



Teachings

Va'era ~ And I Appeared

Beit Emet Congregation ~ Vancouver, WA

Ben Ehrhardt, Shamash

www.hearoisrael.com

This week's Torah and Haftorah portion are rather exciting; for a couple of reasons. First we see Yahweh, as He begins the deliverance process for the Children of Yisra'el, harden Pharaoh's heart and bring plagues upon the Mitsrites (Egyptians). He does it in this fashion to show Pharaoh, the Egyptians and the Children of Yisra'el that He is Yahweh Elohim. Also, in the Haftorah reading (**Yehezqel 28:25-29:21**), we see again the connection between the first exodus (of our forefathers) and the second exodus (the regathering and deliverance of Yahweh's chosen – Yisra'el).

There is much to cover tonight, so let's get right to it, beginning with **Shemot 6:2-9**; *And Elohim spoke to Mosheh and said to him, "I am YHVH. And I appeared to Avraham, to Yitsaq, and to Ya'aqov, as El Shaddai. And by My Name, YHVH, was I not known to them? And I also established My covenant with them, to give them the land of Kena'an, the land of their sojournings, in which they have sojourned. And I have also heard the groaning of the children of Yisra'el whom the Mitsrites are enslaving, and I have remembered My covenant. Say, therefore, to the children of Yisra'el, 'I am YHVH, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments, and shall take you as My people, and I shall be your Elohim. And you shall know that I am YHVH your Elohim who is bringing you out from under the burdens of the Mitsrites. And I shall bring you into the land which I swore to give to Avraham, to Yitsaq, and to Ya'aqov, to give it to you as an inheritance. I am YHVH.' "* And Mosheh spoke thus to the children of Yisra'el, but they did not listen to Mosheh, because of shortness of spirit, and from hard slavery.

As I've pointed out before, the titles of the Parashat come from the opening words in the Torah portion for that week. This week is no different. In verse 3 we read that Yahweh tells Mosheh He appeared to Avraham, Yitsaq and Ya'acov as El Shaddai. Yahweh also tells Mosheh that He established His covenant with each of them (our fathers), to give them the land of Kena'an in which they sojourned. Now, for a quick confirmation here, let's first look at **B'reshith 17:1-8**; *And it came to be when Avram was ninety-nine years old, that YHVH appeared to Avram and said to him, "I am El Shaddai – walk before Me and be perfect. And I give My covenant between Me and you, and shall greatly increase you." And Avram fell on his face, and Elohim spoke with him, saying, "As for Me, look, My covenant is with you, and you shall become a father of many nations. And no longer is your name called Avram, but your name shall be Avraham, because I shall make you a father of many nations. And I shall make you bear fruit exceedingly, and make nations of you, and sovereigns shall come from you. And I shall establish My covenant between Me and you and your seed after you in their generations, for an everlasting covenant, to be Elohim to you and your seed after you. And I shall give to you and your seed after you the land of your sojournings, all the land of Kena'an, as an everlasting possession. And I shall be their Elohim."* Next, in **B'reshith 28:1-4**; *And Yitsaq called Ya'aqov and blessed him, and commanded him, and said to him, "Do not take a wife from the daughters of Kena'an. Arise, go to Paddan Aram, to the house of Bethu'el your mother's father. And take a wife for yourself from there, from the daughters of Laban your mother's brother. And El Shaddai bless you, and make you bear fruit and increase you, and you shall become an assembly of peoples, and give you the blessing of Avraham, to you and your seed with you, so that you inherit the land of your sojournings, which Elohim gave to Avraham."*

Finally, in **B'reshith 35:9-12**; *And Elohim appeared to Ya'aqov again, when he came from Paddan Aram, and blessed him. And Elohim said to him, "Your name is Ya'aqov, your name is no longer called Ya'aqov,*

but Yisra'el is your name.” So He called his name Yisra'el. And Elohim said to him, “I am El Shaddai. Bear fruit and increase, a nation and a company of nations shall be from you, and sovereigns come from your body. And the land which I gave Avraham and Yitsaq I give to you. And to your seed after you I give this land.” We also know from **B'reshith 18:3, 26:25** and **28:16** that Avraham, Yitsaq and Ya'acov knew Him as “YHVH” as well.

