

Week #:	31	Text:	Exodus 1:1 – 3:22	Title:	Egypt: Satan's Plan is Thwarted
Songs:	In Jesus' Name – Darlene Zschech – 6:14				
	Victory Chant – 2:23				
	You Are Holy (Prince of Peace) – 4:18				

Satan's Plan is Thwarted

Exodus is the name we call this book in the Bible, but in Hebrew it's **Shemot**. *Shemot* in Hebrew means **Names**. We always go to the purpose of this book being about the Israelites EXODUS from slavery, but really God has named this book for the NAMES found within. God records, first and foremost, all the names of the children of Jacob, and it is in this book that He reveals His own name.

It's funny – we don't even know Pharaoh's name in all of this story. (That's what has led to so much confusion in the archaeological world, as we discovered in our video *Patterns of Evidence* over the last few weeks.) The names of those who were powerful and had authority were not recorded. Yet these people who were slaves are recorded by God in the beginning of this book.

Exodus 1 Complete Jewish Bible (CJB)

¹ These are the names of the sons of Isra'el who came into Egypt with Ya'akov [Jacob]; each man came with his household: ² Re'uven [Ruben], Shim'on [Simeon], Levi, Y'hudah [Judah], ³ Yissakhar [Issachar], Z'vulun [Zebulun], Binyamin [Benjamin], ⁴ Dan, Naftali, Gad and Asher. ⁵ All told, there were seventy descendants of Ya'akov [Jacob]; Yosef [Joseph] was already in Egypt. ⁶ Yosef [Joseph] died, as did all his brothers and all that generation.

70 is a highly significant number throughout the Bible. Seventy has a sacred meaning in the Bible that is made up of the factors of two perfect numbers, seven (representing perfection) and ten (representing completeness and God's law). As such, it symbolizes perfect spiritual order carried out with all power. It can also represent a period of judgment.

Seventy (70) elders were appointed by Moses (Numbers 11:16). After reading the covenant God gave him to read to the people, Moses took 70 elders, along with Aaron and his sons, up Mount Sinai to have a special meal with God himself (Exodus 24:9 - 11)!

Ancient Israel spent a total number of 70 years in captivity in Babylon (Jeremiah 29:10). Seventy is also specially connected with Jerusalem. The city kept 70 years of Sabbaths while Judah was in Babylonian captivity (Jeremiah 25:11). Seventy sevens (490 years) were determined upon Jerusalem for it to complete its transgressions, to make an end for sins and for everlasting righteousness to enter into it (Daniel 9:24).

These 70 people are about to encounter redemption.

⁷ The descendants of Isra'el were fruitful, increased abundantly, **multiplied** and grew very powerful; the land became filled with them.

They multiplied exceedingly, and grew very powerful. God was blessing them in this way. This is the same kind of multiplication that is mentioned in Acts 9:31

³¹ Then the Messianic community throughout Y'hudah [Judea], the Galil [Galilee] and Shomron [Samaria] enjoyed peace and was built up. They lived in the fear of the Lord, with the counsel of the Ruach HaKodesh [Holy Spirit]; and their numbers **kept multiplying**.

But even in His setting up His blessing, there were going to come some hard times from the world because of it.

The blessings led them to a place of being comfortable with the prosperity they had garnered. They abandoned their aspirations to go on to what God still had for them in the future. God then had to get them to a place of wanting to leave this prosperous land and go to the Promised Land where He wanted to bless them even more than He could here.

All too often we do the same thing. If life is good, why should we go on to a new place?

We see this also when the Jews were taken captive to Babylon. They had a good enough life, and they saw no point in trying to go back to rebuild their land. God had to bring them to a place of desiring the change. Just like us in good times, they had forgotten God.

54 years after Jacob's death is when Joseph died. He was 110 years old. His children (Manassah and Efrom) were in their late 70's.

Where are they? They are in EGYPT. The very name of Egypt implies the very picture of being between a rock and a hard place. Egypt translated means "straits" – or between the rocks.

⁸ Now there arose a new king over Egypt. He knew nothing about Yosef [Joseph] ⁹ but said to his people, "Look, the descendants of Isra'el have become a people too numerous and powerful for us.

