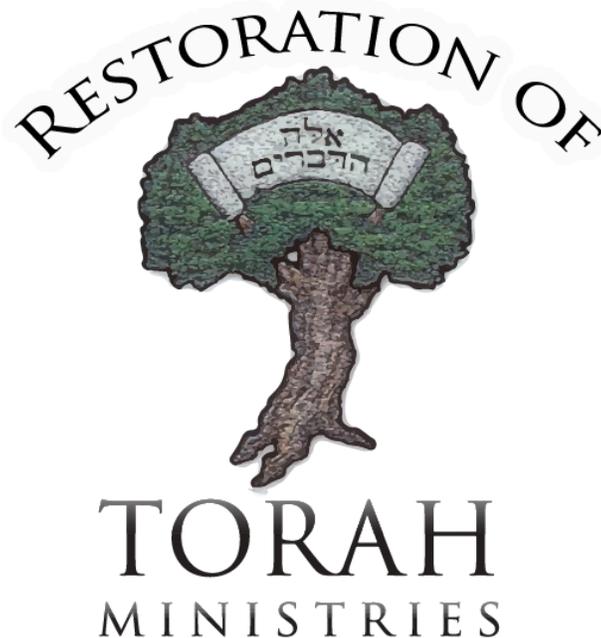


Mishpachah Beit Midrash

An Introduction to the Parashat HaShavuah
(Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

Va'eira
(*And I Appeared*)



By Tony Robinson

—The Family House of Study— Examining the Parashat HaShavuah by Thematic Analysis

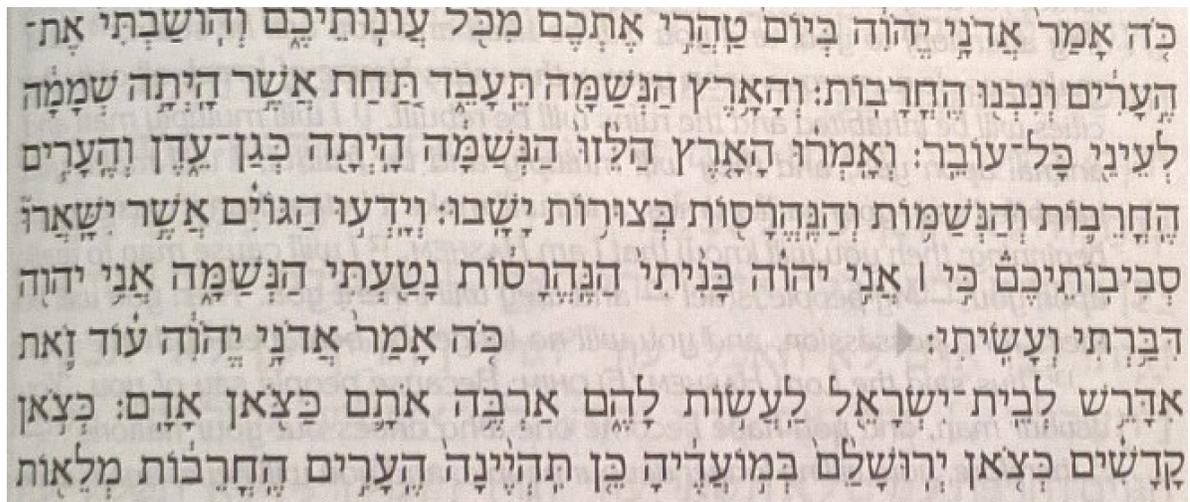
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

