

T^[h]urah (Torah) Portions, Haftarah & the Good News שמות “Shamuth (Names)”

Turah (Torah)

Haftarah

Good-News

Shamuth (Exodus) 1:1-6:1 Yashayahu (Isaiah) 27:6-28:13; 29:22-23 Luke 4:31-5:11

This T^[h]urah (Torah) We will be starting in the book, commonly called the book of “Exodus”. Scholars give it this name do Yashra’al (Israel) doing an exodus out of Mitsraiym (Egypt) (Egypt) by the hand of Yahuah. However the reason why Hebrew scholars call it Shamuth [Shemot] is do to the first verse in Shamuth chapter 1. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִמִּצְרָיִם אֶת יְעֹקֵב אִישׁ וּבֵיתוֹ בְּאֵן.

In Shamuth (Exodus) 1:2-5 lists the 12 Tribes in a different order than in Bereshiyth (Genesis) chapter 49. In Shamuth (Exodus) they are listed as;

1. Reuben, Shim'on, Lewi and Yahudah, Yissaskar, Zebulun and Binyamin; Dan and Naphtali, Gad and Asher [ISR scriptures].

We see some are group together, yet separated with “and” from the other groups of names. Keeping in mind that these names represent what is inside these men (their nature and attributes). Let’s briefly go over the names of the 12 Tribes of Yashra’al (Israel) from our T^[h]urah (Torah) portion from last week.

ראובן שמעון לוי ויהודה: Shamuth (Exodus) 1:2

יששכר זבולן ובנימן: Shamuth (Exodus) 1:3

דן ונפתלי גד ואשר: Shamuth (Exodus) 1:4

ויהי כל נפש יצאי ירדן יעקב שבועים נפש ויוסף הגה במצרים: Shamuth (Exodus) 1:5

Ra’uban “*behold a son*” or “**first-born**”, **Sham’un**, whose name mean’s “*hearing & obeying*”, **Leui** “*joined or attached*”. And, **Yahudah** (Judah) “*{Yah’s} praise*”, or specifically “**praiser of Yah**”. So this first group of names, Yahuah is says about Yashra’al (Israel);

“**My son, my first-born, hear and obey, and join to me in praise or praiser’s of Yah .**”

Next, **Yashakar** whose name mean’s “*recompense, or He will bring a reward*”, **Zabulun**

“*habitation or dwelling*” or “house” and **Benya’miyn** “*son of the right hand*”. So, here

Yahuah says regarding Yashra’al (Israel), “**He will bring a reward to those in His dwelling to**

be the son of my right hand.” **Dan** means “**judge**” and “**ruler**” and **Naphtali** means “**my**

strife” or “**my wrestling**”. We further read that in Yashra’al (Israel), “**Yah judges and rules**

in strife or wrestling”. **Gad** means “**good fortune**”, “**Overcoming**” or “**blessing**” and

Ashar means “**happy**”, or “**Blessed**”. Yashra’al (Israel), “**with good fortune (Overcoming),**

we are made happy or blessed.” And, we read in verse 5, that **Yusaph** (Joseph), whose name

means “**Let him add**” or “**let Yah add**”, was already there in Mitsraiym (Egypt), ahead of

them.

My son, my first-born, hear and obey, He will bring a reward to those in His dwelling to be the son of my right hand. Yahuah, judges and rules in strife or wrestling (Twine or Struggle). With good fortune or overcoming, we are made “happy” or blessed, So let Him (Yahuah) add.

Shamuth ^(Exodus) 1:11

Verse 11; Therefore they did set over them **taskmasters** to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

Ex. 1:11 וַיִּשְׂמוּ עֲלֵיהֶם שָׂרֵי מִסִּים לְמַעַן עַנּוֹתָם בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפָרְעֹה אֶת־פִּתּוֹם וְאֶת־רַעַמְסֵס

- Note: Taskmasters in the Hebrew is mentions twice, but in the English once.
- **4522.** מַסַּ *mas*; from 4549; properly, a burden (as causing to faint), i.e. a tax in the form of forced labor:—discomfited, levy, task(-master), tribute(-tary).
 - **8269.** שָׂר *sar, sar*; from 8323; a head person (of any rank or class):—captain (that had rule), chief (captain), general, governor, keeper, lord, ((-task-))master, prince(-ipal), ruler, steward.

