

**T<sup>[h]</sup>urah** (Turah /Torah) **Portions, Haftarah & the Good News** **וארא “Ua’ara** (And I appeared),

**T<sup>[h]</sup>urah** (Turah /Torah) **Haftarah** **Good-News**

Shamuth (Exodus) 6:2-9:35 Yakazqa’al (Ezekiel) 28:25-29:21 Mattithyahu (Matthew) 12:1-14

Shamuth (Exodus) 6:1; **And Yahuah said to Mushah (Moses), “Now see what I will do to Pharaoh, for through a strong hand he will send them out and with a strong hand he is going to drive them out of his land.”** But, this is not all that Yahuah spoke to Mushah (Moses) in answer to his question and challenge.

This week opens with the balance of Alahiym’s reply. We read in Shamuth (Exodus) 6:2; **And Alahiym spoke to Mushah (Moses) and said to him, “I am Yahuah.”** Verse 3 reads in the Hebrew;

וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שְׁדֵי וְשִׁמְעִי  
יְהוָה לֹא יוֹדְעֵתִי לָהֶם: Ex. 6:3

- **“Ua’ara Alahiy Abraham Alahiy Yatskaq (Isaac) ua’Alahiy Ya’aqob (Jacob) ba’ Al Shaddaiy ua’shemee Yahuah la’ah nu’adahethiy la’hem.”**

There seems to be two basic translations for this verse. Most English speaking Christian or Messianic sources render this verse similar to the ISR Scriptures as;

- **“And I appeared to Abraham, to Yatskaq (Isaac), and to Ya’aqub (Jacob), as Al Shaddaiy. And by My Name, Yahuah, was I not known to them?”**

We see the title of our T<sup>[h]</sup>urah (Torah) portion, “Ua’ara” (uau-aleph-reish-aleph) in the first part of the verse. “Ua’ara” means “and I appeared”. The second half of this verse speak Yahuah to be a question indicating that Yahuah indeed made Himself known to the patriarchs as Yahuah. However, the key word here is “nu’adahethiy” (nun- uau-dalet-ayin-thau-yad), which is the Hebrew word for “unknown” or “not known”. Once again, we should leave the understanding of Hebrew to the Hebrews. In other words, by using “nu’adahethiy”, which is a negative form of the root “yadah” (to know), T<sup>[h]</sup>urah (Torah) is telling us, as the Hebrew Scriptures say; **“And I appeared (revealed Myself) to Abraham, to Yatskaq (Isaac), and to Ya’aqub (Jacob), as Al Shaddaiy. And by My Name Yahuah I was not known to them.”**

This is not to say that the Name Yahuah does not appear in T<sup>[h]</sup>urah prior to this time. Bereshiyth (Genesis) 12:8. [Other places Bereshiyth (Genesis) 21:33; and 26:25].

וַיִּשְׁתַּקְּ מִשָּׁם הַהָרָה מִקְדָּם לְבֵית-אֵל וַיֵּט אֹהֶלָה  
בֵּית-אֵל מִזֶּם וְהָעִי מִקְדָּם וַיִּבְרָשֶׁם מִצִּבְחַת לַיהוָה וַיִּקְרָא בְּשֵׁם  
יְהוָה: Gen. 12:8

Gen. 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he built an altar unto Yahuah, and called upon the name of Yahuah.

Bereshiyth <sup>(Genesis)</sup> 4:26

Gen. 4:26 וְלִשֵׁת נֹחַ הָיָה יָלֶדֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אָנוּשׁ אִזְּ הַיְוֹנִתִּים לִקְרָא בְּשֵׁם יְהוָה :

Gen. 4:26 And to Seth, to him also there was born a son; and he called his name Anush: then **began men** to call upon the name of Yahuah.

- 2490. חָלַל **chalal, khaw-lal'**; a primitive root (compare 2470); properly, to bore, i.e. (by implication) **to wound, to dissolve; figuratively, to profane** (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from 2485) to play (the flute):—begin (x men began), **defile, x break, defile**, x eat (as common things), x first, x gather the grape thereof, x take inheritance, pipe, player on instruments, **pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.**

Bereshiyth <sup>(Genesis)</sup> 17:1-2

Gen. 17:1 וַיְהִי אַבְרָם בְּן־תְּשַׁע־עָשָׂר שָׁנָה וַתֵּשַׁע שָׁנָיִם נִוְרָא וַהֲוָה אֵל־אַבְרָם וַיֹּאמֶר אֵלָיו אֱלֹהֵי שָׁמַיִם הִתְמַלְּךָ לִפְנֵי וַהֲוָה תְּקוּמָה :

Gen. 17:2 וַאֲתַנְּהוּ בְרִיתִי בֵינִי וּבֵינְךָ וְאַרְבָּעָה אֹחֶיךָ בְּמִצְרַיִם מִצְרָאֵל :

And it came to be when Abram was ninety-nine years old, that Yahuah appeared (ua'ara or revealed Himself) to Abram and said to him, "I am Al Shaddai, walk before Me and be perfect. And I give **My covenant** between Me and you, and shall greatly increase you."