¹⁰ Come, let's use wisdom in dealing with them. Otherwise, they'll continue to multiply; and in the event of war they might ally themselves with our enemies, fight against us and leave the land altogether."

¹¹ So they put slavemasters over them to oppress them with forced labor, and they built for Pharaoh the storage cities of Pitom and Ra'amses.

Pharaoh gets nervous because of their multiplication, and so he says, I have to stop them from multiplying. So he set over them taskmasters to oppress them.

¹² But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Isra'el ¹³ and worked them relentlessly, ¹⁴ making their lives bitter with hard labor — digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy.

Pharaoh couldn't stop God's blessing and multiplication of His people!

¹⁵ Moreover, the king of Egypt spoke to the Hebrew midwives, one of whom was called Shifrah and the other Pu'ah.

Again, it is funny that the name of Pharaoh isn't mentioned; however two midwives names are given.

Shifrah – translated means **like shofar**

Pu'ah – translated means **beautiful**

¹⁶ "When you attend the Hebrew women and see them giving birth," he said, "if it's a boy, kill him; but if it's a girl, let her live." ¹⁷ However, the midwives were God-fearing women, so they didn't do as the king of Egypt ordered but let the boys live. ¹⁸ The king of Egypt summoned the midwives and demanded of them, "Why have you done this and let the boys live?" ¹⁹ The midwives answered Pharaoh, "It's because the Hebrew women aren't like the Egyptian women — they go into labor and give birth before the midwife arrives."

²⁰ Therefore God prospered the midwives, and the people continued to multiply and grow very powerful.

²¹ Indeed, because the midwives feared God, he made them founders of families. ²² Then Pharaoh gave this order to all **his people**: “Every boy that is born, throw in the river; but let all the girls live.”

Pharaoh was so scared about someone coming to overthrow him that he is willing to not only kill the Jewish boys, but the Egyptian boys as well. He orders his people to kill ALL the boys – both Hebrew and Egyptian – in order to stop this multiplication. He is trying to stop God’s plan, but God cannot be stopped by satan’s plans.

Exodus 2

A man from the family of Levi took a woman also descended from Levi as his wife. ² When she conceived and had a son, upon seeing what a good child he was, she hid him for three months.

We aren’t given these people’s names yet. They are just referred to as descendants of Levi. Moses’ Hebrew name is hinted at here – it says he was a “good child”- this is his name – **Good One**.

Where are Mariam and Aaron in this story? These were the older siblings of Moses, yet this reads like Moses was born just after his parents married.

[Midrash: an ancient commentary on part of the Hebrew scriptures, attached to the biblical text.] There is an ancient Midrash that says that when the Pharaoh decided to kill all the baby boys, that Moses’ parents separated so that there was no possibility of them having a child that would have to be killed. Again, we see that satan is trying to thwart God’s plan. He is impressing upon the Hebrew couple to separate in order to keep the generation that would matter from ever coming to be.

In this ancient Midrash, Miriam then went to her parents and said to them that Pharaoh had decreed death on only the little boys, but because they had decided to separate, they had decreed death on the little girls as well.

They had accepted the lie from satan and were now being used by him to fulfill a purpose they never intended. It is after realizing this that the Midrash says they came together, as husband and wife, and then bore a son, whom they called *Good One*.

It later says in Exodus 6:20 what Moses’ parents’ names were. His mother was named **Jochebed**, meaning **The Glory of God**. His father was named **Amram**, meaning **An Exalted People**. When *the Glory of God* is wed to *an Exalted People* Redemption comes!

If we jump to the end of the story – Revelations is about the Glory of God being wed to an exalted and redeemed people. This story in Exodus is a picture of what is ultimately to come.

³ When she could no longer hide him, she took a papyrus basket, coated it with clay and tar, put the child in it and placed it among the reeds on the riverbank. ⁴ His sister stood at a distance to see what would happen to him.

Here is a baby boy. Pharaoh said to cast the boys into the river. What does she do? She covers a basket with pitch and puts him into the river. It implies a gentle and loving action as opposed to Pharaoh who tosses the boys into the river without care or concern.

Pharaoh in Hebrew is written with four letters: (read right to left)

ה	ע	ר	פ
HEY	AYIN	RESH	PEH
means TO REVEAL	together means BAD or EVIL	means MOUTH	

The very name of **Pharaoh** means **Revealing the Evil Mouth**.

