



Parasha: VA'ERA/AND I APPEARED

Torah Portion: EXODUS 6:2-9:35

Tanak: EZEK. 28:25-29:21, JOEL 3:9-21, IS. 34:11-35:4,

Brit Hadasha: ACTS 7:17-22, ROM. 9:17-18, HEB. 12:14-17,

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resTorah Staff

BENYAMIN DAVIS
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Assistant Director

ANA CHAPMAN
Associate Director

resTorahories

BENYAMIN DAVIS
Editor-in-Chief/Art Director

ANA CHAPMAN
Associate Editor

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IN ETERNITY THE BOOK OF REMEMBRANCE will be used to remember. In our age we treasure the privilege of reminiscing about the appearance of YHVH before the Patriarchs and His manifestation upon the land of Egypt as He demonstrated all of His miracles. Yet this provokes us to consider “the kindness and severity of YHVH; to those who fell, severity, but to you, YHVH’s kindness, if you continue in His kindness; otherwise you also will be cut off.”¹ This raises a poignant question of what might be skewed in our lives that He would potentially do these things to us? As we sojourn through this iconic world our focus can easily be diverted from YHVH and hearing His voice to the glimmering facade flashing before us.

As we further ponder this question many may debate that they are the elect and that the price was paid for their sin through Yeshua. While both of these declarations are factual regarding true believers, it does not eliminate the human tendency to fall away, ignore, abandon or just backslide from the Way as prescribed by YHVH. All of these negative tendencies do not foster an abhorrence of YHVH toward us, on the contrary these harmful inclinations commands a different approach by Him to regain and refocus our attention back to Him and effecting repentance to take place in our hearts.

As we focus in on the details of the plagues we will observe the water turned into blood, an outbreak of frogs, and the scourge of gnats. It is not until the plague of flies that YHVH said He would put a separation between His people and Pharaoh’s people, and segregate the land of Goshen.

The sons of Israel, also, had to live with a river of blood, deal with burdensome frogs, and find relief from the gnats, just as all the inhabitants of the land of Egypt sought respite. In the midst of these scourges, Moshe tells YHVH that not even the sons of Israel listened to him. This was vital to the sons of Israel who were required to take notice of Who YHVH was and what He was doing for their sake, just as Moshe had told them with Aaron and the elders upon his return to Israel.

This brings us to our beginning query. The search for the answer is similar to gazing at the stars. As we look up

to examine the magnificent display of stars, we cannot determine their origin, substance or age simply from gazing at them with the naked eye. We need a device like the powerful Hubble telescope to see beyond our natural sight into the universe. So it is with our pursuit for YHVH. Our foremost focus must be on Him. However, if we are to perceive Him through an uncompromising viewpoint, our vision must be strengthened and focused on Yeshua through the lenses of Torah. He is the Word that became flesh. Moreover, we can only see Him in proper perspective through the assistance and guidance of Torah which preceded the manifestation of YHVH in the flesh. If our faith is impeded by our natural eyes, then our perception of YHVH is distorted without eyes of faith. We must acquire eyes of faith through His Spirit and His Word. Perhaps, the awareness of our hearts needs to be awestruck by the Creator once again.

The plagues are a reminder to the believer that we are not of this world, yet, we do live in it. Concerning the world, the plagues are judgment. The difference in Egypt and the people of Pharaoh was the dissent of a mixed multitude that will eventually depart with the sons of Israel. Our challenge, as YHVH’s possession, is to press on and keep our eyes on Him. Through our endeavors to keep only Him in view, others may suffer the judgments of Elohim without grasping hold of the truth. Toward the end many will entreat the favor of YHVH for “In those days ten men from all the nations will grasp the garment of a ‘man of Covenant’ saying, ‘Let us go with you, for we have heard that YHVH is with you.’”²

The judgments of Egypt foreshadow the end time judgments that will be performed by YHVH upon the wicked of the earth. The plagues of Egypt are reminders to us to eliminate all that hinders us, soils our garments or defiles our beings. We are to be spotless and blameless as a bride in waiting. YHVH readied his children to leave Egypt and betrothed them to Him at Mt. Sinai. Our fate will be no different. We must walk to meet Him at the altar of repentance; then we shall walk with Him. The judgments of the world are their allotment, but our portion is His Kingdom if we trust, obey and endure to the end.

¹Romans 11:22

²Zechariah 8: 22-23

Shavu Halacha/Weekly Walking:

Trials and temptations will take place in our lives. Whether it is a physical, mental or emotional trial or a temptation to choose right from wrong, we must endure what the Father has allowed to be placed, and even has placed, in our paths. We may choose to discreetly share our hardship with others so that they will pray for us, or we may choose to broadly announce our woes and expect sympathy from every avenue possible. Our shortcomings in distinguishing between right and wrong are not so easily identifiable. When presented with the choice of helping a community member move his belongings to a new place or to simply sit back and watch television may seem harmless, but it could be the difference in the other individuals having to choose to work on a Shabbat or to have help on a different day of the week. The way we handle ourselves in the midst of trials and temptations not only effect our outcome, but effects the lives of countless of others around us. It is easy to take our eyes off of what the spiritual repercussions are to our actions and our long-suffering, but then our natural eyes causes us to see the world’s view point and not YHVH’s.

