

Parashat Va'era

פרשת וארא

Shabbat Tevet 25, 5771, January 01, 2011

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By My name, Lord, I did not make Myself known to them.

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 6:2-9:35

הפטרה: Ezekiel 28:25-29:21

הברית: Romans 9:14-33

החדשה

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Triennial cycle: Shemot / Exodus 6:2-7:7

In this week's reading from the Triennial Cycle (*Shemot / Exodus 6:2-7:7*) God says to Moshe in *Shemot / Exodus 6:3 and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not make Myself known to them. 6:4 'I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned. (NASB)* The Hebrew word used by God to describe that he had made Himself known to Avraham, Yitachak, and Yaakov is written in the Niphal verbal pattern "nodati" meaning "be made known or be / become known." It is also interesting to note according to the marginal mesorah on verse 6:3 there is a variant spelling in the Targum Onkelos, the Targum Jonathan, the Targum Zakanim, and the Targum Sori. The variant spelling is written in the Hiphil verbal pattern "hodati" meaning "make known or declare." The same form of the word is used in *Jeremiah 11:18*, which says "Moreover, the Lord made it known to me and I knew it; Then You showed me their deeds." (NASB) The Hiphil form in Jeremiah, God causatively made it known to him (Jeremiah) the deeds of the people. In our verses, *Shemot / Exodus 6:3-4*, God is explaining that He is revealing Himself, making His name known in a new way to His people. What is the significance of these verses for our lives today?

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שמות 6:2-4

וַיִּדְבֹר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה: 2
וַאֲרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שְׁדֵי 3
וּשְׁמִי יְהוָה לֹא נִדְעָתִי לָהֶם: וְגַם הִקְמַתִי אֶת-בְּרִיתִי 4
אִתָּם לָתֵת לָהֶם אֶת-אֶרֶץ כְּנָעַן אֵת אֶרֶץ מִגְרֵיהֶם 5
אֲשֶׁר-גָּרּוּ בָהֶּן וְגַם אֲנִי שָׁמַעְתִּי אֶת-נְאֻמַּת בְּנֵי יִשְׂרָאֵל
v. 2 הפטרה בה אמר אדני ה' בקבצני ביחזקאל כה. v. 2 ס"א יהוה וכן ה"ש, ת"א ות"י.
v. 3 ס"א הנדעתי וכן ת"א, ת"י, ת"ע ות"ס.

Shemot / Exodus 6:2-4

6:2 God spoke further to Moses and said to him, 'I am the Lord; 6:3 and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not make Myself known to them. 6:4 'I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned. (NASB)

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35 The Niphal stem is used to express simple action with either a passive or
reflexive voice. In other words, whatever a verb means in the Qal stem, it
becomes passive or reflexive in the Niphal stem in the sense that God is referring
to Himself. The Hiphil stem, on the other hand, is used to express causative
40 action with an active voice. For example, the verb מָלַךְ means “he was king” or
“he reigned” in the Qal stem. The Hiphil form, however, is הִמְלִיךְ and means “he
caused to reign” or “he made (someone) king.” The verb form indicates that the
subject is acting upon the object and in this case God is making known His Name
to the children of Yisrael. What we learn from these verses on the different uses
of the verbal forms for the Hebrew root word “to know” is that God is doing
45 something different; He is revealing something about Himself that He has not
done before. Keep in mind that God is not doing something contradictory to His
nature and definitely not contradictory to anything that is written in the Scriptures.

In the English translation, God said *“I appeared to Abraham, Isaac, and
50 Jacob as God Almighty, but by my name, Lord, I did not make myself known to
them.”* The English translation “Lord” is a reference to the Hebrew Name of
God, the tetragramaton, the four-letter Name of God (YHVH, יהוה) which
indicates that God is timeless and infinite. Scholars believe that the letters of the
name are an acronym for the words “hayah,” “v’yihyeh,” “hoveh” meaning He
was, He is, and He will be, indicating the eternal nature of God. By using this
name God is declaring His existence. This revelation of Himself provides for us a
55 framework within which we are able to begin to comprehend Him. The purpose
for God having revealed himself to us in this manner, and in the Scriptures is done
also so that we are able to identify and deal with false teachings. Doctrine is of
critical importance to us and our walk before God. The Scriptures continually
exhort us to be sure of our doctrine and to ensure that we are walking righteously
60 before God. Let’s look at a few scriptures related to this. The apostle Paul wrote
in *Philippians 3, Titus 2, and Galatians 1* on this topic.