We further read of Ya'aqub <sup>(Jacob)</sup> in Bereshiyth <sup>(Genesis)</sup> 35:11-12;

Gen. 35:11 וַיֹּאמֶר לּוֹ אֱלֹהִים אֲנִי אֵל־שַׁדַּי כְּכֹה וְרָבָה הָיָה וַיִּקְרָא גוֹיִם וַהֲוָה מוֹמֶנְךָ וּמְלָכִים מִחֲלָצֶיךָ וַיֵּצֵא :

Gen. 35:12 וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וּלְיִצְחָק לָךְ אֶתְנַנֶּה וּלְיִרְשָׁה אֶחָדֶיךָ אֵתְּן אֶת־הָאָרֶץ :

And Alahiym said to him, "I am Al Shaddai. Bear fruit and increase, a nation and a company of nations shall be from you, and **sovereigns come from your body**. And the land which I gave Abraham and Yatskaq <sup>(Isaac)</sup> I give to you. And to your seed after you I give this land."

So, Yahuah revealed Himself to the fathers as "Al Shaddai" and made His covenant with them, to give the Land of Kena'an (Erets Yashra'al <sup>(Israel)</sup>), as verse 4 of Shamuth <sup>(Exodus)</sup> 6 states;

Ex. 6:4 וְגַם חִקְמַתִּי אֶת־בְּרִיתִי אִתְּם לָתֵת לָהֶם אֶת־הָאָרֶץ כְּנָעַן אֶת־אֶרֶץ מִגְרֵיהֶם אֲשֶׁר־גָּרוּ בָּהּ :

And I also established **My covenant** with them, to give them the land of Kena'an, the land of their sojourning, in which they have sojourned.

So, why is this so important? This point is to show that something very important is different in how Alahiym dealt with the patriarchs versus how He deals with and delivers the Children of Yashra'al <sup>(Israel)</sup> through Mushah <sup>(Moses)</sup>. First, let's consider His revealing Himself to the fathers as "Al Shaddai". "Al Shaddai" literally translates as "Al" (Mighty One)

- **7706.** שָׁדַי **Shadday**, *shad-dah'-ee*; from 7703; the Almighty:—Almighty.
- 7703. שָׁדַד **shadad**, *shaw-dad'*; a primitive root; properly, to be burly, i.e. (figuratively) powerful (passively, impregnable); by implication, to ravage:—dead, destroy(-er), oppress, robber, spoil(-er), x utterly, (lay) waste.
- “Shaddaiy” (His Shad, Breast or Nursing etc). You could say that in and by His Mightiness He sustains them.

What Yahuah have shown our patriarchs was His ability to sustain and keep them from harm. He provided for them. For the most part He used nature to provide for them, and hid himself [His powers, If you will], in nature not really showing Himself the way He did with Yashra'al <sup>(Israel)</sup>.

Before the time of Shamuth <sup>(Exodus)</sup> His name was not known through the earth.

Shamuth <sup>(Exodus)</sup> 9:16

- Ex. 9:16 וְאֵלֶם בְּעִבּוֹר זֹאת הִעֲמַדְתִּיךָ בְּעִבּוֹר הַרְאֵתְךָ : אֶת־כְּתִי וְלִמְעַן **סַפַּר** שְׁמִי בְּכָל־הָאָרֶץ:
- Ex. 9:16 And in very deed for this *cause* have I raised thee up, for to show *in* thee my power; and that my name may be **declared** throughout all the earth.
  - **5608.** סַפַּר, *saw-far'*; a primitive root; properly, to score with a mark as a tally or record, i.e. (by implication) to inscribe, and also to enumerate; intensively, to recount, i.e. celebrate:—commune, (ac-)count; declare, number, + penknife, reckon, scribe, show forth, speak, talk, tell (out), writer.