When we choose to walk through this life without grumbling or complaining, without murmuring and slander, we overcome the trials and tribulations much more victoriously and find that we do not have to endure the same trials over and over again. It is our choice to handle hardships with resolve or malcontent. However, it is YHVH’s choice as to how to get our attention back to Him.

Day 1

- PARASHA:
EXODUS 6:2-27
- TORAH STUDY
- PRAYER LEAVES

1. The importance of reading all of Torah becomes abundantly clear within the first couple of verses of today's parasha. YHVH tells Moshe that He appeared to Abraham, Isaac and Ya'akov as El Shaddai, but did not reveal His name YHVH to them. So, why does the narrative in Torah contain YHVH as His name within the entire book of B'reisheet but did not disclose the name, YHVH, to Abraham, Isaac and Ya'akov?

2. When discussing the covenant made with Abraham, Isaac and Ya'akov, YHVH recognizes the people and the land. The two are presented as co-dependant and the resolve is to bring about a fulfillment that sees the people in the land. YHVH could take the sons of Israel anywhere and still fulfill what we consider to be a majority of the covenant made with Abraham, Isaac and Ya'akov. As a matter of fact, they are led to the wilderness and they wander for forty years due to stubbornness. How does the land pertain to the covenant and the sons of Israel? Why do they need to occupy a particular land?

3. At this point it is important to discuss and recognize that the people of promise are mostly referred to as the sons of Israel and not Israel per se. Verse seven gives us a hint to this point. YHVH says that, "Then I will take you for My people, and I will be your Elohim;" Why is there a distinction between the people of YHVH and the people of Elohim?

4. Another attribute of Moshe's speech may not be in stuttering or dialect, nor may it be a matter of Hebrew speech verses Egyptian. Remember, Moshe was a learned man, being reared in the house of Pharaoh. Language was probably not the issue of Moshe as YHVH's spokesman. An alternate view of Moshe's unskilled speech could be in a charismatic sense. The ability to preach or to orally convince others of his point-of-view could be seen as a deficit that Moshe felt less confident or incompetent. Discuss this idea and add your thoughts to why Moshe is still struggling with speaking issues.

5. Upon considering Moshe's speech burden, YHVH speaks to both Moshe and Aaron. In this He gives them a charge or command/*tsavah* to the sons of Israel and to Pharaoh, to bring the sons of Israel out of Egypt. This is effective in a couple of ways. First, YHVH does not placate to Moshe's speech deficiencies, but speaks and charges both Moshe and Aaron. It is as if YHVH is inaudibly saying, enough, go do it. Discuss why YHVH does not reprove Moshe any longer, but just brings about a declaration.

Secondly, the charge is for both the sons of Israel and Pharaoh. Discuss what prophetic circumstance arises concerning both parties during the exodus from Egypt.

6. After the account of YHVH's charge to Moshe and Aaron, we are given yet another genealogical list that clearly specifies Moshe and Aaron's family tree. At the end, we are given a dual verification, twice, that it is the same Moshe and Aaron from this genealogical list that YHVH is using to speak to Pharaoh and lead out the sons of Israel from Egypt. In what ways is this specific list important in naming so many of Moshe and Aaron's relatives? Why do you think YHVH would place this double confirmation in Torah?

7. Within the genealogical listing, Moshe's father, Amram married his father's sister, Yochebed. Why does YHVH assign this union to produce Aaron as the line of the priesthood and Moshe as the one to deliver Israel and receive Torah? This is contrary to what Torah states is permitted in Vayikra 18:12 and 20:19. Discuss this based on what we understand as the character of YHVH along with the patriarch's parents and relationships with each other.

***Sandals
Worshipping in Truth***

While it is easy to get confused and, possibly, bored with the ongoing list of genealogies listed in Torah, they are important because YHVH had them recorded for us to see and study.

Paul tells us to be careful of endless genealogies as to where we came from and where we belong, but it is important to YHVH. What is the difference? Simply put, YHVH has this intact and is very capable of making it evident when the time to do so is right. Ultimately, when the 12,000 from each tribe are sealed, excluding Dan, YHVH knows from where to choose each and every person to make up this 144,000 throng of people.

We are shown glimpses of YHVH's providence through the ongoing accounts of names and families and His consistent faithfulness to them. . Each list contains names that are important to His plan. Some are meant to be stumbling blocks, such as Korah listed in today's reading, others are listed to establish His eternal order of things.