Philippians 3:7-11

*3:7 But whatever things were gain to me, those things I have counted as
65 loss for the sake of Christ. 3:8 More than that, I count all things to be loss
in view of the surpassing value of knowing Christ Jesus my Lord, for
whom I have suffered the loss of all things, and count them but rubbish so
that I may gain Christ, 3:9 and may be found in Him, not having a
righteousness of my own derived from the Law, but that which is through
70 faith in Christ, the righteousness which comes from God on the basis of
faith, 3:10 that I may know Him and the power of His resurrection and the
fellowship of His sufferings, being conformed to His death; 3:11 in order
that I may attain to the resurrection from the dead. (NASB)*

Titus 1:16-2:1

*1:16 They profess to know God, but by their deeds they deny Him being
75 detestable and disobedient and worthless for any good deed. 2:1 But as
for you, speak the things which are fitting for sound doctrine. (NASB)*

Galatians 1:6-9

1:6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 1:7 which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. 1:8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 1:9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! (NASB)

These are repeated warnings in the Scriptures. The apostle Paul speaks of salvation being made on the basis of faith in the written Word of God, in God Himself, and in Yeshua and expresses his willingness to suffer for Christ in Philippians. Paul exhorts Titus to “*speaking the things which are fitting for sound doctrine,*” and appears surprised that the Galatians have so quickly deserted Him who called them by the grace of Christ to a different gospel. Repeatedly Scripture warns to not allow ourselves to be deceived by false doctrine. The Scriptures point a clear picture of the importance of Scripture and of the foundation that is laid down in Scripture, of knowing who God is precisely, and especially as He has revealed Himself to us in His son Yeshua. Paul also exhorts Timothy to “*give attendance to reading, to exhortation, to doctrine*” in 1 Timothy.

1 Timothy 4:10-13

4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 4:11 These things command and teach. 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 4:13 Till I come, give attendance to reading, to exhortation, to doctrine. (KJV)

We have to be very careful of the craftiness of the evil one these days since scripture explicitly warns that in the last days 1 Timothy 4:1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 4:2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, (NASB) Paul says by the Holy Spirit, some will fall away from the faith because of deceitful spirits and the doctrines of demons. One common way today many are being deceived is through "Revisionism." Revisionism is the process of revising or modifying ones understanding of definitions and history. The modus operandi (method of operation) of Revisionism is to cause the reinterpretation of orthodox views on the evidence, motivations, and decision-making processes surrounding the historical events of the Bible, our understanding of who God is, our understanding who the son of God is, and our understanding of who we are. Cults prey on ignorance to deceive and to lead one away from the one true God of Yisrael. In order for the evil one to begin the process of deception, the foundation of scripture must be removed and our understanding of who God is and who we are must be redefined. This is the reason why we absolutely must study the Bible daily.

130 In our verses for this week, God said *Shemot / Exodus 6:3 and I appeared*
to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not
make Myself known to them. (NASB). What we take away from these verses is
135 that any understanding of God that is dependent on doctrine that is “outside” of
the clear teaching of Scripture and speaks contrary to what we have in Scripture
must be rejected. God has revealed Himself to us in the Scriptures and we can
have confidence in the framework of knowledge God has provided for us in the
Bible. We must daily take every thought captive (*2 Corinthians 10:5*) and subject
140 ourselves to God as He has revealed himself to us. Our knowledge of God should
motivate us to worship Him in spirit and in truth and to take what we know to the
world so that others can rejoice with us. Have you taken what you have learned
about God and told others about it? How about how Yeshua the Messiah (Jesus
the Christ) has saved your soul?

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Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever