



Parsha Va'era / And I Appeared

Shemot 6:2 – 9:35

Beit Emet Congregation ~ Vancouver, WA

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At the end of last week's *parsha*, Shemot, we saw how, when Moshe and Aharon started the process of "**Ge'ulah**" or "**redemption**" by asking Pharaoh to release the Children of Yisra'el, Pharaoh responded by intensifying their oppression and slavery. This caused Moshe to again question his mission, in **Shemot / Exodus 5:22-23**; **And Moshe returned to YHVH and said, "YHVH, why have You done evil to this people? Why did You send me? For ever since I came to Pharaoh to speak in Your Name, he has done evil to this people. And You have not delivered Your people at all."** Moshe is the first person we read about who questions Yahweh and asks "**Why have you done evil to this people?**" He goes on to say, "**You have not delivered Your people at all.**" No one else in Scripture has spoken to Yahweh in this manner. Avraham negotiated with Yahweh over the destruction of Sodom. But, that was really because of Lot. And, Yahweh delivered Lot and part of his family. But, even when Yahweh told Avraham to offer up Yitzaq, he never questioned, he simply obeyed.

Our *parsha*, **Va'era**, opens with Yahweh's answer to Moshe. It contains a profound teaching about "**emunah**" or "**faith**". Yahweh promises to deliver; and, it is up to Him to do so! He can be relied upon absolutely, to do so -- in His timing. Remember last week, when we read about B'nei Yisra'el questioning Moshe about Yahweh? We touched base on the fact that Yahweh had told Avraham that the Children of Yisra'el would sojourn and be afflicted in, **B'reshith / Genesis 15:13**; **And He said to Abram, "Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.** And we will soon read that exactly 430 years from the time Yahweh told this to Avraham they would be brought out, in **Shemot 12:40-41**; **And the sojourn of the children of Yisra'el who lived in Mitsrayim was four hundred and thirty years. And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of YHVH went out from the land of Mitsrayim.** We must always remember that no matter how long our sojourn, 400 years or 2,730 years, Yahweh will redeem and deliver His people.

Let's begin our *parsha* today with **Shemot / Exodus 6:2-9**; **And Elohim spoke to Moshe and said to him, "I am YHVH. And I appeared (Va'era) to Avraham, to Yitzaq, and to Ya'aqob, 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 Yitzaq, and to Ya'aqob, to give it to you as an inheritance. I am YHVH.' ” And Moshe spoke thus to the children of Yisra'el, but they did not listen to Moshe, because of shortness of spirit, and from hard slavery.

Here Yahweh again declares His memorial Name in the second half of **verse 3**: *“And by My Name, YHVH, was I not known to them?”* And, in the first part of **verse 3** Yahweh says; *“I am YHVH. And I appeared (Va'era) to Abraham, to Yitzaq, and to Ya'aqob, as El Shaddai.”* Now, many translate El Shaddai as Elohim or Eloah Almighty. As I've pointed out before *“Shaddai”* comes from *“shad”*, which is *“breast”* or *“nursing”* and *“dai”* is *“enough”*. Here, we have *“El's Breast is enough”*, or *“His nursing us is sufficient”*. Hence El Shaddai means *“El (our Mighty One) is Sufficient”*. This is exactly who He was to Avraham in **B'reshith 17:1** *And it came to be when Abram was ninety-nine years old, that YHVH appeared to Abram and said to him, “I am El Shaddai – walk before Me and be perfect.”*, to Yitzaq in **B'reshith / Genesis 28:1 & 3**; *And Yitsaq called Ya'aqob and blessed him, and commanded him, and said to him, “Do not take a wife from the daughters of Kena'an. 3 And El Shaddai bless you, and make you bear fruit and increase you, and you shall become an assembly of peoples,...”* and Ya'aqob in **B'reshith 35:10-11**; *And Elohim said to him, “Your name is Ya'aqob, your name is no longer called Ya'aqob, 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.”*