At the end of the day the important aspect to remember is that YHVH is in control and everything we have read in Torah precedes the future according to His master plan. We must trust that He has called us to be part of that plan and that our names are remembered as well.

Day 2

PARASHA:
EXODUS 6:28-7:13

TORAH STUDY

PRAYER LEAVES

1. As shown to us in verses 7:1-2, Moshe will be seen as an elohim to Pharaoh and Aaron is to be Moshe's prophet. It is an order set-up and ordained by YHVH. How does this show us as the proper order and workings of a prophet of YHVH?

2. Likewise, verses 7:3-5 show the components of man and how he does not want to listen to the Creator or His prophet. Compare this passage to that of other Torah and Tanak passages where YHVH uses His prophets to speak to Israel, however, they do not listen.

3. YHVH declares that He will harden Pharaoh's heart to specifically make known His signs and wonders in the land of Egypt. It would seem that YHVH does not harden someone's heart or place a veil over their eyes without a specific purpose. What is the importance of YHVH showing and multiplying His signs and wonders in the land of Egypt?

What is the difference, if there is a difference, between signs and wonders?

4. Compare the hardening of Pharaoh's heart to the veil that has been placed over the eyes of the Jewish people that thwarts them from recognizing Messiah. What is the purpose for this action and what positive outcomes will and have come about from this?

5. What kind of comparison may be made between Pharaoh and Judas Iscariot?

6. Verse 7:7 states that Moshe was eighty years old when he and Aaron spoke to Pharaoh. First, it should be determined which encounter between Pharaoh and Moshe this was referring. Was it the first encounter as seen in 5:1 or was this the next one as shown in the following passage of 7:8? If it was the first meeting, could some amount of time had elapsed since Moshe first came to Egypt and this second meeting? Interestingly, the possibility arises that Moshe could have been in Egypt for some years prior to making the second attempt to free the sons of Israel. Discuss your view point of this and cite Torah references to back-up your claims.

7. As Moshe and Aaron show the miracle of Aaron's staff becoming a serpent, did you notice that Torah does not state how many other serpents were created by Pharaoh's wise men and sorcerers? Our assumptions taken from movies and commentaries evoke specific numbers. If we look at the text, we see that Pharaoh called for the wise men and the sorcerers, as descriptive words according to the Hebrew words *chakam*/wise man and *kashaph*/sorcerer that were the magicians of Egypt. Each man cast down his rod that became a serpent during which Aaron's rod swallowed up all of their serpent-rods. There could have been two or twenty, we don't know. What does this tell us about assumptions in Torah?

8. We have talked in terms, prior to this question, about the rod becoming a serpent as seen through the rod of Moshe. Here we see that the rod was Aaron's rod. How are these two thoughts to be reconciled with each other based on today's reading, specifically from verses 7:1-7? See today's midrash point for more understanding.

Midrash Point

Initially, the serpent witnessed in the Garden of Eden, was the host for the parasitical evil one, known as the haSatan or the devil. Throughout Scripture haSatan is known as the serpent of old.¹ In essence the adversary was personified as a serpent. The demonstration of YHVH's power through Moshe's and Aaron's staff opposed Pharaoh's minion's staffs foretells the Kingdom of YHVH concerning Yeshua, the Messiah.

When Yeshua hung on the Tree he symbolized a curse as referenced in Torah.² The devil and the serpent are symbiotic of each other. He is the cursed one. However, the word states "Cursed is everyone who hangs on a tree." Yeshua hung on a tree and was identified with the curse of sin and death on our behalf. He took the penalty of our sins as stated "Death is swallowed up in victory. O death where is your victory? O death where is your sting?"³ Yeshua the Messiah swallowed up the law of sin and death and all the works of the serpent, providing us His overwhelming victory!

The rod of Moshe and Aaron was a wooden staff. The execution stake was a wooden stake. The demons of hell attempted to swallow up Yeshua on the day he was nailed to the tree, but Yeshua, the Deliverer and High Priest of our souls, swallowed up and defeated the evil one and all his minions on that day. The demonstration of YHVH's power through Moshe and Aaron (the Deliverer and the Priesthood) the day they stood before Pharaoh foreshadowed the overwhelming victory demonstrated by YHVH in the flesh putting HaSatan to open shame and setting the captives free!

¹Rev. 12:9 & 20:2
²Devarim 21:22-23 & Gal. 3:13-14
³1 Cor. 15: 54-57

Day 3

PARASHA:
EXODUS 7:14-25

TORAH STUDY

PRAYER LEAVES

1. YHVH spoke to Moshe saying, “Pharaoh’s heart is stubborn; he refuses to let the people go.” Previously, in verse 7:3, YHVH said, “But I will harden Pharaoh’s heart...” Looking at the two passages, how can we bring together these two statements?

