

פרשת שמות / Parashat Shmot

Shabbat Tevet 21, 5769, January 17, 2009
32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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The Revelation of G-d

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 1:1-6:1
הפטרה: Isaiah 27:6-28:13 29:22-23
הברית: Acts 7:17-35 1 Corinthians 14:18-25
החדשה

- 10 Here in Moshe's first encounter with Hashem at the burning bush, the Tetragrammaton (YHVH) is translated as Adonai "Lord." In Yeshua's day, and even until today, the word Adonai has, out of respect, been substituted in speaking and in reading aloud for G-d's personal name. The four Hebrew letters "yod heh vav heh" is abbreviated spelled as "YHVH" and incorrectly transliterated as "Yahweh" and "Jehovah" in English translations today. (For more on this please see "The Name of G-d" on <http://www.matsati.com>.) What we see here in this week's parsha is something extraordinary. It is at this point in which the scriptures begin to speak differently about the Lord and the point in history G-d begins to reveal to Yisrael and all of mankind through the revelation of his Torah.
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- 20 The Torah is the divine revelation to Yisrael, a rule of action for a new covenant people on the moral, ceremonial, and civil will of G-d pertaining to human conduct before a Holy G-d.

שמות 3:1-6

ג וּמֹשֶׁה הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתֶנּוּ כְּתָן ׀
מִדְיָן וַיִּנְהַג אֶת-הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל-הַר
הָאֱלֹהִים חֹרֶבָה׃ וַיֵּרָא מִלְּאֵךְ יְהוָה אֵלָיו בְּלִבַת-אֵשׁ
מִתּוֹךְ הַסִּנֵּה וַיֵּרָא וְהִנֵּה הַסִּנֵּה בַעַר בָּאֵשׁ וְהַסִּנֵּה אֵינְנו
אֹכֵל׃ וַיֹּאמֶר מֹשֶׁה אֶסְרֶה-נָּא וְאֶרְאֶה אֶת-הַמְּרֹאֶה
הַנִּגְדָּל הַזֶּה מִדּוֹעַ לֹא-יִבְעַר הַסִּנֵּה׃ וַיֵּרָא יְהוָה כִּי
סָר לְרַגְלֹתַי וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר
מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִינִי׃ וַיֹּאמֶר אֶל-תִּקְרַב הַלֵּם שֶׁל
נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו
אֲדַמַּת-קֹדֶשׁ הוּא׃ וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב׃ וַיִּסְתֵּר מֹשֶׁה פָּנָיו
כִּי יָרָא מֵהַבֵּיט אֶל-הָאֱלֹהִים׃ וַיֹּאמֶר יְהוָה רְאֵה רְאֵה רְאֵתִי

Shmot / Exodus 3:1-6

3:1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. 3:2 The angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. 3:3 So Moses said, 'I must turn aside now and see this marvelous sight, why the bush is not burned up.' 3:4 When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, 'Moses, Moses!' And he said, 'Here I am.' 3:5 Then He said, 'Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.' 3:6 He said also, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' Then Moses hid his face, for he was afraid to look at God. (NASB)

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In *Shmot / Exodus 3:2*, the word Malakh (מלאך) is juxtaposed to the Tetragrammaton. Malach (plural Malakhim) is a messenger, or angel, and the word appears throughout the Masoretic text, rabbinic literature, and traditional Jewish liturgy. When Malakh is used in the biblical text it is a word signifying in the Hebrew and Greek a “messenger” that is employed to denote an agent of G-d sent forth to execute his purposes. Numerous uses of Malakh is in reference to an ordinary messengers *Job 1:14, 1 Samuel 11:3, and Luke 7:24; 9:52*, as prophets *Isaiah 42:19, Haggai 1:13*, of priests *Malachi 2:7*, and ministers of the New Testament *Revelation 1:20*. It is also applied to such impersonal agents as the pestilence in *2 Samuel 24:16, 17; 2 Kings 19:35*, the wind in *Psalms 104:4*. What is interesting however is the use of Malakh and the Tetragrammaton indicates HaShem is physically manifesting in human form and this gives us some insight into Yisrael’s (Yaakov’s) prayer and blessing over Ephraim and M'nasheh. In *Bereshit / Genesis 48:15-16*, Yisrael prays “The angel who has redeemed me from all evil” will bless the sons of Yoseph.

