



in this week's portion of scripture details the Lord bringing a plague of hail mingled with fire (9:18-35). The Lord declared that this hail would be so heavy that anyone (man or beast) left outside would surely die. The scriptures record that there was hail and fire flashed in the midst of the hail and the fire run down to the earth and burned. It says the hail struck everything in the field, man, beast, grain and destroying every tree of the field, only in the land of Goshen was there no hail. It is at this time Pharaoh realizes that he has sinned saying *כִּי וַיִּשְׁלַח פַּרְעֹה הַ וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן וַיֵּי אֱמַר אֲלֵהֶם חַטָּאתִי הַפְּעַם יְהוָה הַצַּדִּיק וְאֲנִי וְעַמִּי הָרָשָׁעִים: כִּחַ הַעֲתִירוּ אֵלַי יְהוָה וְרַב מְהִי תִקַּל אֵלַי הַיָּמִים וַיִּשְׁלַח אֶתְכֶם וְלֹא תִסְפוּן לַעֲמֹד:* 9:27 *Then Pharaoh sent for Moses and Aaron, and said to them, 'I have sinned this time; the Lord is the righteous one, and I and my people are the wicked ones. 9:28 'Make supplication to the Lord, for there has been enough of God's thunder and hail; and I will let you go, and you shall stay no longer.'* (NASB) When the hail ceased it says that Pharaoh sinned again and hardened his heart both he and his servants. Troublesome times bring repentance and return to the Lord. When deliverance comes and the trouble passes, it is easy to slip back into sin and forget what the Lord has done.

**פרשת וארא ספר שמות פרק ו פסוק ב-ו**

ב וַיִּדְבֹר אֵל הַיָּמִים אֶל-מֹשֶׁה וַיֵּי אֱמַר אֲלָיו אֲנִי יְהוָה: ג וַאֲרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שְׁדֵי וּשְׁמִי יְהוָה לֹא אֶנֶּדְעָתִי לָהֶם: ד וְגַם הִקְמֵתִי אֶת-בְּרִיתִי אִתָּם לְתַת לָהֶם אֶת-אֶרֶץ כְּנָעַן אֶת אֶרֶץ מִגְרֵיהֶם אֲשֶׁר-גְּרוּ בָהּ: ה וְגַם | אֲנִי שָׁמַעְתִּי אֶת-נְאֻמַּת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מִעַבְדֵימָם וְנֹאזְכַּר אֶת-בְּרִיתִי: ו לָכֵן אֲמַר לְבְנֵי-יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעַבַד דָּתָם וְנֹאֲלַתִּי אֶתְכֶם בְּזוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים:

**3 v. ס"א הוֹדַעְתִּי וְכֵן ת"א, ת"י, ת"ע ות"ס.**

In this week's reading from the Triennial Cycle (*Shemot / Exodus 6:2-7:7*) God says to Moshe *וַאֲרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שְׁדֵי וּשְׁמִי יְהוָה לֹא אֶנֶּדְעָתִי לָהֶם: ד וְגַם הִקְמֵתִי אֶת-בְּרִיתִי אִתָּם לְתַת לָהֶם אֶת-אֶרֶץ כְּנָעַן אֶת אֶרֶץ מִגְרֵיהֶם אֲשֶׁר-גְּרוּ בָהּ: ה וְגַם | אֲנִי שָׁמַעְתִּי אֶת-נְאֻמַּת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מִעַבְדֵימָם וְנֹאזְכַּר אֶת-בְּרִיתִי: ו לָכֵן אֲמַר לְבְנֵי-יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעַבַד דָּתָם וְנֹאֲלַתִּי אֶתְכֶם בְּזוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים:* *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 *נודעתי (nodati)* meaning "be made known or be / become known." According to the marginal Masorah on verse 6:3 there is a variant spelling in the Targum Onkelos, the Targum Jonathan, the Targum Zakanim, and the Targum Sori. Having a look at the Targum Onkelos, the variant spelling is written in the Hiphil verbal pattern *הודעית (hodait)* meaning "make known or declare, to perceive, understand, to be acquainted with." The same form of the word is used in *Jeremiah 11:18*, says *זו ניהו יהוה הודיעני ונאדעה אן הוראתני מעלליהם: "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 revealed Himself to Avraham, Yitzchak,

**Shemot / Exodus 6:2-6**

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. 6:5 'Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant. 6:6 'Say, therefore, to the sons of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. (NASB)