Now, why am I “fussing” about all of this? Well, it's important to see that when Yahweh appeared to our fathers as El Shaddai, Elohim is sufficient. Remember “shad” = nourishment or breast and “dai” = enough. So, we have Elohim's breast or nourishment is enough, or sufficient. It was by this name, or title, that Yahweh made His covenant with our fathers. Here, He's telling Mosheh that He heard the groanings of the Children of Yisra'el (literally, the children of Ya'acov) and He remembered His covenant. Yahweh instructs Mosheh to tell them that He will deliver and redeem them, take them for His people and bring them back to the land He covenanted to give to their fathers..... our fathers. His Word and His covenant are *sufficient*. If He remembered His covenant in those days, Yahweh will certainly remember again and gather us.

Verse 9 here includes a very curious use of words in the Hebrew; *And Mosheh spoke thus to the children of Yisra'el, but they did not listen to Mosheh, because of shortness of spirit, and from hard slavery.* Now, bear with me here for a few minutes. It reads that the Children of Yisra'el did not “listen” to Mosheh because of “shortness” of “spirit” and “hard” “slavery”. Other English translations say “anguish” of “spirit” and “hard” “bondage”. But, the Hebrew here is most interesting. First, they did not listen to Mosheh. The Hebrew word used here is “**Sh'ma**”, or “hear and obey”. Then it says, in the Hebrew, because of “**qotser**” (Strong's #7115) meaning “*impatient*”, from the root word *qatsar* which means to shorten. The Hebrew word used for “**spirit**” here is “**Ruach**” (Strong's #7307) meaning “*spirit*” or “breath”. Next we have the phrase “hard bondage”. The Hebrew word translated here as “**hard**” is “**qasheh**” (Strong's #7186) meaning “hard” or “*stiff-necked*”. That's right; the word **qasheh** is translated “*stiff-necked*” in describing to the Children of Yisra'el in **Shemot 32:9, 33:3, 33:5, 34:9, Debarim 9:6, 9:13, 31:27** and **Shofetim 2:19**. Finally, we have for “**slavery**” the Hebrew word “**abodah**” (Strong's #5656) meaning “work”, “labor” or “**service**”. Now, as we look at this, I want to say that I know that these people (our people) were indeed under hard bondage. But as you consider these meanings, reflect also on their attitudes. Then think about our attitudes of today in modern Mitzrayim, as we reconstruct this verse with the alternate meanings of these words. According to the BRV (Ben's Revised Version) it translates; “*And Mosheh spoke these words to the Children of Yisra'el, but they did not ‘hear and obey’ Mosheh, because they were ‘impatient’ of ‘spirit’ and ‘stiff-necked’ in their ‘service’.*” This relates both ways. Yes, their service was hard. But, they were stiff-necked about leaving it. Remember, they lived in their own homes, in their own city, Goshen (a land of plenty). Over time, these homes and their city had become their “prison”. Psychologists have written a lot about this phenomenon. It's very common, also, in long-term hostage situations. The hostage, while wanting to go free, develops an attachment to their captor because they come to depend on them for their daily survival. How many people today are like that? They may realize they're in bondage here in Mitzrayim, even want to be free; but they simply cannot understand how they can get by without a boss, or credit, or any of the things of this world. This “stiff-necked” attitude can include our “service” to our Creator. “Oh, I know x-mas is pagan. But, He knows my heart.” “Are you telling me that all these scholars and clergy people have it wrong and you're right?” Folks, be seekers of truth, do your own homework, be sold out to Yahweh. Don't be a “stiff-necked” people any longer.

Now, let's continue on with the “parsha” in **Shemot 6:13-27**; *And YHVH spoke to Mosheh and to Aharon, and gave them a command for the children of Yisra'el and for Pharaoh, sovereign of Mitsrayim, to bring the children of Yisra'el out of the land of Mitsrayim. These are the heads of their fathers' houses: The sons of Re'uben, the first-born of Yisra'el: Hanok and Pallu, Hetsron and Karmi. These are the clans of Re'uben. And the sons of Shim'on: Yemu'el, and Yamin, and Ohad, and Yakin, and Tsohar, and Sha'ul the son of a Kena'anite woman. These are the clans of Shim'on. These are the names of the sons of Lewi according to their generations: Gereshon, and Qehath, and Merari. And the years of the life of Lewi were one hundred and thirty-seven. The sons of Gereshon: Libni and Shim'i according to their clans. And the sons of Qehath: Amram, and Yitshar, and Hebron, and Uzzi'el. And the years of the life of Qehath were one hundred and thirty-three. And the sons of Merari: Mahli and Mushi. These are the clans of Lewi according to their generations. And Amram took for himself Yokebed, his father's sister, as wife. And she bore him Aharon*