Now let us take a look at Mushah's ^(Moses) parents [Shamuth ^(Exodus) 6:20]:

- Father name was **6019.** עַמְרָם *Amram, am-rawm'*; probably from 5971 and 7311; high people; Amram, the name of two Israelites:—Amram.
 - 5971. עַם *am, am*; from 6004; a people (as a congregated unit); specifically, a tribe (as those of Israel); hence (collectively) troops or attendants; figuratively, a flock:—folk, men, nation, people.
 - 7311. רוּם *ruwm, room*; a primitive root; to be high actively, to rise or raise (in various applications, literally or figuratively):—bring up, exalt (self), extol, give, go up, haughty, heave (up), (be, lift up on, make on, set up on, too) high(-er, one), hold up, levy, lift(-er) up, (be) lofty, (x a-)loud, mount up, offer (up), + presumptuously, (be) promote(-ion), proud, set up, tall(-er), take (away, off, up), breed worms.
 - Amram has a numerical value of 350. The same value for, The Onyx הַשֵּׁהָם which is on the shoulders of the Priest, with the names of the 12 tribes. [See Shamuth ^(Exodus) 28:9-12].
- His mothers name was **3115.** יוֹכֶבֶד *Yukebed, yo-keh'-bed*; from 3068 contracted and 3513; Yahuah-Esteem ^(gloried); Jokebed, the mother of Moses:—Jochebed.
 - 3068. יְהוָה *Yahuah*; from 1961; (the) self-Existent or Eternal;
 - 3513. קָבַד *kabad, kaw-bad'*; or, *kaw-bade'*; a primitive root; to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable; causatively, to make weighty (in the same two senses):—abounding with, more grievously afflict, boast, be chargeable, x be dim, glorify, be (make) glorious (things), glory, (very) great, be grievous, harden, be (make) heavy, be heavier, lay heavily, (bring to, come to, do, get, be had in) honor (self), (be) honorable (man), lade, x more be laid, make self many, nobles, prevail, promote (to honor), be rich, be (go) sore, stop.
[Glory has a pagan origin so I do not use this word, but rather Esteem].
 - The Numerical value of this name is 42. Which is the same value for אֱלֹהִים *Aluah* ^(Eloah/Mighty one)

- **Lastly Mushah** ^(Moses) **4872**. מִשָּׁה **Mushah** ^(Moses), *mo-sheh'*; from 4871; drawing out (of the water), i.e. rescued; Mushah ^(Moses), brought out; the Israelite lawgiver:—Moses. (Dead Sea scrolls spells Moses name מוֹשֶׁה Mushah root word is Mashah מִשָּׁה).
 - His numerical value is 345. It has the same value as, Ha-Mitsriy ^(the Egyptians) הַמִּצְרִי Shiloh or Shiylah שִׁילָה [Tranquility, rest or resting place; [See Bereshiyth ^(Genesis) 49:10].

Mushah ^(Moses) was “drawn” or “brought out” from the children Yashra’al ^(Israel), the “people of the [Most] High”, the “esteemed of Yahuah”; that he would “bear their spiritual well being” on his “shoulders” and lead them out of the bondage of “the Mitsriy ^(Egyptians)”, to their “place of rest and tranquility”.