Moreover, what association do these two statements have to that of Malachi 1:2-4 and Romans 9:13 concerning Ya’akov and Esau?

2. Once again, we have a question about the staff and the possessor of it. In verse 15, YHVH is speaking to Moshe and tells him to “take in your hand the staff”. The next morning, the staff is in Aaron’s hand and YHVH speaks to Moshe about it. What is the difference between these two references of the staff and is this the same staff? At this point, we need to take note of our thoughts about the staff, which we will later discuss about the authority issues involving Aaron’s rod budding.

3. At this time, we come to the first plague; all the water of Egypt was turned to blood. Let’s investigate the timing of this first plague. YHVH tells Moshe to go out to meet Pharaoh in the morning. Obviously, this is a time of day that Pharaoh usually goes to the Nile as will be seen again in 8:20, but there is another application as to why YHVH would want Moshe to meet Pharaoh in the morning. What implications can you find in this particular meeting time?

4. We observe Aaron stretching the hand of his staff over the Nile which affected all the waters of Egypt, even the water that was contained in vessels of wood and stone. Then all the water is turned into blood for seven days. Discuss the significance of the Nile representing all the water in Egypt. Moreover, what is the importance of mentioning the stone and wooden vessels?

5. Egypt was a lifeline, of sorts, during the years of famine for the sons of Israel. At this time, their lifeline had been contaminated with death of the life’s blood of the land being issued from all the deeps and water sources in Egypt. This, of course, is an utter defilement and an issue of uncleanness for all peoples before YHVH. In what ways does this defile the land and how is this judgment against Egypt?

Furthermore, each plague is seen as a judgment against Egypt, plausibly because the Egyptians worshipped many false gods. To which god would the Egyptians attribute the water turning into blood? How was that judgment against that false god? (*Word of warning, do not say the name of the false god, see Shemot 23:13*)

6. The fish in the Nile died, which made the water foul. One could ascertain from verse 18 that the Egyptians might have drunk the blood/water if the fish had not died and made the water foul in verse 21. What false god and judgment does this refer to against the Egyptians? (*This false god can be traced back to the days of Babel and appears on the Pope's Miter in the Roman Catholic Church. The symbol upon the Pope's head represents this false god.*)

7. Remember that YHVH said that He would show forth all of His miracles upon Egypt. List the miracles you have seen demonstrated so far through the serpents and the water turned into blood.

8. As the Egyptians have to dig around the Nile to find potable water, they are walking in punishment and judgment. They now look just like the sons of Israel in their judgment. How does their shame in digging around the Nile represent this and serve as punishment?

9. Verse 25 states seven days passed since YHVH struck the Nile. This is very important based on Torah's timeline as to how long one must wait for the corpse or blood contamination to be clean once again.¹ In what ways do you see this seven day period as YHVH's faithfulness to His own covenant made with Moshe² and in His faithfulness in dealing with the *eretz*/earth?

¹Bamidbar 19:11-22
²Shemot 3:10-4:17 (3:12)

Day 4

- PARASHA:
EXODUS 8:1-15
- TORAH STUDY
- PRAYER LEAVES

1. Now we observe the plague of frogs. There are some similarities with this plague and the first plague of the waters of Egypt being turned to blood. Name the similarities that this second plague of frogs has from the beginning and ending to that of the first plague.

2. In verse 3, YHVH tells that the Nile will swarm with frogs. They will be in the house, bedroom and on the bed; they will be in the houses of servants and on the people, in ovens and in kneading bowls. Did the frogs manifest as a result of the plague of blood in the Nile or did the sovereignty YHVH manifest them?

3. Studying the various 114 plus gods of Egypt shows several gods that represented frogs and snakes that were the first animals to be supported to further life by the creator Thoth.² With this understanding, snakes stood for water and darkness, while frogs stood for infinite time and emptiness. With the understanding that the Egyptian gods were worshipped for their certain peculiarities, what are the implications for the plague of frogs upon Egypt?

4. As the magicians produced frogs with their secret arts, it is a sign that they are able to duplicate the miracle. However, in what way is this more judgment against Egypt?

5. Pharaoh calls for Moshe to entreat YHVH to remove the frogs from him and from his people. Then, Pharaoh makes an oath to let the people go for the purpose of sacrificing to YHVH. Both the request by Pharaoh and the oath are accountable acts that the nations/gentiles (sojourners and aliens as well) will make to YHVH. Discuss Pharaoh's actions as they would be reckoned by Torah's specific terms.

Midrash Point

If we compare the frogs as a microcosm of the nations, we see an interesting pattern that YHVH is revealing through this plague.