and Mosheh. And the years of the life of Amram were one hundred and thirty-seven. And the sons of Yitshar: Qorah, and Nepheg, and Zikri. And the sons of Uzzi'el: Misha'el, and Eltsaphan, and Sithri. Aharon took to himself Elisheva, daughter of Amminadab, sister of Nahshon, as wife. And she bore him Nadab, and Abihu, El'azar, and Ithamar. And the sons of Qorah: Assir, Elqanah, and Abiyasaph. These are the clans of the Qorhites. And El'azar, Aharon's son, took for himself one of the daughters of Puti'el as wife. And she bore him Pinehas. These are the heads of the fathers of the Lewites according to their clans. This is Aharon, and Mosheh, to whom YHVH said, "Bring out the children of Yisra'el from the land of Mitsrayim according to their divisions." They were the ones who spoke to Pharaoh sovereign of Mitsrayim, to bring out the children of Yisra'el from Mitsrayim. This is Mosheh, and Aharon.

As we read these verses, we see, again, another discourse on genealogies. We might be inclined to pass this over, because it starts with a repeat of the sons of the sons of Ya'acov that appeared in the "parsha" three weeks ago. But, if you'll notice the repeated lineage stops with Levi and records the genealogy of Aharon and Moshe and goes on to list the sons of Aharon. So, with Ya'acov's son Levi down to his grandsons, we have three generations listed. Here the genealogies stop as Mosheh and Aharon are directed to go to Pharaoh. So, is all this just to show how Aharon and Mosheh arrived on the scene? I don't think so.

I encourage you to review the teaching of three weeks ago on parsha Vayigash. If you'll recall, when we examined the meanings of Re'uben and his sons' names, we saw what was meant for the tribe of Re'uben; "Behold a son, the first-born, dedicated, set apart, surrounded by a hedge, keeper of my vineyard." We also know that because of his sin, Re'uben missed the first-born blessing. But that Mosheh would later prophesy of him in **Debarim 33:6**; "**Let Re'uben live, and not die, and let his men be numbered.**" We also learned in the meanings of the names that it was said of Shim'on; "In the Day of Elohim, His Right Hand will be united with whom He establishes in radiance, a desired and humble bride." We also saw here that Shim'on and Levi, because of their rage and horrible violence against the City of Shekem and its residents, they forfeited their right to lead the Children of Yisra'el.

However, as we examine the Tribe of Levi again through the names we are given here, I believe we'll see a picture of Levi's destiny to teach Ephraim in these last days. **Levi** (Strong's #3878) means "**joined to**". His sons **Gereshon** (#1648) meaning "**exile**", **Qehath** (#6955) meaning "**assembly**" and **Merari** (#4847) meaning "**bitter herbs**". So of Levi we read; "He is joined to the exiled assembly, eating the bitter herbs." We are told here that Levi lived 137 years. The gematria of Levi's lifespan matches that of the word "**matseva**" which means "**monument**" and for "**Kaballah**" which means "**received**". Next, we have the sons of **Gereshon** (sons of exile). The first-born is "**Libni**" (#3845) meaning "**white**". Then there's "**Shim'i**" (8096) meaning "renown" or "**known**", from "**sh'ma**" meaning "**hear and obey**". Then, the sons of **Qehath** (the assembly); "**Amram**" (#6019) meaning "**exalted people**", "**Yitshar**" (#3323 & 3324) meaning "**shining oil**" or "**anointed**", "**Hebron**" (2275) meaning "**joining**" or "conjunction" and "**Uzzi'el**" (#5816) meaning "**my strength is Elohim**". We are then told that Qehath lived 133 years. The numeric value of 133 matches the letters "Nun-Gimmel-Lamed" which, depending on how they are arranged mean "**to stumble**" or "**to smite**", "**to hide**" and "**to come out**" or "**sprout**". Next, we have the sons of **Merari** (bitter herbs), which are; "**Mahli**" (#4249) meaning "sick" and "**Mushi**" (#4187) meaning "**yielding**" as in "**tested and surrendered**" (Gesenius' Hebrew-Chaldee Lexicon). Scripture then tells us that "*these are the clans of Levi according to their generations*".

