

Parasha 14: Va'era (And I Appeared)

Shemot/Exodus 6:2 –9:35)

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted)

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As we go into the second parasha of our sefer/book Shemot/Exodus, it is important to re-emphasize a *'Hebrew idiom'* of the sages of Yisrael. It is applicable for us today also...

'Ma'aseh avot siman le'vanim...

The deeds of the fathers, are signposts to the children'

The study of the Torah is especially important for each generation, because the things we read that have happened *'will happen again'*. In other words, the movings of YHWH are *'cyclical'* not *'linear'*. (**Kohelet/Ecclesiastes 1:9**) The principles of Torah we are able to study and in turn *'internalize'*, will help us to successively meet these types of situations when they happen in our own lives.

When it comes to the sefer/book of Shemot/Exodus we will find invaluable principles. They will guide us who are witnessing the judgments of YHWH falling upon the earth in our day as prophesied in the sefer/book of Hitgalut/Revelation. In fact, Shemot/Exodus and Hitgalut/Revelation are *'sister seferim/books'*. Those who have thrown the books of the TaNaKh/Hebrew Scriptures away have unwittingly *'thrown away'* the answers to the *'prophetic words and imagery'* contained within the Kethuvim HaNotzrim/Writings of the Nazarenes. (**Messianic Scriptures**) ****[Those who have thrown away the *'left side of the Book'*, errantly referred to as the Old Testament or Covenant, have made a terrible mistake- YHWH has ever only made ONE COVENANT with His nation Yisrael... This Covenant was GIVEN ONCE, RENEWED TWICE FROM SHEMOT/EXODUS TO DEUTERONOMY/D'varim, THE 3RD AND FINAL RENEWAL PROMISED THROUGH THE NAVI/PROPHET YIRMEYAHU/JEREMIAH WAS FULFILLED THROUGH OUR ADON/LORD YESHUA AND HIS REDEMPTIVE DEATH, BURIAL AND RESURRECTION- 4 IS THE NUMBER OF MASHIACH!**** Here in parasha *'Va'era'*, YHWH is about to come back on the scene for Yisrael in a mighty way. He is going to show His *'sovereignty'* to both the *'Hebrew people'* and to Pharaoh. YHWH is *'reintroducing'* Himself to His people. They have been sojourning in Mitzrayim/Egypt for quite a long period of time. (**215 years**) These *'Hebrews'* are to become the *'corporate expression'* known as the *'nation of Yisrael'*. They have not seen anything or heard anything to really encourage their faith and hope over this period. They have heard from time to time the promises made to their avot/fathers... Abraham, Yitz'chak/Isaac and Ya'akob/Jacob. But, the years of abuse by slavery has taken its toll. YHWH, the *'covenant keeping Mighty One'*, is about to show Himself to His people.

Now, regarding Mitzrayim/Egypt, YHWH is going to settle the score. It is in fact, a show of YHWH's 'sovereignty' over all the so-called 'mighty ones/false gods' of man. Mitzrayim/Egypt is full of these 'false mighty ones'. Pharaoh himself is seen as a 'supreme mighty one' in Mitzrayim/Egypt. He is the one who supposedly keeps all the other 'false mighty ones' in line. Well, this is about to change. In this parasha, YHWH will show forth 'His greatness and power' through His two servants Moshe and Aharon.

I Am YHWH

In our previous parasha, we saw YHWH giving the 'revelation of His great Name'. The importance of our learning to 'revere that Name' and place our 'complete trusting faithfulness' in all that Name means, cannot be over emphasized. In our opening verse, we find YHWH re-emphasizing His 'Memorial Name'. He tells Moshe,

“...I am יהוה (YHWH) [heh-waw-heh-yod- read right to left] (Shemot/Exodus 6:2 The Scriptures Version 1998- commentary/definition- added explanation mine)

Whereas before, while Moshe was in the wilderness, it seems that YHWH more or less side stepped the issue of His Name. Now, He is being completely open about it. He tells Moshe plainly who He is. Why? Because the 'great Name' of YHWH is always associated with 'mercy'. It is always used in Scripture when 'redemption' is in view. In the sefer/book of Wayikra/Leviticus when Moshe is instructing Am/People of Yisrael about the korbanot/offerings that were to be given at the 'mizbe'ach/altar', it is always the 'Name of YHWH' that is used in association with those instructions. The title 'Elohim [אלהים- mem-yod-heh-lamed-alef- read right to left/Mighty One] is the title of YHWH associated with 'judgment'. It is never used alone when 'redemption' is in view. The Name YHWH shows 'His power to redeem and deliver'. It shows that He is the Mighty One who 'keeps His promises'. He gives comfort that He is the **ONE** who is **WITH** Moshe and He will **DO** that which He has promised. As we are about to see, Moshe was still having some 'trust issues'. YHWH was mercifully attempting to get Moshe's 'eyes off of himself' and onto **THE ONE** who was able to see the plan for Yisrael's deliverance through.