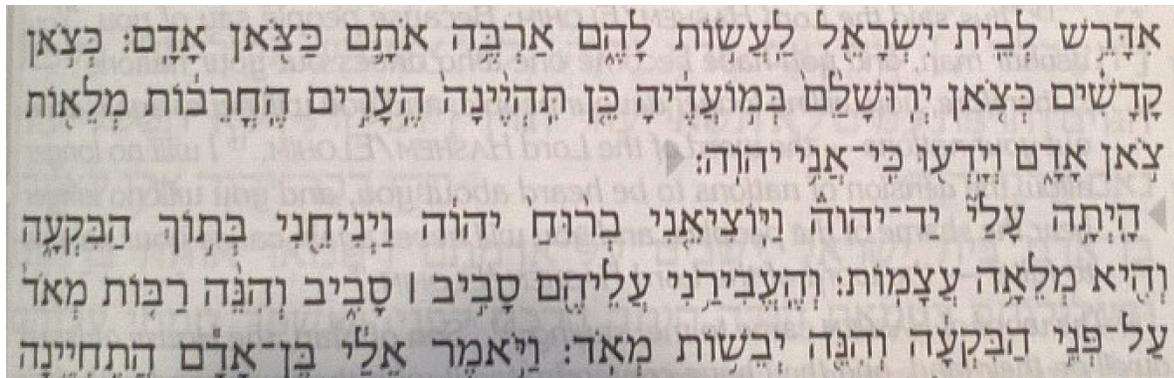
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

ס—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.



פ—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)



Parashat HaShavuah

וַאֲרֵא
T .. T

Va'eira

(And I Appeared)

Shemot 6:2 - 9:35

(Exodus 6:2 - 9:35)

This Week's Parshiot

- Shemot 6:2 - 6:9 פ
- Shemot 6:10 - 6:12 פ
- Shemot 6:13 ט
- Shemot 6:14 - 6:28 ט
- Shemot 6:29 - 6:30 פ
- Shemot 7:1 - 7:7 פ
- Shemot 7:8 - 7:13 ט
- Shemot 7:14 - 7:18 ט
- Shemot 7:19 - 7:25 פ
- Shemot 7:26 - 8:11 ט
- Shemot 8:12 - 8:15 ט
- Shemot 8:16 - 8:28 פ
- Shemot 9:1 - 9:7 פ
- Shemot 9:8 - 9:12 ט
- Shemot 9:13 - 9:21 פ
- Shemot 9:22 - 9:35 פ

Understanding the Parsha

[Exodus 6:2 – 6:8](#)

In this section we will analyze one parsha to discover its primary theme and how that theme relates to the rest of the Torah.

Objective—Learn how to interpret the main theme of a Parsha. Find other Scriptures thematically connected with the Parsha under examination. Understand how the thematic connections help you to interpret the significance of the Parsha under examination.

- I. [Exodus 6:2-4](#)—In this passage, Adonai says that the Patriarchs only knew Him by the name, *God Almighty (El Shaddai)*, not by *YHVH (יהוה)*⁸. This passage has confused many people, because as you read Genesis, you will discover that 1) Adonai sometimes used the name YHVH when He spoke to the Patriarchs, and 2) sometimes they used the name YHVH when addressing Him! Therefore, they obviously heard and spoke the Name. Let's take a closer look at this verse.

² God also said to Moses, "I am the LORD. ³ ***I appeared*** to Abraham, to Isaac and to Jacob as ***God Almighty (El Shaddai)***, but ***by my name the LORD (יהוה)*** I did not ***make myself known*** to them. ⁴ *I also established my covenant* with them to give them the land of Canaan, where they lived as aliens.

- A. Note how the word ***appeared*** seems to equate to the phrase, ***made myself known***. Wouldn't this verse make more sense if it read...

I appeared to Abraham, to Isaac and to Jacob as *God Almighty (El Shaddai)*, but by my name the *LORD (YHVH)* I ***did not appear*** to them.

or...

I made myself known to Abraham, to Isaac and to Jacob as *God Almighty (El Shaddai)*, but by my name the *LORD [YHVH]* I did not ***make myself known*** to them.

...the Torah seems to equate the phrases, ***I appeared***, with ***make myself known***. In other words, Adonai made Himself known (revealed something about Himself) through the names He used when He appeared to the Patriarchs. Therefore, to understand these verses, we should simply go back to Genesis and study the passages where Adonai *appeared* or *made Himself known* to the Patriarchs through the two names mentioned above.

- II. There were *two aspects* of the covenant established by Adonai with Abraham—***Land and offspring***.

- A. [Genesis 15:1-20](#)—In this passage, pay particular attention to the following; 1) Adonai uses His Name *YHVH*, and 2) although He promises Abraham descendants (verses 4-5), ***the main emphasis of this covenant is The Land*** (see verses 8-19 where the land is the subject!). Furthermore, we see that their possession of the land is connected to their eventual enslavement and deliverance from Egypt.

