

Parashah # 13

(Updated for 12.25.10)

Sh'mot ~ שמות ~ Names

Torah: Sh'mot/Exodus 1:1~6:1

Haftarah: Yesha'yahu/Isaiah 27:6~28:13; 29:22-23; Yirme'yahu/Jeremiah 1:1-2:3

B'rit Hadashah: Mattityahu/Matthew 22:23-33; Mark 12:18-27; Luke 20:27-44;

Acts 3:12-15; 5:27-32; 7:17-36; 22:12-16; 24:14-16; Ivrim/Hebrews 11:23-26

The Book of *Sh'mot/Exodus* is a book of redemption. HaShem's redemption of the Hebrew people is lived out in these pages. The cry of baby *Moshe/Moses* would ultimately become the cry of HaShem's children in bondage. Although male babies were being murdered at that time, the plans of the evil one could not overcome the power and plans of the Holy One. About 2,000 years later, we see the same scenario with the birth of Yeshua. Again, a birth followed by murder of innocent children but redemption came through HaShem's only Son. In these days, there is talk of Final Redemption. Again, murder of innocent children, called abortion, abounds. I believe HaShem is preparing the world for the final redemption which will end with the return of *HaMashiach/the Messiah*. Interestingly, the *Midrash* often refers to Moses and Messiah respectively, as the First Redeemer and the Ultimate Redeemer.

CHAPTER 1

Sh'mot, Hebrew for *names*, is our Torah portion title because this is how it starts out, with a list of names! (verses 1-5) Although we just read the names of the tribes of *Bnei Yisrael/Sons of Israel* in our previous Parashah, we know there is always a reason for repetition. This time it is to emphasize, although they were few in number when they entered Egypt, it is a contrast to the many who left, approximately two million (600,000 men plus women and children). In addition, in Chapter 3:13-15, HaShem gives us His "names" (more on this later).

In verse 6 we read, "Yosef died, as did all his brothers and all that generation." A new Pharaoh takes power and things begin to change! It is important for us to remember Pharaoh is a title, like King and President are titles. As indicated above, many years have passed and this new Pharaoh is totally clueless!!! Had it not been for the descendants of Isra'el, Egypt would have been wiped off the face of the earth because of the famine. It would have been well for him had he studied his nation's history.

Now begins the story of the "Prince of Egypt", (Moe-sheh) *Moshe* or *Moses* as the (goy-yeem) *goyim/nations* call him. It is also the beginning of anti-semitism.

Operating out of fear because of their increasing numbers, the new Pharaoh put slavemasters over the Hebrews. Oppressing them with forced labor, they built the cities of Pitom and Ra'amses. Some translations call these two cities "storage" cities and others call them

“treasure” cities. Consulting the maps, it appears Pitom was approximately 25 miles from Goshen and Ra’amses was about 100 miles away. I’m not sure if these trips were made daily or weekly. For that matter, it was probably traveled by foot. However, regardless of the oppression, Isra’el continued to multiply, much to Pharaoh’s chagrin. (verses 11-14)

Next, the edict goes out to the Hebrew midwives for all male babies to be killed. If it was a girl, they were to let her live. Let’s look at verses 15-22. According to one commentary, (She-frah) **Shifrah** was another name for (Yoe-keh-vehd) Yokheved, Moshe’s mother. **Shifrah** comes from the Hebrew root word (l’shah-pehr) *l’shahper* meaning, *to make better*. She did things for the betterment of the infants in her care. **Puah** (Poo-ah) was another name for Miriam, Moshe’s sister. She was called **Puah** for the comforting sounds she would make to the infants as mothers do, to calm a crying baby. We are told Torah calls someone by a certain name when it represents the essence of the person. Consequently, Yokheved and Miriam have a special place in the Torah as Shifrah and Puah because of their compassion for babies. Oh, did you know Miriam/Mary, Yeshua’s mother was named after Moshe’s big sister? She was! At least according to some of the Sages.

Shifrah/Yokheved and **Puah/Miriam** were G~d fearing women and didn’t do as Pharaoh had ordered (for the midwives to kill all the male babies). When questioned as to why they disobeyed his command they explain Hebrew women, unlike Egyptian women, go into labor and give birth before the midwives can get there. I love verse 21, “. . . because the midwives feared G~d, He made them founders of families.”

There is a direct parallel between Herod’s slaughter of the innocents in **Mattityahu/Matthew 2** and the Hebrew legends surrounding Moshe’s birth narrative. Moshe was born under Pharaoh’s decree to cast the male children into the Nile. According to the **Midrash**, Pharaoh’s astrologers foresaw the birth of Moshe. Like the Astrologers of Matthew 2, the astrologers of Egypt read in the stars the redeemer of Israel was about to be born. When the astrologers told Pharaoh Israel’s redeemer was about to be born, Pharaoh issued the decree to have all the male babies cast into the river.