The next verse is interesting. Verse four in most translations 'makes it appear as though' the introduction of the 'Memorial Name' is something new. It 'seemingly intimates' that the avot/fathers, Abraham, Yitz'chak/Isaac and Ya'akob/Jacob 'did not know' that Name. Is that the truth? First, let's quote the verse.

“and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but {by} My name, LORD [YHWH], I did not make Myself known to them.” (Shemot/Exodus 6:3 NASB- definition mine)

In the verse above from the 'New American Standard Bible', it 'appears' that YHWH is saying that He **DID NOT** make Himself known to the avot/fathers by His 'Memorial Name'. He instead only 'revealed' Himself to them as El Shaddai. (**The Lord Almighty/The All Sufficient One**) However, there is 'scriptural proof' that Abraham **DID** call YHWH by His 'Memorial Name' in B'resheet/Genesis 15 verse 2...

“And Abram said, “O LORD [ADONAI/MASTER] GOD [YHWH]...” (B’resheet/Genesis 15:2a KJV- added emphasis/explanation mine)

In the above fragment, in most English bibles, you have something very interesting happening. It reads ‘Lord God’. However, in the actual Hebrew it reads... ‘O Adonai/Lord YHWH’. The ‘Masoretic Text’ from which most ‘bible translations’ are derived follows the ‘Jewish prohibition’ to using the ‘Memorial Name’. So, when it says ‘God’ in this verse it is actually YHWH. However, the ‘original text’ shows that it is, in fact, supposed to be YHWH! **IN ESSENCE, IT PROVES THAT ABRAHAM DID INDEED CALL UPON THE MEMORIAL NAME.**

In verse seven, we further find YHWH ‘identifying Himself’ to Abraham using the ‘Memorial Name’,

“And He said to him, “I am the LORD [YHWH] who brought you out of Ur of the Chaldeans, to give you this land to possess it.” (B’resheet/Genesis 15:7 NASB- added emphasis/explanation mine)

It is apparent, that the avot/fathers **DID KNOW** YHWH by His ‘Memorial Name’. This is why certain newer ‘Hebraic Translations’ use a ‘question mark’ at the end of verse 3. It shows that YHWH is asking a ‘rhetorical question’.

“And I appeared to Abraham, Yitshaq, and to Ya’aqob, as El Shaddai. And by My Name, יהוה [YHWH], was I not known to them?” (The Scriptures Version 1998- added explanation mine)

It gives us a ‘clearer meaning’ of the latter part of verse 4 where it is stated, ‘but by My Name, LORD [YHWH] did I not make Myself known to them?’ The understanding is to be found, that while the avot/fathers ‘knew’ of the ‘Memorial Name’ regarding His ‘faithfulness in covenant promise’, they **DID NOT KNOW IT** in the ‘fullness’ by which it could be experienced ‘in redemption’. They were most familiar with YHWH as, ‘El Shaddai The All Sufficient One’. It was this aspect of YHWH as the One who ‘miraculously provided’ for them when they faced needs beyond their own natural resources. However, as we said earlier regarding the **FULLNESS** of the ‘Memorial Name’ as a ‘Name of mercy, power in redemption and deliverance’, this aspect was what they did not know. This **FULLNESS** was for the later lineage of their offspring, the ‘corporate nation of Yisrael’. YHWH gave them the promise that this ‘future generation’ would indeed ‘see and experience YHWH’s Memorial Name’. They **WOULD KNOW** Him in His mercy and **REDEMPTIVE POWER**. Just as it was promised to avinu/our father Abraham.