- B. [Genesis 17:1-14](#)—In this passage, pay particular attention to the following; 1) Adonai uses His Name ***El Shaddai*** ("I am God Almighty"), and 2) the main emphasis of this

covenant is the multiplying of Abraham's *offspring*. Furthermore, we see that Adonai is emphasizing His personal relationship with Abraham and the nation to be born to him ("to be God to you and your descendants after you").

C. In summary, each of the two aspects of the covenant with Abraham is *uniquely* associated with a particular Name of Adonai! This is important, don't forget it.

III. The Thematic Significance of the Two Covenants and the Two Names—Although most of Adonai's appearances to the Patriarchs did not mention any particular name, four appearances occurred with reference to particular names:

A. Pertaining to the covenant in [Genesis 15](#) which focuses on receiving the land...

1. Who's involved in that process?⁹ What other themes are present (hint: verses 13-16)?¹⁰

B. Pertaining to the covenant in [Genesis 17](#) which focuses on receiving offspring...

1. Who's involved in the process?¹¹ What other themes are present?¹²

Now, let's determine if we can see this thematic pattern repeated elsewhere.

C. [Genesis 28:3](#)—What name does Adonai use with Jacob?¹³ What is the subject of the conversation?¹⁴ Note how this is also thematically connected to the theme involving the name El Shaddai listed above! In general, whenever Adonai uses the name El Shaddai he is talking about how He will increase the progeny/seed of the Hebrews!

D. [Genesis 15:7](#)—What name does Adonai use with Abram?¹⁵ What is the subject?¹⁶ Note how this is thematically related to the general topic of the usage of the name YHVH listed above! [Genesis 28:13-15](#)—What name is used?¹⁷ What is the subject?¹⁸ Note how this is also thematically connected to the theme involving the name YHVH listed above! In general, whenever Adonai uses the name YHVH he is talking about how He will bring Abraham's descendants into the land!

E. In summary, when Adonai appeared as El Shaddai, the emphasis of the covenant was on being fruitful and multiplying *the offspring*! When He appeared as YHVH, the emphasis was on the events involved in receiving *the Land*!

IV. The Significance of the Names El Shaddai/Elohim and YHVH

A. When we studied the first Parashat called B'reishit, we learned the following:

1. From [Genesis 1:1 – 2:3](#) the word for God is always Elohim. *El Shaddai and Elohim are both derived from the word El (mighty one)*. From [Genesis 2:4 – 3:24](#) Adonai is referred to as "LORD God." Remember, the word for LORD is YHVH! Isn't that amazing? He used one name, Elohim, during the first part of the narrative of creation and another name, YHVH, during the other part of the narrative. Do you think that's a coincidence? Of course not. One thing you should learn as a good Torah student is that *there are no idle words in the Torah*. This distinction in usage of the name

- should be like a neon light telling you, "there's hidden wisdom here." This is important, because as you've learned, wisdom from one passage of Scripture will help you interpret other passages of Scripture through thematic analysis. Let's see why this is significant and how it is thematically linked to the verses in Exodus 6:2-4.
- a. What thematic connections exist between Genesis 1:1-2:3 and the promises in section III above made using the name El Shaddai?¹⁹
 - b. What thematic connections exist between Genesis 2:4-3:24 and the promises in section III above made using the name YHVH?²⁰
2. When Adonai made the promises to the Patriarchs concerning the multiplication of **offspring** using the name El Shaddai, He was manifesting Himself as the creator (Elohim) of Genesis 1:1-2:3! In that passage, the emphasis is on Adonai's power in creation and on the ability He put within each species to recreate itself. In the El Shaddai promises to the Patriarchs, Adonai is revealing himself as the one who will cause the fruitfulness and multiplicity of Abraham's offspring! Thus, the creation account of Genesis 1:1-2:3 is thematically linked to the promises through the name El Shaddai.