What have we learned here, so far? Well, by the lifespan of Levi (137 years), his tribe is to be a monument for us and for all time. That he is joined to the "exiled" "assembly" and eats the "bitter herbs" of our slavery. I believe he's among us, to teach us in these last days. We see in the names of his sons that: 1) the "sons of exile" **can**

(if willing) be made "white" and "known" by Yahweh if they "hear and obey" Him. 2) The "sons of the assembly" are "exalted people", "anointed" with "shining oil" and are "joined" together in "Elohim, their strength". 3) That though they "stumbled" and were "smitten" by Yahweh and were "hidden", they will "come out" and "sprout" as written in **Hoshea 2:23**; "**And I shall sow her for Myself in the earth, and I shall have compassion on her who had not obtained compassion. And I shall say to those who were not My people, 'You are My people,' while they say, 'My Elohim!'**" 4) Though the "sons of the bitter herbs" are "sick" from

the sin and slavery, they will be “tried and proven” by Yahweh and will be “yielded” vessels to Him.

But, we’re not finished. Next, we read that **Amram** (exalted people) married **Yokebed** (Yahweh’s servant) and from them came “**Aharon**” meaning “**bringer of light**” or “luminous”, “**Mosheh**” meaning to “**draw-out**” or “**deliver from water**”. And Amram lived 137 years. So his life is a “monument” to us as well. So, when we become Yahweh’s “exalted people” and “His servants”, we bring light and deliverance to those around us. We are **not**

the light or the deliverance. But, we bring it with us when we walk in His ways and obey His commands.

Ahmein? I need to interject here that also that from them came Aharon’s and Mosheh’s sister “**Miryam**” meaning “**rebellion**”. It’s important to remember that rebellion is always close to us and we must guard against it. There’ll be more on Miryam in weeks to come.

Shemot 6:21 goes on here to say that the sons of **Yitshar** (the anointed) are; “**Qorah**” (#7141) meaning “icy” or “**cold**” and was the leader who rebelled against Mosheh and Yahweh in the wilderness and was judged, “**Nepheg**” (#5298) meaning “**sprout**” and “**Zikri**” (#2147) meaning “**remembered**”. So, the “sons of the anointed” though they “rebelled” and were “judged” shall “sprout” and be “remembered”. And, the sons of “**Uzzi’el**” (my strength is Elohim) are; “**Misha’el**” (#4332) meaning “**who is what Elohim is**”, “**Elsaphan**” (#0469) meaning “**whom Elohim protects**” and “**Sithri**” (#5643) meaning “**protection or covering of Yahweh**”. So, if Elohim is our strength, our “**chozeq**” (which is the word for the strength He used to deliver us from Mitzrayim in **Shemot 13:13-14**) and we seek Him, as He is (not how we wish him to be), or better said, we seek “Him who is what Elohim is” (Yahshua = Yahweh’s Salvation), Yahweh will protect us and we will actually be that covering to those who are under us as a covering. **Ahmein?**

Then **Aharon** (the “**bringer of the light**”) marries “**Elisheva**” (**Elohim’s Oath**), daughter of “**Amminadab**” (“**kinsman of the Prince**”) and sister of “**Nahshon**” (“**one who observes signs**”) and she bore “**Nadab**” (“**spontaneous**” or “**liberal**”) and “**Abihu**” (“**He is my Father**”) followed by “**El’azar**” (“**whom Elohim supports**”) and “**Ithamar**” (“*land of palms*” or “**land of the upright**”). Again we hear Yahweh’s voice telling us that we are to be the “bringers of light” sharing the oath (the covenant) of Elohim with the “kinsman of our Prince” (Sar Shalom = Yahshua), to those looking for the “signs”. We are to tell our brothers that Yahweh is “liberal”, even “generous” in His covenant (remember... El Shaddai = He is sufficient); because “He is our Father” and those who rely on Elohim, He supports and they will live in the “land of palms”, the “Land of the Upright”. **Baruch HaShem Yahweh.**