“And Hashem [YHWH] said unto Avram, Know of a surety that thy zera [physical seed] shall be a ger [stranger] in a land not their own, and shall serve them; and they shall AFFLICT them arba me’ot shanah/400 years. **[Important Note- this was the amount of time from when Yitz’chak/Isaac was weaned, and began to be mocked... AFFLICTED... by Yishma’el/Ishmael- (B’resheet/Genesis 21:8-9) The time of the SOJOURNING of Yisrael is 430 years beginning with the promise of YHWH to Abraham (Genesis 12:1) and ending at the Exodus- the time of Yisrael’s AFFLICTION was 400 years beginning with Yishma’el and ending also at the Exodus];****

And also that nation, whom they shall serve, will I judge; and afterward shall they come out with rechush gadol (great substance).” (B’resheet/Genesis 15:13-14 OJB- explanation/definitions mine)

The one thing we should *'keep in mind'* is, it has been a few hundred years since Yisrael has heard or experienced anything from their Mighty One. ****[215 years since Ya'akob/Jacob came down to Mitzrayim/Egypt with his family to be restored and live with Yosef]** YHWH is about to make His grand entrance *'back into the lives'* of Am/the People of Yisrael and into the life of their deliverer, Moshe. He must therefore *'reintroduce'* Himself in such a manner that will *'awaken their hearts'* to trust Him. Thus, He uses the *'Memorial Name'*. In Hebrew, names paint pictures, and by using the *'Memorial Name'* the picture YHWH wishes to *'internalize in their hearts'* is one of faithfulness in both **PRESENCE AND POWER**. That Name, expressed by those four letters, יהוה ****[heh-waw-heh-yod- read right to left]** did just that. It meant, *'I am with you and I will do all that I have promised'*.

Today, we, as a part of the *'regathering/returning scattered/outcast non-Jewish House of Yisrael'*, Yosef/Ephraim, must *'relearn the power and importance'* of that Name. The *'redeemed/renewed commonwealth nation of Yisrael'* is about to experience **ANOTHER DELIVERANCE... A GREATER EXODUS!** We touched on this in last week's parasha Shemot/Names. (**Yirmeyahu/Jeremiah 16:14-15; 23:7-8**) That's why Moshe and the Torah are being *'restored'* to us. It's why it is so important for us to again *'restore the Memorial Name'* in our midst in its *'supremacy and utter holiness'*. Each time we use that Name our faith is charged. We rise to a new level of *'trusting faithfulness'*. There is a *'deep renewed expectation'* in our heart that **ALL** YHWH has *'promised'* about the *'restoration of the Whole House of Yisrael'* will be realized in our lives. ****[The Jewish house of Yehudah/Judah and the Non-Jewish house of Yosef/Ephraim]** How great is YHWH our Mighty One!

The Four Promises (I Wills) Plus One

And I have also heard the groaning of the Bnei [Sons of] Yisroel, whom the Egyptians keep in bondage; and I have remembered My brit (covenant).

Therefore, say unto the Bnei [Sons of] Yisroel, I am Hashem [YHWH], and I WILL¹ BRING YOU OUT FROM UNDER THE SIVLOT [BURDENS OF] MITZRAYIM, AND I WILL² FREE YOU OUT OF THEIR BONDAGE, AND I WILL³ REDEEM YOU WITH A STRETCHED OUT ZERO'A [ARM], AND WITH MISHPATIM GEDOLIM [GREAT JUDGMENTS]:

AND I WILL⁴ TAKE YOU TO ME FOR A PEOPLE, and I will be to you elohim [MIGHTY ONE]; and ye shall know that I am Hashem [YHWH] Eloheichem [your Mighty One], which bringeth you out from under the sivlot [burdens of] Mitzrayim [Egypt].

AND I WILL⁵ BRING YOU IN UNTO HAARETZ [THE LAND], CONCERNING WHICH I DID LIFT UP MY HAND TO SWEAR TO GIVE IT TO AVRAHAM, TO YITZCHAK [ISAAC], AND TO YA'AKOV [JACOB]; and I will give it to you for a morashah (heritage); I am Hashem [YHWH].” (Shemot/Exodus 6:5-8 OJB-emphasis/definitions mine; 4 promises emphasis mine; 5th promise- emphasis/definitions mine)

YHWH is now about to give the *'four promises'* that are to be associated with the deliverance He is bringing to His people. Before giving these promises, YHWH again emphasizes who He is. He says, **'I AM YHWH'**. He wants Yisrael **TO KNOW THAT HE IS THE ONE** who has come to deliver them. He has come in response to His **COVENANT PROMISES** to the avot/fathers. He is **WITH** them and He will **DO** that which He has promised.