When Adonai made the promises concerning **the Land** using the name YHVH, He was manifesting Himself as the loving creator (YHVH) of Genesis 2:4-3:24! In that passage, the emphasis is on 1) the personal interaction between YHVH and his creation, 2) His involvement in the affairs occurring on earth, and 3) His role in divine retribution. In the YHVH promises to the Patriarchs, Adonai is revealing Himself as the one who will 1) be personally involved with Israel's deliverance from slavery, 2) be personally involved in the affairs of earth [taking one nation out of another], 3) bring them back to **the Land** and 4) be personally involved in divine retribution of the nations.

V. The Final Conclusion

- A. Significance of the name Elohim/El Shaddai—When Adonai **appeared** by the name of El Shaddai, making the promises of fruitfulness and multiplicity to the Patriarchs, He was **making Himself known** as He was manifested in Genesis 1:1 – 2:3! The emphasis of that section of Scripture was that Adonai made the creation and put within the creation the power to reproduce (to be fruitful and multiply). This process occurs seemingly without divine intervention! So likewise, this is the aspect of Adonai that **was made known to** the Patriarchs. They experienced the covenant promises of multiplicity but when those miracles occurred, it seemed as if they were occurring naturally. For example, through the name of El Shaddai, He made Himself known to the Patriarchs in the following ways: They knew Him as the creator, a friend, a covenant maker, a God of blessing, fruitfulness, multiplicity, protection and master of natural forces.
- B. Significance of the name YHVH— When Adonai **appeared** by the name of YHVH, promising the land to the Patriarchs, He was **making Himself known** as He was manifested in Genesis 2:4-3:24! The emphasis of that section of Scripture was that

Adonai was intimately involved in the affairs of mankind on the earth. Note the following:

1. Through the prophecy given to Adam and Eve, He demonstrated that He would be the one who directs the affairs of human history.
2. Through the same prophecy, He demonstrated that Adam, Eve and their descendants would ultimately be redeemed from the effect of their sins through a deliverer born of a woman's seed.
3. By meting out divine retribution He showed that He would judge those who sin.
 - a) He is about to demonstrate to the whole world (with signs and wonders) that He is the God who directs the affairs of human history.
 - b) He is about to redeem His people through a deliverer from their Egyptian bondage.
 - c) He is going to judge Egypt and the nations of Canaan just as He judged the serpent.

Effectively, Adonai is saying, I only *appeared* to the Patriarchs as El Shaddai, who *makes Himself known* by working behind the scenes to bless and multiply the offspring of my chosen ones. Based on [Exodus 1:7](#), we see that this promise made through the name El Shaddai had been fulfilled!

Now, Adonai is about to fulfill the second promise, made through the name YHVH, which involves bringing them to *the Land*. However, before He brings them to *the Land*, He needs to deliver them, judge Egypt and the nations of Canaan. This aspect of the promise hadn't been realized until this point. In other words, Adonai had not *made Himself known* through this name yet. He is informing Moses that this is all about to change. He will now manifest Himself in a manner the Patriarchs never experienced. Now He is about to *appear* as YHVH, who *makes Himself known* by coming to the earth personally to redeem His people with supernatural signs and wonders. He is about to *make Himself known* as YHVH who will judge the nations. He is about to *make Himself known* as YHVH, who can supernaturally bring His people into their land.

If you do a thematic comparison of the miracles done for the Patriarchs in the book of Genesis to the miracles done in Exodus, Numbers and Deuteronomy, you will quickly realize that Adonai truly made Himself known to the generation of the Exodus in a manner none of the Patriarchs had experienced. In Genesis He blessed their offspring, led them, protected them, made their labors fruitful, gave them success in war, etc. These were all done working within the framework of the natural world. You are hard pressed to find examples like the splitting of the Red Sea, manna from heaven, etc., where the natural order is turned upside down.

Another aspect of making Himself known as YHVH involves the aspect of His holiness. When you compare the appearance of [Exodus 3:1-6](#) with the appearances throughout the book of Genesis, you will notice one particular shift in emphasis. When in Genesis, did Adonai ever tell one of the Patriarchs, "Do not come any closer . . . Take off your

sandals, for the place where you are standing is holy ground?" Beginning with the burning bush, Adonai is clearly *making Himself known* in a new manner.