Civilization and creation begins in the Mesopotamian region. As such, all of the nations of the earth have common ancestry arising from this part of the earth that is considered to be fertile, surrounded by the four rivers as discussed in B'reisheet 1. This actually happens twice, once with creation and then again with YHVH washing the world and starting over with Noach and his family. One day all nations of the earth will migrate back to this area and they will be either saved from wrath or destroyed. Either way, all creation will come to that area of creation once again and worship the Creator during the feast of Tabernacles.²

Egypt represents the nations where all have come to seek refuge from famine in the rest of the world. Now, they are being judged and the frogs represent their lives. They came out of a collective area from an extraordinary Creator and some will be able to dwell in the Nile, while the rest are heaped up as the dead of the land.

¹www.nemo.nu/ibisportal/0egyptintro/index.htm
²Zechariah 14:15-17

Does YHVH hear the intercession on the behalf of the nations? Are the nations responsible to keep their oath made to YHVH?

6. Remember that YHVH said that He would show forth all of His miracles upon Egypt. List the miracles you have seen so far with the plague of frogs, the continued duplication of the magicians and the way in which YHVH removes the frogs.

7. After reading verse 13 we see that YHVH does according to the word of Moshe, compare and contrast this statement with the words of Yeshua in John 11:22 and 14:12-14 where it says “if we ask of Him in His name, He shall do it.”

8. As the dead frogs were removed from the houses, courts and fields, they were heaped into piles and became foul. Later, in Psalm 110, David prophesies about Yeshua and in verse 6 speaks about the dead of the nations being filled or heaped up. Compare these two passages, along with other final days prophesies. Discuss the parallels along with the prophetic aspect of the heaped frogs.

9. Later in Torah, Moshe tells Israel that the covenant was being made with those there with Moshe and those that were not there with him.³ Therefore, we acquiesce that much of Torah relates not only to the people of ancient times, but also is connected to us today. We are anchored back to their time frame through the Messianic bloodline likened to a consecrated lifeline. Accordingly, look at the order of plagues and what has happened. The water turned into blood, all the fish died, the water was impure for seven days, the frogs came out from the Nile and all living things in the Nile died. This is a proof text against a prevalent theory of our day. Discuss this pattern and its declaration of Who YHVH is and who we are in YHVH in contrast to the theory of evolution.

³Devarim 29:10-16

Day 5

- PARASHA:
EXODUS 8:16-9:16
- TORAH STUDY
- PRAYER LEAVES

1. Interestingly enough, YHVH uses His own creation to bring fourth judgment against Pharaoh and his people. First, it was the water of the land, and then the frogs came out of the water, now we are shown that the *aphar*/dust of the land is turned into gnats or lice to harass the people. Discuss the irony about the dust which is used as punishment against the Egyptians in contrast to the captive sons of Israel forced to produce bricks from the dust for the taskmasters of Egypt.

2. Dust is like the by-product of YHVH’s creation. It comes from the *eret*/land that He created. Man was made from the *aphar*/dust of the ground/ *‘adamah*. *‘Adamah* is soil that is used to create something; it is ground that has a yielding substance in it. *Eretz* is the whole earth, the inhabitants, country or people of the land. Compare and contrast this aspect of His creation in us.

3. Even as Pharaoh’s magicians could not duplicate the gnats/lice, it was enough that the entire land was suffering a continuous harassment with these insects. Look back to when Hagar fled to the wilderness and the angel of YHVH spoke to her in regards to the future of Ishmael saying, “He will be a wild donkey of a man,”. Upon departing from Abraham, Hagar, an Egyptian, watched over her son, Ishmael, to marry an Egyptian woman. Since Ishmael was likened to a wild donkey of a man, the Egyptians are carrying the burden of being beset, just as a donkey would be, with gnats, and soon to be flies. Discuss the parallels and how this fits together.

4. Up to this point in the plagues, all of the inhabitants of Egypt have had to suffer, including the children of Israel. In the middle of the plagues of the gnats and flies, YHVH puts a division between His people and Pharaoh’s people. In what ways does this show forth all of YHVH’s miracles?

5. In what ways does the act of consecrating Goshen have further significance other than to protect the sons of Israel from the plagues? What other implications, for them and for the future, does this have?

6. Later in the Tanak, Beelzebub is seen as the lord of the flies or the lord of things that fly. This is often used to express an alternate name for haSatan. With this in mind, how do these plagues of gnats and flies pass judgment upon Egypt's cruel actions taken against YHVH's people?

7. Verse 8:26 teaches that the sons of Israel's sacrifices would be an abomination to the Egyptians. Discuss how this would make them, as keepers of flocks, loathsome in the eyes of the Egyptians.

8. All of the livestock that Yosef oversaw on behalf of Pharaoh was delegated to the sons of Ya'akov's experienced hands. As a plague, YHVH sent severe pestilence on all the livestock of the field. Discuss the comparison of these turn of events and how this is a judgment upon the people of Pharaoh.