It's important to see here that Yahweh appeared to our fathers as El Shaddai, Elohim is sufficient. Remember *“shad”* = nourishment or breast and *“dai”* = enough. It was by this name, or this title, that Yahweh made His covenant with our fathers. Here, He's telling Moshe that He heard the groanings of the Children of Yisra'el (*literally, the children of Ya'aqob*) and He remembered His covenant. In our *parsha*, as He and Moshe are speaking, Yahweh reiterates what He told Moshe earlier; that He established His Covenant with the fathers and He is mindful of it here and now. Here Yahweh shows Moshe the four *“expressions”* of deliverance, the four *“I wills”* from the Passover Seder, in **verse 6-7**; *“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.* We remember these each Passover, through the four children, the four questions and the four cups of wine. Yahweh instructs Moshe 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.

Now, it's got to be hard for B'nei Yisra'el. Remember, we were told a couple of weeks ago that Yoseph played with his children to the third generation on his lap. But, this is the fourth generation. **B'reshith 15:16**, a continuation of what we read a few minutes ago, regarding the 400 years of sojourning, says; *“Then, in the fourth generation they shall return here, for the crookedness of the Amorites is not yet complete.”* So, the promises of Elohim to the fathers are a memory in B'nei Yisra'el's past. But, it's grown dim. They know there's a promise of some sort of deliverance; but, when? How? What kind of Elohim allows evil to be imposed on His called out ones? This is what Moshe's asking. This is why Yahweh loves Moshe and speaks to him as a friend. His concern is for his people, Yahweh's flock, of which he is a part. This is the essence of his humbleness; that he

doesn't consider himself worthy enough to be the chosen deliverer of Yahweh for His people. Moshe wants the very best for them.

So, we understand that B'nei Yisra'el have lost their trust. This generation never really had it to begin with. They had stories, remembrances that were generations removed from conditions they found themselves in. Does this sound familiar? We, when we were in the church, had only stories; adapted, changed, "tweaked" for over 2700 years. We lost the truth. Our forefathers ran from the truth when they went head-long into idolatry. And, things just got more and more twisted. Even the reason for Yahshua's coming has been distorted. But, our fathers in those days, under the influence of their leaders, believed more lies. We have many more layers of confusion than B'nei Yisra'el had in the days of the Exodus. But, we need to remember, that even though we may not collectively remember, Yahweh El Shaddai remembers His Covenant with our fathers. And, He even included the "mixed multitude" that Moshe added to the Father's flock.

Verse 9 here includes a very curious use of words in the Hebrew; ***And Moshe spoke thus to the children of Yisra'el, but they did not listen to Moshe, 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 Moshe 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 Moshe. 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 **Shoftim 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 these meanings, reflect also on their attitudes. Now, think about our attitudes today in modern Mitzrayim, as we reconstruct this verse with the alternate meanings of these words. According to the DHV (*Dyslexic Hebrew Version*) it translates; "**And Moshe spoke these words to the Children of Yisra'el, but they did not 'hear and obey' Moshe, because they were 'impatient of 'spirit' and 'stiff-necked' in their 'service'.**" This relates both ways. Yes, their service to the Egyptians 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 their *career*, or *credit*, or *Social Security*, or any of the things of this world. This "**stiff-necked**" attitude can include our "**service**" to our Elohim. We used to talk about people we knew from church that would say to our witness, "*Oh, I know x-mas is pagan. But, He knows my heart.*" People justify their actions by doing them as if to Elohim. Now, we hear people in this movement say, "**I'm not going home to Israel, until I hear Yahweh tell me**". It doesn't matter that it's written in His Word that we're to go home after our punishment. I mean if you have a fancy, gold-leaf Bible, you even got an engraved invitation. Even some teachers today tell us that we shouldn't go home, that we should stay in the land of our captivity and await "**The Regathering**". It's like, since they came out of the church, they substituted the "**Regathering**" for the "**Rapture**". The regathering has already begun. If you insist on staying in

captivity and trying to survive Ya'aqob's Trouble I'm not trying to belabor the point. We've looked at several teachings on the Scriptures that prove this. But, it needs to be said here, *"that to know what you're to do and not do it, is disobedience and sin. We know that Scripture tells us to return to the Land"*. The door for our return is opening and we need to be planning our move; and, not be a **"stiff-necked"** people any longer.