The parallels between the life and ministry of Moshe and Yeshua are not limited to their birth narratives. As the story of Torah continues, we take note of the many ways in which the First Redeemer sets the pattern for the Ultimate Redeemer.

Exodus and the events of Moshe’s life are not an allegory meant only to prefigure Yeshua. Instead, they are a real history about real people who experienced a genuine salvation. The similarity between the Exodus story and the Gospel story is simply the result of the same Holy One orchestrating the redemption. This is what it looks like when HaShem redeems His people. This is what it looks like when He raises up a redeemer!

CHAPTER 2

I wonder, why weren't *Moshe/Moses* parents named here? We learn later in **Chapter 6:20** Moshe's father was Amram and his mother, of course, was Yokheved. Amram was a grandson of Levi and Yokheved was also from the tribe of Levi. According to Rashi, she was 130 when she miraculously gave birth to Moshe.

As we have studied Torah, have you noticed many, if not most of the leaders of Isra'el have had unusual, if not miraculous births?

In **verse 3** we read Moshe was kept safe for 3 months. Three is a number of resurrection, in this case, resurrection from assigned death! Anyway . . .

- Moshe was put in an ark or basket,
- was found by Pharaoh's daughter,
 - and raised in the Palace.

By the way, the same Hebrew word, (I bah) *tebah*, for *ark* or *basket*, used here is the same as the Hebrew word used for the ark built by *Noach/Noah* in *B'resheet/Genesis 6*.

According to **verse 6**, Pharaoh's daughter knew this was a Hebrew child. Now, how would she have known? Only Hebrew baby boys were circumcised. Isn't it just like HaShem to make those kinds of arrangements? I'm tellin' ya, sometimes the Word of the L~rd is stranger than fiction!!! Pharaoh's daughter, not being able to nurse the infant, needed help. The person recruited to nurse and care for him was his own mother. Other than this, we know virtually nothing about his childhood except he grew up with the riches AND the idolatry of the royal household. Yet, due to his mother's involvement in his training, he maintained his loyalty to HaShem.

In the past, I have mentioned my friend, Orthodox Rabbi Ya'akov Youlus, who lives in Jerusalem. He provided wonderful insight to **verse 6**. In order to share this correctly, I quote: *"As a side note to show how precise the Biblical Hebrew language is and how the translations often fall short in conveying the complete meaning, let us look at Exodus 2:6 which says, "And when she had opened it, she saw the child; and, behold, the babe wept . . .". This translation is incorrect. The Biblical Hebrew literally says that she opened and saw the young boy, 'yeled', and he cried like a young man, 'nah-ahr'. You should know that there is something beautiful here in the Hebrew, where at first the Torah used yeled, young boy, and then changed to the word nah-ahr, young man. When the word nah-ahr is positioned next to yeled, it emphasizes the contrast. In other words, it was not the cry of a baby wanting its mother, but the crying of nah-ahr tells us that the crying that came from the ark was from a man with great potential. In this prophetic language, these words tell us that it was Moses, the future deliverer, who was crying; it was the cry of one who was chosen by G~d to perform a great mission."*

Verse 10 indicates this child was named Moshe. However, since Pharaoh's daughter was Egyptian, it is most likely she named him *Monios*, which means he was *drawn from the water*. *Moshe/Moses* are the **Hebrew/English** translations meaning the same thing.

Then in **verse 11**, we jump to “when Moshe grew up”. Hebrew tradition lets us know the approximate age of a “grown man” is 30. That’s when most men went out on their own. However, according to Stephen’s testimony in **Acts 7:23**, Moshe was 40.

When I began my search, **I found . . .**

- **B’resheet/Genesis 41:46** indicates Yosef was 30 years of age when Pharaoh appointed him 2nd in command over Egypt.
- **B’midbar/Numbers 4**, when the census was taken, those 30-50 were to do the work in the tent of meeting (tabernacle).
- **Sh’mu’el Bet/2nd Samuel 5:4** David became king at the age of 30.
- **Luke 3:23** confirms Yeshua was approximately 30 when he began his ministry.

Like I said, it is tradition . . . but it appears the tradition was most likely Biblically based.

It’s interesting how some of the commentaries think Moshe was 20 and some thought perhaps 12 when he killed the Egyptian slave master. Given the above information, however, 40 seems most likely. Then he freaks, runs, and is gone for 40 years.