Shamuth ^(Exodus) 2:11-25; And in those days it came to be, when Mushah ^(Moses) was grown, that he went out to his brothers and looked at their burdens. And he saw a Mitsriy ^(Egyptians) beating a Hebrew, one of his brothers. So he turned this way and that way, and when he saw no one, he smote the Mitsriy ^(Egyptians) and hid him in the sand. 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 smite your neighbor?” And he said, “Who made you a head and a judge over us? Do you intend to slay me as you slew the Mitsriy ^(Egyptians)?” And Mushah ^(Moses) feared and said, “Truly, the matter is known!” And Pharaoh heard of this matter, and he sought to kill Mushah ^(Moses). But Mushah ^(Moses) fled from the face of Pharaoh and dwelt in the land of Midyan. And he sat down by a well. 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, but the shepherds came and drove them away. Then Mushah ^(Moses) stood up and came to their rescue, and watered their flock. And they came to Re’u’al their father, and he said, “How is it that you have come so soon today?” And they said, “A Mitsriy ^(Egyptians) rescued us from the hand of the shepherds, and he also drew enough water for us and watered the flock.” And he said to his daughters, “And where is he? Why did you leave the man? Call him and let him eat bread.” And Mushah ^(Moses) agreed to dwell with the man, and he gave Tsipporah his daughter to Mushah ^(Moses). And she bore him a son, and he called his name Garashum, for he said, “I have become a sojourner in a foreign land.” And it came to be after these many days that the sovereign of Mitsraiym ^(Egypt) died. And the children of Yashra’al ^(Israel) groaned because of the slavery, and they cried out. And their cry came up to Alahiym because of the slavery. And Alahiym heard their groaning, and Alahiym remembered His covenant with Abraham, with Yatskaq ^(Isaac), and with Ya’aqub ^(Jacob). And Alahiym looked on the children of Yashra’al ^(Israel), and Alahiym knew!

- Seven Daughters
- Stood up to rescue them
- Watered the flock
- Re’u’al asked how did they come back so soon
- Mitsriy ^(Egyptians) rescued us from the hand of the shepherds, AND drove them away
- Eat Bread
- Tsaprah
- Garashum

So Mushah^(Moses) was forced to flee Mitsraiym^(Egypt) and went to Midyan, which means “contention”. He sojourns there and he sits down by a well. Yahuah brings Mushah^(Moses) to Midyan, in the wilderness of Sinai, to contend with him, to speak with him there, just as He would with Yashra’al^(Israel) and will do with us. And, remember too what we read in the meanings of the names “Shamuth” of two of the tribes; “Dan” = “judge and ruler”, and “Naphtali” = “strife”, “contention” or “wrestling”. Yahuah does indeed judge and rule through striving and contending with us.

In Yermiyahu^(Jeremiah) 2:7-9; “Then I brought you into a garden land, to eat its fruit and its goodness. But when you entered, you defiled My land and made My inheritance an abomination. The priests did not say, “Where is Yahuah?” And those who handle the T^[h]urah (Torah) did not know Me, and the shepherds transgressed against Me, and the prophets prophesied “by Ba’al” (by the lord), and walked after matters that did not profit. Therefore I still contend with you,” declares Yahuah, “and with your children’s children I contend.”

Hoshea^(Hosea) 2:14 “Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart,”

And, we read in Yakazqa’al^(Ezekiel) 20:35; “And I shall bring you into the wilderness of the peoples, and shall enter into judgment (or contend) with you face to face there.”

The priest of Midyan, had seven daughters who came to draw water (wisdom) for their father’s flock. They came to “water” the “sheep”. But, when they filled the trough, the “shepherds” transgressed, or came and drove them away. Noteworthy: seven times in Scripture, Yashra’al^(Israel) is referred to as the “Daughters of Tsiyon”.

- Yashayahu^(Isaiah) 4:1-5.

Picture for a moment that these seven daughters are the “Daughters of Tsiyon” and that as they come to water the flock, the shepherds come and drive them off.

- Yakazqa’al^(Ezekiel) 34:7-11 speaks of this; “Therefore, you shepherds, hear the word of Yahuah: “As I live,” declares the Sovereign Yahuah, “because My flock became a prey, and My flock became food for every beast of the field, from not having a shepherd, and My shepherds did not search for My flock, but the shepherds fed themselves and did not feed My flock,” therefore, O shepherds, hear the word of Yahuah! “Thus said the Sovereign Yahuah, “See, I am against the shepherds, and shall require My flock at their hand, and shall make them cease feeding the sheep, and the shepherds shall feed themselves no more. And I shall deliver My flock from their mouths, and they shall no longer be food for them.” “For thus said the Sovereign Yahuah, “See, I Myself shall search for My sheep and seek them out.

