

## Va'eira (and I appeared) Torah Portion 14 Exodus 6:2 - 9:35

**Background:** This Torah portion begins after Moses had said to Elohim that He had not redeemed His people, and that things were much worse. Elohim rebuked Moses. The word spoke = (וידבר) indicates this was harsh speech. Elohim would not punish the Egyptians until their measure of sin was full. When they would not give the slaves straw to make bricks, that put them over the limit. Example of iniquity being full (Gen. 15:16) But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. The Amorites were in the land of Canaan and Elohim would not cast them out until their level of iniquity required it.

### Va'eira (וארא)= and I appeared

#### Events in this Torah portion:

- Elohim spoke to Moses and said He had spoke to Abraham, Isaac and Jacob as El Shaddai but by His name יהוה they did not know Him
- יהוה heard the groans of Israel and remembered His Covenant.
- I shall take them out from under the burdens
- I shall rescue you from their service
- I shall redeem you with an outstretched arm
- I shall take you to Me for a people
- I shall be an Elohim to you and you will know that I am יהוה your Elohim
- I shall bring you to the land and give it to you as a heritage
- יהוה commanded Moses to speak to Pharaoh
- A list of the lineage of Reuben, Simeon and Levi to Moses and Aaron, which shows the leaving of Egypt is in the 4th generation
- יהוה made Moses master over Pharaoh, but hardened his heart
- Moses was 80 years old and Aaron was 83 when they spoke to Pharaoh
- Moses had Aaron to cast down his staff and it became a snake
- Pharaoh's wise men and sorcerers did the same, but Aaron's staff swallowed theirs
- יהוה told Moses to meet Pharaoh at the river and turn it to blood
- יהוה told Moses to stretch out his hand with his staff to bring frogs
- Pharaoh relented and asked that the frogs be removed
- יהוה said to Moses to say to Aaron to stretch out your staff to bring lice
- Pharaoh's sorcerers said the judgment was the finger of Elohim
- יהוה sent swarms of wild beasts on Egypt but not on "My people"
- Pharaoh said he would let Israel go if the plague was lifted
- When the wild beasts were removed Pharaoh hardened his heart
- יהוה sent a judgment of an epidemic on their livestock
- יהוה sent the judgment of boils by having Moses and Aaron throw soot in the air
- יהוה let Pharaoh live so that יהוה's Name would be declared throughout the world
- יהוה sent the plague of hail and fire but not in the land of Goshen

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- Pharaoh asked that the thunder and hail be taken away
- Moses went out from the city and raised his hands and the thunder and hail stopped
- Pharaoh hardened his heart and did not let Israel go

### Israel will be rescued by יהוה

**Exodus 6:2-8** And Elohim spoke to Moses, and said to him, I am יהוה: 3 And I appeared to Abraham, to Isaac, and to Jacob, by the name of **El Shaddai**, but by my name יהוה was I not known to them. 4 And I have also established My Covenant with them, to give them the land of Canaan, the land of their pilgrimage, where they were strangers. 5 And I have also heard the groaning of the children of Israel, who the Egyptians keep in bondage; and I have remembered My Covenant. 6 Therefore say to the children of Israel, I am יהוה, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great **judgments**: 7 And I will take you to Me for a people, and I will be to you an Elohim: and you shall know that I am יהוה your Elohim, which brought you out from under the burdens of the Egyptians. 8 And I will bring you into the land, concerning what I swore to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage: I am יהוה.

יהוה = the Existing One (s# 3068 יהוה ) from (s# 1961 היה ) to be, become, come to pass, exist, happen, fall out

**El Shaddai** = contraction of Elohim and breast (s# 410 אל ) (ale) & (s# 7706 שדי ) (shad-dah'-ee) = אל שדי (ale Shad-dah'-ee)

The word shad in Hebrew means a woman's breast when she is nursing a baby. The name El Shaddai means the Breasted Elohim or the Elohim who can supply all your needs, just as a mother's milk supplies all that a baby needs.

**Judgment** = sentence, inflection, judgment (s# 8201 שפט ) (shep-het)

**The four I Wills:** יהוה said He would do four (4) things. These are the **Four I wills** in the Passover Haggadah:

**I will** take you out from under the burden of the Egyptians (1st cup - sanctification)

**I will** rescue you from their service (2nd cup - judgment)

**I will** redeem you with an **outstretched arm** (3rd cup - redemption) Yeshua drank this cup and died for our sins with His **arms outstretched** on the tree.

**I will** take you for My people. (4th cup - Praise) Yeshua said He would not drink this cup until He drank it anew in the Kingdom, when He returns.

**Comment:** The Name יהוה is written in the Scriptures that speak of Abraham. יהוה tells Abraham that His Name is יהוה, but He does not display His power in the way that He is about to, in redeeming Israel. **Now the iniquity of the Egyptians was full.** When they took away the straw from Israel but still required them to make the same number of bricks they crossed over the line. יהוה would now judge that nation as He had told Abraham in Genesis 15. The iniquity of Egypt was now complete, Judgment would now begin.

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**Stone Edition Chumash** (page 319) **El Shaddai** describes the Creator when He provides and nurtures His chosen ones causing them to be fruitful and multiply. This is done within the natural laws. The children of Israel grew into a multitude of people in a very short time frame. They went from seventy (70) descendants of Jacob when they went to Egypt and left as 1.8 million people after only 210 years. This is exceptional at the least, but this does not compare to the dividing of the Red sea. **יהוה** was about to show Himself to man as He never had before. He said, so that Egypt will know that I am **יהוה**. The the name El Shaddai and El are both related to the name Elohim. Only the name Elohim is used from Genesis 1:1 to Genesis 2:3. This is about the creation of the world and how it can reproduce seemingly on its own. Beginning in Genesis 2:4 the name **יהוה** is used. These passages are about the garden and the creation of man and later when man has sinned and judgment and exile from the garden is commanded. From this we can see how the name El and El Shaddai are associated with increasing the numbers of those in the kingdom as well as Jacob's flocks etc and **יהוה** is associated with the affairs of man including who is to live on the land, judgment of sin, (Adam, Eve and hasatan) punishment of the guilty and spiritual warfare (kingdom of Elohim and the kingdom of hasatan). The acts that are about to take place in the book of Exodus are acts of judgment against the kingdom of darkness, and interrupt the laws of nature or the norm that we are accustom to. **יהוה** was telling Moses that he would see things that had never been seen by his fathers.

### **Related Scripture: The Covenant of divided animals**

**Genesis 15:9-18** And He said to him (*Abram*), Take Me a heifer three years old, and a she goat, three years old and a ram three years old, and a turtledove, and a young pigeon. 10 And he took to Him all these, and divided them in the middle, and laid each piece one against another: but the he did not divide the birds. 11 And when the fowls came down on the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell on Abram; and, lo, an horror of great darkness fell on him. 13 And He said to Abram, Know of a surety that your seed **shall be a stranger in a land that is not theirs**, and shall serve them; and they shall afflict them four hundred years; 14 And also **that nation, who they shall serve, will I judge**: and afterward shall they come out with great substance. 15 And you shall go to your fathers in peace; you shall be buried in a good old age. 16 But **in the fourth generation they shall come here again**: for the **iniquity of the Amorites is not yet full**. 17 And it came to pass, that, when the sun went down, and it was dark, behold a **smoking furnace, and a burning lamp** that passed between those pieces. 18 In the same day **יהוה** made a Covenant with Abram, saying, To your seed have I given this land, from the river of Egypt to the great river, the river Euphrates:

**Comment:** Notice that the Judgment of Egypt happens right before the judgment of those living in the land of Canaan. The iniquity of both was fulfilled at the same time, however those in the land of Canaan had forty extra years of grace because of the sin of the ten spies and Israel had forty years that they had to struggle in the wilderness. It seems that when Israel fails the world receives grace but when Israel is faithful their enemies are destroyed and blessings and peace are for the righteous just as the blessing and the curse is written in Deuteronomy.