Then, we read that the sons of **Qorah** (“the one who rebelled”) are; “**Assir**” (“**prisoner**”), “**Elqanah**” (“**whom El possesses**”) and “**Abiyasaph**” (“**Father will gather**”). So, even though we rebelled, if we are Yahweh’s possession, our Father will gather us. Finally, we are told that “**El’azar**”, “**whom Elohim supports**”, also a “**bringer of light**” marries a daughter of “**Puti’el**”, “**one afflicted by El**”, and she bore “**Pinehas**” whose name means “**mouth of bronze**” (a strong brazen alloy as used in “brazen altar” or “bronze weapons”). This relates to the putting down of rebellion within ourselves. El’azar, if you’ll remember, becomes High Priest after Aharon dies. So, we have the High Priest’s bride being a daughter (or descendant) of “one afflicted by El” who give birth to Pinehas. Now Pinehas was the guy who, at the time of a later rebellion in the camp, took a spear (bronze weapon) and ran through one of the Children of Yisra’el and the Midianite women he was whoring with in front of the Tent of Meeting. In reward for his ardor (his intense feelings) for Yahweh’s service, Yahweh rewarded him by making a covenant with him in **Bemidbar 25:1-13**; *And YHVH spoke to Mosheh, saying, “Pinehas, son of El’azar, son of Aharon the priest, has turned back My wrath from the children of Yisra’el, because he was ardent with My ardor in their midst, so that I did not consume the children of Yisra’el in My ardor. Therefore say, ‘See, I am giving him My covenant of peace, and it shall be to him and to his seed after him a covenant of an everlasting priesthood, because he was ardent for his Elohim, and made atonement for the children of Yisra’el.’ ”* I believe that it is because of, and through this eternal covenant that Levi is with the “exiled assembly” today, to teach the Torah of Truth and thus help fulfill the regathering of the Houses of Yisra’el and Yehudah.

So, Yahweh sends Aharon (the bringer of light) and Mosheh (the deliverer) before Pharaoh and the Children of

Yisra'el in **Shemot 6:26-7:7**; *This is Aharon, and Mosheh, to whom YHVH said, "Bring out the children of Yisra'el from the land of Mitsrayim according to their divisions." They were the ones who spoke to Pharaoh sovereign of Mitsrayim, to bring out the children of Yisra'el from Mitsrayim. This is Mosheh, and Aharon. And it came to be, on the day when YHVH spoke to Mosheh in the land of Mitsrayim, that YHVH spoke to Mosheh, saying, "I am YHVH. Speak to Pharaoh sovereign of Mitsrayim all that I say to you." And Mosheh said before YHVH, "See, I am of uncircumcised lips, and why would Pharaoh listen to me?" So YHVH said to Mosheh, "See, I have made you an elohim to Pharaoh, and Aharon your brother is your prophet. You shall speak all that I command you, and Aharon your brother shall speak to Pharaoh, to let the children of Yisra'el go out of his land. But I am going to harden the heart of Pharaoh, and shall increase My signs and My wonders in the land of Mitsrayim. And Pharaoh is not going to listen to you, and I shall lay My hand on Mitsrayim, and bring My divisions and My people, the children of Yisra'el, out of the land of Mitsrayim by great judgments. And the Mitsrites shall know that I am YHVH, when I stretch out My hand on Mitsrayim. And I shall bring the children of Yisra'el out from among them." And Mosheh and Aharon did as YHVH commanded them, so they did. Now Mosheh was eighty years old and Aharon eighty-three years old when they spoke to Pharaoh.*

So, why are we told specifically that Mosheh was 80 years old and Aharon 83 when they spoke to Pharaoh? 80 is the gematria of "Yesod" or "foundation" and the double Mem "two waters", or "two times of learning". Mosheh gave us the written Torah, our "foundation". He also had, by this point, two times of learning, one in Egypt (in Pharaoh's house) and one tending sheep in the wilderness. Two extremes; but both very important. We'll gain better understanding if we first look again at Mosheh's name. It is spelled Mem – Shin – Hey. Mem means "water", Shin represents "El Shaddai" and Hey means "revelation". **"In the water, El Shaddai was revealed"**.