Mushah^(Moses) (Picture of the deliverer) stands up, drives off the evil shepherds and rescues the daughters and waters the flock. This sounds a lot like Yashayahu^(Isaiah) 62:11; See, Yahuah has proclaimed to the end of the earth: “Say to the daughter of Tsiyon, “See, your deliverance has come; see, His reward is with Him, and His work before Him.”

So, these daughters of the priest, run and tell their father Re'u'al of their rescue by the hand of Mushah^(Moses). Now, the name we're introduced to this "Priest of Midyan" by is "Re'u'al". This name literally means "friend of Al^(El/Mighty one)". In a bit, we'll learn more about Re'u'al and his other name, Yathru^(Yithro). But, here Re'u'al offers Mushah^(Moses) a place in the family, work and a wife, Tsaprah; whose name means "little bird" or "sparrow". And, they have their first son, Garashum. His name literally means "stranger" or "one expelled" expatriated, refugee or divorced.

Shamuth^(Exodus) 3:1-10; And Mushah^(Moses) was shepherding the flock of Yathru^(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 Alahiym. And the Messenger of Yahuah 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. And Mushah^(Moses) said, "Let me turn aside now, and see this great sight, why the bush does not burn." And Yahuah saw that he turned aside to see, and Alahiym called to him from the midst of the bush and said, "Mushah^(Moses)! Mushah^(Moses)!" And he said, "Here I am." 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." And He said, "I am the Alahiy^{(Mighty one(s))} of your father, the Alahiy^{(Mighty one(s))} of Abraham, the Alahiy^{(Mighty one(s))} of Yatskaq^(Isaac), and the Alahiy^{(Mighty one(s))} of Ya'aqub^(Jacob)." And Mushah^(Moses) hid his face, for he was afraid to look at Alahiym. And Yahuah said, "I have indeed seen the oppression of My people who are in Mitsraiym^(Egypt), and have heard their cry because of their slave-drivers, for I know their sorrows. And I have come down to deliver them from the hand of the Mitsriy^(Egyptian), 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 Hiuites and the Yabusites. And now, see, the cry of the children of Yashra'al^(Israel) has come to Me, and I have also seen the oppression with which the Mitsriy^(Egyptian) oppress them. And now, come, I am sending you to Pharaoh, to bring My people, the children of Yashra'al^(Israel), out of Mitsraiym^(Egypt)."

Here, Mushah^(Moses) shepherding his father-in-law's flock. But, his father-in-law's name is now "Yathru^(Yithro)".

- First, Mushah^(Moses) rescues the "daughters" and waters the "flock".
- Next, he's elevated to shepherd, tending, feeding and watering that flock continually.
 - Remember that 40 years have passed since he sat near the well, in the place of "contention".
- His father-in-law has gone scripturally from being "Re'u'al" (friend of Al^(El/Mighty one)) to "Yathru^(Yithro)", which means "abundant" or "that which exceeds measure" and also means "excellence".
- Now, he's still Re'u'al, still the "Friend of Al^(El/Mighty one)", as he's called by that name elsewhere. But now, he's the "Friend of Al^(El/Mighty one)" and he is "abundant", he "exceeds measure" and he is "excellent". This man, although a Midyanite (of Yashma'al^(Ishmael)), is a "Priest" whom Yahuah has placed in the wilderness to meet, teach and advise His servant Mushah^(Moses).

In Mushah's ^(Moses) care, the flock indeed has increased for forty years. We've talked about this before. Forty is the number of "preparation", "testing" and "trials".