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### The Redemption Begins

**Exodus 6:9-13** And Moses spoke to the children of Israel: but they would not listen to Moses for anguish of spirit, and for cruel bondage. 10 And יהוה spoke to Moses, saying, 11 Go, speak to Pharaoh king of Egypt, that he will let the children of Israel go out of his land. 12 And Moses spoke before יהוה, saying, Behold, the children of Israel have not listened to me; how then shall Pharaoh hear me, who *is* of uncircumcised lips? 13 And יהוה spoke to Moses and to Aaron, and gave them a charge to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

**Stone Edition Chumash** (page 319) Slavery ended on **Tishrei 1** but they did not leave until six (6) months later.

**Comment:** The mention of the barley harvest after the first plague would make us believe that the total time of all the ten plagues would be some what more than a year

### The Heads of the Tribe of Reuben

**Exodus 6:14** These *are* the **heads** of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *are* the families of Reuben.

**Stone Edition Chumash** (page 321) The **heads**...In the plain meaning of the term, these family heads were all the people named below. Sforno comments that the Torah gives the ages of the Levite ancestors to suggest a reason for the superiority of Moses and Aaron. Since Levi outlived his brothers and Korath and Amram, too, lived long lives, they were able to play major parts in the education and rearing of their grandchildren and children, a benefit not enjoyed to the same extent by other tribes.

### The Heads of the Tribe of Simeon

**Exodus 6:15** And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

**Comment:** Simeon is associated with a Canaanitish woman who had a son named Shaul. This woman is most likely his sister who was impregnated by Shechem. Simeon and Levi came and destroyed all the men of that city and took the women and children as servants. Simeon took his sister into the protection of his household and the son that she later had.

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### Lineage of the Tribe of Levi

**Exodus 6:16-25** And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* **137** years. 17 The sons of Gershon; Libni, and Shimi, according to their families. 18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* **133** years. 19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations. 20 And **Amram** took him **Jochebed** his father's sister to wife; and she bare him **Aaron** and **Moses**: and the years of the life of Amram *were* **137** years. 21 And the sons of **Izhar**; **Korah**, and **Nepheg**, and **Zichri**. 22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. 23 And Aaron took him **Elisheba**, daughter of **Amminadab**, sister of **Naashon**, to wife; and she bare him **Nadab**, and **Abihu**, **Eleazar**, and **Ithamar**. 24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites. 25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

**Amram** = "exalted people" (s# 6019 עמרם )

**Jochebed** = "Ya is Glory" (s# 3115 יוכבד )

**Aaron** = "light bringer" (s# 175 אהרן ) (a-ron)

**Moses** = "drawn" (s# 4872 משה ) (mo-sheh)

**Izhar** = "shining oil" (s# 3323 יצהר )

**Korah** = "bald" (s# 7141 קרח )

**Nepheg** = "sprout" (s# 5298 נפג ) (neh-feg)

**Zichri** = "memorable" (s# 2147 זכרי ) (zik-ree)

**Amminadab** = "my kinsman is noble" (s# 5992 עמינרב ) (am-mee-naw-dawb)

**Nahshon** = "enchanter" (s# 5177 נחשון ) (nakh-shone)

**Elisheba** = "my El has sworn" (s# 472 אלישבע ) (El-ee-sheh-bah)

**Nadab** = "Generous" (s# 5070 נדב ) (naw-dawb)

**Abihu** = "he is my father" (s# 30 אביהוא ) (ab-ee-hoo)

**Eleazar** = "El has helped" (s# 499 אלעזר ) (El-aw-zawr)

**Ithamar** = "coast of palms" (s# 385 איתמר )

**Eleazar** = El has helped (s# 499 אלעזר ) (El-aw-zawr)

**Putiel** = afflicted of El (s# 6317 פוטיאל)

(Eleazar married a daughter of Putiel (wife's name is unknown) and had a son named Phinehas)

\***Phinehas** = mouth of brass (s# 6372 פינחס )

\* **Phinehas** is the only person who was granted the Priesthood as a result of his merit.

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**Comment:** Notice that this only gives the lineage of Moses and Aaron. The other tribes are not mentioned at all at this time. This is to show us that this is the Moses and Aaron who were the servants of יהוה. This also shows us that the Covenant that יהוה made with Abraham was accurate in that they left Egypt in the **fourth generation**. We see that this points out that this is the Moses and Aaron that led the Children of Israel out of Egypt. This also appears that Levi married his aunt, which is a marriage that is not allowed. However there is not a Hebrew word for grand daughter, which means that she was a descendant of that family but not his aunt. Simeon married a Canaanite woman which Abraham had instructed that his descendants were not to marry. This may be pointing to his sister Dinah who was married to Shechem the Canaanite. Simeon took care of his sister but it was not a marriage as such.

### Moses and Aaron

**Exodus 6:26-27** These are that Aaron and Moses, to whom יהוה said, Brought out the children of Israel from the land of Egypt according to their **armies**. 27 These are they which spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

**Armies** = a mass of persons, organized for war, army, soldiers (s# 6635 צבא) (tsaw-baw')

#### Exodus 6:26-27 Schottenstein Interlinear Chumash

הוא אהרן ומשה אשר אמר יהוה להם וציאו את-בני  
<the Children <take out <to them <said Hashem <that <and Moses < Aaron < This is  
ישראל מארץ מצרים על-צבאתם  
< according to their **legions** <of Egypt <from the land <of Israel  
הם המדברים אל-פרעה מלך-מצרים להוציא את-בני ישראל  
of Israel <the Children < to take out <of Egypt < king <Pharaoh <to <the ones who speak <They are  
ממצרים הוא משה ואהרן  
and Aaron < Moses < this is < from Egypt

**Legions** = army, entrenchment, trench, wall (s# 2428 חל) (khale)

**Comment:** We notice that Aaron and Moses names are given in verse 26 and then given in **reverse order** in verse 27. Some words in verse 26 are also in verse 27, other words are not common to both verses (the words that are not common are underlined above). This seems like a very unusual way to say things. This should alert us that there may be more to these two verses than just their pashat level of understanding.

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**Aaron and Moses - Moses and Aaron** -- A mirror image?

Let's look at **only** the words that are **not** reflected in both verses, reading as the Hebrew does from right to left.

אשר אמר יהוה להם על-צבאתם הם המדברים אל-פרעה

<Pharaoh <to <the ones who speak<They are< according to their legions<to them<said Hashem <that

מלך להוציא מ

<water <to take out < king

That Hashem said to them according to their legions, they *are* the ones who speak to king Pharaoh to take out water.