**Marginal Masorah**



130 : וְיִשְׁעַתְּךָ קִיַּיְתִי יְהוָה: *and 49:18*, וְיִשְׁעַתְּךָ קִיַּיְתִי יְהוָה: and 49:18. When God said to Moshe אֵלֹהִים  
 135 נִקְרָא וְיִשְׁעַתְּךָ קִיַּיְתִי יְהוָה was He contradicting Himself? This has presented a problem for quite a  
 few people. Those in the Sacred Name movement believe that the Patriarchs did  
 indeed called upon the Name of God as the YHVH and ignore what is written in  
*Shemot / Exodus 6:2-5*. Liberal scholars on the other hand have come up with a  
 140 hypothesis to explain this problem known as the “*JEDP theory*” or the  
 “*documentary hypothesis*” (*Wellhausen hypothesis*). Scholars believe that the  
 five books of Moshe (the Torah) was derived from originally independent,  
 parallel, and complete narratives which were subsequently combined into its  
 current form by a series of editors. So, who are we supposed to believe? Should  
 we accept liberal scholarship that makes these claims that the Torah has been  
 145 pieced together from different sources? Should we ignore Ha’Peshat (טפיש, the  
 simple) meaning of the text in *Shemot 6:2-5*? The obvious error here that is  
 implied by the liberal scholars is the belief the different names of God refer to  
 different authors of the torah. So liberal scholarship says there are different  
 150 authors, the Sacred Name movement would ignore the Peshat of these scriptures.  
 A better way to understand these verses is that Moshe as the author of the Torah  
 and knowing the name of God as the יהוה for consistency sake wrote the Name of  
 God throughout the Torah starting with *Bereshit / Genesis 2:4* up unto and  
 through this location in the Torah (*Shemot / Exodus 6:2-3*). In addition to this, the  
 Lord God Almighty inspired each word given to Moshe; each word was carefully  
 preserved by the hand of God for its intended purpose.

According to the Ketuvei Shelachim (Apostolic Writings) Yeshua  
 regarded the Torah in this way *Matthew 5:18* ἀμὴν γὰρ λέγω ὑμῖν ἕως ἄν  
 155 παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰῶτα ἐν ἧ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ  
 τοῦ νόμου ἕως ἄν πάντα γένηται *5:18 ‘For truly I say to you, until heaven  
 and earth pass away, not the smallest letter or stroke shall pass from the Law  
 until all is accomplished,* and *Luke 24:44* εἶπεν δὲ πρὸς αὐτοὺς οὗτοι οἱ  
 160 λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν ὅτι δεῖ πληρωθῆναι  
 πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ  
 ψαλμοῖς περὶ ἐμοῦ *24:44 Now He said to them, ‘These are My words which I  
 spoke to you while I was still with you, that all things which are written about Me  
 in the Law of Moses and the Prophets and the Psalms must be fulfilled.’ (NASB)*  
 Jewish tradition also holds that the Torah has been meticulously preserved from  
 the time of Moshe up until this day. The Dead Sea Scrolls attest to this when  
 165 compared with the Masoretic text of the Hebrew Scriptures. Therefore, the  
 liberal assumption that the Torah was pieced together such that it contradicts  
 itself is in error. We therefore must assume that these Scriptures are written in  
 this way to teach us something about God in and through His Name.

There are two locations in the Torah where God explicitly revealed the  
 170 meaning of the Name (יהוה, YHVH). The first was in *Parashat Shemot* at the  
 mountain of Sinai and the second time was during *Parashat Ki Tisa* again at the  
 mountain of Sinai and the sin of the golden calf. *In Shemot / Exodus 3:14* the  
 Lord said וַיֹּאמֶר אֵלֹהִים אֶל-מֹשֶׁה אֲדֹכֵי אֲנִי אֲשֶׁר אֲדֹכֵי וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי יִשְׂרָאֵל  
 175 וַיֹּאמֶר אֵלֹהִים אֶל-הַיְהוּדִים וַיֹּאמֶר אֵלֹהִים אֶל-הַיְהוּדִים וַיֹּאמֶר אֵלֹהִים אֶל-הַיְהוּדִים וַיֹּאמֶר אֵלֹהִים אֶל-הַיְהוּדִים  
*3:14 God said to Moses, ‘I AM WHO I AM’; and He said,  
 ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’ (NASB)*

Note through time there was an increasing use of vowel letters (*study Hebrew and Aramaic Orthography*) indicating the changes in the language and modernization of the language. Though the Dead Sea Scrolls have an increasing number of vowel letters, the meaning of the text is the same and so the truth and message of God’s Word has been preserved throughout time.