- Mushah ^(Moses) was raised in Pharaoh's house.
- Forty years Mushah ^(Moses) was taught by Re'u'al / Yathru ^(Yithro) to shepherd the Priest's flock; and forty years he would shepherd Alahiym's flock and feed them and water them.
 - Forty is also the numeric value of the word "Ua" ga'al", "and redeemer" from Uayiqra ^(Leviticus) 25:25 which reads; "When your brother becomes poor, and has sold some of his possession, and his redeemer, a close relative comes to redeem it, then he shall redeem what his brother sold."
- In the forty years with Yathru ^(Yithro) it was Mushah's ^(Moses) time of learning in order to be the Shepherd of Yahuah's flock. And, just as he increased Yathru's ^(Yithro) flock, he would increase Yahuah's flock.
 - Remember the mixed multitude from the nations, who came out with Yashra'al ^(Israel). They were the increase. And, we'll read throughout the rest of T^[h]urah ^(Torah), Mushah ^(Moses) would be a "redeemer" of Yashra'al ^(Israel).

Shamuth ^(Exodus) 3:11-22; And Mushah ^(Moses) said to Alahiym, "Who am I that I should go to Pharaoh, and that I should bring the children of Yashra'al ^(Israel) out of Mitsraiym ^(Egypt)?" 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 Mitsraiym ^(Egypt), you are to serve Alahiym on this mountain." And Mushah ^(Moses) said to Alahiym, "See, when I come to the children of Yashra'al ^(Israel) and say to them, "The Alahiym of your fathers has sent me to you," and they say to me, "What is His Name?" what shall I say to them?" And Alahiym said to Mushah ^(Moses), "I am that which I am." And He said, "Thus you shall say to the children of Yashra'al ^(Israel), "I am has sent me to you." And Alahiym said further to Mushah ^(Moses), "Thus you are to say to the children of Yashra'al ^(Israel), "Yahuah Alahiym ^{(Mighty one(s))} of your fathers, the Alahiym ^{(Mighty one(s))} of Abraham, the Alahiym ^{(Mighty one(s))} of Yatskaq ^(Isaac), and the Alahiym ^{(Mighty one(s))} of Ya'aqub ^(Jacob), has sent me to you. This is My Name forever, and this is My remembrance to all generations. "Go, and you shall gather the elders of Yashra'al ^(Israel) together, and say to them, "Yahuah Alahiym of your fathers, the Alahiym ^{(Mighty one(s))} of Abraham, of Yatskaq ^(Isaac), and of Ya'aqub ^(Jacob), appeared to me, saying, "I have indeed visited you and seen what is done to you in Mitsraiym ^(Egypt); and I say: I am bringing you up out of the affliction of Mitsraiym ^(Egypt) to the land of the Kena'anite and the Hittite and the Amorite and the Perizzite and the Hiuite and the Yabusite, to a land flowing with milk and honey." And they shall listen to your voice. And you shall come, you and the elders of Yashra'al ^(Israel), to the sovereign of Mitsraiym ^(Egypt), and you shall say to him, "Yahuah Alahiym of the Hebrews has met with us. And now, please, let us go three days journey into the wilderness to slaughter to Yahuah our Alahiym. But I know that the sovereign of Mitsraiym ^(Egypt) is not going to let you go, not even by a strong hand. And I shall stretch out My hand and smite Mitsraiym ^(Egypt) with all My wonders which I shall do in its midst. And after that he shall let you go. And I shall give this people favor in the eyes of the Mitsriy ^(Egyptian). And it shall be, that when

you go, you shall not go empty-handed. But every woman shall ask from her neighbor 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 Mitsriy (Egyptian) »

Yahuah provides Mushah ^(Moses) the words; אֶהְיֶה אִשֶּׁר אֶהְיֶה “hayah asher hayah”, “I shall be as I shall be”. Tell the people, אֶהְיֶה שְׁלֵמֲנִי אֵלֵיכֶם “I shall be as sent me”. In other words, “Don’t question Me in that manner. I will be as I will be. Then, Alahiym tells Mushah ^(Moses).