We see how the double use of Moses' and Aaron's names in reverse order could be pointing to the two witnesses in Revelations 11. These two witnesses will stand before the king of the world just as Moses and Aaron did. They also will have power over water to turn it to blood and **to prevent rain** for three and a half years. The letter Mem (**מ**) is a picture of water as a wave of the sea. The witnesses will take water away from those who do not follow **יהוה**. This is just a hunch that this could be about the two witnesses. I do not have convincing proof, but it does seem interesting.

**Note:** The total gamatra of the unreflected words is 2,810. The **Essential Numerical Value ENV** or the sum of these numbers is  $2+8+1+0 = 11$ , &  $1+1 = 2$ . These two verses **may be** related to Revelations chapter **11**.

### **Related Scripture: The two Witnesses**

**Revelations 11:3-12** And I will give *power* to my two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth. 4 These are the two olive trees, and the two menorahs standing before the elohim of the earth. 5 And if any man will hurt them, fire will proceed out of their mouth, and devour their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that **it will not rain in the days of their prophecy**: and **have power over waters to turn them to blood**, and to strike the earth with all plagues, as often as they will. 7 And when they have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And those of the people and kindreds and tongues and nations shall see their dead bodies **three days and an half**, and shall not allow their dead bodies to be put in graves. 10 And they that dwell on the earth shall rejoice over them, and make merry, and shall send gifts to each other; because these two prophets tormented them that live on the earth. 11 And after three days and an half the Spirit of life from Elohim entered into them, and they stood up on their feet; and great fear fell on them which saw them. 12 And they heard a great voice from heaven saying to them, Come up here. And they ascended up to heaven in a cloud; and their enemies saw them.

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### **Related Scripture: Peace will come to those who Love Him**

**Isaiah 26:12-21** **יהוה**, You will ordain peace for us: for You also have wrought all our works in us. 13 O **יהוה** our Elohim, *other* lords beside You have had dominion over us: *but* by You only will we make mention of Your name. 14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore You have visited and destroyed them, and made all their memory to perish. 15 You have increased the nation, O **יהוה**, You have increased the nation: You are glorified: You had removed *it* far *to* all the ends of the earth. 16 **יהוה**, in trouble have they visited You, they poured out a prayer *when* Your chastening *was* on them. 17 Like a woman with child, *that* draws near the time of her delivery, is in pain, *and* cries out in her pangs; so have we been in Your sight, O **יהוה**. 18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not brought any deliverance in the earth; neither have the inhabitants of the world fallen. 19 Your dead *men* shall live, *together with* my dead body they shall arise. Awake and sing, you that dwell in dust: for your dew *is as* the dew of herbs, and the earth shall cast out the dead. 20 Come, My people, enter into your chambers, and shut your doors about you: hide yourself as it were for a little moment, until the indignation is past. 21 For, behold, **יהוה** comes out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

### **Related Scriptures: Pure water of life given to those who obey**

**Revelations 21:6** And He said to me, It is done. I am Aleph and Tav, the beginning and the end. I will give to him that is thirsty of the fountain of the **water of life** freely.

**Revelations 22:1** And he showed me a **pure river of water of life**, clear as crystal, proceeding out of the throne of Elohim and of the Lamb.

**Revelations 22:17** And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is thirsty come. And whoever will, let him **take the water of life freely**.

**Comment:** Notice that the Two Witnesses are dead for three and a half days. This will most likely will be that they will be killed at evening and then come back to life in the morning of the fourth day. This was shown by Messiah when He raised Lazarus from the dead. The Scripture says that He waited so that He would arrive on the fourth day. Since a day is composed of twenty four hours with night and day being different lengths of time depending on the time of year. If He arrived in the morning of the fourth day that would be three and a half days. So Yeshua raised Lazarus in the morning of the fourth day, just as the Two Witnesses were raised on the fourth day. By the way this is “**time, times and half a time** (in days).” The 42 months of Tribulation is also “**time, times and half a time** (in years). Also the Covenant that **יהוה** made with Abram might also be “**time, times and half a time** (in thousands of years) to the point in time when the witnesses are raised from the dead.

### **Related Scripture: Lazarus is raised to life in the 4th day (3-1/2)**

**John 11:1-17** Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was *that* Mary which anointed the Master with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent to Him, saying,

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Lord, behold, he whom You love is sick. 4 When Yeshua heard *that*, He said, This sickness is not to death, but for the glory of Elohim, that the Son of Elohim might be glorified thereby. 5 Now Yeshua loved Martha, and her sister, and Lazarus. 6 When he had heard that he was sick, he stayed two days still in the same place where He was. 7 Then after that He said to *His* disciples, Let us go to Judaea again. 8 *His* disciples said to Him, Master, the Jews of late sought to stone You; and You go there again? 9 Yeshua answered, Are there not twelve hours in the day? If any man walk in the day, he does not stumble, because he sees the light of this world. 10 But if a man walk in the night, he stumbles, because there is no light in him. 11 These things He said: and after that He said to them, Our friend Lazarus sleeps; but I go, that I may awaken him out of sleep. 12 Then His disciples said, Lord, if he sleep, he shall do well. 13 However Yeshua spoke of his death: but they thought that He had spoken of taking of rest in sleep. 14 Then Yeshua said to them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent you may believe; nevertheless let us go to him. 16 Then Thomas said, which is called Didymus, to his fellow disciples, Let us also go, that we may die with Him. 17 Then when Yeshua came, He found that He had *lain* in the grave **four days already**

**Comment:** Since the day begins at sundown, and they said that it had been four days **already**, then the time of Yeshua's arrival at the tomb would have to be at sundown. I don't think this is true since there would not be many people at the tomb at that time of day. **(I believe this means it was on the fourth day which is not over until sunset)**.

### יהוה Tells Moses to speak to Pharaoh

**Exodus 6:28-30** And it came to pass on the day *when* יהוה spoke to Moses in the land of Egypt, 29 That יהוה spoke to Moses, saying, I *am* יהוה: speak to Pharaoh king of Egypt all that I say to you. 30 And Moses said before יהוה, Behold, I *am* of uncircumcised lips, and how shall Pharaoh listen to me?

### Moses is made an elohim and Aaron his prophet

**Exodus 7:1-5** And יהוה said to Moses, See, I have made you an **elohim** to Pharaoh: and Aaron your brother shall be your **prophet**. 2 You shall speak all that I command you: and Aaron your brother shall speak to Pharaoh, that he will send the children of Israel out of his land. 3 And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. 4 But Pharaoh shall not listen to you, that I may lay my hand on Egypt, and bring forth My armies, *and* My people the children of Israel, out of the land of Egypt by great judgments. 5 And the Egyptians shall know that I *am* יהוה, when I stretch forth My hand on Egypt, and bring out the children of Israel from among them.

**Elohim/god** = God, gods (s# 430 לאלהים ) (Elohim or elohim)

**Prophet** = a prophet or a (generally) inspired man (s# 5030 נביא ) (naw-bee')

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**Comment:** The title of Elohim can refer to our Creator in which case it would be spelled with a capital letter in English, but it can also apply to men in that they have power over other men as in the English term "lord" in which case it would be spelled with a small letter in English. Hebrew does not have capital letters so the word looks the same, but must be understood from the context. An example of this term referring to men is in the story of Noah where it says...