How could the surviving livestock of Israel incense Pharaoh and harden his heart?

9. The next plague of boils is derived from YHVH telling Moshe to take soot from a kiln and throw it toward the sky and that it became sores on man and beast. Contrast this plague to YHVH's people listening to every wind of doctrine which infects the heart and dissuades an intimate relationship with YHVH. Relate this scenario to Jeremiah 30: 12-17.

10. A distinction is made in verse 9:14 that YHVH would send all of His plagues on Pharaoh and his servants and his people. A couple of points of discussion quickly arise. First, YHVH makes distinction between previous plagues and all of His plagues that will be sent. Secondly, a distinction is made between Pharaoh's servants and his people. Why are these points and distinctions made at this time?

11. Describe the ways in which the gnats/lice, the flies, death of livestock and the boils demonstrates the power of YHVH's miracles.

Midrash Point:

Between the plagues of the death of the livestock, the boils and the hail, there is an amount of time not accounted for in the reading. We are given some clues to how much time has passed. Torah states in verse 9:6 that all of the livestock of the Egypt had died. Later, in verse 9:9, the boils come upon man and beast in all of the land of Egypt. There had to be enough time lapse to gain some livestock, either from the sons of Israel or other sources, because they, also, would be stricken with boils. Afterward hail would fall upon the livestock belonging to Pharaoh who did not fear YHVH.

A culmination of time intervals between the plagues had occurred. It was not just a matter of 10 plagues within 10 weeks and then the sons of Israel were released. Discuss how much time lapsed between Moshe's return to Egypt and the final plague and exodus.

Day 6

PARASHA:
EXODUS 9:17-35

TORAH STUDY

PRAYER LEAVES

1. YHVH shows His mercy by giving advance warning to take action prior to sending hail on Egypt. This warning is not just to the sons of Israel, but to all of Egypt, including Pharaoh. Discuss how this shows YHVH's character toward all of His creation and how He desires all to come to Him.

2. How does this action have relevance in conjunction with the verse in John 3:16?

3. By YHVH giving the warning to all of the land of Egypt, how does this begin to prepare the children of Israel for the last few plagues and the final exodus?

4. Up to this point, the people of Pharaoh have been loyal to him. However, we see in verse 20 that Pharaoh's servants are said to have feared YHVH. This is seen through their actions when they heeded the warning to protect his livestock and servants that were in the field. The question is whose livestock and servants did this refer and who reaped the benefit of this warning?

5. YHVH has made covenant with man that He will never again destroy all flesh from the earth with a flood. This does not include destruction by hail, fire or lightening or other forms of "natural" disaster. How do you see this plague as a prophetic means of judgment in the last days?

6. Another distinction is made in verse 21 about fearing the word of YHVH in contrast to just fearing YHVH. Those that feared the word of YHVH brought their livestock and servants in from the elements, while those who did not fear the word of YHVH left them in the fields. A blatant form of rebellion is demonstrated through those who are outside the household of faith. If we contrast this scenario with the institutional church and other religious sectors who declaim that the Law is no longer applicable to the Church, but are under the dispensation of grace, we have a complete picture of all those who re-

semble Pharaoh, calling themselves priests, clerics, pastors and ministers of the word of YHVH, and many setting religious kingdoms as seen in mega-churches today, yet walk in muddled rebellion. Discuss these ideas and the parallels you see between them.

6. Notice that not only did the vegetation get struck, but the every tree in the field was shattered. The land has no livestock to consume for meat and no vegetation to consume and not even fruit trees to gather from any longer. Egypt is ushered into another famine situation, but without a Yosef to help them. Discuss why YHVH would allow another famine to ensue in Egypt.

7. All of Egypt is stricken with hail except for Goshen. This tiny sanctuary was spared the wrath of YHVH which was poured out on the pagan nation as judgment. Israel will find refuge in the wilderness during the great tribulation. Compare these two thoughts and discuss how this proves that YHVH is able to preserve a remnant right under the nose of its enemy.

8. Pharaoh seemingly repents by acknowledging his sin and proclaims YHVH as the Righteous One. He contrasts himself and his people as the wicked ones. However, after asking for supplication by Moshe, he hardens his heart once again. This shows regret and sorrow, but not true repentance. Based on this and the previous requests for mercy through Moshe, describe what the difference is between sorrow for sin and repentance of sin.

9. We know that the flax and barley were ruined by the hail because the barley was in the ear and the flax was in bud. What time of year would this be? Remember this as we continue to the final plague of the first born and the first Pesach.