וַיֹּאמֶר עֹדֵר אֱלֹהִים אֶל-מֹשֶׁה כֹּה-תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלֵמֲנִי אֵלֵיכֶם וְהָיָה זְכוֹרִי לְדֹר דָּר : שְׁלֵמֲנִי אֵלֵיכֶם

“Thus you are to say to the children of Yshra’al, “Yahuah Alahiy ^{(Mighty one(s))} of your fathers, the Alahiy ^{(Mighty one(s))} of Abraham, the Alahiy ^{(Mighty one(s))} of Yatskaq ^(Isaac), and the Alahiy ^{(Mighty one(s))} of Ya’aqub ^(Jacob), has sent me to you. This is My Name forever, and this is My remembrance to all generations.”

So, Yahuah is His remembrance Name. The Hebrew word here is “zakar” which means “memorial” or “remembrance”. Also means “bring to mind”. Gesenius’ Hebrew-Chaldee lexicon states that it is “a name by which one is remembered”.

Shamuth ^(Exodus) 4:1-9; And Mushah ^(Moses) answered and said, “And if they do not believe me, nor listen to my voice, and say, “Yahuah has not appeared to you?” And Yahuah said to him, “What is that in your hand?” And he said, “A rod.” And He said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent. And Mushah ^(Moses) fled from it. And Yahuah said to Mushah ^(Moses), “Reach out your hand and take it by the tail” – so he reached out his hand and caught it, and it became a rod in his hand – so that they believe that Yahuah Alahiym of their fathers, the Alahiy ^{(Mighty one(s))} of Abraham, the Alahiy ^{(Mighty one(s))} of Yatskaq ^(Isaac), and the Alahiy ^{(Mighty one(s))} of Ya’aqub ^(Jacob), has appeared to you.” And Yahuah 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. 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. 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. 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.”

Jump to verses 29-31; And Mushah ^(Moses) went with Aharon ^(Aaron) and gathered together all the elders of the children of Yashra’al ^(Israel). And Aharon ^(Aaron) spoke all the words which Yahuah had spoken to Mushah ^(Moses). Then he did the signs before the eyes of the people. And the people believed. And they heard that Yahuah had visited the children of Yashra’al ^(Israel) and that He had looked on their affliction, and they bowed their heads and did obeisance.

So why did Yahuah pick these three particular signs for Mushah ^(Moses) to show Yashra’al ^(Israel)?

1. First turning a rod into a serpent and then back again; what does this mean?
 - a. The shepherd's rod represents a leader's calling and work. It's what he uses to lead the sheep. When we let it "loose" or "out of control", it can easily become a serpent, a tool of the "enemy" doing what it was not intended to do, misleading the flock along with the shepherd.
 - i. It's interesting that the Hebrew word here for "rod" is "matteh" which is also "branch" or "tribe". If a tribe, or tribes, are let loose, they too can become as a serpent, doing evil against themselves and their brothers.

The shepherd must keep a firm grip on his calling and he must at all times be in subjection to Yahuah.

- What was the sin that kept Mushah ^(Moses) from entering the Promised Land? In pride and anger, he and Aharon ^(Aaron) lost control of their calling as shepherds and used the rod of authority and their calling perversely, not giving honor for this miracle to Alahiym. When Yashra'al ^(Israel) grumbled, yet again, about not having water to drink and Mushah ^(Moses) went before Yahuah, we read in Bamidbar ^(Numbers) 20:7-12; **And Yahuah spoke to Mushah ^(Moses), saying, "Take the rod and assemble the congregation, you and your brother Aharon ^(Aaron). And you shall speak to the rock before their eyes, and it shall give its water. And you shall bring water for them out of the rock and give drink to the congregation and their livestock." And Mushah ^(Moses) took the rod from before Yahuah as He commanded him. And Mushah ^(Moses) and Aharon ^(Aaron) assembled the assembly before the rock. And he said to them, "Hear now, you rebels, shall we bring water for you out of this rock?" Then Mushah ^(Moses) lifted his hand and struck the rock twice with his rod. And much water came out, and the congregation and their livestock drank. But Yahuah spoke to Mushah ^(Moses) and to Aharon ^(Aaron), "Because you did not believe Me, to set Me apart in the eyes of the children of Yashra'al ^(Israel), therefore you do not bring this assembly into the land which I have given them."**
2. Next sign was leprosy Alahiym tells Mushah ^(Moses) to place his hand in his bosom and when he takes it out, it's as leprous as snow.
 - a. The word used here for "bosom" is חַיִּי "cheyq" which refers to the "inner person" or one's "heart"; not "heart" as in "leb", but חַיִּי "cheyq" as in "seat of emotions". T^[h]urah ^(Torah) tells us that man's heart is evil continually. Our heart tends to be at the very least "self-serving".
 - b. Mushah's ^(Moses) "hand", like our hand represents "works" and "callings" according to Scripture. We must not let any leprosy grow in our heart, as it will infect our works and callings. It eventually kills; but, only after much disfigurement, pain and suffering. That's why T^[h]urah ^(Torah), in Uayiqra ^(Leviticus), tells us how leprosy is healed. That first, we are to be separated (set-apart), then cleansed (repentance and washing) and then we give thanks (make an offering) and we are healed.