Jochebed in Hebrew is written with five letters: (read right to left)

ד	ב	ו	כ	י
DALET	BET	VAV	KAF	YOD
Together is from the verb KABED, meaning to be heavy, weighty, or lofty			Together is YAH – the first part of YHWH	
Commonly translated with a piously euphemized 'Glory of the Lord', appears to refer to a kind of magnificent manifestation of the Creator, or at least that 'part' of Him that can also be part of the human world and hence be seen and experienced with great joy and reverence.				

Another name we may be familiar with is **ICHABOD** – which is similar to **JOCHEBED**. It means **The Glory Has Departed**. This is revealed in the story of Eli's son Phinehas (1 Samuel 4:21). One day Israel meets the Philistines in battle and the Israelites think it a good idea to bring the Ark of the Covenant along as a good luck charm. Eli's sons Hophni and Phinehas accompany the Ark. But since God's blessing is not on the endeavor, the Philistines win the battle, slay Hophni and Phinehas and take the Ark.

When word of the defeat reaches Eli, he falls over backward and dies too. Phinehas' wife was about to give birth and when she hears that her husband and father in law have died, labor sets in. With her dying breath she names her child Ichabod, because "the glory has departed from Israel, for the Ark of God was taken".

Amram in Hebrew is written with four letters: (read right to left)

מ	ר	מ	ע
MEM	RESH	SOFIT	AYIN
Together is To Be Exalted		Together is People	

Jochabed puts her infant son into a basket – which in Hebrew is the word **TEIVAH**. This word is used twice in the Bible – once for the basket in which Moses was placed, and also for the boat that Noah built. We seem to think of the word ARK and we are brought to the Ark of Noah and the Ark of the Covenant, but in Hebrew they are two different words. The Ark of the Covenant is actually the Hebrew word ARON. It is found not only in the Ark of the Covenant, but also is used to describe the coffin within which held the body of the deceased Joseph.

Based on the context of the two words, we can safely say that **TEIVAH** is in reference to a container which floats on the water, whereas **ARON** is a container that does not float on the water. Also, **TEIVAH** references storing something that is alive, in this case Moses. **ARON** refers to storing something that is inanimate or has no life now. In the Bible they are used interchangeably, however these are the two main distinctions between the two words.

³ When she could no longer hide him, she took a papyrus basket, coated it with clay and tar, put the child in it and placed it among the reeds on the riverbank. ⁴ His sister stood at a distance to see what would happen to him.

She placed him among the reeds so that he would not be carried downstream by the current.

⁵ The daughter of Pharaoh came down to bathe in the river while her maids-in-attendance walked along the riverside. Spotting the basket among the reeds, she sent her slave-girl to get it. ⁶ She opened it and looked inside, and there in front of her was a crying baby boy! Moved with pity, she said, “This must be one of the Hebrews’ children.”

How did she know he was a Hebrew? He’s probably circumcised. Pharaoh’s daughter has empathy that her father does not have. She sees the suffering of this child who is crying and immediately goes into action to save this little child.

⁷ At this point, his sister said to Pharaoh’s daughter, “Would you like me to go and find you one of the Hebrew women to nurse the baby for you?” ⁸ Pharaoh’s daughter answered, “Yes, go.” So the girl went and called the baby’s own mother. ⁹ Pharaoh’s daughter told her, “Take this child away, and nurse it for me, and I will pay you for doing it.” So the woman took the child and nursed it. ¹⁰ Then, when the child had grown some, she brought him to Pharaoh’s daughter; and she began to raise him as her son. She called him Moshe [Moses] [pull out], explaining, “Because I pulled him out of the water.”

Pharaoh’s daughter finds a nursemaid – and amazingly, it is his own mother. These two women raise him with a sense of taking action – like Jochabed - and empathy – like Pharaoh’s daughter. We see this play out in the next section.