א וַיִּרְא הָעָם כִּי-בָשָׁשׁ מִשָּׁה לְרֵדֹתָ (32:1) מִן-הַהָרַר וַיִּקְהַל הָעָם עַל-אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם | עֲשֵׂה-לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי-

225 This was a great sin but yet God fulfilled His promise, in the midst of the sin of the people and the Lord gives Moshe a fresh revelation of His glory. According to *Shemot / Exodus 34:1-5* the Lord descended in the cloud and stood there with him (Moshe) (34:5, ה

הַעֲנָן) Here the cloud (עֲנָן) is associated with the very presence of God. It is interesting that looking at this verse in *Shemot 34:5* it says “and descended YHVH in the cloud and ‘stood before’ with

230 him there, and proclaimed in the name of YHVH.” Based on the sentence context, the one proclaiming the name is God Himself. The context indicates that the Lord God descended (His glory descended) and He proclaimed His own Name which consists of the attributes consistent with the promises that were made to the Patriarchs. In *Shemot 34:6* God says

וַיַּעֲבֹר יְהוָה | עַל-פְּנֵי וַיִּקְרָא יְהוָה | יְהוָה אֱלֹהֵי | 34:6 Then the Lord passed by in front of him and proclaimed, ‘The Lord, the Lord God, compassionate and gracious, slow to

240 anger, and abounding in lovingkindness (Grace, חֶסֶד) and truth; (NASB) there is a doubling of God’s Name emphasizing by repetition the reality of God being present linking this with Parashat Shemot of God being present in the Angel of the Lord within the burning bush (*Shemot 3*). The repetition of the Name tells the listener to stop and reflect on the meaning and the description that follows. The

meaning of God’s Name was first revealed in *Shemot / Exodus 3:14* the Lord said יְיָ אֱמַר אֵל הַיָּמִים אֵל-מִשָּׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי

245 אֵלְכֶם: 3:14 God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’” (NASB) God says to Moshe “I AM WHO I AM” the meaning of the name translated from the first person of the verb הָיָה (to be) refers to God’s life giving existence, the Lord is self existent, He exists and depends upon no one and nothing except His own will! In the

attributes God lists of Himself in *Shemot 34*, His compassion was demonstrated in 32:14 and His being favorable is demonstrated in 33:12-17 the process in which Moshe seeks to find favor and God agrees with Him. His slowness to grow angry is attested too in *Parashat Ki Tisa* and in *Shemot / Exodus 14:11-12*. All of these

255 things describe His unchanging love and reliability that is demonstrated in the discussion Moshe has with the Lord and being able to plead on behalf of the people. The cancelation of the people’s disobedience with the golden calf is consistent with what God says

נֹצֵר חֶסֶד לְאַלְפִים נֹשֵׂא עוֹן וּפֹשַׁע וְחַטָּאתָה וְנִקְהָה לִי אִי וְנִקְהָה | עוֹן אָבוֹת עַל-בְּנֵים וְעַל-בְּנֵי בְנֵים עַל-שְׁלֵשִׁים וְעַל-רַבְעֵים 34:7 who keeps

260 lovingkindness (Grace, חֶסֶד) for thousands, who forgives iniquity, transgression and sin;...” The Lord revealed Himself in His works and relationship with His people.

The first thing God revealed about Himself is that He is compassionate in the word רַחוּם that describes a deep love. The word רַחוּם occurs 12 times in the Tanach (Torah, Neviim, Cetuvim) spelled as רַחוּם. Looking at each of these occurrences refers to God and points to the compassion that one has for those who

265 He calls His children. There is also a conditional choice - וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל-

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טובי על-פניך וקראתי בשם יהוה לפניך ונחתי את-אשר אהן ורחמתי את-אשר ארחם:  
 saying "I will show compassion on whom I show compassion" in *Shemot / Exodus 33:19*. God's compassion is extended to those who He chooses to have compassion upon. Because the Lord is compassionate he is also loving and never forgets the covenant that He has made with our fathers which He swore to them (*Devarim / Deuteronomy 4:31*).