3. Third sign deals with water and blood
 - What voice, if any, has water being turned into blood, as it is poured out on the ground? After Qayin ^(Cain) killed his brother, Alahiym asks in Bereshiyth ^(Genesis) 4:9-10; And Yahuah said to Qayin ^(Cain), "Where is Habal ^(Abel) your brother?" And he said, "I do not know. Am I my brother's guard?" And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.
 - There's another who would come and His blood would be poured out as a witness in fulfillment of the scriptures. This is the "sign" of the Redeemer; "water" – the "Word" turning to "Blood" – "the atonement".
 - in Yahuchanan ^(John) 5:6-9; these words certainly applied to Mushah ^(Moses), a picture of Yahusha Ha-Mashiyach ^(Messiah). This is the One that came by water and blood: Yahusha Mashiyach ^(Messiah), not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is the Truth. Because there are three who bear witness: the Spirit, and the water, and the blood. And the three are in agreement. If we receive the witness of men, the witness of Alahiym is greater, because this is the witness of Alahiym which He has witnessed concerning His Son.

These "signs" were given to show Yashra'al ^(Israel) that Yahuah had indeed sent Mushah ^(Moses) to be their Shepherd. But, they are also to be warnings that these very signs will witness against the shepherd who does not himself follow the Word of the One who called him to that office.

Read the following verses Shamuth ^(Exodus) 2:11-22; 3:10; and 4:18) and think of a connection between another character in the T^[h]urah ^(Torah)!

1. In Shamuth ^(Exodus) 2:13-14 Mushah ^(Moses) is in conflict with one of his "brothers".
2. In Shamuth ^(Exodus) 2:13-14 Mushah ^(Moses) is rejected by one of his "brothers," who states, "who made you judge and ruler over us."
3. Shamuth ^(Exodus) 2:15 and 22 show that Mushah ^(Moses) flees and lives in exile (Midyan) from His brothers.
4. Shamuth ^(Exodus) 2:16 and 21 show that Mushah ^(Moses) married the daughter of a priest.
5. Shamuth ^(Exodus) 2:11 and 4:18 show that Mushah ^(Moses) went to see how his brothers were doing.
6. In Shamuth ^(Exodus) 4:29-31 Mushah ^(Moses) is re-united with his brethren who now accept his leadership.

B. In case you didn't get the connections, here they are.

1. Was not Yusaph ^(Joseph) in conflict with his brothers?
2. Wasn't Yusaph ^(Joseph) rejected (first time he was with them) by his brothers?
3. Wasn't Yusaph ^(Joseph) sent in exile, away from his brothers when he was taken to Mitsraiym ^(Egypt)?
4. Didn't Yusaph ^(Joseph) marry the daughter of the *priest of On*?
5. Wasn't Yusaph ^(Joseph) sent to see how his brothers were doing in Shekem?
6. Wasn't Yusaph ^(Joseph) accepted by his brothers when they were re-united and didn't they also accept his leadership the second time?