

## Beit Tefillah Messianic Home Fellowship

My House Shall Be Called a House of Prayer for All People  
(Yeshayahu/Isaiah 56: 7)

בֵּיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים



# Shemot/Names

Commonly called **Exodus**

Torah Portion Shemot

*Part Deux*

**Chapter 3:1 – 4:17**

# Blessing Before Reading the Torah Portion

All

Open my eyes, so that I will see wonders from your *Torah*. I am a *ger* on the earth; hide not your *mitzvot* from me. (Psalm 119:18-19)

***Baruch atah Adonay Eloheynu melech ha'olam,  
asher bachar banu mikol-ha'amim, venatan lanu et-  
torato***

Blessed are You – Adonai our Elohim, King of the Universe, who has chosen us from all peoples and has given us His Torah.

***Baruch atah Adonay, noten hatorah***

Blessed are You - Adonai, Giver of the Torah. 2

## Shemot/Exodus 3:1

וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חַתָּנוֹ כֹּהֵן  
מִדְיָן וַיִּנְהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא  
אֶל־הַר הָאֱלֹהִים חֲרֹבָה:

**Umosheh hayah ro'eh et-tzo'n Yitro chatno  
kohein Midyan vayyinhag et-hatztzo'n 'achar  
Hamidbar vayyavo' el-har haElohiym  
Chorvah.**

## Shemot/Exodus 3:1

וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חֹתְנוֹ כֹּהֵן  
מִדְיָן וַיִּנְהַג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא  
אֶל־הַר הָאֱלֹהִים חֹרֶבַה:

**Shemot 3:1 (ISR98)** And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Ḥorēḇ, the mountain of Elohim.

# Read the Torah Portion

**Kohen** 3:1 – 3:6

**Levite** 3:7 – 3:10

3 3:11 – 3:15

4 3:16 – 3:22

5 4:1 – 4:5

6 4:6 – 4:9

7 4:10 – 4:17

**Maftir** 4:14` – 4:17

# The Traditional Blessing After Reading the Torah Portion

*Baruch atah Adonay, Eloheynu melech ha'olam,  
asher natan lanu torat emet, vechayey olam nata  
betochemu.*

Blessed are You – Adonai our Elohim, King of the  
universe,  
who has given us the Torah of truth, and has  
planted everlasting life in our midst.

*Baruch atah Adonay, noten hatorah*

Blessed are You - Adonai, Giver of the Torah,

# Mitzvot in the Torah Portion

None

Next Mitzvot in Torah Portion

Bo

(Shemot/Exodus 10:1 - 13:16)

# The Name

## Chapter 3

### Artscroll Commentary

The preponderant Name of God in this chapter is Elohim, the Name that connotes strict justice, because He was about to judge Egypt for its excessive cruelty. In the three places where He reveals Himself to Moses (vs. 2,4, and 7), however, He is called HASHEM, the Name of mercy, to show that His primary intention is to save Israel in a historic demonstration of Divine mercy.



# The Burning Bush

Shemot 3:2 (ISR) And the Messenger of יהוה appeared to him in a flame of fire from the midst of a bush. And he looked and saw the bush burning with fire, but the bush was not consumed.

What do you think of this Geneva Bible note to this verse? *This shows that the Church is not consumed by the fires of affliction, because God is in the midst of it.*

# Who Appeared to Moshe?

**Shemot/Exodus 3:2** (Targum Yonatan)

And Zagnugael, the angel of יי, appeared to him in a flame of fire in the midst of the bush. And he gazed, and, behold, the bush burned with fire, yet the bush was neither burned nor consumed with fire.

Another tradition (found in Shemot Rabbah) says the angel was Gabriel.

# Who Appeared to Moshe?

English Bible commentator John Gill (1697-1771) says that this angel/messenger “was no other than the God of Abraham, Isaac, and Jacob, as appears from Acts 7:32 and was the second person in the Trinity, the Son of God, the angel of the divine presence, and of the covenant, an uncreated angel.”

Compare his comment with the text of Acts 7:30-32. Is his comment consistent?

# Who Appeared to Moshe?

Another view is that these words:

“remove your shoes from your feet, for the place upon which you stand is holy ground”

indicate the presence of the **Sh'khinah**. The Talmud (Zevahim 24a) teaches that everywhere that the Sh'khinah is revealed, it is forbidden to wear shoes.