Wow! You can look at that statement a number of ways; the water being the Sea of Reeds or the Torah and in all things He is sufficient. When I looked up the numeric value of Mem-Shin-Hey (Mosheh), 345, I noticed that it matched HaShem (Hey-Shin-Mem) meaning of course "The Name" and is used by our brother Yehudah when translating YHVH. Then I found it matched "shama" (Shin-Mem-Hey). Of course these would, as they consist of the same letters just re-arranged. The Hebrew word "shama" is translated "make or feel desolate" and it appears in a most unusual place. A place you would never see it in the English translations. It appears in **Debarim** just before Mosheh dies, in **chapter 34:4**; *And YHVH said to him, "This is the land of which I swore to Avraham, to Yitsaq, and to Ya'aqov, saying, 'To your seed I give it.' I have let you look at it with your eyes, but you do not pass over there."* In the Hebrew it appears with a "vav" indicating the word "and", just after the word "there". In other words the verse is saying "... *but you do not pass over there, and he felt desolate.*"

This highlights the seeming paradox of Mosheh's life and death. He desired more than anything to see his people redeemed and delivered to their inheritance. But Yahweh had other plans. You see Mosheh represents the Torah. And, while the Torah leads us through the "Sea of Reeds" and the "wilderness", only Messiah Yahshua (represented in the exodus as Yehoshua) can fulfill the covenant and bring us into our inheritance. As for Aharon being 83; this matches Gimmel-mem-mem ("gamm") which means "to gather together" and "b'hmilah" meaning "to be circumcised".

Now, before we close, I told our Tuesday night Torah study group that we would look a little deeper into the plagues that Yahweh brought on Mitsrayim, as I believe there's more here than meets the eye as well. But, first, we need to look at the first miracle Yahweh had Mosheh and Aharon do before Pharaoh. **Shemot 7:8-15**; *And YHVH spoke to Mosheh and to Aharon, saying, "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' then you shall say to Aharon, 'Take your rod and throw it before Pharaoh, and let it become a serpent.'" So Mosheh and Aharon went in to Pharaoh, and they did so, as YHVH commanded. And Aharon threw his rod before Pharaoh and before his servants, and it became a serpent. But Pharaoh also called the wise men and the practicers of witchcraft. And they, the magicians of Mitsrayim, also did so with their magic. And they, each one, threw down his rod, and they became serpents. But the rod of Aharon swallowed up their rods. And Pharaoh's heart was hardened, and he did not listen to them, as YHVH had said. And YHVH said to Mosheh, "The heart of Pharaoh is hard, he refuses to let the people go. Go to Pharaoh in the morning, as he goes out to the water, and you shall stand by the river's bank to meet him. And take in your hand the rod which was turned into a serpent.*

This is interesting in that two different words are used for “serpent” in these verses. First we see the word “tannin” (Strong’s #8577). Tannin is translated in a number of ways in scripture including; “serpent”, “sea monster” even “**crocodile**”. But in verse 15 Torah uses the word “nashah” which is clearly “snake”. Both crocodiles and snakes were elohim in Egypt. The crocodile represented the deity of the Nile River and the cobra symbolized the Egyptian fertility goddess similar to “isis” or “semeramus”. Yahweh sent a clear message to Pharaoh, that He would judge the elohim of Mitzrayim and consume them. Also, Egypt is called “tannin” (serpent, etc.) in **Yeshayahu 51:9, Ezra 29:3 and Ezra 32:2**.

As time is growing short, we will not read the remainder of the text of Parsha Va’era which runs through **chapter 9 verse 32**. However, let’s look at the plagues presented in these verses. There will be more plagues in next week’s Torah portion. The first plague Yahweh brought upon Mitzrayim through Mosheh and Aharon was to use Aharon’s staff to strike the waters (in rivers, ponds, pools and in vessels) and turn them into blood. The Hebrew word for staff used here is “**matteh**” (Strong’s #4294) meaning “**staff**” or “**tribe**”. Remember, when Qorah and the 250 leaders rebelled in the wilderness, Mosheh had the leaders of each tribe place their staff in the Tent of Meeting and it was Aharon’s (an almond rod for the tribe of Levi) that sprouted, bloomed and bore almonds. This is the **staff**