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Word search on רחום in the Tanach

שמות לד יהוה | יהוה אל רחום וחנון ארך אפים ורב-חסד ואמת:  
 דברים ד בקלו: לא כי אל רחום יהוה אלהיך לא ירפה ולא ישחית  
 תהילים עח בבריתו: שהווא רחום | יכפר עון ולא ישחית והרבה  
 תהילים פו מו ואתה אדני אל-רחום וחנון ארך אפים ורב-חסד ואמ  
 תהילים קג ישאל עלילותיו: הרחום וחנון יהוה ארך אפים ורב-חו  
 עזרא ב בלשן מספר בגוי רחום בענה מספר אנשי עם ישראל:  
 עזרא ד ומתרגם ארמית: הרחום בעל-טעם ושמשי ספרא כ  
 עזרא ד מלכא כנמא: ט אדני רחום בעל-טעם ושמשי ספרא ושאר  
 עזרא ד פתגמא שלח מלכא על-רחום בעל-טעם ושמשי ספרא וש  
 עזרא ד מלכא קרי קדם-רחום ושמשי ספרא וכנותהון אזלו בבחיל  
 נחמיה ג החזיקו הלויים רחום בן-בני על-ידו החזיק השביה שר-ח  
 נחמיה י הלוחש פלחא שובק: כו רחום השבנה מעשיה: כו ואחיה ח

The second attribute that God declares about Himself is that He is  
 gracious. The word וחנון is derived from the root word חנן meaning "grace,  
 charm, fairness, glamour, gracefulness, graciousness, comeliness; favor"  
 depicting a "heartfelt response of someone who has something to give to  
 another." The verb חנן generally refers to a stronger person helping a weaker  
 person who does not have favor or who is seeking favor. The occurrences of this  
 word in the Tanach have God as the subject taking for example *Bereshit / Genesis*  
*33:5 and 11* that states *ה וישא את-עיניו וירא את-הנשים ואת-הילדים ויאמר מי-אלה לך*  
*יא קח-נא את-ברכתי אשר הבאת לך כי-חנני ... ויאמר הילדים אשר-חנן אל הים את-עבדך:*  
 where Yaakov (Jacob) explains to his brother Esav that all he has and his family are the result of God "dealing graciously" with  
 him. King David speaks similarly of God in *2 Samuel 12:22* that the Lord may be  
 "gracious" and cause the child to live (note this is in the midst of David's sin of  
 adultery and murder with Bathsheba). The word וחנון is used as spelled four times  
 in the Tanach in conjunction with רחום (compassionate).

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Word search on וחנון in the Tanach

שמות לד יהוה | יהוה אל רחום וחנון ארך אפים ורב-חסד ואמת:  
 תהילים פו אדני אל-רחום וחנון ארך אפים ורב-חסד ואמת: טו פנו  
 תהילים קג עלילותיו: הרחום וחנון יהוה ארך אפים ורב-חסד: טל:  
 נחמיה ג חנניה בן-שלמיה וחנון בן-צלקה הששי מדה שני ס אחריו

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The scriptures reveal and God Himself states that He is slow to anger (the third attribute). The words אַרְךְ אַפַּיִם reveals that though God has reason to be angry (because of sin and disobedience) He is slow to anger. God does not want to be a distant God to you, or to keep you at arm's length, or to be just the Creator to you. He wants to be your Father. He came into this world, through His son, to make Himself known to you. The Scriptures describe God's anger as fierce (*Bamidbar / Numbers 25:4; 32:14; Joshua 7:26 and Jeremiah 25:37*) but it is grounded in His holiness and therefore His anger is not rooted in sin or evil. These words occur 11 times in the Tanach as spelled and are used to describe His patience in dealing with those who have brought on His wrath because of sin.

