied His Blood as the atoning sacrifice for their lives and have continued to walk in His Covenant by keeping His instructions, through a loving obedience to our Master, Husband and Kinsman Redeemer!

In **verse 7** we see that Yisra'ěl bore fruit and increased very much, multiplied and became very strong!

The Hebrew word that is translated as 'bore fruit' comes from the root word פָּרָה **parah** (paw-raw')-Strong's **H6509** which means, '**to bear fruit, be fruitful, flourish**', and here we are able to see the clear result of a nation that had been brought together as one, and as a result of being faithful and obedient, this Yisra'ěl could now flourish and become established as more than just 70 beings, as they were now a nation to be recognised.

The mandate for all who stay in יהושע, is that they shall bear much fruit, fruit that will last John 15, and here we see Yisra'ěl who had been brought together under the authority and rulership of Yosēph, that they were able to flourish and be fruitful, even after his death, which in many ways shadow pictures for us our ability to bear much fruit as we stay in Messiah, and recognise how His life, death and resurrection has caused us to be a people that can bear much good fruit of righteousness!

Joh 15:1 “I am the true vine, and My Father is the gardener.

Joh 15:2 “Every branch in Me that bears no fruit He takes away. And every branch that bears fruit He prunes, so that it bears more fruit.

Joh 15:3 “You are already clean because of the Word which I have spoken to you.

Joh 15:4 “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.

Joh 15:5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit.

Because without Me you are able to do naught!

Joh 15:6 “If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned.



Joh 15:7 “If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and it shall be done for you.

Joh 15:8 “In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones.

Joh 15:9 “As the Father has loved Me, I have also loved you. Stay in My love.

Joh 15:10 “If you guard My commands, you shall stay in My love,<sup>a</sup> even as I have guarded My Father’s commands and stay in His love. Footnote:  
<sup>a</sup>See Joh 14:15.

Joh 15:11 “These words I have spoken to you, so that My joy might be in you, and that your joy might be complete.

Joh 15:12 “This is My command, that you love one another, as I have loved you.<sup>b</sup> Footnote: <sup>b</sup>See Joh 13:34 and Joh 15:17.

Joh 15:13 “No one has greater love than this: that one should lay down his life for his friends.

Joh 15:14 “You are My friends if you do whatever I command you.

Joh 15:15 “No longer do I call you servants, for a servant does not know what his master is doing.

But I have called you friends, for all teachings which I heard from My Father I have made known to you.

Joh 15:16 “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you.

Joh 15:17 “These words I command you, so that you love one another.c Footnote: cSee Joh 13:34 and Joh 15:12.

This mandate to be 'fruitful' (פָּרָה parah) was given to Adam and Hāwawah in:

Berēshith/Genesis 1:28 “And Elohim blessed them, and Elohim said to them, “**Bear fruit** and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth.”



Sin had caused man to not bear the true fruit of righteousness, and as a result of not ‘staying in Elohim’ and guarding His commands, יהוה destroyed the earth by a flood and only 8 beings in all were saved, and when the waters came to rest he blessed Noah and told him in:

Berēshith/Genesis 9:1 “And Elohim blessed Noah and his sons, and said to them, “Bear fruit and increase, and fill the earth.”

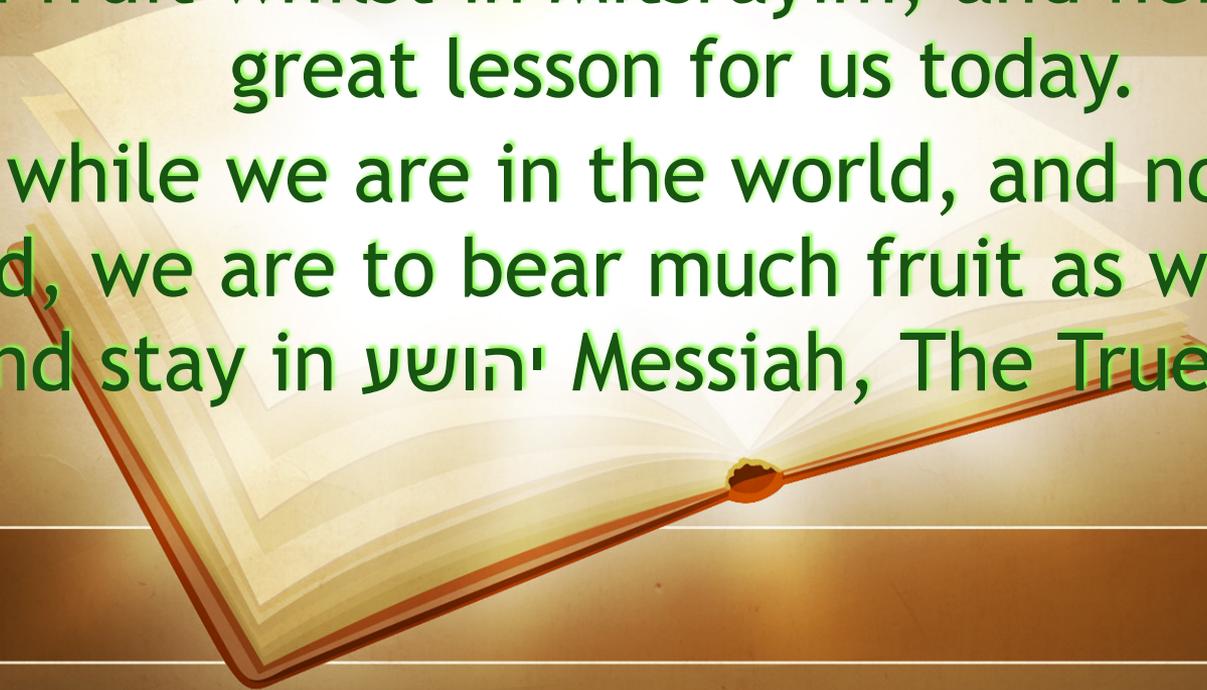
Once again, we see how only a remnant few would actually ‘stay in’ the commands of Elohim and as a result יהוה called Abraham and made a covenant with Him, and told him that He would make a fruitful nation from him:

Berēshith/Genesis 17:6 “And I shall make you bear fruit exceedingly, and make nations of you, and sovereigns shall come from you.”

Ma’asei/Acts 7:17 “But as the time of the promise drew near which Elohim had sworn to Abraham, the people increased and multiplied in Mitsrayim”

Yisra'el had now begun to be fruitful, bearing much fruit whilst in Mitsrayim, and herein lies a great lesson for us today.

For while we are in the world, and not of the world, we are to bear much fruit as we walk in and stay in יהושע Messiah, The True Vine!



Yoḥanan/John 15:4-6 “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me. 5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught! 6 “If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned.”

Having been set free from sin, we ought to have the fruit of our lives resulting in complete set-apartness unto Elohim:

Romiyim/Romans 6:20-22 “For when you were servants of sin, you were free from righteousness. 21 What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death. 22 But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life.”