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בראשית 48:15-16

15 הַבְּכוֹרִים וַיְבָרֶךְ אֶת־יוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלְכִנוּ
 אֲבֹתַי לְפָנָיו אֲבָרְכֶם וַיִּצְחַק הָאֱלֹהִים הַרְעָה אֹתִי מֵעוֹדִי
 16 עַד־הַיּוֹם הַזֶּה׃ הַמַּלְאָךְ הַנִּגְאֵל אֹתִי מִכָּל־רָע וַיְבָרֶךְ
 אֶת־הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמֵי וְשֵׁם אֲבֹתַי אֲבָרְכֶם
 17 וַיִּצְחַק וַיִּדְבְּרוּ לְרֹב בְּקֶרֶב הָאָרֶץ׃ וַיֵּרָא יוֹסֵף כִּי־יָשִׁית

Bereshit / Genesis 48:15-16
 48:15 He blessed Joseph, and said, ‘The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day, 48:16 The angel who has redeemed me from all evil, Bless the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth.’ (NASB)

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This angel is the angel of G-d’s appearing as a man. The Tanach reports many instances of G-d’s appearing as a man. For example, to Avraham in *Bereshit / Genesis 18*, to Yaakov in *Bereshit / Genesis 32:25-33*, to Moshe in our scriptures here *Shmot / Exodus 3*, to Yehoshua in *Yehoshua / Joshua 5:13-6:5*, the people of Yisrael in *Shoftim / Judges 2:1-5*, to Gibeon in *Shoftim / Judges 6:11-24*, and Manoach and his wife, the parents of Shimson in *Shoftim / Judges 13:2-23*. In all of these passages the term “Adonai” and “the angel of Adonai” or “Elohim” and “the angel of Elohim” are used interchangeably, and in some of them the angel of Adonai (or Elohim) is spoken of as a man. The Tanach itself thus teaches that the all powerful G-d has the power if he chooses, to appear among men as a man.

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Now, the Ketuvei Shelachim (Apostolic Writings) carries this already Jewish idea one step further that not only could HaShem appear in human form, but the Word of G-d came to become a human being. This is the thought process behind *Yochanan / John 1:1-14*.

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Yochanan / John 1:1-14

1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 1:2 He was in the beginning with God. 1:3 All things

65 *came into being through Him, and apart from Him nothing came into
being that has come into being. 1:4 In Him was life, and the life was the
Light of men. 1:5 The Light shines in the darkness, and the darkness did
not comprehend it. 1:6 There came a man sent from God, whose name
was John. 1:7 He came as a witness, to testify about the Light, so that all
70 might believe through him. 1:8 He was not the Light, but he came to
testify about the Light. 1:9 There was the true Light which, coming into
the world, enlightens every man. 1:10 He was in the world, and the world
was made through Him, and the world did not know Him. 1:11 He came
to His own, and those who were His own did not receive Him. 1:12 But as
75 many as received Him, to them He gave the right to become children of
God, even to those who believe in His name, 1:13 who were born, not of
blood nor of the will of the flesh nor of the will of man, but of God. 1:14
And the Word became flesh, and dwelt among us, and we saw His glory,
glory as of the only begotten from the Father, full of grace and truth.
(NASB)*

80 Thus the Messiah existed before all creation. In fact Yeshua was involved in
creation (See Colossians 1:15-17). The Talmud also teaches the Messiah’s pre-
existence according to the Baraita. The Baraita (ברייטא) is a tradition in the
Jewish Oral Law not incorporated in the Mishnah. The Baraita refers to teachings
85 outside of the main Mishnaic-era academies, and later brought into collections
where the individual Baraitot are authored by sages of the Mishnah, the Tannaim.
Let’s end with a quote from the Talmud.

90 *“It was taught that seven things were created before the word was
created; they are the Torah, repentance, the Garden of Eden, Gey-
Hinnom, the Throne of Glory, the Temple, and the name of the Messiah ...
The name of the Messiah as it is written: ‘May his name [as understood
100 here, the name of the Messiah] endure forever, may his name produce
issue prior to the sun’ (Tehillim / Psalms 72:17).” (Talmud Bavli
Pesachim 54a, N’darim 39a, also Midrash on Tehillim / Psalms 93:3)*

95 The centrality of the person and work of Yeshua is at the core of who we are as
believers. Whether we call ourselves “messianic believers,” “Jewish believers,”
or simply “believers” clearly our primary confession of faith centers in the
100 historical person Yeshua. Ultimately the scriptures lay the foundation of our
faith; apart from the Tanach and the Apostolic Writings we have nothing to base
our faith upon. Once the fixed revelation of G-d’s Word is lost there is nothing
left for us to base our faith. With this week’s portion, we can see G-d has not left
us empty handed but has been revealing to us his plan for redemption from the
beginning of time.

105 **Be Blessed in Yeshua our Messiah!**

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,

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“Yeshua” King Messiah forever and ever