Let us go back real quick to last weeks T<sup>[h]</sup>urah <sup>(Torah)</sup> portion. And see why this is important.

Shamuth <sup>(Exodus)</sup> 5:2

Ex. 5:2 וַיֹּאמֶר פַּרְעֹה מִי יְהוָה אֲשֶׁר אֲשַׁמְעֵ בְקוֹלִי לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יִדְעֵתִי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח:

Ex. 5:2 And Pharaoh said, Who *is* Yahuah, that I should obey his voice to let Yashra'al <sup>(Israel)</sup> go? I know not Yahuah, neither will I let Yashra'al <sup>(Israel)</sup> go.

Our forefathers did not see the miracles of the Father the way He is going to display them in Mitsraiym <sup>(Egypt)</sup>.

The First occurrence of this understanding is in Shamuth <sup>(Exodus)</sup> 4:21

Ex. 4:21 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלִבְתֶּךָ לְשׁוּב מִצְרַיִמָּה רְאֵה כָּל־תְּמֻפְתֵּימָם אֲשֶׁר־שָׂמֹתִי בְיָדְךָ וַעֲשִׂיתָם לְפָנַי פַּרְעֹה וְאֲנִי אֶחְזַק אֶת־לִבּוֹ וְלֹא יִשְׁלַח אֶת־הָעָם:

Ex. 4:21 And Yahuah said unto Mushah <sup>(Moses)</sup>, When you go to return into Mitsraiym <sup>(Egypt)</sup>, see that you do all those **wonders** before Pharaoh, which I have put in your hand: but I will harden his heart, that he shall not let the people go.

- **4159.** מוֹפֵת **mowpheth**, *mo-faith'*; or מִפֵּת **mopheth**, *mo-faith'*; from 3302 in the sense of conspicuousness; a miracle; by implication, a token or omen:—miracle, sign, wonder(-ed at).

- 3302. יָפָה **yaphah**, *yaw-faw'*; a primitive root; properly, to be bright, i.e. (by implication) beautiful:—be beautiful, be (make self) fair(-r), deck.

What Yahuah was saying is, I did not show my beauty or esteem to the patriarchs. But they will be seen to make my name known to all the earth.

We have two more things to point out. The Serpent and Hardening of the heart

What type of serpent was used when Mushah <sup>(Moses)</sup> and Aaharun <sup>(Aaron)</sup> was in front of Pharaoh? And who's rod was used?

Ex. 7:9 כִּי יִדְבַר אֲלֶיְכֶם פַּרְעֹה לֵאמֹר הֲנֵנִי לְכֶם מוֹפֵת וְאָמַרְתֶּם אֶל־אֶהְרֹן קַח אֶת־מִטְּבֶה וְהִשְׁלַךְ לִפְנֵי־פַרְעֹה וְהָיָה לְחִיָּיָה׃  
Ex. 7:10 וַיָּבֵא מֹשֶׁה וְאֶהְרֹן אֶל־פַּרְעֹה וַנַּעֲשׂוּ כִּן כַּאֲשֶׁר צִוָּה יְהוָה וַיִּשְׁלַךְ אֶהְרֹן אֶת־מִטְּבֵהוּ לִפְנֵי פַרְעֹה וּלְפָנָיו עַבְדָּיו וַיְהִי לְחִיָּיָה׃  
Ex. 7:11 וַיִּקְרָא נֹסֵפֶרְעֵה לְחַכְמָיו וְלַמְכַשְׁפִּים וַיַּעֲשׂוּ נִסִּים וּמִטְּבֵי מִצְרַיִם מִצְרַיִם מִצְרַיִם בְּלִחְטֵיהֶם כִּן׃  
Ex. 7:12 וַיִּשְׁלִיכּוּ אִישׁ מִטְּבֵהוּ וַיְהִי לְחִיָּיָה וַיִּקַּע מִטְּבֵה־אֶהְרֹן אֶת־מִטְּבֵיהֶם׃  
Ex. 7:13 וַיַּחֲזֹק לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵיהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה׃  
Ex. 7:14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּכַד לֵב פַּרְעֹה מֵאֵן לִשְׁלַח הָעָם׃  
Ex. 7:15 לֵךְ אֶל־פַּרְעֹה בַּבֹּקֶר הַזֶּה יֵצֵא הַמְּנוּקָה וְנִצְבַּת לְקִרְאָתוֹ עַל־שֵׁפֶת הַיַּאֲד וְהַמַּטֵּה אֲשֶׁר־נִתְּנָה לְיָדְךָ תִּקַּח בְּיָדְךָ׃

Ex. 7:9 When Pharaoh shall speak unto you, saying, Show a **miracle** for you: then you shall say unto Aaharun <sup>(Aaron)</sup>, Take your rod, and cast *it* before Pharaoh, *and* it shall become a **serpent**.