Therefore, the statement in Exodus 6:2-4 primarily pertains to how Adonai makes Himself known *experientially* through His names, not whether or not He used the names. The El Shaddai of Genesis 1:1-2:3 had *made Himself known* through the lives of the Patriarchs behind the scenes. But now, the YHVH of Genesis 2:4-3:24 is about to become intimately involved in the affairs of man as the Lord of history, so as to *make Himself known* to the nations!

Searching the Parshiot

In this section, we will discuss a few of the many themes/topics we can uncover within each parsha.

Objective—Learn how to identify and follow a theme in Scripture. Learn the importance of allowing the themes to guide your thought processes.

Significance of the Ten Plagues

- I. Were the plagues just a random selection of judgments (mishpatim), or, was there a deeper significance to this theme? To answer these questions, we need to know something about the gods of Egypt. That's right, gods. Egypt was polytheistic. They had gods for everything. Even Pharaoh was a god. For example, the Nile River was worshipped as a god; so were frogs, the sun etc. Now, do you see a thematic connection between some of the gods I've mentioned and the plagues?²¹
- A. Read [Exodus 12:12](#)—Who is Adonai about to judge?²² Although this Scripture is not in the present Parashat, and although it is specifically referring to the death of the firstborn, all of the previous plagues were also judgments against the many gods of Egypt. Here's an excerpt from the Torah commentary of Torah Teacher Ariel ben-Lyman HaNaviy of Tetzeh Torah Ministries:²³

"What most non-Jewish believers might not know is that each plague actually singled out a specific Egyptian deity for judgment from HaShem. The talented "webservant" of MessianicArt.com, Talmid Benjamin Burton, brought the following information to my attention: By way of an overview, this is a look at all ten plagues and the deities that they judged:

- 1) THE NILE PLAGUE judged Khnum, Sati, Hapi, Osiris, Hathor, Neith, Sobek, and Apepi.
- 2) THE FROG PLAGUE judged the creator goddess Heka.
- 3) THE LICE PLAGUE judged Seth, Geb, Ra, and Osiris.
- 4) THE FLIES PLAGUE judged Vatchit, Beelzebub, and the Scarab beetle.
- 5) THE DEADLY MURRAIN judged Ptah, Apis, Hathor, and Osiris.
- 6) THE BOILS PLAGUE judged Ptah, Osiris, Sekhmet, Imhotep, Serapis, the Egyptian priesthood, and the ritual of casting ashes.
- 7) THE HAIL PLAGUE judged Nut, Geb, Amun-Ra, Osiris, and Pharaoh.

- 8) *THE LOCUSTS PLAGUE* judged Sobek, Ra, Shu, Geb, and Osiris.
 9) *THE DARKNESS PLAGUE* judged Nut, Hathor, Amun-Ra, and the Egyptian priesthood.
 10) *THE DEATH OF THE FIRSTBORN* judged Heka, Isis, Min, Horus, Bes, Seker, and the Pharaoh.

If we understand that each plague represented a judgement on a specific Egyptian deity, then we see that HaShem was truly demonstrating to the most powerful ruler of the most powerful nation of that day that he is LORD OF ALL HEAVEN AND EARTH! In fact to this end, ADONAI proclaimed to Moshe, "Then I will lay my hand on Egypt with great acts of judgement. Then, when I stretch out my hand over Egypt and bring the people of Isra'el out from among them, the Egyptians will know that I am ADONAI" (7:4, 5)."

The Five "I Wills"

- II. Read [Exodus 6:6-8](#)—In thematic study it is useful to outline the stories of the Torah. This can be time consuming. Therefore, begin to allow the Torah to supply you with an outline. Based on the "I wills" of this passage we can outline the remainder of the Torah as follows:
- A. I will bring you out from under the burdens of the Egyptians. Exodus 7:14 - 13:16.
 - B. I will rescue you from their bondage. Exodus 13:17 - 14:14.
 - C. I will redeem you with an outstretched arm and with great judgments. Exodus 14:15 - 18:27.
 - D. I will take you as My people. Exodus 19:1 - Leviticus
 - E. I will bring you into the land that I swore to give to Abraham, Isaac, and Jacob. Numbers-Deuteronomy.