¹¹ One day, when Moshe [Moses] was a grown man, he went out to visit his kinsmen; and he watched them struggling at forced labor. He saw an Egyptian strike a Hebrew, one of his kinsmen. ¹² He looked this way and that; and when he saw that no one was around, he killed the Egyptian and hid his body in the sand. ¹³ The next day, he went out and saw two Hebrew men fighting with each other. To the one in the wrong he said, “Why are you hitting your companion?” ¹⁴ He retorted, “Who appointed you ruler and judge over us? Do you intend to kill me the way you killed the Egyptian?” Moshe [Moses] became frightened. “Clearly,” he thought, “the matter has become known.” ¹⁵ When Pharaoh heard of it, he tried to have Moshe [Moses] put to death. But Moshe [Moses] fled from Pharaoh to live in the land of Midyan. One day, as he was sitting by a well,

Why is it important to note that he sat down by a well? This is the third time in the text that a meeting is taking place at a well. In Genesis 24:11-27 Eliezer meets Rebekah at the well. In Genesis 29:1-12 Jacob meets Rachel at the well. And now we have Moses meeting someone at the well.

In each instance the following takes place:

- they are on a trip to another land
- a stop at a well
- a young woman comes to draw water
- a heroic drawing of water
- the young woman goes home to report to her family
- the visiting man is brought to the family
- there is a subsequent marriage

In a very similar story in the New Testament, Jesus went to a foreign land – Samaria – and met a woman at a well. She subsequently accepts what Jesus tells her and repents. It is a picture of Jesus’ eventual marriage (still in the future) to a Gentile bride – the church.

¹⁶ the seven daughters of the priest of Midyan came to draw water. They had filled the troughs to water their father's sheep, ¹⁷ when the shepherds came and tried to drive them away. But Moshe [Moses] got up and defended them; then he watered their sheep. ¹⁸ When they came to Re'u'el their father, he said, "How come you're back so soon today?" ¹⁹ They answered, "An Egyptian rescued us from the shepherds; more than that, he drew water for us and watered the sheep."

There are several different references given for this father of these seven girls. This first one, *Re'u'el*, means **A Friend of God**. This is probably a title, not necessarily his name.

²⁰ He asked his daughters, "Where is he? Why did you leave the man there? Invite him to have something to eat."

²¹ Moshe [Moses] was glad to stay on with the man, and he gave Moshe [Moses] his daughter Tziporah in marriage. ²² She gave birth to a son, and he named him Gershom [foreigner there], for he said, "I have been a foreigner in a foreign land."

²³ Sometime during those many years the king of Egypt died, but the people of Isra'el still groaned under the yoke of slavery, and they cried out, and their cry for rescue from slavery came up to God. ²⁴ God heard their groaning, and God remembered his covenant with Avraham [Abraham], Yitz'chak [Isaac] and Ya'akov [Jacob].

²⁵ God saw the people of Isra'el, and God acknowledged them.

Sometimes we cry out to God and wonder if He hears. He does! And He is concerned. He hears, He sees. He remembers the promise, and He is concerned enough to set this next stage into motion.

Exodus 3

Now Moshe [Moses] was tending the sheep of Yitro his father-in-law, the priest of Midyan. Leading the flock to the far side of the desert, he came to the mountain of God, to Horeb.

Now we see that his father-in-law's name is Jethro. In Hebrew it means His Excellency.

² The angel of Adonai appeared to him in a fire blazing from the middle of a bush. He looked and saw that although the bush was flaming with fire, yet the bush was not being burned up. ³ Moshe [Moses] said, "I'm going to go over and see this amazing sight and find out why the bush isn't being burned up." ⁴ When Adonai saw that he had gone over to see, God called to him from the middle of the bush, "Moshe [Moses]! Moshe [Moses]!" He answered, "Here I am." ⁵ He said, "Don't come any closer! Take your sandals off your feet, because the place where you are standing is holy ground. ⁶ I am the God of your father," he continued, "the God of Avraham [Abraham], the God of Yitz'chak [Isaac] and the God of Ya'akov [Jacob]." Moshe [Moses] covered his face, because he was afraid to look at God.

God waited to see if Moses was going to pay any attention to Him. If Moses had not had eyes to see the Lord, would God have still called out as Moses was going by? When we hear or see things from God we need to stop what we're doing and pursue it. Find out what God is trying to bring our attention to in that moment.

⁷ Adonai said, "I have seen how **my people** are being oppressed in Egypt and heard their cry for release from their slavemasters, because I know their pain.