Word search on אַרְךְ אַפַּיִם in the Tanach

שמות לד אֵל רַחוּם וְחַנּוּן אַרְךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת: זִנְצַר חֶסֶד ק  
 במדבר יד לֵאמֹר: יְהוָה אַרְךְ אַפַּיִם וְרַב־חֶסֶד נִשְׂא עוֹן וּפָשַׁע וְנָקָה  
 יוֹאֵל ב וְרַחוּם הוּא אַרְךְ אַפַּיִם וְרַב־חֶסֶד וְנָחַם עַל־הַרְעָה: יד מִי יוֹדִי  
 יוֹנָה ד אֶל־חַנּוּן וְרַחוּם אַרְךְ אַפַּיִם וְרַב־חֶסֶד וְנָחַם עַל־הַרְעָה: ג וְעַתָּה  
 נַחוּם א גִּיהוָה אַרְךְ אַפַּיִם וְגָדוֹל [וְגָדוֹל] כֹּחַ וְנָקָה לֹא יִנְקָה יְהוָה ו  
 תהילים פו אֶל־רַחוּם וְחַנּוּן אַרְךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת: טו פָּנָה אֵלַי  
 תהילים קג וְחַנּוּן יְהוָה אַרְךְ אַפַּיִם וְרַב־חֶסֶד: טז לֹא־לִנְצַח יָרִיב וְלֹא  
 תהילים קמה וְרַחוּם יְהוָה אַרְךְ אַפַּיִם וְגָדֹל־חֶסֶד: טז טוֹב־יְהוָה לְכֹל וְ  
 משלי יד מִחַתַּת רִוּוּן: כט אַרְךְ אַפַּיִם רַב־תְּבוּנָה וְקִצְר־רוּחַ מְרִים אֲנִי  
 משלי טו תִּמְצָא: לב טוֹב אַרְךְ אַפַּיִם מִגְּבוּר וּמִשְׁלַח בְּרוּחוֹ מִלְכָּד עֵינַי  
 נחמיה ט חַנּוּן וְרַחוּם אַרְךְ־אַפַּיִם וְרַב־וַחֲסֵד [חֶסֶד] וְלֹא עֲזַבְתֶּם: יח אֵל

It is interesting that a literal translation of these words אַרְךְ אַפַּיִם mean “the lengthening/stretching nose” is translated as “slow to anger” in the NASB. The nose “lengthening” seems to say that God is taking a deep breath before dealing with sin and becoming angry. This indicates that God is in no hurry to bring wrath upon and judge the disobedient yet a day will come when the wicked are judged and will stand to give account for their sins. In the meantime God demonstrates his patience, grace, mercy, and long suffering to allow us time to repent and turn from our sins.

The last thing God says is וְרַב־חֶסֶד וְאֱמֶת as the NASB translates “and abounding in lovingkindness (Grace, חֶסֶד) and truth” The Hebrew text is interesting here because the word חֶסֶד is translated as “lovingkindness” however this word refers to God's Grace and Mercy. The word רב means “great or increase” and is translated as “abounding” to describe חֶסֶד saying the Lord is abounding in Grace and Truth. The phrase וְרַב־חֶסֶד וְאֱמֶת occurs twice in the Tanach in Shemot and Tehilim. The reference in Tehilim / Psalms is a reiteration of what is written in Shemot / Exodus.

שמות לד אַרְךְ אַפִּים וּרְב־חֶסֶד וְאֱמֶת: זִנְצֵר חֶסֶד לְאֵלִפִּים נִשָּׂא עוֹ  
 תְּהִלִּים פּוֹ אַרְךְ אַפִּים וּרְב־חֶסֶד וְאֱמֶת: מִפְּנֵה אֵלֶי וְהִנְנִי תְּנַהֲ-עֶזְרְךָ

Word search on -רַב-  
 חֶסֶד וְאֱמֶת in the  
 Tanach

325 Studying the English translations on the word חֶסֶד the translators translate  
 Chesed to mean “kindness” (JB), “lovingkindness” (KJV, NASB), “love” (NIV),  
 and “steadfast love” (NRSV) so the basic meaning of the word is “unfailing  
 love.” I feel this falls a little short of its true meaning. ←The LXX (Septuagint)  
 translates using the word “eleos” meaning “mercy” in translating חֶסֶד that has a  
 direct relationship with the use of the word in the Hebrew translation of the  
 330 Ketuvei Shelachim (Apostolic Writings) to refer to God’s Grace in the Messiah  
 Yeshua. In addition to being great (גָּדוֹל) in Grace (lovingkindness) God is also  
 abundant or great in Truth. The word אֱמֶת can be translated as “truth” or  
 “faithfulness” and is associated with the Hebrew verb אָמַת meaning “to confirm,  
 335 support, or establish.” Throughout the Ketuvei Shelachim the idea of the  
 abundance of God’s Grace and Truth is expounded upon and applied to be a  
 distinct characteristic of His divine nature. The truth about God’s Grace is  
 revealed in *Shemot 34:7* that states חֶסֶד לְאֵלִפִּים נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאָה God  
 keeps his Grace for thousands forgiving their iniquity, transgression, and sin.  
 Note the three different Hebrew words describing these sins of man ( עוֹן וּפְשָׁע  
 340 וְחַטָּאָה ). In God’s revelation of Himself, He exists and He is willing to forgive  
 sin. The three words used to describe sin, עוֹן (iniquity) refers to crooked  
 behavior and actions turning from the straight and narrow, פְּשָׁע (transgressions)  
 referring to a breach of relationship between two people, and חַטָּאָה (sin) is related  
 to חָטָא meaning “to miss the mark” or “misdoing.” The missing of doing God’s  
 345 standard or failing to be obedient to His command and being found in the act of  
 sin. These three words falling one after the other in the Hebrew text indicates  
 that all are synonymous with each other covering the entire range of man’s  
 ability to be disobedient to God.