### **Related Scripture: elohim - powerful men**

**Genesis 6:1-2** And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, 2 That the **sons of god** saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

This should be translated as "The **sons of the Powerful men (elohim)** saw the daughters of men"

**Stone Edition Chumash** (page 323-324) The first Midrash, Ramban explains, says that Egypt was punished only for the enslavement and the intense persecution that took place before Pharaoh was coerced; those were sins that Pharaoh and his people committed of their own free will. Ramban also adopts the same line, and writes: "It is possible for a person to commit such a great sin, or so many sins, that justice before the Judge of Truth provides... that repentance be foreclosed from him and that he not be permitted the right to repent from his wickedness, so that he will die and be lost because of the sin that he committed... (b) The second Midrash quotes R' Shimon ben Lakish: "To those who scoff at Him, God reacts in kind. [God] warns him once, twice, and a third time; but he does not repent. Then God closes the door to repentance in order to punish him for having sinned."

Rashi's approach is based on Midrash, which Ramban explains and Sforno elaborates as follows: During the first five plagues, God did not tamper with Pharaoh's free choice; rather He let him make his own decision to resist God's will. If Pharaoh had repented sincerely at that point, his repentance would have been accepted, and he would have been spared any further suffering. However, even after the first five plagues, when Pharaoh said he would free the people, he was not repenting; he made the offer of freedom only because he could not bear the suffering of the plagues. There was no remorse for his past sins, so he was not entitled to forgiveness. Even during the last five plagues, God did not force Pharaoh to sin. Rather, the king was like a person whose activity are inhibited by severe pain, and whose doctor administers a painkiller. Then, it is up to the patient to decide what he will do. Their doctor can hardly be accused of coercing him to engage in strenuous activity. Similarly, strengthening Pharaoh's heart merely enables him to endure the pain; then it was up to him to make a rational, uncoerced decision as to whether he would free the people. Only after the plague of the firstborn did Pharaoh, of his unfettered free will, finally recognize God's greatness.

### **Moses was eighty years old when he came before Pharaoh**

**Exodus 7:6-7** And Moses and Aaron did as יהוה commanded them, so did they. 7 And Moses *was* eighty years old, and Aaron eighty three years old, when they spoke to Pharaoh.

**Stone Edition Chumash** (page 325) Eighty years old. Rashi (6:18) notes that the ages given in the Torah for Moses and various other people prove that the Jews [Israel] were not actually in Egypt for the full four hundred years mentioned to Abraham (Genesis 15:3). Kehath, who was

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born in Canaan and went to Egypt with Jacob, lived 133 years (6:18). His son Amram lived for 137 years (6:20). Even if we ignore the years that their lifetimes overlapped, the total of their lifetimes plus the eighty years of Moses equals only 350 years. This corroborates the view of Seder Olam that the four hundred years of exile began with the birth of Isaac, because he, unlike Abraham, was treated as an outsider by the natives of Canaan, and his lifetime, therefore, was considered to be part of the exile.

**Comment:** We are told that Moses was eighty years old when he appeared before Pharaoh. Forty years from this time Moses would die just before Israel entered the land of Canaan to do battle under the leadership of Joshua. This means that his forty years as leader included a little more than a year in Egypt.

### Moses' rod becomes a snake

**Exodus 7:8-12** And יהוה spoke to Moses and to Aaron, saying, 9 When Pharaoh shall speak to you, saying, Show a miracle for you: then you shall say to Aaron, Take your rod, and cast *it* before Pharaoh, *and* it shall become a serpent. 10 And Moses and Aaron went in to Pharaoh, and they did so as יהוה had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. 12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

**Comment:** This may point to our time when those who should listen to the words from those sent to them by יהוה will not listen until great signs begin to happen. Most of the people of יהוה are not listening to the truth of the Torah. Moses said he was of **uncircumcised lips** this means that his lips were **sealed** in that he could not speak clearly. A person who has not entered into the Covenant with יהוה and is uncircumcised in the flesh (foreskin), his fate is **sealed**.

**Plagues/Judgments:** Each plague is a judgment against an Egyptian god. See the list but Do not act or speak on behalf of them. This means that we are not to give any credit to them because they are not gods. Only those who worship them give them power over their lives.

### Related Scripture: Names of false gods

**Psalms 16:4** Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood I will not offer, **nor take up their names into my lips.**

**Comment:** **The Ten Plagues** were really three sets of three plagues and one final plague of the death of the first born. This corresponds to the three sets of seven plagues in Revelations, the **seals**, the **trumpets** and the **bowls** and the final **thunders**.

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| Announced at the river           | Announced at the palace        | Unannounced                |
|----------------------------------|--------------------------------|----------------------------|
| 1st plague River turned to blood | 2nd plague Frogs               | 3rd plague lice            |
| 4th plague wild beasts           | 5th plague Epidemic of animals | 6th plague boils           |
| 7th plague hail and fire         | 8th plague locust              | 9th plague darkness 3 days |

### Comment: 10th plague, death of the First born was spoken by Pharaoh himself

Notice that this makes the number of the plagues at each location to increase by three. Three is the number associated with redemption and this change of location to announce or not to announce causes the number three to be implied in many different ways. This same number three is associated with Moses Aaron and Marian.

**3** people; Moses was **3** years younger than Aaron, who was **3** years younger than Mariam. Moses and Aaron are mentioned (**announced**) in the genealogy but Mariam is not mentioned (**not announced**). Moses is already very much associated with water.

1st plague was **announced** at the river - **Moses**  
 2nd plague was **announced** at the Palace - **Aaron**  
 3rd plague was **unannounced** - **Miriam**

**Moses** = "drawn" (s# 4872 משה) (mo-sheh)

**Aaron** = light bringer (s# 175 אהרן) (a-har-one')

**Miriam** = rebelliously (s# 4813 מרים) (meer-yawm') from (s# 4805 מרי) (mer-ee')

Miriam's name ends with (ים) which is normally the plural ending of a masculine word. This may be a hint that she is showing that Pharaoh and his court will be as rebellious women.

| Water | Palace | Unannounced |
|-------|--------|-------------|
| Moses | Aaron  | Miriam      |

**Stone Edition Chumash** (page 328) Seven days. After seven days, the blood (river) was changed back to water. The procedure of each plague occupied an entire month. The actual duration of a plague was seven days, and the remaining three-quarters of the month was for warning Pharaoh of its imminent arrival (Rashi). According to Daas Zekeinim's understanding of the above, Moses warned Pharaoh for three weeks, after which the plague lasted for seven days. From then until the end of the month there was neither warning or plague, At the beginning of the next month, Moses would start warning Pharaoh about the next plague. Upon expiration of the seven days, each plague would cease automatically. There were times, however

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when Pharaoh relented and asked Moses to, pray for the end of a plague, in which case it would stop in response to Moses' call. Even when Pharaoh broke his promise to free the people - as he did every time until the plague of the Firstborn - the plague would not resume.

### יהוה hardens Pharaoh's heart

**Exodus 7:13-18** And He hardened Pharaoh's heart, that he did not listen to them; as יהוה had said. 14 And יהוה said to Moses, Pharaoh's heart *is* hardened, he refused to let the people go. 15 Go to Pharaoh in the morning; Behold, he goes out to the water; and you shall stand by the river's bank where he comes; and the rod which was turned to a serpent shall you take in your hand. 16 And you shall say to him, יהוה Elohim of the Hebrews has sent me to you, saying, Let My people go, that they may serve Me in the wilderness: and, behold, till now you would not hear. 17 Thus says יהוה, In this you shall know that I *am* יהוה: behold, I will strike with the rod that *is* in my hand on the waters which *are* in the river, and they shall be turned to blood. 18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

**Comment:** We see that יהוה hardens Pharaoh's heart so that all the gods of Egypt will be judged and then יהוה shall take out His legions.