Those of us who are recovering the 'Ancient Paths' of Torah, will recognize the 'four promises' YHWH gives within the above passage. They are associated with the celebration of the 'Mo'ed/Appointed Time of Pesach/Passover'. The 'four cups' which are used during the meal all correspond to these promises. I will list them...

1. I will bring you out (**Heb.- ve'hotze'ti**)
2. I will deliver you (**Heb.- ve'hitzalti**)
3. I will redeem you (**Heb.- ve'ga'alti**)
4. I will take you (**Heb.- ve'la'kach'ti**)

Each of these promises YHWH most surely has fulfilled regarding Yisrael of old. He **BROUGHT THEM OUT** of Mitzrayim/Egypt. He **DELIVERED THEM** from the great bondage which they had suffered. He **REDEEMED THEM** with His great power and judgments, sparing them through the **BLOOD OF THE PESACH LAMBS**. Finally, at Mt. Sinai, He **TOOK [BETROTHED]** Yisrael as His wife. Each cup at the Pesach Seder is 'a remembrance' of YHWH's great promises and worship to Him for His faithfulness.

However, there is a 'fifth promise' that has a 'fulfillment' that is both 'past and future'. YHWH says in verse 8, 'I will bring you into the land which I swore to give to Abraham, Yitz'chak/Isaac, and Ya'akob/Jacob and I will give it to you for a possession.' **THIS PROMISE HAS NOT BEEN FULLY REALIZED AS YET!** It is true, that Yisrael of old did come 'into The Land', but they **NEVER FULLY POSSESSED IT**. What they **NEVER DID**, the future 'redeemed/restored nation of Yisrael' (**The Whole House of Yisrael- Yehudah/Judah and Yosef/Ephraim**) will! HalleluYAH! That's why we who have been given grace to see the 'reality of the restoration' of the Whole House have been awakened. This remnant will lead the way for both 'Jewish and Non-Jewish Yisrael' to see the ultimate fulfillment of this promise. How do we know it will happen? Because it is written at the end of this promise... **I AM YHWH! (vs. 8)** This is also the reason that many Pesach Seders include a 'fifth cup' which is traditionally set for the navi/prophet Eliyahu/Elijah. Because it is his 'spirit', anointed by YHWH's 'HaRuach HaKodesh/Spirit of Holiness', that will see the Whole House of Yisrael return to Him through the Torah. This return must happen **BEFORE** our blessed Mashiach returns. (**Mal'aki/Malachi 4:6**) ****[Brother Yehudah/Judah traditionally sets out an empty chair at the Pesach table with a glass in expectancy for the navi/prophet Eliyahu's/Elijah's appearance. However, many who now celebrate the Mo'ed/Appointed Time of Pesach/Passover within the Jewish Messianic Community do not. This includes many within the non-Jewish Hebraic community who identify themselves as being a part of the 'Returning house of Yosef/Ephraim'. We have come to realize that, at least in spirit, Eliyahu/Elijah has come! Why? BECAUSE THE REGATHERING OF THE WHOLE HOUSE OF YISRAEL HAS ALREADY BEGUN! Mal'aki/Malachi 4:5]**

The Ultimate Sovereignty Of YHWH

Now, when it comes to the judgments that YHWH is about to bring upon Mitzrayim/Egypt, what is the underlying theme? It is found in the fact that 'each judgment' was set squarely against the 'false mighty ones' revered by the nation of Mitzrayim/Egypt. The Mitzri/Egyptians served a veritable pantheon of 'false mighty ones/gods'. The Nile River was a 'false mighty one'. The animals, insects and aquatic life were all seen to be ruled over by 'false mighty ones'. Pharaoh

himself was viewed by the people and in his own estimation as the *'chief'* of all these *'false mighty ones'*. He demanded worship. He saw himself as *'master over these Hebrews'*. He held them in obeisance by cruelty and slavery. The truth was, he could only accomplish this because YHWH *'allowed'* him to do so. The time was fast approaching when this *'allowance'* would be revoked. YHWH would settle it once and for all. When He was finished in Mitzrayim/Egypt there would be no doubt **WHO THE SUPREME MIGHTY ONE WAS** and how **GLORIOUS WAS HIS NAME!** (**Shemot/Exodus 9:16**)