# Ehyeh Asher Ehyeh

**Shemot 3:13 And Mosheh said to Elohim, “See, when I come to the children of Yisra’ěl and say to them, ‘The Elohim of your fathers has sent me to you,’ and they say to me, ‘What is His Name?’ what shall I say to them?”**

- Comment:**

**Although the Name YHWH was well known to Abraham, Isaac, and Jacob, Moshe had to ask.**

# Ehyeh Asher Ehyeh

**Shemot 3:14 (ISR) And Elohim said to Mosheh, "I am that which I am." And He said, "Thus you shall say to the children of Yisra'el, 'I am has sent me to you.' "**

**(JPCT) God said to Moses, "Ehyeh asher ehyeh (I will be what I will be)," and He said, "So shall you say to the children of Israel, 'Ehyeh (I will be) has sent me to you.'"**

# Ehyeh Asher Ehyeh

Shemot 3:15 (ISR) And Elohim said further to Mosheh, “Thus you are to say to the children of Yisra’el, יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya’aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.”

# Ehyeh Asher Ehyeh

Shemot 3:15 (ISR) ....This is My Name forever....



Note to Talmud Bavli, Pesachim 50a:

Since the “vav” of ( לְעֹלָם ) is missing, we are to understand it as לְעֵלָם, to conceal, meaning that the pronunciation of the way God’s name is written (י-ה-ו-ה) is to be concealed.



# Except.....

Several Jewish publications (*Segulah Niflah* [commentary on Ps. 20], *Nagid U'Mitzvah*, *Shem Tov Qatan* [commentary on Ps 121], and *Pardes Rimmonim*) were used liturgically and instructionally into the 18<sup>th</sup> century that did give *vocalized* pronunciations (plural) for The Name.

Information on the next several slides is from “The Complex Name of the Almighty,” by Yoseph Viel, 2010. Available at <http://www.messiahalive.com/thename.pdf>

# Except.....

***Segullah Niflah* (A Wonderful Treasure) is a commentary on Ps 20, published in Shulchan Aruch (1550 CE – but is similar to a *Nevuat Hayered* dating to 497CE) and Nagid U’Mitzvah (1712CE) says that “teachers will say it [the Name] with their students” and adds that the students would respond using “the vowels of the Name as” as recorded in this document.**

# Examples

From *Segulah Niflah*

- For the Conductor. A song of David.

**YaHeWiHa** ( יְהוֹהָ )...

- May **YiHeWiHa** ( יְהוֹהָ ) (*with the Name of HaShem preserved with vowels (and continued for fear / respect)*) fulfill all your petitions. Now I know that **YaHoWeHa** ( יְהוֹהָ ) (*with vowels; I letter it lest He come*) saves His annointed.

# Examples

## From *Segulah Niflah*

- Some [trust] in chariots and some in horses, but we will remember the Name of **YiHWeHa** (יְהוָה) (*with vowels falling upon them with great fear and trembling*) our God. They are bent down and fallen, but we are risen up and stand erect.
- Let **YiHWiHa** (יְהוָה) save! (*hoshiy'ah*)

ונפלו ו"אנחנו ק"מנו ו"נתעודד (ר"ת גי' יכ"ק יהוה) (בניקוד  
בנדול זרועך ידמו כאבן) הושיעה המלך י"עננו ב"יום

# Examples

From *Segulah Niflah*

- Let more of your presence be desired O God of the heavens and God of the earth and God of Abraham, God of Isaac and God of Jacob, the Great God, powerful and Whom we fear, the “I Am that I Am”, **Y'HoWaH (He-Who-Is) God Y'HoWaH (He-Who-Is) of hosts Almighty ADoNaI, merciful and graceful to the lowly.**

# Examples

## From *Shem Tov Qatan*

שיר למעלות	A Song for Ascension
אשא עיני אל ההרים	I lift up my eyes unto the mountains.
מאין יבא עזרי	From where does my help come?
עזרי מעם יְהוָה	My help is from <b>He Who Causes To Be</b> ,
עושה שמים וארץ	Maker of heaven and earth.
אל יתן למוט רגלך	He will not set your foot to slip <sup>1</sup> ;
אל ינום שומרך ישראל	Your preserver will not sleep, O Israel.
יְהוָה שומרך	<b>He Who Causes To Be</b> is your Preserver
יְהוָה צילך על יד ימינך	<b>He Who Causes to Be</b> is your shade upon your right hand.