This knowing their pain isn't just a mental knowledge – He feels their pain. He is grieved to the point of pain Himself to see what has happened to His kids.

⁸ I have come down to rescue them from the Egyptians and to bring them up out of that country to a good and spacious land, a land flowing with milk and honey, the place of the Kena'ani [Canaanites], Hitti [Hittites], Emori [Amorites], P'rizi [Perizzites], Hivi [Hivites] and Y'vusi [Jebusites]. ⁹ Yes, the cry of the people of Isra'el has come to me, and I have seen how terribly the Egyptians oppress them.

God CAME DOWN to deliver them! He cared enough for their suffering to come Himself and form a rescue plan to not only bring them out, but to put them into a better place.

¹⁰ Therefore, now, come; and I will send you to Pharaoh; so that you can lead **my people**, the descendants of Isra'el, out of Egypt."

This is the second instance in three verses where God calls them **MY PEOPLE**. In contrast, later when they are in the desert (Exodus 32:7) the Lord is angry with them and He says:

⁷ Adonai said to Moshe [Moses], "Go down! Hurry! **Your people**, whom **you** brought up from the land of Egypt, have become corrupt!

First God is coming down to deliver them, then they rebel and become corrupt, and God then calls them not HIS people, but the people of Moses. He tells Moses to go down the mountain and deal with them. Moses responds in Exodus 32:11

¹¹ Moshe [Moses] pleaded with Adonai his God. He said, "Adonai, why must your anger blaze against **your own people**, whom **you** brought out of the land of Egypt with great power and a strong hand?"

It kind of reminds you of parents with a child who is being bad. One parent says to the other, "It's YOUR child," then the other says, "No, it's YOUR child."

Let's go back to Exodus 3

¹¹ Moshe [Moses] said to God, "Who am I, that I should go to Pharaoh and lead the people of Isra'el out of Egypt?" ¹² He replied, "I will surely be with you. Your sign that I have sent you will be that when you have led the people out of Egypt, you will worship God on this mountain."

Moses here is talking to God **ELOHIM**. This is a title referring to God as the supreme being, the creator.

God's answer is I WILL BE with you – the Hebrew word for this is **Ehyeh**. He then tells them that after they are freed from Egypt they will come and worship on this mountain (Horeb / Sinai)

¹³ Moshe [Moses] said to God, "Look, when I appear before the people of Isra'el and say to them, 'The God of your ancestors has sent me to you'; and they ask me, 'What is his name?' what am I to tell them?"

Moses says, "If they ask me what your name is, what do I say?" This is in reference to the fact that **ELOHIM** is a title, not a specific name.

¹⁴ God said to Moshe [Moses], "**Ehyeh Asher Ehyeh [I am/will be what I am/will be]**," and added, "Here is what to say to the people of Isra'el: '**Ehyeh** [I Am or I Will Be] has sent me to you.'"

We translate this name as **I AM THAT I AM**. God's name here is **I AM** or **I EXIST**. That is his actual name.

John 18:4-6

⁴ Yeshua, who knew everything that was going to happen to him, went out and asked them, “Whom do you want?” ⁵ “Yeshua from Natzeret,” they answered. He said to them, “I AM.” Also standing with them was Y’hudah, the one who was betraying him. ⁶ When he said, “I AM,” they went backward from him and fell to the ground.

When they come to arrest Jesus, they ask his name, and he answers I AM. There is so much power in that name that they all fall backwards when he speaks it aloud.

Ehyeh Asher Ehyeh can be translated many different ways. Here are just a few of them:

- I am that I am
- I am who I am (or I am because I am)
- I will be what I will be
- I create what[ever] I create

Ehyeh is the first person singular

Asher can mean that, who, which, or where

ה	י	ה	א
HEY	YOD	HEY	ALEF
To Reveal		To Reveal	

	א ה י ה	I AM	Present
Take the ALEF off	ה י ה	HE WAS	Past
Replace the ALEF with YOD	ה י ה י	HE WILL BE	Future
Take off ALEF and put VAV instead of YOD	ה ו ה	HE IS	
	יהוה	HE WHO IS / HE WHO EXISTS	third person singular

The Tetragrammaton, referred to in rabbinic literature as HaShem (The Name) or *Shem Hameforash* (The Special Name), is the word used to refer to the four-letter word, *yud-hey-vav-hey* (יהוה), that is the name for God used in the Hebrew Bible. The name, which some people pronounce as **Yahweh** and others (mostly Christians) as **Jehovah**, appears 5,410 times in the Bible (1,419 of those in the Torah).