### Water turned to Blood

**Exodus 7:19-22** And יהוה spoke to Moses, Say to Aaron, Take your rod, and **stretch out** your **hand** on the waters of Egypt, on their streams, on their rivers, and on their ponds, and on all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone. 20 And Moses and Aaron did so, as יהוה commanded; and he lifted up the rod, and struck the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood. 21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. 22 And the **necromancers** of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he listen to them; as יהוה had said.

**Necromancers** = diviner, magician, astrologer, possessed of occult knowledge, engraver (BDB# 2748 **חרטום**) (khar-tome')

**Stretch out** = stretch out (s# 7971 **וישל**) (shalach)

**Hand** = hand (s# 3027 **יָדוּ**) (yad)

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### Pharaoh hardened his heart

**Exodus 7:23-25** And Pharaoh turned and went into his palace, He did not set his heart to this also. 24 And all the Egyptians dug around the bank of the river for water to drink; for they could not drink of the water of the river. 25 And seven days were fulfilled, after **יהוה** had struck the river.

### Related Scripture: Blood to drink

**Revelations 16:4-7** And the third angel poured out his vial on the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, You are righteous, O Adonai, which are, and was, and shall be, because You have judged this way. 6 For **they have shed the blood of saints and prophets, and You have given them blood to drink;** for they are deserving. 7 And I heard another out of the Altar say, Even so, Adonai Elohim Almighty, true and righteous *are* Your judgments.

**Comment:** We see from Revelations that the water will be turned to blood because the righteous had been killed, therefore Elohim gave them blood to drink as a judgment for murder. The water was turned to blood in Egypt because the male children had been killed by the Egyptians by throwing them in the river. We also see in Exodus 7:25 that the plague only lasted for one week.

### Plague of Frogs

**Exodus 8:1-6(7:25-29)** And **יהוה** spoke to Moses, Go to Pharaoh, and say to him, This said **יהוה**, Let My people go, that they may serve Me. 2 And if you refuse to let *them* go, behold, I will smite all your borders with frogs: 3 And the river shall bring forth frogs abundantly, which shall go up and come into your house, and into your bedchamber, and on your bed, and into the house of your servants, and on your people, and into your ovens, and into your kneading troughs: 4 And the frogs shall come up both on you, and on your people, and on all your servants. 5 And **יהוה** spoke to Moses, Say to Aaron, Stretch forth your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt. 6 And **Aaron stretched out his hand** over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

**Comment:** We see that Moses was told to tell Aaron to stretch **forth his hand with his rod**, but verse 6 says that **Aaron only stretched forth his hand**. The rod is not mentioned for some reason.

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### Pharaoh calls Moses to remove the frogs

**Exodus 8:7-11** And the necromancers did so with their enchantments, and brought up frogs on the land of Egypt. 8 Then Pharaoh called for Moses and Aaron, and said, Entreat **יהוה**, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice to **יהוה**. 9 And Moses said to Pharaoh, Glory over me: when shall I entreat for you, and for your servants, and for your people, to destroy the frogs from you and your houses, *that they may remain in the river only?* 10 And he said, Tomorrow. And he said, *Be it* according to your word: that you may know that *there is* none like **יהוה** our Elohim. 11 And the frogs shall depart from you, and from your houses, and from your servants, and from your people; they shall remain in the river only.

**Comment:** We see that the necromancers could also bring up frogs, however if you are covered up with frog, you really don't need any more. These men in the occult could do some of the same things that Moses did by the power of Elohim. This may have been encouragement for Pharaoh to not give into Moses to let the people go. Some of the Rabbi's believed that Elohim allowed Pharaoh to be able to make his own decision about allowing Moses to take the people to offer sacrifices to Elohim, but only in the first five plagues. After those had happened then **יהוה** caused his rebellious heart to continue to rebel to make an open show of His power over the gods of Egypt.

### Pharaoh asks that the Frogs be removed

**Exodus 8:12-15** And Moses and Aaron went out from Pharaoh: and Moses cried to **יהוה** because of the frogs which he had brought against Pharaoh. 13 And **יהוה** did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. 14 And they gathered them together in heaps: and the land stunk. 15 But when Pharaoh saw that there was respite, he hardened his heart, and did not listen to them; as **יהוה** had said.

**Comment:** Pharaoh was playing right into the hand of **יהוה**. When **יהוה** said for this cause I raised you up that I might show My power through you. Pharaoh was playing his part exactly and the gods of Egypt were being shown to have no power before Him.

### Plague of Lice

**Exodus 8:16-18** And **יהוה** said to Moses, Say to Aaron, Stretch out your rod, and strike the dust of the land, that it may become lice throughout all the land of Egypt. 17 And they did so; for Aaron stretched out his hand with his rod, and struck the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. 18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice on man, and on beast.

**Comment:** We see here that Moses was told to tell Aaron to **stretch out his rod** but it says that **he stretched out his hand with his rod**. This is the opposite of what happened with the plague of frogs. Something is being hinted at, but it is not clear what this means.

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**Stone Edition Chumash** (page 331)

Aaron stretched out his hand with his staff and struck the dust and the lice infested man and beast. This plague was not announced to Pharaoh. The sorcerers tried to do the same but they could not. They recognized that this was **the finger of Elohim**. The sorcerers knew there was one all powerful Elohim that they had no power over. Pharaoh's heart was hard and he would not give in. It is also believed that the sorcerers had no power over creatures so small.

### The Magicians recognized the finger of יהוה

**Exodus 8:19** Then the magicians said to Pharaoh, This *is* the finger of Elohim: and Pharaoh's heart was hardened, and he did not listen to them; as יהוה had said.

**Comment:** Pharaoh would not listen even to his own advisers. His heart was so stubborn no one could change his mind. The submission of all the gods of Egypt was to be displayed for all to see. The land of Egypt would lose its wealth, its slaves, its army and it would no longer be the world power that it had been in the past.

### Plague of Swarms

**Exodus 8:20-24** And יהוה said to Moses, Rise up early in the morning, and stand before Pharaoh; behold, he comes to the water; and say to him, This says יהוה, Let My people go, that they may serve Me. 21 Else, if you will not let My people go, behold, I will send swarms on you, and on your servants, and on your people, and into your houses: and the houses of the Egyptians shall be full of swarms, and also the ground where they *are*. 22 And I will sever in that day the land of Goshen, in which My people dwell, that no swarms shall be there; to the end you may know that I *am* יהוה in the midst of the earth. 23 And I will put a division between My people and your people: tomorrow shall this sign be. 24 And יהוה did so; and there came a grievous swarm into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm.

**Comment:** The word that is translated as **swarm** only tells us that it is something that is great in number. The actual thing that is great in number is uncertain. It may have been a biting insect or any number of other things. The letters that form this word (ערב) are found in a number of other Hebrew words.