Ex. 7:10 And Moses and Aaharun <sup>(Aaron)</sup> went in unto Pharaoh, and they did so as Yahuah had commanded: and Aaharun <sup>(Aaron)</sup> cast down his rod before Pharaoh, and before his servants, and it became a **serpent**.

Ex. 7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Mitsraim <sup>(Egypt)</sup>, they also did in like manner with their enchantments.

Ex. 7:12 For they cast down every man his rod, and they became **serpents**: but Aaharun's <sup>(Aaron)</sup> rod swallowed up their rods.

Ex. 7:13 And **he hardened Pharaoh's heart**, that he hearkened not unto them; as Yahuah had said.

Ex. 7:14 And Yahuah said unto Mushah <sup>(Moses)</sup>, **Pharaoh's heart is hardened**, he refuses to let the people go.

Ex. 7:15 Get thee unto Pharaoh in the morning; lo, he goes out unto the water; and you shall stand by the river's brink against he come; and the rod which was turned to a **serpent** shall you take in your hand.

- **8577.** תַּנִּינַי **tanniyn**, *tan-noon'*; or תַּנִּימַי **tanniym** (Ezek. 29:3), *tan-neem'*; intensive from the same as 8565; a marine or land monster, i.e. sea-serpent or jackal:—dragon, sea-monster, serpent, whale.

**Yakazqa'al** <sup>(Ezekiel)</sup> 29:2-5

Ezek. 29:3 דָּבַר וְאָמַרְתָּ כֹּה־אָמַר יְהוָה יְהוָה הֲנֵנִי עֲלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרָיִם הַתַּנִּינַי הַגָּדוֹל הַרְבֵּץ בַּתּוֹךְ יַאֲרִי וְאֲשֶׁר אָמַר לִי יַאֲרִי וְאֲנִי עֲשִׂיתִנִּי׃  
Ezek. 29:4 וְנִתְּנִי תַנִּימַי [תַּחֲסִימַי] בְּלִחְטֵיךָ וְהַרְבַּקְתִּי דַגְתֵי־יַאֲרִיךָ בְּקַשְׁשֵׁמְתֶיךָ וְהַעֲלִיתִיךָ מִתּוֹךְ יַאֲרִיךָ וְאֵת כָּל־דַּגְתֵי יַאֲרִיךָ בְּקַשְׁשֵׁמְתֶיךָ תִּרְבַּק׃  
Ezek. 29:5 וְנִשְׁשַׁתִּיךָ הַמִּדְבָּרָה אוֹתֶיךָ וְאֵת כָּל־דַּגְתֵי יַאֲרִיךָ עַל־פְּנֵי הַשְּׂדֵה תִפּוֹל לֹא תִאָּסַף וְלֹא תִקָּבֵץ לְתַתֵּי הַיַּרְדֵּן וְלַעֲרֹךְ הַשְּׂמִינִים וְנִתְּנִיךָ לְאֹכְלָהּ׃

Ezek. 29:2 Son of man, set your face against Pharaoh king of Mitsraiym <sup>(Egypt)</sup>, and prophesy against him, and against all Mitsraiym <sup>(Egypt)</sup>:  
Ezek. 29:3 Speak, and say, Thus says Yhauah Alahiym; Behold, I *am* against you, Pharaoh king of Mitsraiym <sup>(Egypt)</sup>, the great **dragon** that lies in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.  
Ezek. 29:4 But I will put hooks in thy jaws, and I will cause the fish of your rivers to stick unto your scales, and I will bring you up out of the midst of your rivers, and all the fish of your rivers shall stick unto your scales.  
Ezek. 29:5 And I will leave you *thrown* into the wilderness, you and all the fish of your rivers: you shall; fall upon the open fields; thou shall not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

Yashayahu <sup>(Isaiah)</sup> 27:1

בְּיוֹם הַהוּא יִפְקֹד יְהוָה בְּחַרְבּוֹ מִקְשָׁה וְהִסְדִּילָהּ וְהִתְנַקְּהָ עַל לִוְיָתָן נִחַשׁ בְּרִים וְעַל לִוְיָתָן נִחַשׁ שֶׁקֵּלְתָיו וְחָרְגַי אֶת-הַסַּמִּיּוֹן אֲשֶׁר בָּהֶם:

Is. 27:1 ¶ In that day Yahuah with his sore and great and strong sword shall punish leviathan the piercing **serpent**, even leviathan that crooked **serpent**; and he shall slay the **dragon** that *is* in the sea.