Making the Connection Between the Parashat HaShavuah and the Haftarah

In this section we will examine the themes that connect the Haftarah reading to the Parashat HaShavuah reading.

Objective—*Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.*

The Haftarah reading is found in [Ezekiel 28:25–29:21](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. Pertaining to the nation of Egypt, what general theme connects this passage to the Torah reading?²⁴
- II. Pertaining to the nation of Israel, what general theme connects this passage to the Torah portion?²⁵
- III. What is the significance of the usage of the name YHVH?²⁶

If you would like to explore more information about connections between the Torah portion and the Haftarah reading, then go to the *Haftarah Connections* link on our website under *The Weekly Torah Portion*. You will be able to download a document that will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. The answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

Messiah in the Parsha

In this section we will try to mine the parsha for teachings concerning the Messiah and His work of redemption.

Objective—*Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him²⁷. Since the Torah never even mentions the word Messiah, this section will help you see the Messiah in the Torah. This can only be done using thematic analysis and midrash.*

Moses and Aaron, the Prophet and Yeshua

- I. Read [Exodus 7:1-2](#)—What institution is Adonai establishing?²⁸ Throughout Genesis Adonai spoke mainly to and through the fathers, now He is about to begin speaking through the agent of the prophet. Read [Deuteronomy 18:18-19](#)—How does this passage relate to the Exodus 7 passage and how do both of these passages teach us about the Messiah?²⁹ Can you think of a New Covenant Scripture (NCS) directly related to the prophecy of Deut. 18?³⁰ Can you think of any passage in the NCS that is thematically related to both the Exodus and Deuteronomy passages, teaching that the role of prophet would one day culminate in a singular prophet, the Messiah?³¹

The Name יהוה' and the Messiah

- II. We've learned that Adonai is about to make Himself known through his (proper noun) name **יהוה'**. All of the Hebrew letters were given their form from the shapes of objects found in nature.
 - A. The letter yod, **י**, in the Name, comes from the picture of a hand.
 - B. The letter hey, **ה**, comes from the picture of a window.
 - C. The letter vav, **ו**, comes from the picture of a nail or hook.

Knowing that the name **יהוה'** is the name Adonai will use to make Himself known as Israel's redeemer, and knowing that Yeshua is the ultimate manifestation of Adonai's redemption, what thematic connections can be made concerning the work of the Messiah and the name **יהוה'**?³²

- III. We have already seen that the plagues were judgments upon the gods of Egypt. In reality, who were the gods of Egypt? They were demons. From Parashat Shemot, we already know that Moses is a type of the Messiah; therefore, what does this parashat teach us about the work of the Messiah?
- A. As Adonai begins to *make Himself known* as YHVH, we see a new dimension opening to us in the Torah. The theme of spiritual warfare! We should expect this because the theme of spiritual warfare is clearly evident in Genesis 2:4-3:24 where Adonai uses the name **יהוה**. From the moment Moses is sent to take Israel out of Egypt, we see a miraculous power display between the two kingdoms now in conflict, the kingdom of light versus the kingdom of darkness. How is this thematically related to the life of the Messiah?³³

Messiah and the Five “I Wills”

- IV. In section II of *Searching the Parshiot*, we saw the five promises given to Moses concerning how Adonai would deliver the children of Israel. Four of these five *I Wills* were incorporated into the Passover Seder. Each *I Will* statement is represented by drinking from a cup during the Passover Seder. For example:
- A. I will bring you out from under the burdens of the Egyptians (Exodus 7:14 - 13:16). This is the first cup drunk at the Passover Seder, and it is called the Cup of Sanctification.
- B. I will rescue you from their bondage (Exodus 13:17 - 14:14). This is the second cup drunk at the Passover Seder, and it is called the Cup of Plagues/Wrath.
- C. I will redeem you with an outstretched arm and with great judgments (Exodus 14:15 - 18:27). This is the third cup drunk at the Passover Seder, and it is called the Cup of Redemption.
- D. I will take you as My people (Exodus 19:1 - Leviticus). This is the fourth cup drunk at the Passover Seder, and it is called the Cup of Praise.