### Other words that are translated from the same Hebrew letters (ערב)

**Intermix** = to braid, intermix, to traffic, engage, mingle, **mortgage**, occupy, surety, undertake (s# 6148 ערב) (aw-rab')

**Agreeable** = close association, agreeable, pleasant (s# 6149 ערב) (aw-rabe')

**Covering** = covering with texture, to grow dusky, evening (s# 6150 ערב) (aw-rab')

**Arab** = commingle, mingle, mix (s# 6151 ערב) (ar-ab')

**Arab** = from (s# 6150) in the sense of sterility (s# 6152 ערב) (aw-ab')

**Dusk** = evening, night (s# 6153 ערב) (eh'-reb)

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**Woof** = transverse threads of cloth, mixture, mongrel race, Arabia, mingled people, Woof, Transverse threads of cloth (s# 6154 ערב ) (ay'-reb)

**Willow** = willow (from the use of osiers as wattles (s# 6155 ערב ) (aw-rawb')

**Intermix** = pleasant, sweet (s# 6156 ערב ) (aw-rabe')

**Mosquito** = mosquito (from its swarming), flies, swarm (s# 6157 ערב ) (aw-robe')

**Raven** = raven (from its dusky hue) (s# 6158 ערב ) (o-rabe')

**Oreb** = name of a Midianite, a cliff near the Jordan (s# 6159 ערבה ) (o-rabe')

### Related Scripture: Swarms in Revelations

**Revelations 9:3-5** And there came out of the smoke **locusts** (swarms) on the earth: and to them was given the power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of Elohim in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he strikes a man.

**Comment:** Goshen and the children of Israel would not be affected by this plague and all the following plagues. Like those in Revelation who had the mark of Elohim were affected by each of the plagues, But those who follow **יהוה** they will not be affected. I shall make a **distinction** between My people and your people. This is the theme of **separation of the Holy from the profane**, which is a result of choosing to follow the commandments or choosing not to follow the commandments. That choice determines if we receive the curses, or the blessings.

### **Go and sacrifice but he changes his mind**

**Exodus 8:25-32** And Pharaoh called for Moses and for Aaron, and said, **Go sacrifice** to your Elohim in the land. 26 And Moses said, It is not proper to do; for we shall sacrifice the abomination of the Egyptians to **יהוה** our Elohim: Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 27 We will go three days' journey into the wilderness, and sacrifice to **יהוה** our Elohim, as He shall command us. 28 And Pharaoh said, I will let you go, that you may sacrifice to **יהוה** your Elohim in the wilderness; only you shall not go very far away: entreat for me. 29 And Moses said, Behold, I go out from you, and I will entreat **יהוה** that the swarms may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully anymore in not letting the people go to sacrifice to **יהוה**. 30 And Moses went out from Pharaoh, and entreated **יהוה**. 31 And **יהוה** did according to the word of Moses; and he removed the swarms from Pharaoh, from his servants, and from his people; there remained not one. 32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

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### Plague of the death of Livestock

**Exodus 9:1-7** Then יהוה said to Moses, Come to Pharaoh, and tell him, This says יהוה Elohim of the Hebrews, Let My people go, that they may serve Me. 2 For if you refuse to let *them* go, and will hold them still, 3 Behold, the hand of יהוה is on your cattle which *is* in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep: *there shall be* a very grievous murrain. 4 And יהוה shall sever between the cattle of Israel and the cattle of Egypt: and nothing shall die of all *that is* the children's of Israel. 5 And יהוה appointed a set time, saying, Tomorrow יהוה shall do this thing in the land. 6 And יהוה did that thing on the next day, and all the cattle of Egypt died: but of the cattle of the children of Israel not one died. 7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

**Tell** = speak demand, to promise, put to flight (BDB# 1696 דבר) (da-bar)

**Cattle** = cattle, flock, herd, possessions, purchase (s# 4735 מקנה) (mik-neh')

**Horses** = to skip, a horse, swallow (s# 5483 סס) (soos)

**Donkey** = male donkey, from it's red color (s# 2543 חמר) (kham-ore')

**Camel** = camel is the sense of labor (s# 5181 גמל) (gaw-mawl')

**Oxen** = a beeve or animal of the ox kind, used for plowing (s# 1241 בקר) (baw-kawr')

**Sheep** = to migrate, flock of sheep or goats (s# 6629 צאן) (tsone)

**Murrain** = pestilence, plague, epidemic (s# 1698 דבר) (deh-ber)

**Comment:** This plague killed all animals listed that were in the field as verse three states. This is why later it talks about some of these animals still being alive, such as the horses that Pharaoh's army used to pull their chariots. These horses would have been kept inside in stables just as Solomon built great stable to keep his horses in. Verse 5 says " And יהוה appointed a set time, saying, tomorrow" This set time or moed could have been Yom Teruah since it is a time of judgment between the people of יהוה and those who do not honor Him.

**Stone Edition of Chumash** (page 334) יהוה said to Moses "come to Pharaoh" This means to enter his private chambers without permission. The Talmud records that even though the Palace was well guarded they were able to enter at will (Or HaChaim)

### Plague of Boils

**Exodus 9:8-12** And יהוה said to Moses and to Aaron, Take handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains on man, and on beast, throughout all the land of Egypt. 10 And they took ashes from the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains on man, and on beast. 11 And the necromancers could not stand before Moses because of the boils; for the boil was on the necromancers, and on all the Egyptians. 12 And יהוה hardened the heart of Pharaoh, and he did not listen to them; as יהוה had spoken to Moses.

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**Ashes** = a powder as in easily puffed away, ashes, dust (s# 6368 פִּיחַ) (pee'-akh)

**Dust** = light particles, dust, powder (s# 80 אֲבָק) (aw-bawk')

**Boil** = to burn, inflammation, ulcer, boil (s# 7822 שָׁחַן) (shekh-eem')

**Blains** = to belch forth, an inflammatory eruption (s# 76 אֲבַעְבַּעָה) (ab-ah-boo-aw')

### Plague of Hail

**Exodus 9:13-19** And יהוה said to Moses, Rise up early in the morning, and stand before Pharaoh, and say to him, This says יהוה Elohim of the Hebrews, Let My people go, that they may serve Me. 14 For I will at this time send all My plagues on your heart, and on your servants, and on your people; that you may know that *there is none like Me* in all the earth. 15 For now I will stretch out My hand, that I may strike you and your people with murrain; and you shall be cut off from the earth. 16 And in deed for this *cause* have I raised you up, to show *in* you My power; and that My name may be declared throughout all the earth. 17 As yet you have exalted yourself against My people, that you will not let them go? 18 Behold, tomorrow about this time I will cause it to rain a very grievous **hail**, such as has not been in Egypt since the foundation of it even until now. 19 Send therefore now, *and* gather your cattle, and all that you have in the field; *for on* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down on them, and they shall die.

**Hail** = hail, hail stones (s# 1259 שָׁחַן) (baw-rawd')

**Comment:** יהוה said for this time I shall send My plagues against your heart (lit. upon your heart) and on your servants and your people - The reason יהוה said, this was so that Pharaoh would know that there is none like יהוה and he would declare it to the world. יהוה would use Pharaoh to declare His greatness. The testimony of a **hostile witness** is considered to be the most compelling information, because they do not want to tell it because it proves their opponents case.