- **5175.** נִחַשׁ **nachash**, *naw-khawsh*; from 5172; a snake (from its hiss):—serpent.
  - 5172. נִחַשׁ **nachash**, *naw-khash*; a primitive root; properly, to hiss, i.e. whisper a (magic) spell; generally, to prognosticate:—x certainly, divine, enchanter, (use) x enchantment, learn by experience, x indeed, diligently observe.

Rev. 20:1-3

Rev. 20:1 And I saw an messenger <sup>(angel)</sup> come down from heaven, having the key of the bottomless pit and a great chain in his hand.  
Rev. 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,  
Rev. 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Bereshiyth <sup>(Genesis)</sup> 3:1-4

Gen. 3:1 וַהֲנִיחַ עָדוּם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה הֲאֵן תֹּאכְלִי מִכָּל עֵץ הַגֶּן:

Gen. 3:2 וַתֹּאמֶר הָאִשָּׁה אֶל-הַנָּחַשׁ מִפְּתֵי עֵץ-הַגֶּן נֹאכַל:

Gen. 3:3 וַיִּמְדְּבֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֵּנּוּ וְלֹא תִגְשׁוּ בּוֹ פֶן-תִּמָּתוּן:

Gen. 3:4 וַיֹּאמֶר הַנָּחַשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמָתוּן:

Gen. 3:1 Now the **serpent** was more subtil than any beast of the field which Yahuah Alahiym had made. And he said unto the woman, Yea, hath Alahiym said, You shall not eat of every tree of the garden?  
Gen. 3:2 And the woman said unto the **serpent**, We may eat of the fruit of the trees of the garden:

Gen. 3:3 But of the fruit of the tree which *is* in the midst of the garden, Alahiym hath said, You shall not eat of it, neither shall you touch it, lest you die.

Gen. 3:4 And the **serpent** said unto the woman, You shall not surely die:

Shamuth <sup>(Exodus)</sup> 8:15, 32; 9:34

Ex. 8:15 נִרְאָה פְּרִיעָה כִּי הִיטִיחַ הַרְוֵחָה וְהִכְבִּד אֶת־לִבּוֹ וְלֹא שָׁמַע אֱלֹהִים כַּאֲשֶׁר דִּבֶּר יְהוָה:

Ex. 8:15 But when Pharaoh saw that there was respite, he **hardened** his heart, and hearkened not unto them; as Yahuah had said.

- **3513.** כָּבַד **kabad**, *kaw-bad'*; or כָּבֵד **kabed**, *kaw-bade'*; a primitive root; to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable; causatively, to make weighty (in the same two senses):—abounding with, more grievously afflict, boast, be chargeable, x be dim, glorify, be (make) glorious (things), glory, (very) great, be grievous, harden, be (make) heavy, be heavier, lay heavily, (bring to, come to, do, get, be had in) honor (self), (be) honorable (man), lade, x more be laid, make self many, nobles, prevail, promote (to honor), be rich, be (go) sore, stop.

Let's see what it means or what word is used when the Father hardens the heart of Pharaoh. Shamuth <sup>(Exodus)</sup> 9:12; 10:20

Ex. 9:12 וַיַּחֲזֵק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא שָׁמַע אֱלֹהִים כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה:

Ex. 9:12 And Yahuah hardened the heart of Pharaoh, and he hearkened not unto them; as Yahuah had spoken unto Mushah <sup>(Moses)</sup>.

- **2388.** חָזַק **chazaq**, *khaw-zak'*; a primitive root; to fasten upon; hence, to seize, **be strong** (figuratively, courageous, causatively **strengthen, cure, help**, repair, fortify), obstinate; to bind, restrain, conquer:—aid, amend, x calker, catch, cleave, **confirm, be constant**, constrain, **continue**, be of good (take) courage(-ous, -ly), **encourage** (self), be established, fasten, force, fortify, make hard, harden, help, (lay) hold (fast), lean, maintain, play the man, mend, become (wax) mighty, prevail, be recovered, repair, retain, seize, be (wax) sore, strengthen (self), be stout, be (make, shew, wax) strong(-er), be sure, take (hold), be urgent, behave self valiantly, withstand.