Shabbat

- PARASHA:
EXODUS 6:2-9:35
- RESTORATORY—
MIDRASH
- PRAYER LEAVES

The Scriptures are replete with appeals for us to remember. The purpose for us to remember, specifically the narratives, descriptions, explanations and relationships inspired by the Spirit of YHVH provided to us in Torah, is to never forget our past so that we can walk victoriously into our future. The word for remember in Hebrew is *zakhar* which means to pierce, to recollect, to mention, to record, to declare, to proclaim, to commemorate, to offer praise, to confess—*ad infinitum*. For instance, the Spirit of YHVH exhorts us to “Remember this, and be assured; recall it to mind you transgressors. Remember the former things long past, for I am YHVH, and there is no other; I am YHVH, and there is no one like Me, Declaring the end from the beginning And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure.’”¹

As we remember the account of the children of Israel who were under the cruel scepter of Pharaoh, let us never forget “I AM WHO I AM” who dealt with this ruler by His mighty wonders. All the inhabitants of the land of Egypt came under the scrutiny of YHVH. Yet His selected people, the descendants of Abraham, Isaac and Ya’akov, were the object of His intervention. When YHVH chose Moshe to become the deliverer of the children of Israel/Ya’akov, He anticipated his day before Moshe was born. He knew the end of this matter before He made Covenant with Abraham and expanded His covenant to Isaac and Ya’akov and his twelve sons and their descendants beyond. As YHVH spoke to Moshe he identified Himself as Ehyeh Asher Ehyeh (I am/will be what I am/will be) to Moshe. He said further to Moshe, “Say to the people of Israel: Yud-Hey-Vav-Hey (the four Hebrew letters transliterated as a Tetragrammaton YHVH, modernly pronounced YAHVEH as we have lost the original pronunciation) has sent him to them. He, also, told Moshe when He appeared to Abraham, Isaac and Ya’akov that He had only identified Himself as El Shaddai (God Almighty) to them. As YHVH confirmed His covenant of giving the land of Canaan through the Patriarchs to Moshe He was confirming the same covenant with the people of Israel who were under the slavery of the Egyptians. YHVH established the importance of knowing who He is to His people.² Therefore, as we live in this world with many and varied religions, denominations and sects, let us not forget the identity of the One we love and worship. Let us, also, remember that He granted to us the inheritance through Abraham by means of a promise.³

Interestingly, YHVH did not immediately deliver the children of Israel from Pharaoh’s cruelty, nor did He exempt them from the hardships of some of the plagues.

They, along with the Egyptians, suffered together for a brief time. Although they were nearby through all the trials and tribulations of the plagues YHVH imposed upon Egypt, the children of Israel endured the crucible of Egypt’s judgment. This brings us to a rhetorical question found in scripture “What shall we say then? There is no injustice with YHVH, is there? May it never be!” The response which immediately follows as YHVH spoke to Moshe “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” And Scripture continues to say “For this very purpose I raised you up, to demonstrate my power in you, and that My name might be proclaimed throughout the whole earth. So then He has mercy on whom He desires, and He hardens whom He desires.”⁴

We have been encouraged to revere and to remember the mighty works of YHVH and His ways with mankind. As we consider our journey through Torah up to this point, we can see a definite correlation that connects our past to our future through the account in Shemot. “YHVH declares the end from the beginning . . .” as stated in Isaiah 46:10. The book of Shemot describes the departure of the people of Israel from their bondage in the land of Egypt. The main theme of this narrative is redemption. It also gives all people hope, no matter how desperate their situation. YHVH will send a deliverer to display His awesome power and that deliverance will ultimately come through blood. In fact, we rehearse this story every year, at the same time of year, according to YHVH’s commandment to the children of Israel. Moreover, these *haMoedim*/appointed times or Feasts of YHVH are similar to rehearsals. The first *haMoedim* is the Sabbath of complete rest every seventh day, as we partake in an abridged recollection of the story of Shemot with the elements of the blessings, bread and wine. This rehearsal is like the pendulum of a clock that swings from the past to the present and into our future, which reminds us of our connection to YHVH and the children of Israel. The next appointed time is Pesach/Passover which is designated for us to observe the story centering on the children of Israel who were delivered out the Egypt, out of the house of slavery and is commemorated with a meal and the history of the first part of Shemot. We are commanded to remember Who He is “Through all His appointed times, holy convocations which you shall proclaim at the times appointed for them.”⁵

At this present moment, as we recall Torah’s sequence of events with our 21st century mind sets, we may ask if this testimony of history is really relevant to us today. Clearly, the futuristic view of the end of time is foreshadowed by many of the events that we have already observed in Shemot. This world has become a huge ethnic melting pot where the children

of Israel have been scattered abroad. Our planet is under the influence of the prince of the power of the air. YHVH has heard the cries of His people struggling within this sin-laden world and He, our Deliverer, is preparing to deliver us. However, we, like the children of Israel in Egypt, need to understand that we will undergo trials and tribulations before the great and terrible Day of the YHVH is revealed. At the same time, YHVH is preparing His people for what is just ahead. He is coalescing His people into one people⁶ to know, understand and walk in the Covenant by way of Yeshua in Torah as a lifestyle for the building of their faith before our final exodus. Keep in mind that by faith Moshe left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.⁷