To see how Yahweh feels about this, we have only to read the next four verses in **Shemot / Exodus 6:10-13**; *And YHVH spoke to Moshe, saying, "Go in, speak to Pharaoh sovereign of Mitsrayim, to let the children of Yisra'el go out of his land." And Moshe spoke before YHVH, saying, "The children of Yisra'el have not listened to me, and why would Pharaoh listen to me, for I am of uncircumcised lips?" And YHVH spoke to Moshe 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.* Notice how this command was **first** for the Children of Yisra'el and then for Pharaoh. Yahweh commands B'nei Yisra'el, no matter which tribe, to bring yourselves out of Mitsrayim when the time of the sojourning there is finished. Are we obedient, or not?

Let's read **B'reshith / Genesis 6:14-30**; *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'l 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 Moshe. 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 Moshe, 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 Moshe, and Aharon. And it came to be, on the day when YHVH spoke to Moshe in the land of Mitsrayim, that YHVH spoke to Moshe, saying, "I am YHVH. Speak to Pharaoh sovereign of Mitsrayim all that I say to you." And Moshe said before YHVH, "See, I am of uncircumcised lips, and why would Pharaoh listen to me?"*

As we read these verses, we again see 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'aqob that appeared in the *parsha* three weeks ago. But, if you'll notice, here it stops with Levi and records the genealogy of Aharon and Moshe. So, with Ya'aqob's son Levi down to his grandsons, we have three generations listed. Here the genealogies stop, as Moshe and Aharon are directed to go to Pharaoh. So, is all this just to show how Aharon and Moshe arrived on the scene? I don't think so.

I encourage you to review the teaching of three weeks ago on *parsha Va'yigash*. 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 Moshe 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”** as in **“at the heart”**. His sons **Gereshon** (#1648), meaning **“exile”**, **Qehath** (#6955) meaning **“assembly”** and **Merari** (#4847) meaning **“bitter herbs”**. So of Levi we read; **“He is joined in heart 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 **“Kabalah”** 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 in heart”** to the **“exiled assembly”** and eats the **“bitter herbs”** of our slavery with us. 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”** or Ruach HaKodesh, 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 in fact **“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 surrendered”** 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 **“bearer of light”** or **“luminous”**, **“Moshe”** meaning to **“draw-out”** or **“deliver by 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 Moshe’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”**, **“Eltsaphan”** (#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 He will be our **covering**. **Ahmein?**

Then **Aharon** (the **“bringer of the light”**) marries **“Elisheba”** (**Elohim’s Oath**), daughter of **“Amminadab”** (**kinsman of the Prince**) and sister of **“Nahshon”** (**one who observes signs**) and she bore **“Nadab”** (**spontaneous** and **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 of Elohim** (the **covenant**) 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. It’s very interesting, as we’ll read in coming months about Qorah’s rebellion; his son’s did not follow him. They repented of their father’s sin and became singers, worship leaders and guards in the Hekal (**House of Elohim**).

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”** and **“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 B’nei Yisra’el’s sins with the daughters of Midyan in the camp, took a spear (**bronze weapon**) and ran through one of the princes of the Children of Yisra’el and the Midyanite woman he was whoring with. 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 Moshe, 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 reaches out to the **“exiled assembly”** today, to teach the Torah of Truth and thus help fulfill the regathering of the Houses of Yisra’el and Yehudah.

