

El Shaddai Ministries

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SHEMOT - THE NAMES

Ex 1:1 - 6:1 / Is 27:6-28:13; 29:22, 23 / Mark 1, 2

Ge 48:16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my father's Abraham and Isaac; and let them grow(Proliferate like Fish) into a multitude in the midst of the earth.

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.

Eze 47:8-10 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the (Dead)sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

Ge 41:46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. 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:

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.

Ex 1:1 } And these are the names of the sons of Israel who are coming into Egypt with Jacob;

Ex 1:15-16 states "the king of Egypt spoke to the Hebrew midwives, of which the name of the one was Shiphrah, (Bright light)and the name of the other Puah: Brilliance/Glitter) And he said, When ye do the office of a midwife to the Hebrew 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."

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

7993. שלך shalak, to throw out,

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 טוב child*, she hid him three months.

Ge 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 טוב: 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).

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 שום the child in it. And she laid it in the reeds by the river's edge.

Ge 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.

Here put שום implies gentle, loving action, as opposed to the harsh verb "to abandon, or throw out" used in the decree of the pharaoh.

Ex 2:6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.
How would she know that?

Ex 2:10 And she called his name Moses משה: and she said, Because I drew him out of the water. (He who pulls out)

Ex 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a (thorn)bush: סנה and he looked, and, behold, the (thorn)bush burned with fire, and the (thorn)bush was not consumed. סיני Sinai

De 33:16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the (thorn)bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

Ex 3:3-6 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Ex 3:7 And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. Not as some detached observer but with empathy, wholeheartedly identifying with their suffering.

Ex 3:8 "So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey,

Ex 3:10 "Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."

Exodus 3:11,12 But Moses said to God, "Who am I that I should go to Pharaoh and free the Israelites from Egypt?" And He said, [אֶהְיֶה Ehyeh] **I will be** with you and this shall be the sign to you that I have sent you: When you have brought forth the people out of Egypt, you shall serve God upon this mountain.

Ex 3:13 And Moses said unto אֱלֹהִים Behold, when I come unto the children of Israel, and shall say unto them, The אֱלֹהִים of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

English has many distinguishable tenses, but biblical Hebrew has only two main tenses, perfect and imperfect. The perfect tense describes actions that are completed:

I walked, I did walk, I had walked / He walked, He did walk, He had walked

The imperfect tense describes actions or states that are not completed:

I will walk, I am walking, / He will walk, He is walking

Ex 3:14-16 And אלהים said unto Moses, אֲשֶׁר אֶהְיֶה: and he said, That shall you say unto the children of Israel, אֶהְיֶה hath sent me unto you. And אלהים said moreover unto Moses, Thus shall you say unto the children of Israel, The יהוה אלהים of your fathers, the אלהים of Abraham, the אלהים of Isaac, and the אלהים of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The יהוה אלהים of your fathers, the אלהים of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

אֶהְיֶה אֲשֶׁר אֶהְיֶה "Ehyeh Asher Ehyeh" This phrase has variously been translated, "I Am That I Am," "I Am Who I Am," and "I Will Be What I Will Be."

Ehyeh אֶהְיֶה is the corresponding first person singular. Whereas *YHVH* יהוה is the third person singular; *Ehyeh* אֶהְיֶה is used here because name-giving in the ancient world implied the wielding of power over the one named; hence, the divine name can only proceed from God Himself.

אֶהְיֶה = I AM first person singular imperfect of the verb

אֲשֶׁר = that/who/which/where

אֶהְיֶה = I AM

הָיָה ha 'yah = he was (perfect tense)

הוּוֹה ha 'vah = he is (imperfect tense)

יִהְיֶה yi 'yeh = he will be (imperfect tense)

יְהוָה YHVH = He Who Is

I will be that I will be

I will be who I will be

I will be which I will be

I will be where I will be

I will be what I want to be

I will be what tomorrow demands

My Name is "I Am" and you call me "He is"

אֱלֹ or el is short for elohim (strong authority)

Ps 119:131 I opened my mouth פ, and panted: for I longed for thy commandments.

The letter פ is spelled "Aleph" in English and אֵלֶּפֶּ in Hebrew. It is made up of the letters, aleph, lamed, and peh.

The "aleph" speaks of God and the letters of the word Aleph אֵלֶּפֶּ is telling us: God's words/ God's speaking

De 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Mal 3:6,7 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.

Does this sound like not only change but major changes:

Ex 4:2-4 And the LORD said to him, What is this in your hand? And he said, A staff. And He said, Throw it on the ground. And he threw it on the ground. And it became a serpent. And Moses ran from it. And the LORD said to Moses, Put forth your hand and take it by the tail. And he put forth his hand and caught it, and it became a staff in his hand, --

Ex 4:10-11 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

This internal struggle prevented Moses from using God's strength to overcome.

Ex 5:1,2 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