The testing of our faith is foretold through many references in Scripture. As we parallel the narrative about the vicissitudes of Egypt with the foretelling of the revelation of Messiah's return we perceive much hardship is coming upon the whole earth before He returns. This difficulty is known as the Great Tribulation. This portion of the final seven years of time is preceded by the beginning of sorrows.⁸ According to Messiah Yeshua we will not be exempt from those times of testing. Perilous times will escalate because the evil one knows he has but a short time. HaSatan and his taskmasters will wreak havoc in the world. Yeshua and His Word characterizes these times with the trials of the Antichrist, war, famine, pestilence, martyrdom, cosmic disturbances and judgments. Yeshua, also, said to understand the abomination of desolation which was revealed as the apostasy of Antiochus Epiphanes, an evil Syrian leader in 168 B.C. who foreshadows the wicked Antichrist and in retrospect depicts Pharaoh. During this period we are told to endure and overcome the wiles of the evil one and He will keep us from the hour of testing which will test the whole earth, even as He kept the children of Israel in Goshen.⁹

Just as the plagues were judgments upon Egypt, YHVH will pour out judgments upon the whole earth. There will be signs and wonders of blood, and fire, and vapor of smoke.¹⁰ The stars will fall to earth like figs; a third of the waters will become bitter; evil spirited locusts with stings of scorpions will torment men; frog-like spirits will come out of the mouth of the beast and the false prophet; and huge hailstones will come down from heaven. The serpent of old will come down to earth to make war with the offspring of Israel as they flee into the wilderness. There will be two witnesses (possibly Moshe and Elijah) granted authority to prophesy and fire will proceed from their mouths and devour their enemies and they will have power over the

sky to impede rain and over the waters which they turn into blood and they will smite the earth with every plague, as often as they desire.¹¹ Although, this may sound like a modern day, high def, techno color, surround sound, epic, blockbuster movie of the yesteryear Ten Commandments, the ominous clouds of this dreadfully, real scenario are gathering upon the horizon of our world today and His wrath is going to be poured out upon the face of earth like a deadly rain.

Although we will still be here during the precursory events as described by Yeshua, we will be delivered from the wrath of YHVH when He returns.¹² Again we must remember who YHVH is. "Although He willingly demonstrates His wrath and makes His power known, He endured with much patience with vessels of wrath prepared for destruction. And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called not from the Jews only, but also from among the nations. As He says also in Hosea, "I will call those who were not My people, My people, 'And her who was not beloved, beloved.' And it shall be that in the place where it was said to them, 'You are my people,' There they shall be called sons of the Living YHVH." And thus all Israel will be saved, just as it is written, "The Deliverer will come from Tzion, He will remove ungodliness from Ya'akov," And this is My Covenant with them, When I take away their sins."¹³

Remember, beloved, we are those people that were spoken of in Torah. He has prepared us as vessels of mercy to glorify Him. YHVH is rousing His people from all the nations of the earth to be prepared for the glory of His calling. As we walk circumspectly in a world gone mad, let us remember the arm of YHVH that has been revealed. He saves us from the edicts of man, the wiles of the devil and the ravages of sin. Remember your past, present and future in view of "I AM WHO I AM" who provides us the roadway in the wilderness. YHVH has provided us a glimpse of the end in the beginning of Torah so that we can walk victoriously into our future!

"And when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near. When the moon turns to blood and the sun no longer gives its light and the powers of heaven are shaken¹⁴ they will see the Son of Man coming on the clouds of the sky with power and great glory, and He will send forth His angels with a great trumpet and they will gather together the elect from the four winds, from one end of the sky to the other." Remember our Deliverer, Yeshua, is coming to deliver us with power and great glory!

¹Isaiah 46:8-10

²Exodus 3:13-14 & Shemot 6:2-5

³Galatians 3:18

⁴Rom. 9:14-18

⁵Gen. 2:3 & Vayikra 23

⁶Rom. 11:17 & Ephesians 2:14

⁷Hebrews 11:23-29

⁸Matt. 24:8 & 2 Timothy 3:1

⁹Matt. 24, Matt 24:21-29, Daniel 12:1, Joel 2:2, Rev. 3:10

¹⁰Joel 2:30-32, Matt. 24: 29-31, Acts 2:19-20, Rev. 6:12-13

¹¹Rev. 6:13-14, 8:10-11, 9:1-12, 11:3-6, 12, 16:13-14 & 16:21

¹²Thes. 5:9 & Matt. 24:29-31

¹³Rom. 9:22-26 & 11:26-27

¹⁴Luke 21: 25-29 & Matt. 24:21-31