In Parashat Shemot, Moshe asked to know the Name of God. In Parashat  
 350 Va’era God showed Himself and His power and ability to deliver Yisrael from  
 bondage. God revealed Himself to Moshe, the children of Yisrael and to us in  
 the most important way proclaiming that He exists, that He is all powerful, and  
 that He shows mercy to those who He chooses to show mercy. Should we not  
 make haste to bow low toward the earth and worship like Moshe did in God’s  
 355 presence? When Moshe saw God (*Shemot / Exodus 34*) and His awesome power,  
 he realized something about himself, that he could no longer stand before God in  
 His presence. In response to this and having heard God declare His Name, Moshe  
 made haste to prostrate himself (וַיִּמְדָּר מִנְּשָׂה וַיִּקַּד אֶרְצָה וַיִּשְׁתַּחֲוֶה) on the earth and  
 360 worship. When going before God in prayer, realize that the One whom you go  
 before is the all powerful, almighty, and all sufficient One. It is only in His  
 Grace, Mercy, and Love we are forgiven from our sins. It is according to His  
 Torah that we need blood atonement for sins, and He (God) sent His Son (Yeshua  
 the Messiah) to lay His life down for ours for the explicit purpose of saving us  
 365 from our sins (עוֹן וּפְשָׁע וְחַטָּאָה) all of our sins. If you desire to have forgiveness of  
 your sins, place your faith in God today, that He exists (*Hebrews 11:6*) and

One interesting thing  
 to do is to obtain a  
 Hebrew copy of the  
 Ketuvei Shelachim  
 (Apostolic Writings)  
[http://dvar-  
 adonai.org/hnt/HntHe  
 en.htm](http://dvar-adonai.org/hnt/HntHe_en.htm) and begin  
 studying the word  
 “Chesed” חֶסֶד as a  
 result of the word  
 study in the Hebrew  
 NT an interesting  
 thing will become  
 apparent, the word  
 חֶסֶד is used wherever  
 the scriptures speak  
 of “God’s Grace” and  
 “Mercy.” חֶסֶד is the  
 Grace of God and this  
 word is used all  
 through the Tanach.  
 God’s Grace existed  
 even in the Old  
 Testament (Tanach).  
 Everywhere the word  
 “lovingkindness”  
 occurs, we can  
 substitute the word  
 for “Grace.” Try that  
 some time.

believe in Yeshua the Messiah God's deliverer (*Acts 4:12*) the only One in and through whom we are to be saved. Let's Pray!

Heavenly Father,

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Thank You for being the healer and worker of miracles. Your Word is life, thank You for helping me to know without a doubt that You have established all things according to Your Word in Yeshua the true Deliverer, Savior, King, and Lord. I believe that the Torah and all of Scripture shows the purpose of the Messiah to come and make atonement for our souls, to heal and make us pure before God. Today I place my faith in Yeshua the Messiah, I place my faith in Your Holy Word, I believe You are all sufficient, please forgive me of my sins and have mercy on me Lord. Today I turn from my life of sin and selfishness and turn to You Lord, to a life of holiness, righteousness, and selflessness. Create in me a new heart, and renew my soul, my body, and my spirit. Thank You for forgiving me and redeeming me from my sins. Help me to serve You Lord by faith and help me to regard your truth in my heart. Please come and work in my life each day and help me to hear Your voice. Thank You Lord for all You have done; I give You all of the glory, the honor, and the praise forever and ever.

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In Yeshua's (Jesus') Name I pray! Amen!

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**What to pray:**

- Ask the Lord to help you know Yeshua according to the scriptures as the One who has the authority and the ability to save your life.
- Ask the Lord to help you to draw near to Him in the quietness of your heart "to hear His voice" and "to hold fast to His truth."
- Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.

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**Be Blessed in Yeshua, Christ our Messiah!**

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

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