that Yahweh used to turn Egypt’s water into blood. You could also say that Yahweh used the “tribe” of Levi to turn Egypt’s water into blood. The Hebrew word for **water** is “**mayim**” and is spelled Mem-Yud-Mem. This shows much symbolism in that the “Yud” (which stands for Yahweh’s Name) is between the two Mems, or waters. It was Yahweh who separated the waters above from the waters below at creation; just as it was Yahweh who would separate waters from waters at the Yam Suf (Reed Sea). The waters turned to blood here included the streams and rivers (“**nahar**” and **ye’or**” - flowing waters – living waters), the ponds (“**agam**” – stagnant waters – also defined “strongholds”) and their pools (“mikvah” – cleansing waters – also defined as “hope”). These all became blood. The Hebrew word here is “**dam**” (#1818) and for the Egyptians it refers to “blood-guilt” as Pharaoh and Mitzrayim were guilty for the blood of the Israelite male children shed by them. For Yisra’el, this symbolized the Blood of Moshiach that would save not only the first-born, but all Israel if applied to all the waters (the living waters, the strongholds and the mikvah). We’re also told that the waters in both wood and stone vessels were turned into blood. That’s really cool; because, in the Tabernacle and Temple, the vessels made of wood, if you’ll remember, were the ark of the covenant (it held the promise), the table of showbread (it represented the 12 tribes) and the altar of incense (representing our praises). The vessels of stone include the great altar (our korban, sacrifices and offerings) and since the destruction of the Temple and its service, the altar of our hearts. Remember too that stone in Hebrew is “**eben**” (aleph-bet-nun) and consists of aleph-bet (Ab = Father) and bet-nun (ben = son) which indeed make us living stones. Kol Yisra’el is all of this, only by the “**dam**” or “**blood**” of Moshiach. Of course Pharaoh’s magicians were able to copy this miracle, even the demons testified of Yahshua. This plague lasted seven days, which is the number of completion and the number of “ebed” or servant.

Next in **chapter 8:1-14**

we have the plague of frogs. These little guys were everywhere; in their houses, their ovens, pots & pans, even in their beds. **Yuck!** I can’t imagine that. The Hebrew word here is “**tsephardea**” (#6854) meaning also “**leaping**” or “**dancing**” and “**in a marsh**”. Frogs represent unclean or foul spirits, as in **Revelation 17:13-14**; *And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as frogs, for they are spirits of demons, doing signs, which go out to the sovereigns of the entire world, to gather them to the battle of that great day of YHVH the Almighty.* Again, Pharaoh’s magicians duplicated this plague. I’m sure they had a lot of experience with unclean spirits. There are indeed parallels between the plagues of Mitzrayim and those of the “Last Days”. I would suggest that you study these parallels and perhaps we can discuss them next week during our Midrash following oneg.

In **Shemot 8:16-19** we have Aharon stretching out his “**rod**” (or his **tribe**) and striking the dust of the earth and the dust of the land became gnats throughout Egypt. Now, the Hebrew translated “**dust**” here is “**aphar**” (#6083) and is the same “**dust**” that Yahweh used to make Adam and very same “**dust**” that Yahweh told Avraham and Ya’acov that their seed would number as, in **B’reshith 13:16 and 28:14**. The Hebrew word here for “**gnats**” is “**ken**” (#3654) meaning “**stinging gnats**” or “**pinching lice**”. So, they’re not just in your face

folks, they actually **“eat your face”**. As we read this together on Tuesday night, someone made the logical connection regarding the “dust of the earth” in that Yahweh promised our forefathers that their seed would be as the dust of the earth (innumerable). It’s funny that in the last days, just prior to the “regathering” this “dust” would awaken and rise up, perhaps as stinging gnats, and demand of Pharaoh in the “Last Days Mitzrayim” to “let Yahweh’s people go and serve Him”. It’s more than interesting that the Children of Yisra’el went through the first three plagues along with Mitzrayim. Yahweh was showing Yisra’el that the “Blood” is also important to them. The pictures they saw and experienced in the plagues of the frogs (evil spirits) and the stinging gnats were to show them that if they did not accept His gift of salvation and deliverance, their judgement and punishment would be as that of the nations. That is certainly going to be the case in the next gathering and exodus. Also, of note here is that Pharaoh’s magicians could not duplicate this plague. In fact, they declared this to be the “Finger of Elohim”. How right they were. With that “Finger” Yahweh wrote the two “tablets of the Testimony” in stone and Yahshua said in **Luke 11:20**; ***“But if I cast out demons by the finger of Elohim, then the reign of Elohim has come upon you.”***