It is interesting, that the *'first three judgments'* were felt equally by the Mitzrim/Egyptians as well as the Hebrews. Why? Because over the years the *'line of demarcation'* between the *'ways of Mitzrayim/Egypt'* and the *'ways of YHWH's people'* had become blurred. They had adopted many of the customs of the land of their captivity. **TO THE DEGREE WE PARTAKE OF THE WORLD AND ITS SPIRIT, WILL BE THE DEGREE THAT WE, AS YHWH'S PEOPLE, WILL SUFFER WITH THEM WHEN JUDGMENT COMES.** That's why there *'must be holiness'*. There *'must be separation'* between the *'holy and the profane'*; between the *'clean and the unclean'*. Thus, we see the *'necessity'* of Torah. The commandments teach us **HOW TO LIVE AND WHERE TO DRAW THE LINES BETWEEN THE HOLY AND THE PROFANE.** Yisrael had forgotten that necessity. So, YHWH *'allowed'* the first three judgments to touch them. **IT WAS A WAKE-UP CALL!** It was a **DELIBERATE ACT ON HIS PART** to *'readjust the inner vision'* of their heart. **REPENT/TESHUVAH... RETURN... I AM YHWH!**

Beloved, today, we are standing in a global, spiritual dimension that parallels what we see here in this present parasha of Shemot/Exodus. YHWH is about to judge the world and all its *'false mighty ones'*. He is also about to *'settle the score'* between the *'false mighty one'* purported by radical Islam to be Allah. It proclaims that Allah alone is god and he has no son! **THIS IS THE EPITOME OF THE SPIRIT OF ANTI-MASHIACH.** (**1 Yochanon/John 2:22**)

The *'Great Tribulation'*, known in Scripture as *'the time of Ya'akob's Troubles'*, is the time when YHWH will *'settle the score'* with those nations who have sought to destroy His people... Yisrael. It is a time when once again, He will show His sovereignty over the earth. He will bring judgment upon Hasatan (**may his memory be blotted out forever**) and his kingdom. All the *'false mighty ones'* of mankind will know His wrath. The scourge of radical Islam and its Jihad/holy war will leave nothing untouched in its determination to make Allah ruler and god over all the earth. However, just as YHWH allowed Pharaoh's power to be *'drawn out'* to its fullness before it was completely destroyed, so radical Islam is being *'drawn out'* for just such a confrontation. The end result will be the same. **THE NAME AND THE FAME OF YHWH WILL BE KNOWN THROUGHOUT THE WHOLE EARTH!** Now, is the time to find that *'secret place of the Most-High'*. (**Tehillim/Psalms 91**) For Yisrael of old it was the land of Goshen. For present day Yisrael, both in The Land and in its *'scattered/dispersed presence'* throughout the whole earth, our *'secret place'* is first and foremost to be found in *'covenant union'* with our blessed Mashiach Yeshua! (**1 Corinthians 1:30; Colossians 1:26-27; 3:3**) The writings of Rav Sha'ul/Paul, in the Kethuvim HaNotzrim/Writings of the Nazarenes (**Messianic Scriptures**) teach us, that we who have believed upon Yeshua HaMashiach/The Messiah, have been given a *'new vantage'*. We are said to be **IN (Union With) THE MASHIACH.** Our *'secret place of deliverance'* is more than a *'physical place'*. (**The Mountains of Samaria-Yerushalayim/Jerusalem**) It is in fact, a **COVENANT UNION** in spirit with YHWH *'through His Son'*, Yeshua HaMashiach/The Messiah! If we *'live and walk'* in the reality of this *'conscious union'* [**IN MASHIACH**] YHWH

can literally hide us *'in plain sight'*! To experience His *'keeping power'* requires that we **RETURN TO HIM** according to the *'Ancient Paths'* of Torah, guided by His HaRuach HaKodesh/The Spirit of His Holiness. Those who return to the *'Hebraic understanding'* of YHWH as revealed in the Torah will be *'hidden'* during the preliminary judgments which are about to fall on the earth. **YHWH IS SUPREME!** Just as we read in our Torah portion, when all is said and done, it is the **NAME OF YHWH** that will be left standing and exalted. His glory will fill the earth. Amein!

“For Thou hast been a refuge for me, and a migdal oz (tower of strength) from the enemy.

I will abide in Thy ohel [tent] forever; I will take refuge in the covert of Thy wings. Selah.”
(Tehillim/Psalms 61:3-4 OJB)

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Baruch...
Strength and Blessing!*

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[Parasha 14: Va'era](#)