Although all four cups speak of the work of the Messiah, let's look at the third cup, the Cup of Redemption. In the Passover Seder, the first two cups are drunk before the actual meal and the last two cups are drunk after the meal. What does the third Cup of Redemption teach us about our salvation?

It teaches us that the third *I Will* of Exodus 6:6-8 had its ultimate fulfillment in the Messiah. Redemption is the process of paying for something. You pay a price to redeem something from the possession of another. By identifying the third cup with His blood, Yeshua was clearly stating that the price for the redemption of Israel (and the whole world) was His blood! He was the price of redemption. His life was the ransom for our souls. Therefore, we see that the redemption of the nation of Israel from Egyptian bondage/slavery was a Torah Picture of mankind being redeemed from slavery to sin! If you want to understand what your redemption is all about, simply look to the account of the redemption of Israel. Just as Israel was totally hopeless and powerless to deliver themselves from their Egyptian captors, so likewise, mankind is hopeless and powerless to deliver themselves from slavery to sin. It took a miracle from Adonai to free Israel from her captors. There was nothing she

could do. So likewise, it takes the miracle of the new birth to free man from his captors, sin and hasatan. Adonai's picture lessons are perfect!

The Appearances of El Shaddai/YHVH as a Picture of the First and Second Coming

- V. I know you may be thinking there's no way to tie these two subjects together. However note the following thematic parallels:
- A. Significance of the name Elohim/El Shaddai—When Adonai **appeared** by the name of El Shaddai, making the promises of fruitfulness and multiplicity to the Patriarchs, He was **making Himself known** as He was manifested in Genesis 1:1 – 2:3! The emphasis of that section of Scripture was that Adonai made the creation and put within the creation the power to reproduce (to be fruitful and multiply). This process occurs seemingly without divine intervention! So likewise, since the inauguration of the New Covenant, Adonai has mainly been at work behind the scene growing the Kingdom of God. This rapid growth in the Kingdom is occurring while most in the world are totally unaware of it. Think of the millions of people who have come into the kingdom through the ministry of Yeshua over the past 2,000 years! Truly, the current emphasis in the kingdom is the manifestation of El Shaddai, as the incorruptible seed of the word of God causes new births into the Kingdom of God.
- B. Significance of the name YHVH— When Adonai **appeared** by the name of YHVH promising the land to the Patriarchs, He was **making Himself known** as He was manifested in Genesis 2:4-3:24! The emphasis of that section of Scripture was that Adonai was intimately involved in the affairs of mankind on the earth. So likewise, this is the aspect of His name that Yeshua will **make known to** everyone at the second coming! Now, Adonai is about to fulfill the second promise made through the name YHVH, which involves bringing us to the Land—the Millennial Kingdom! However, before He brings us to the Millennial Kingdom, He needs to take us out of this world just as He brought the Israelites out of Egypt (our gathering to Him at the second coming)³⁴, redeem us (give us our new glorified bodies, which completes the redemption process), and judge hasatan and the world (tribulation judgments and the Day of the Lord). We are now awaiting Yeshua, who will manifest Himself, not as the lamb of God, but as the Lion of the tribe of Judah. The time of the tribulation will be just like the time of the Exodus. There will be intense warfare as the two witnesses and the saints engage the kingdom of darkness at a level similar to the confrontations between Moses and Aaron and the gods of Egypt. Through the thematic connections mentioned above, we can see that the Torah provides the foundation for how Yeshua will manifest Himself at His two advents. After appearing the first time as the lamb of God to begin the supernatural, yet hidden aspect of growth in His kingdom, He is about to **appear** as YHVH, who **makes Himself known** by coming to the earth personally to redeem His people with supernatural signs and wonders. He is about to **make Himself known** as YHVH who will judge the nations. He is about to **make Himself known** as YHVH, who can bring His people supernaturally into the Millennial Kingdom!

Fun For the Whole Family

Okay, time to show what you've learned. Word searches and crossword puzzles are available for you to test your understanding. The word search for adults (and older children) consists of 20-30 words taken from this week's sidra (portion). Some of the words may be common Hebrew words or English phrases. The crossword puzzle for adults (and older children) may also contain common Hebrew words or English phrases. There is also a **word search for the little guys!** And of course, the answer key is provided for the crossword puzzle.