Also, you may have noticed, as I did, that twice in this chapter Moshe asks why would Pharaoh listen to him, seeing that he has **“uncircumcised lips”**. This phrase, **“arel saphah”** in the Hebrew, really has two meanings. First, **“arel”** means **“uncircumcised”** or **“one who stammers as with a foreskin over his lips”** or **“one who has a foreskin on his ears and cannot receive divine instruction”**. This is where the phrase **“uncircumcised heart”** also comes from. Now, **“saphah”** means **“speech”** or **“lip”**, as in the **“lip”**, **“rim”** or **“border”** of a vessel. When I think of **“lip of a vessel”** what comes to mind are Yahshua’s words in **Mattityahu 15:10-11**; **And calling the crowd near, He said to them,**

“Hear and understand: Not that which goes into the mouth defiles the man, but that which comes out of the mouth, this defiles the man.” Moshe talked in last week’s *parsha* of being “**slow of speech**” in **Shemot 4:10**; **And Moshe said to YHVH, “O YHVH, I am not a man of words, neither before nor since You have spoken to Your servant, for I am slow of speech and slow of tongue.”** The words here are “**chabed**” or “**heavy**” or “**burdensome**” and “**pey**” or “**mouth**”. And also, “**lashon**” or “**tongue**” or “**language**”. It’s possible here that Moshe, being raised in a Mitsrite household, he would have spoken fluent Egyptian; and perhaps, little Hebrew. Then he spent forty years in Midyan, where he would no doubt have learned Arabic. He may have been hard to understand because of an accent. Whether Moshe in fact had a speech impediment or some other issue, he didn’t feel qualified to speak for Elohim.

So, Yahweh sends Aharon (**the bearer of light**) and Moshe (*the deliverer*) before Pharaoh and the Children of Yisra’el in **Shemot 6:26-7:7**; **This is Aharon, and Moshe, 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 Moshe, and Aharon. And it came to be, on the day when YHVH spoke to Moshe in the land of Mitsrayim, that YHVH spoke to Moshe, saying, “I am YHVH. Speak to Pharaoh sovereign of Mitsrayim all that I say to you.” And Moshe said before YHVH, “See, I am of uncircumcised lips, and why would Pharaoh listen to me?” So YHVH said to Moshe, “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 Moshe and Aharon did as YHVH commanded them, so they did. Now Moshe was eighty years old and Aharon eighty-three years old when they spoke to Pharaoh.**

So, why are we told specifically that Moshe was 80 years old and Aharon 83 when they spoke to Pharaoh? 80 is the gematria of “**Yesod**” or “**foundation**” and the double Mem, which means “**two waters**”, or “**two times of learning**”. Moshe 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 Moshe’s name. It is spelled *Mem – Shin – Hey*. **Mem** means “**water**”, **Shin** represents “**El Shaddai**” and **Hey** means “**revelation**”. For B’nei Yisra’el, “**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* (**Moshe**), 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, because it is not translated. It appears in **Debarim** (**Deut.**) just before Moshe dies, in **Chapter 34:4**; **And YHVH said to him, “This is the land of which I swore to Avraham, to Yitzaq, and to Ya’aqob, 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.**” As for Aharon being 83; this matches *Gimmel-mem-mem* (the Hebrew word “**gamm**”) which means “**to gather together**” and “**b’hmilah**” meaning

“to be circumcised”. So, **“the High Priest (Aharon, the Light-bearer) gathers us together to be circumcised”**.

Now, we can't close without a closer look at the plagues that Yahweh brought on Mitzrayim, 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 Moshe 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 practisers 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 Moshe, “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 (mighty ones) in Egypt. The crocodile is 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. It would happen just as Aharon's rod would consume the false elohim (*serpents*) of Pharaoh's magicians. Also, Egypt is called **“tannin”** (*serpent and crocodile*) 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 plaque Yahweh brought upon Mitzrayim through Moshe 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, Moshe 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 (**“agan”** – **stagnant waters** – also defined as **“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, as they were thrown into the river (waters). For Yisra'el, this symbolized the Blood of Mashiach (**the Pesach**) 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 Mashiach. 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!** 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 at a future time, during Midrash.