### **Related Scripture: That the world would know**

**Romans 9:17** For the Scripture says to Pharaoh, even for this same purpose have I raised you up, that I might show My power in you, and that **My Name might be declared throughout all the earth.**

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### The Hail falls on man and beast

**Exodus 9:20-26** He that feared the word of יהוה among the servants of Pharaoh made his servants and his cattle flee into the houses: 21 And he that did not regard the word of יהוה left his servants and his cattle in the field. 22 And יהוה said to Moses, Stretch forth your hand toward heaven, that there may be hail in all the land of Egypt, on man, and on beast, and on every herb of the field, throughout the land of Egypt. 23 And Moses stretched forth his rod toward heaven: and יהוה sent thunder and hail, and the fire ran along on the ground; and יהוה rained hail on the land of Egypt. 24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. 25 And the hail struck throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail struck every herb of the field, and broke every tree of the field. 26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

**Those of the Egyptians** who had seen what יהוה had done in the past plagues and feared יהוה brought their animals and servants inside and saved them. Can you imagine being in a small house with cattle and other animals all day with the noise and the smell. They did not know at what time the plague would start, so they kept them inside that night and all day. This would be the most severe up to this point, just as birth pangs grow worse and begin to happen more frequently.

### Pharaoh asks Moses to stop the hail and they can leave

**Exodus 9:27-30** And Pharaoh sent, and called for Moses and Aaron, and said to them, I have sinned this time: יהוה *is* righteous, and I and my people *are* wicked. 28 Entreat יהוה (for *it is* enough) that there is no *more* mighty thunderings and hail; and I will let you go, and you shall stay no longer. 29 And Moses said to him, As soon as I am gone out of the city, I will spread abroad my hands to יהוה; *and* the thunder shall cease, neither shall there be any more hail; that you may know how that the earth *is* יהוה's. 30 But as for you and your servants, I know that you will not yet fear יהוה Elohim.

### Stretch out you hand?

**Moses was told to Stretch out your hand... But Moses stretched out his rod toward heaven.** יהוה sent hail and fire the following day? Nothing in nature that we know of can cause **fire and ice** except the tail of a comet that contains ice crystals of hydrocarbons that would burn as they entered the atmosphere. We don't know if this is the way that יהוה performed this miracle. He can do anything He desires including creating something new that has never happened before. A Jewish friend of Albert Einstein wrote a book that described how oil came to be deposited in the earth in certain places. He stated that it took place when Venus passed by the earth so close that hydrocarbons entered the atmosphere about the period of time that this plague took place. This explains how the Arab countries are so rich in oil. He also explains how יהוה caused the Red Sea to part and the sun to stand still. He discovered all this information by looking into ancient history of many different civilizations all around the earth during these same periods. He found similar events took place in all these locations. Also he stated that the year

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was 360 days before these events but that this great mass came close enough to the earth to slow its orbit around the sun causing the year to become 365 days. The book is called **Worlds in Collision**: by **Immanuel Velikovsky**. You can go to the Internet to see a video of his work. <http://video.google.com/videoplay?docid=6229135744841359869#>

### Pharaoh again does not let Israel go

**Exodus 9:31-35** And the flax and the barley was struck: for the barley *was* in the ear, and the flax *was* balled. 32 But the wheat and the rye were not struck: for they *had* not grown up. 33 And Moses went out of the city from Pharaoh, and spread abroad his hands to יהוה: and the thunder and hail ceased, and the rain was not poured on the earth. 34 And when Pharaoh saw that the rain and the hail and the thunder ceased, he sinned yet again, and hardened his heart, he and his servants. 35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as יהוה had spoken by Moses.

### Judgments of Exodus foreshadows the judgments of the Book of Revelations

| Plague |                                   | Reference    | Reaction | given at          |
|--------|-----------------------------------|--------------|----------|-------------------|
| 1st    | water to blood lasted seven days. | Exodus 7:15  |          | the river         |
| 2nd    | Frogs                             | Exodus 7:26  | entreat  | the palace        |
| 3rd    | Lice                              | Exodus 8:12  |          | Unannounced       |
| 4th    | Flies                             | Exodus 8:16  | entreat  | the river         |
| 5th    | Deadly Murrain deadly plague      | Exodus 9:3   |          | the palace        |
| 6th    | Boils (no warning)                | Exodus 9:8   |          | Unannounced       |
| 7th    | Hail & Fire                       | Exodus 9:18  | entreat  | the river         |
| 8th    | Locusts                           | Exodus 10:4  |          | the palace        |
| 9th    | Darkness                          | Exodus 10:22 |          | Unannounced       |
| 10th   | Death of the Firstborn            | Exodus 11:4  | entreat  | Spoken by Pharaoh |

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## Exodus

## Revelations (future Exodus)

|   |   |
|---|---|
| <p><b><u>10 Plagues (3 sets of 3 plagues + 1)</u></b><br/> <b>1st plague</b> announced at the river<br/> <b>2nd plague</b> announced at the Palace<br/> <b><u>3rd plague</u></b> unannounced<br/> <b>4th plague</b> announced at the river<br/> <b>5th plague</b> announced at the Palace<br/> <b><u>6th plague</u></b> unannounced<br/> <b>7th plague</b> announced at the river<br/> <b>8th plague</b> announced at the Palace<br/> <b><u>9th plague</u></b> unannounced<br/> <br/> <b>10th plague death of Firstborn</b></p> | <p><b><u>21 Plagues (3 sets of 7 plagues +1)</u></b><br/> <br/> Seven Seal Judgments<br/> <br/> Seven Trumpet Judgments<br/> <br/> Seven Bowl Judgments<br/> <br/> Thunders</p>   |
| <p><b>Moses and Aaron</b> were <b>יהוה</b>'s two witnesses</p>  | <p><b>Elijah</b> and <b>Enoch</b> are the Two witnesses of Revelations 11</p>   |
| <p>Fourth Plague <b>Flies</b> Exodus 8:16-20 Israel is not affected</p>   | <p>The fifth trumpet sounded and <b>locusts</b> came and attacked those <u>who did not have the seal of Elohim</u>. Tormenting them for 5 months. Revelations 9:3-5 The 144,000 sealed in Revelations 7:5-9</p>                           |
| <p>Plague of <b>hail</b> and <b>fire</b> Exodus 9:23 7th plague</p>   | <p>Revelations 11:19 and the Temple of Elohim was opened in heaven, and there was seen in His Temple the Ark of His Covenant: and there were <b>lightnings</b>, and voices, and thunderings, and an earthquake and great <b>hail</b>.</p> |

### **Related Scripture: To the last Generation**

***Psalms 78:1-72*** A Maskil by Asaph Listen, My people, to My teaching, incline your ears to the words of My mouth. 2: **I will open My mouth with a parable:** I will utter riddles from antiquity: 3: That which we have heard and know, and our fathers have told us. 4: We shall not withhold from their sons, recounting unto the **final generation** the praises of **יהוה**, and His wonders, that He has wrought (*done*). 5: He established a testimony in Jacob, and set down a Torah in Israel, which He commanded our fathers, to make them known to their sons: 6: So that the **final generation may know**; children yet to be born; will arise and tell their own children: 7: so that they may place their trust in Elohim, and not forget the works of Elohim, and they will safeguard His commandments: 8: That they not become like their fathers, a wayward and rebellious generation; a generation that did not dedicate its heart aright, and whose spirit was not steadfast with Elohim. 9: The sons of Ephraim, though armed archers, retreated on the day of battle. 10: Because **They did not guard the Covenant of Elohim**, and refused to follow His Torah; 11: They forgot His works, and His wonders that He had showed them. 12: In the presence of their fathers, He did marvels in the land of Egypt, in the field of Zoan. 13: He split