Adult and children's crossword puzzles and word searches are available on Restoration of Torah's website: www.restorationoftorah.org. Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ The Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ In most English Bibles, the letters LORD (note, all caps) has been substituted for the Tetragrammaton, יהוה.

⁹ The nation of Israel, as well as a nation that is oppressing them (Egypt).

¹⁰ Exile, slavery, conflict, judgment (of Egypt) and divine retribution (the need to eventually punish the inhabitants of Canaan).

¹¹ Abraham and his descendants.

¹² The fruitfulness and multiplicity of Abraham and his descendants, Adonai's power to multiply them and the sign of the covenant emphasizing the relationship between Adonai and Abraham's descendants.

¹³ El Shaddai.

¹⁴ The blessing from Adonai to make them exceedingly numerous as a prerequisite to receiving the land.

¹⁵ YHVH.

¹⁶ How Adonai took him out of the land of the Chaldeans.

¹⁷ YHVH.

¹⁸ The primary emphasis is on the land that Jacob is leaving. Adonai reassures him that He will bring him back *to the Land*.

¹⁹ El Shaddai and Elohim (used exclusively throughout this passage) are both thematically linked in similarity. The Genesis 1-2 passage and the promises related to El Shaddai both use the phrase "fruitful and multiply!" The emphasis on the Genesis 1-2 passage and the promises related to El Shaddai involve multiplication of offspring!

²⁰ The land given to Adam and Eve (garden of Eden) vs. the land to be given to Israel; the themes of exile (Adam and Eve exiled from the garden vs. Israel exiled in Egypt); conflict (Adam and Eve in conflict with hasatan and Adonai vs. Israel in conflict with Egypt); and Divine retribution (Adam and Eve, and the serpent receive divine retribution for their sins vs. the nation of Egypt and the nations of Canaan who will receive divine retribution for their sins)!!!

²¹ Yes, some of the gods mentioned were part of the plagues in some manner.

²² He is about to judge the Egyptians and their gods.

²³ <http://www.tetzetorah.com/14vaera>

²⁴ In general, this passage is thematically connected to the Torah portion because in both passages, Adonai is judging the nation of Egypt.

²⁵ Ezekiel 28:25-26 is thematically connected to the Torah portion because Israel, who is now scattered in the world, will be brought back to the Land, just as Israel was taken from Egypt to receive their land. This will be done in such a manner that all the nations will know YHVH is God!

²⁶ This name is used because it fits thematically with how Adonai uses the name YHVH. That name is used when He miraculously steps into the affairs of human history to make Himself known as the God who 1) judges the nations (with respect to His people Israel) and 2) brings His people into the possession of their land after supernaturally delivering them from their oppressors.

²⁷ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah, said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

²⁸ The prophet.

²⁹ It is thematically related to Exodus 7 in that they both show how Adonai will speak to mankind through a prophet. The Deuteronomy passage teaches us that Adonai will institute the role of the prophet that will culminate in a single

prophet (the Messiah) to whom everyone must listen. These two passages, along with the life of Moses as a shadow of the Messiah, lay the foundation for the role of Yeshua as a prophet.

³⁰ John 1:19-22 states that the priests and Levites wondered if John the Baptist was "that prophet," a specific reference to Deuteronomy 18, which prophesied of a particular prophet who would speak the words of Adonai. This is Messiah Yeshua!

³¹ Hebrews 1:1-2— God, who at various times and in various ways spoke in times past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds.

³² The name **יהוה** *makes Him known* to us as the one who steps into the affairs of mankind to redeem His people. Since the yod comes from a hand and the vav comes from a nail/hook, we can see that the name **יהוה** teaches us that it is through the hand of God, pierced with a nail that salvation and deliverance will come to His people! Therefore, the name of Adonai teaches us about the work of Messiah Yeshua.

³³ One of the most significant aspects of Yeshua's ministry was directed at overcoming demonic powers! See Acts 10:38 and Matthew 9:1-38.

³⁴ Many erroneously refer to this as the rapture, as well as believing that it occurs before the tribulation.