In **Shemot 8:16-19** we have Aharon stretching out his “**rod**” (“**matteh**” 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’aqob 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**”. Last year, Neal made the logical connection in terminology 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 interesting that the Children of Yisra’el went through the first three plagues along with the Mitzrites (Egyptians). 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 judgment and punishment would be as that of the nations. This 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 as 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. “**Arub**” (#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 kabad 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 *“the word”* or *“that which is spoken”*. This plague, that was spoken by Yah, devastated Mitzrayim’s economy. It killed their food, their oxen (*tractors*) and brought their ability to sustain themselves to a stand-still.

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 Moshe.

Then we read in **verses 13-17**; *And YHVH said to Moshe, “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 Moshe 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 Moshe because, had He done it by 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* (actually *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 the fire (or *“aish”*) *“walked”* along the ground, as with 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. Pesach would be very soon. And, the wheat and the spelt were spared, as they are late crops.

Then, we read what Moshe says to Pharaoh in **Shemot 9:29**; *And Moshe said to him, “As soon as I go out of the city, let me spread out my hands to YHVH, let the thunder cease and the hail be no more, so that you know that the earth belongs to YHVH.”* As we’ll study in three weeks, Yahweh confirms this to the Children of Yisra’el, as He tells them what He will do for them in **Shemot 19:4-6**; *“You have seen what I did to the Mitsrites, and how I bore you on eagles’ wings and brought you to Myself. And now, if you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – and you shall be to Me a reign of priests and a set-apart nation.’ Those are*

*the words which you are to speak to the children of Yisra'el.” We read in Tehillim / Psalms 24:1-5; **The earth belongs to YHVH, and all that fills it; the world and those who dwell in it. For He has founded it upon the seas, And upon the waters He does establish it. Who does go up into the mountain of YHVH? And who does stand in His set-apart place? He who has innocent hands and a clean heart, Who did not bring his life to naught, and did not swear deceivably. He receives a blessing from YHVH, and righteousness from the Elohim of his deliverance.***

Family, let not our hearts be “**hardened**” as Pharaoh’s was; or, as our forefather’s hearts were, in the Wilderness, during their rebellion. Yahweh says in **Tehillim 95:8-11; *Today, if you would hear His voice: “Do not harden your hearts as in Meribah, And as in the day of Massah in the wilderness, When your fathers tried Me, to prove Me, though they saw My work. For forty years I was grieved with that generation, And said, ‘They are a people who go astray in their hearts, And they do not know My ways.’ As I swore in My wrath, ‘They would not enter into My rest...’*”** Do you know what His “**rest**” is? We’ve looked at this before. The Hebrew word here for “**rest**” is “**menuchah**” (*mem-nun-vav-chet-hey*) and means “**place of quiet and rest**”. Gesenius’ Lexicon says, “**It’s specifically the quiet possession of the Land of Israel**”. This definition is consistent with Torah. As Moshe is admonishing the second generation of the Children of Yisra’el before they enter the Land; he says to them, just as he says to us today, in **Debarim / Deuteronomy 12:8-10; *“Do not do as we are doing here today, each one doing whatever is right in his own eyes. Because you have not yet entered the rest and the inheritance which YHVH your Elohim is giving you. But you shall pass over the Yarden, and shall dwell in the land which YHVH your Elohim is giving you to inherit, and He shall give you rest from all your enemies round about, and you shall dwell in safety.”***

Like our fathers, we as a unified nation will have to subdue the Land. And, we’ll do, with Yahweh’s help. All the books of the prophets, in Scripture, are filled with descriptions of how we will. And, if we will be obedient to go and be obedient to His Word, having **innocent hands** and **a clean heart**, **we can make aliyah and go up into the Mountain of Yahweh and stand in His Set-apart Place.**

Baruch HaShem Yahweh !