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the sea, and brought them across, and He stood the waters like a wall. 14: He led them with a cloud by day, and all night with a fiery light. 15: He split rocks in the wilderness, and provided drink like the abundant depths. 16: He brought forth flowing waters from the rock, and caused waters to descend like rivers. 17: But they continued further to sin against Him to rebel against the Most High in the thirsty desert. 18: And they tested Elohim in their hearts by requesting food for their craving. 19: And, they spoke against Elohim; they said, Can Elohim prepare a table in the wilderness? 20: True, He smote a rock, and waters flowed and the streams flooded forth ; [but]can He give bread also? can He supply meat for His people? 21: Therefore יהוה heard, and was enraged: and a fire was kindled against Jacob, and also anger flared against Israel; 22: **For they did not have faith in Elohim, and trusted not in His salvation:** 23: Though He had already commanded the skies above, and opened the doors of heaven, 24: And rained upon them manna to eat, and gave them heavenly grain. 25: Humans ate the bread of angels; He sent them food for satisfaction. 26: He made the east wind to blow in the heavens: and He steered the south wind with His strength. 27 :And He rained upon them meat like dust, and winged birds like the sand of seas: 28: And He dropped it amid His camp, around His dwellings. 29: Then they ate, and were sated: for He brought them their craving; 30: They had not yet been estranged from their craving; their food was still in their mouth, 31: When the anger of Elohim flared against them, and slew their fattest, and He bent over the chosen of Israel. 32: Nevertheless, they sinned further, and did not believe in His wonders. 33: So He ended their days in vanity, and their years in bewildering terror. 34: When He slew them, then they would seek Him: they would repent and pray to Elohim. 35: They would remember that Elohim was their Rock, and the Most High Elohim their Redeemer. 36: But they sought to beguile Him with their mouth, and they deceived Him with their tongues. 37: Their heart was not constant with Him, and they were not steadfast in His Covenant. 38: Nevertheless, He, the Merciful One, is forgiving of iniquity, and does not destroy; frequently He withdraws His anger, not stir arousing His entire wrath. 39: For He remembered that they were but flesh; a fleeting breath, not returning. 40: How often did they defy Him in the wilderness, and they grieve Him in the wasteland! 41: Again and again they tested Elohim, and they set limits to the Holy One of Israel. 42: They did not remember His hand, the day He redeemed them from the oppressor. 43: How He set His signs in Egypt, and His wonders in the field of Zoan: 44: And changed their rivers into blood; and made their flowing waters undrinkable. 45: He sent against them a mixture of beasts that devoured them; and frogs, that brought them ruin. 46: He gave the grasshopper their produce, and their wearying labour o the locust. 47: He killed their grapevines with hail, and their fig-trees with biting frost. 48: He delivered their cattle to the hail, and their flocks to fiery bolts. 49: He sent upon them His fierce anger, fury and wrath, and trouble, a band of emissaries of evil. 50: He leveled a path for His anger; He did not spare their soul from death, and He delivered their lives over to pestilence; 51: And smote every firstborn in Egypt; the first fruits of their strength in the tents of Ham: 52: Then He caused His nation to journey like sheep, and guided them like a flock in the wilderness. 53: Then He led them with security, so that they had no fear: for the sea had covered their foes. 54: And He brought them to His sacred boundary this mountain, that His right hand had acquired. 55: Then He drove away nations from before them, and apportioned them a measured inheritance, and settled the tribes of Israel in their tents. 56: Yet they tested and rebelled against the Supreme Elohim, and did not observe His testimonies: 57: But drew back, and betrayed like their fathers: they shifted like a treacherous bow. 58: They angered Him with their high altars, and they aroused His jealousy with their idols. 59: Elohim heard, and His anger overflowed and He greatly rejected Israel: 60: He abandoned the

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Tabernacle of Shiloh, the tent where He dwelled among men; 61: He placed His strength into captivity, and His splendor into the oppressor's hand. 62: He delivered His people to the sword; and His anger overflowed against His inheritance. 63: Fire consumed His young men; and His maidens had no marriage celebration. 64: Their priests fell by the sword; and their widows did not weep. 65: Then the Lord awoke like one who had been sleeping, like a warrior rousing himself from wine. 66: He struck His enemies into retreat, He gave them eternal disgrace. 67: **He rejected the tent of Joseph, and did not chose the tribe of Ephraim: 68: He chose the tribe of Judah**, Mount Zion which He loves. 69: And He built His Temple like high heavens, like the earth He established it forever. 70: And He chose David His servant, and took him from the sheep corrals: 71: From behind the nursing ewes He brought him to tend to Jacob His nation, and to Israel His inheritance. 72: And He tended them according to the integrity of His heart; and by the skill of His hands he led them.

**Comment:** This Psalm tells us that we should listen to the Torah (stories of the Torah) to learn the dark saying (**stories that have a meaning in the past and a future meaning** to us). The hidden meaning of these stories needs to be understood because they are a parable. They have a plain meaning and also a hidden meaning (Sod). This hidden meaning is of special interest to the final generation. Verse four and six in the Art scroll translation says "That which we have heard and know and our fathers told us, 4 we shall not withhold from their sons, **recounting unto the final generation** the praises of Hashem, His might and His wonders that He has wrought." The final generation needs to know about this because it is written to them. The future is foretold in this passage that is written about the exodus from Egypt. The future exodus from all parts of the world back to the land of Israel is given step by step in this Psalm. Jeremiah said that a time was coming when Israel would no longer say that Adonai lives who brought Israel out of Egypt, but they would say that Adonai lives who brought Israel from all the lands of the North, South, East and West. The rest of this Psalm talks about this rescue from Egypt. We should understand it well, **we are that generation** who will experience it again in an even greater way. The Solomon Principle says:

### **Related Scripture: Events in Scripture are also Prophecy**

***Ecclesiastes 1:9*** The thing that has been, it *is that* which shall be; and **that which is done is that which shall be done:** and *there is* no new *thing* under the sun.

### **God has shown us what He will do by the things He has done in Scripture.**

### **Related Scripture: Future Greater Exodus**

***Ezekiel 20:33-38*** As I live, says Adonai יהוה, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: 34 And I will bring you out from the people, and will **gather you out of the countries where you are scattered**, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will **bring you into the wilderness** of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, says Adonai יהוה. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant: 38 And I will **purge out from among you the rebels**, and those that

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transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and you shall know that I *am* יהוה.

### Looking for Golden treasure that יהוה has hidden

If you would like a challenge try to find a hidden message from the differences in the words of these two verses.

|   |             |
|---|-------------|
| הוא אהרן ומשה אשר אמר יהוה להם הוציאו את בני ישראל מארץ מצרים על צבאתם: | Exodus 6:26 |
| הם המדברים אל פרעה מלך מצרים להוציא את בני ישראל ממצרים הוא משה ואהרן:  | Exodus 6:27 |

The following are the letters that are not common to both verses. You can go to a concordance and try to make a statement that might be hidden in this text by dividing it into words. I found some things but it is not complete.

|   |
|---|
| ואשר אמר יהוה להסו מארץ סה מד ברי סא לפרעה מלך למו  |
| ? <to<king<pharaoh<to <what<large<measure<Height<what<?<bright<they<to< יהוה < says < happy<and |

Read the English left to right