*Y'HiWaH* is used throughout

# Pardes Rimmonim

“Orchard (or Paradise) of Pomegranates,” a 16<sup>th</sup> century  
CE Jewish mystical work

“וּשְׁם הַבִּינָה הוּא שֵׁם בֶן דָּ' בְּנִקּוּדַת אֱלֹהִים”

“And the Name of *Binah* is the Name of the  
Son of YHWH with the vowels of Elohim.”

# Pardes Rimmonim

“Orchard (or Paradise) of Pomegranates,” a 16<sup>th</sup> century  
CE Jewish mystical work

“It is furthermore written in the *Tiqunim*,  
“He is called YaHaWaHa (יְהוָה) from the  
side of the upper Crown, because He is  
concealed like a closed fist (קומץ *Qometz*  
*or the vowel* ◌̣ )



# On Yom Kippur



“YoHeWaHe”

On the Day of Atonement, several Hebrew documents mention that the Divine Name is to be said “YoHeWaHe” by the High Priest (Garfinke, *Sayings of the Jewish Fathers* p.158)

# Names Mean Things

1. “Y'howeh” = “He (masc) Will Be the One Who Is” (masc)
2. “Y'howah” = “He (masc) Will Be the One Who Is” (feminine)
3. “Yehiwah” = “He Who causes to be”

- יְהוֹה
- יְהוָה
- יְהוֵה
- יְהוֶה
- יְהוֹה
- יְהוֹה

יְהוֹה

Ancient Judaism taught there there was more than one way to say the Name, depending on the attribute being referenced

# On Leaving Egypt

**Exodus 3:21-22 (NASB)** 21 "I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed. 22 "But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians."

**Is this a picture of a time to come?**

# The Leprosy Connection

Shemot 4:6-7 (ISR) And יהוה said to him again, “Now put your hand in your bosom.” And he put his hand in his bosom, and when he took it out, and see, his hand was leprous, like snow. 7 And He said, “Put your hand in your bosom again.” So he put his hand in his bosom again, and drew it out of his bosom, and see, it was restored like his other flesh.

What is the connection between leprosy and Messiah?

# The Leprosy Connection

"The Messiah --what is his name?...The Rabbis say, The Leper Scholar, as it is said, *`surely he has borne our griefs and carried our sorrows: yet we did esteem him a leper, smitten of God and afflicted...'*"  
(Sanhedrin 98b)

Comment: The reference is to Isaiah 53, which we know to be about Yeshua the Messiah.

# The Leprosy Connection

**Luke 7:22-23 (Peshitta)** 22 And Yeshua answered and said to them, "Go [and] tell Yochanon everything that you have seen and heard, that the blind see and the lame walk and the lepers are cleansed and the deaf hear and the dead rise up and the poor receive good news. 23 And blessed is he who is not offended at me."

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My House Shall Be Called a House of Prayer for All People  
(Yeshayahu/Isaiah 56: 7)

בֵּיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים



## Parshah Shemot Haftorah:

Yeshayahu/Isaiah 27:6-28:13; 29:22-23

# The Traditional Blessing Before the Haftorah

*Baruch atah Adonay Eloheynu melech ha'olam,  
asher bachar binviy'iyim tovim veratzah vedivreyhem  
haga'emariym be'emet*

Blessed are You – Adonai our Elohim, King of the Universe,  
who has chosen good prophets and was pleased with their words  
that they spoke in truth.

*Baruch atah Adonay, habocheh batorah uvMosheh 'avdo  
uvYisrael 'amo uvineviy'ey ha'emet vatzedeq.*

Blessed are You - Adonai, who chose Torah, and Moshe His  
servant, and Yisrael His people, and prophets of the truth and  
righteousness.



# Read

## Haftorah

# The Aharonic Blessing

"Speak to Aharon and his sons, and tell them that this is how you are to bless the people of Isra'el: you are to say to them,

*“Y'varekh'kha ADONAI\* v'yishmerekha.*

*Ya'er ADONAI panav eleikha vichunekka.*

*Yissa ADONAI panav eleikha v'yasem l'kha shalom.*

May *ADONAI* bless you and keep you.

May *ADONAI* make his face shine on you and show you his favor.

May *ADONAI* lift up his face toward you and give you peace.”

"In this way they are to put my Name on the people of Isra'el, so that I will bless them." (\*Hebrew: יהוה)