Now, in **verses 20-32**, we see Yahweh sending swarms of flies throughout Egypt and in all their houses. However, from this point on, Yahweh makes a distinction between the Mitzrites and the Children of Yisra’el in Goshen. This plague and those that follow will not touch Yisra’el. By this, Yahweh will show His people that He cares for and protects them. In Hebrew we read that **“arob”** are sent into every house in Mitzrayim. **“Arob”** (#6157) are “swarms of flies” specifically “gad-flies” or “horse-flies” that suck blood. OK, EEUUU! Scripture further tells us that these swarms were even upon the ground **“adamah”** (#0127). The numerical value of “adamah” is 50 which equals that of the letter “Nun” meaning **“kingdom”**. So, they were throughout the kingdom. Also, flies denote death and the unclean in Hebrew thought and in Scripture. A good example is the Hebrew for **“fly”** singular which is **“zebub”** (#2070) and is used in combination with Ba’al in Mattityahu 10 & 12 and Luke 11 referring to s.a.tan as the lord of the flies.

Then in **Shemot 9:1-7**, Yahweh smote all the livestock of Mitzrayim with a terrible pestilence.

Specifically, **verse 3** states; ***“see, the hand of YHVH is on your livestock in the field, on the horses, on the donkeys, on the camels, on the cattle, and on the sheep – a very grievous pestilence.*** These are all listed to indicate that this included the beasts of burden, the chariot horses (for military use), the livestock that produces milk and meat and even the smaller of the flock that produce wool and hides were stricken. We’re told in the Hebrew that this was a “ma’od kaved deber”, or an “exceedingly great plague”. It’s interesting that the word used here for plague, **“deber”** (Strong’s #1698) is from the root word **“debar”** (#1696) meaning **“words”** or **“that which is spoken”**. This plague devastated Mitzrayim’s economy. It killed their food, their tractors and brought their ability to sustain themselves to a stand-still. I think we’ll see something like that here one of these days. Look at the economic impact of 9-11 on the U.S.

In **verses 9-12**, we see the plague of boils sent throughout the land to all the Mitsrites, man and beast. In the Hebrew, this is described as boils with blisters (**“shekheen”** – inflamed boil with **“ababu’ah”** – blisters or pustules). This sounds a little like what will happen to those who accept the “mark of the beast” in Revelation. These boils were so bad that Pharaoh’s magicians couldn’t even stand before Mosheh.

Then we read in **verses 13-17**; ***And YHVH said to Mosheh, “Rise early in the morning and stand before Pharaoh, and say to him, ‘Thus said YHVH Elohim of the Hebrews, “Let My people go, so that they serve Me, for at this time I am sending all My plagues unto your heart, and on your servants and on your people, so that you know that there is no one like Me in all the earth. Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth. And for this reason I have raised you up, in order to show you My power, and in order to declare My Name in all the earth. You still exalt yourself against My people in that you do not let them go!”*** Here Yahweh has Mosheh say that these plagues were sent to change Pharaoh’s heart and to show all Egypt that Yahweh is Supreme in all the earth. He also tells Pharaoh that Yahweh did this through Mosheh because, had He done it my His own Hand, all Mitzrayim would have perished. Yahweh further tells Pharaoh that he was given authority by Yahweh over Egypt for the sole purpose of showing His power and to declare His Name in all the earth. So much for Pharaoh’s ego. However, Pharaoh still does not listen.

Finally, in the remaining verses of **Shemot 9**, we see the plague of thunder, rain, hail and fire (lightning) come down out of the heavens upon the land and crops. Every person and every animal not brought inside were killed. Verse 23 says that fire came down to the earth. The Hebrew word used here is “halak” which indicates that fire “walked” along the ground, as severe lightning. We are told that some of the Egyptians feared the Word of Yahweh and brought themselves, their servants and livestock indoors and saved them. But, others did not listen and perished in the storm. So, in one day all the early crops were destroyed. This confirms the time of year this all took place, as we are told that the flax and the barley were smitten as they were in the head, being early crops. The barley was “abib” and it was the beginning of the first month. Passover was to be very soon. And, the wheat and the spelt were spared, Scripture says, as they are late crops. I believe we should pay attention to these details, as our own exodus will mirror that of our fathers.

In fact, I urge you all to become more scholarly than me when it comes to the study of Yahweh’s Word. Our spiritual lives will depend on what we learn. There will be a test. There will be questions on the “Bride to be” form. It may be in the timing of things; it may be in whom you believe and follow on your way out of here; it may be in the hearing of His voice. I believe that it’s going to be some of all and that somewhere in all of this, there’s a Levite to teach us.