It is unclear what the original pronunciation of the word was, due to the longstanding Jewish prohibition on speaking God’s name aloud. Instead, a variety of pseudonyms are used, such as *Adonai (Lord)*, *Elohim (God)* and *HaShem (The Name)*. The four letters of the Tetragrammaton form the root meaning “to be,” and some have understood the original meaning to be “He-Who-Is,” or “He who brings being into being.”

What’s important about names is that the one with power is the one who chooses the name. Just as a kid doesn’t name an adult – we don’t choose what we are going to call God. He has chosen what we will call him. If we try to give God a name of our own choosing, then we are saying we have power over Him.

¹⁵ God said further to Moshe [Moses], “Say this to the people of Isra’el: ‘Yud-Heh-Vav-Heh [Adonai], the God of your fathers, the God of Avraham [Abraham], the God of Yitz’chak [Isaac] and the God of Ya’akov [Jacob], has sent me to you.’ This is my name forever; this is how I am to be remembered generation after generation. ¹⁶ Go, gather the leaders of Isra’el together, and say to them, ‘Adonai, the God of your fathers, the God of Avraham [Abraham], Yitz’chak [Isaac] and Ya’akov [Jacob], has appeared to me and said, “**I will surely remember you** and have seen what is being done to you in Egypt;

God makes a point to tell Moses that he is to tell them He will ***surely remember*** them. This is like a secret code to bring them back to Genesis 50:24-25

²⁴ Yosef [Joseph] said to his brothers, “I am dying. But ***God will surely remember you*** and bring you up out of this land to the land which he swore to Avraham [Abraham], Yitz’chak [Isaac] and Ya’akov [Jacob].” ²⁵ Then Yosef [Joseph] took an oath from the sons of Isra’el: “***God will surely remember you***, and you are to carry my bones up from here.”

This is the very same wording, and it is the only time it is used exactly like this in the Bible. Moses was to go to the people and tell them this exact phrase because they would then remember what Joseph before had said. It was a sign of God being behind Moses.

¹⁷ and I have said that I will lead you up out of the misery of Egypt to the land of the Kena’ani [Canaanites], Hitti [Hittites], Emori [Amorites], P’rizi [Perizzites], Hivi [Hivites] and Y’vusi [Jebusites], to a land flowing with milk and honey.”” ¹⁸ They will heed what you say. Then you will come, you and the leaders of Isra’el, before the king of Egypt; and you will tell him, ‘Adonai, the God of the Hebrews, has met with us. Now, please, let us go three days’ journey into the desert; so that we can sacrifice to Adonai our God.’

God tells Moses to ask Pharaoh if the people could go into the desert to give a sacrifice. This is because shepherds were seen in this Egyptian culture as being an abomination. So they were not able to raise up flocks like they needed, and they had been unable to offer the sacrifices God had told Abraham to offer for the covenant. God wanted to take them out to offer sacrifice because He wanted them to remember the covenant. He wanted to point out specifically that this whole thing that was going to take place was because God made a promise, and He was going to fulfill it in them.

¹⁹ I know that the king of Egypt will not let you leave unless he is forced to do so. ²⁰ But I will reach out my hand and strike Egypt with all my wonders that I will do there. After that, he will let you go. ²¹ Moreover, I will make the Egyptians so well-disposed toward this people that when you go, you won’t go empty-handed. ²² Rather, all the women will ask their neighbors and house guests for silver and gold jewelry and clothing, with which you will dress your own sons and daughters. In this way you will plunder the Egyptians.”

God promises Moses here that the blessings will be so numerous that it will plunder the Egyptians wealth. This will leave them in ruins. God is pointing out to Moses that they aren’t going to leave as slaves, even though they have been treated as such for four hundred years. They will leave as royalty, with silver and gold, and clothing. In other words, these blessings wouldn’t just be their freedom, they would also be setting the Israelites up for others to look at them and see the hand of God, the blessings of God, on them immediately. These physical blessings would be an open door for others to hear of what God had done.