Verse 15 “. . . One day as he was sitting by a well . . .”. Does this sound familiar? Does this remind you of **B’resheet/Genesis 24:15-21**, when Abraham’s servant, Eliezer went to Kena’an to find a wife for **Yitz’chak/Isaac**? Then again, in **B’resheet/Genesis 29**, **Ya’akov/Jacob** meets **Raquel/Rachel** at a well! Hmmm!!!! Seems history repeats itself, because here Moshe meets (Zip-poor-ah) **Tzipporah**, Hebrew for **bird**, who will eventually become his bride. One commentary indicates he intentionally “stationed” himself at a well because he was seeking a wife. He remembered how his forefathers, **Yitz’chak/Isaac** and **Ya’akov/Jacob’s** wives were found at a well and he was following their example.

The next three **verses, 16-18**, have a lot of “meat” to them. Much like **Ya’akov/Jacob**, **Moshe/Moses** becomes the “redeemer” for the seven daughters, who had come to water their father’s sheep. Instead of removing the cover from the well, as **Ya’akov/Jacob** did, he drove the shepherds away and watered the sheep for the seven daughters. The number seven represents . . .

- spiritual perfection
- completeness
- rest
- bringing to an end.

Perhaps this was “**bringing to an end**” Moshe’s running from Pharaoh. We will see Moshe, although tending his father-in-law’s sheep, was at “**rest**” and was attaining “**spiritual perfection**” as he spent time with the L~rd during his time tending the sheep.

Verse 18 says “when they came to Re’u’el their father, he said . . .” We know this man is a Midianite priest and leader. According to Strong’s concordance #7467 (Reh-oo-ehl) **Re’u’el** means *friend of G~d*.

Being grateful this man came to the rescue of his daughters, Re’u’el is insistent on inviting Moshe to have something to eat (**verses 19-20**). Moshe agreed to stay and, long story short, received Tzipporah, one of Re’u’el’s daughters in marriage and a son was conceived. Moshe named him (Gehr-shome) **Gershom** which means *foreigner there* in Hebrew.

As our chapter ends (**verses 21-25**), the Pharaoh whom Moshe knew dies. Isra’el is still in slavery and they cry out to HaShem. He heard their cry, remembered His covenant with Avraham, Yitz’chak and Ya’akov and acknowledged them.

CHAPTER 3

We know, for the next 40 years, Moshe tends his father-in-law, (Yee-trow) **Yitro/Jethro’s** flocks. Wait, I thought Tzipporah’s father was Re’u’el. Does anyone besides me get confused with these name changes? According to “The Name Book” by Dorothea Austin, the name **Jethro/Yitro** in Hebrew means *excellence*.

Okay, back to Moshe and the sheep. Ultimately he leads them to the far side of the desert; “he came to the mountain of G~d, **Horev/Horeb** and there he has the **burning bush**, (*sneh*, in Hebrew) experience at the age of 80!!!! (**verses 1-10**) By the way, the general consensus is Mt. Horeb and Mt. Sinai are one and the same location. In fact, in **verse 12** HaShem tells Moshe the sign he has been sent to lead the people out is they would worship HaShem at this very same mountain!

Moshe’s years of shepherding sheep prepared him for the task of shepherding HaShem’s people. Throughout the Bible, Israel is compared to a flock. Her leaders are her shepherds, appointed by her ultimate Shepherd, HaShem, Himself. Israel’s greatest leaders were shepherds. Avraham, Yitz’chak, Ya’akov were men with flocks. Ya’akov worked as a shepherd for Lavan. David was shepherd over his father’s flocks. Moshe shepherded Yitro’s flocks. It is no surprise then the Messiah of Israel refers to Himself as “the good shepherd” (**Yochanan/John 10:11**).

A number of years ago, as I was studying this Parashah, specifically, **verse 7**, “Adonai said, “I have seen how my people are being oppressed in Egypt and heard their cry for release from their slavemasters, because I know their pain.” I was reminded of a song by Daniel O’Donnell, “Here I Am L~rd”. The words of this scripture are in his song and I doubt he has any idea it is talking about this story in the Bible. I wish you were able to listen to it with me.

Now, remember, Moshe was in the final trimester of his life and was a poor man. Although he was a master shepherd, they were not his sheep; they belonged to his father-in-law, **Yitro / Jethro**

/Re'u'el. Moshe essentially had been on a self-imposed exile. He had been isolated from civilization, contemporary Egyptian culture, and the Pharaohs for at least forty years.

HaShem speaks to him about returning to Egypt and saving His people. Commentaries say for 7 days Moshe gives HaShem every excuse he can think of why he isn't the man for the job. Moshe knew he was . . .

- the wrong man
- in the wrong place
- at the wrong time

. . . but HaShem didn't want a politician. He wasn't looking for a smooth talker and He wasn't looking for someone who could work the crowd; He was looking for someone with a humble soul and Moshe was THE man.

Can't you almost hear the dialogue?

- HaShem says: "Moses, it's time for your dream to come true!"
- And Moses comes back with: "What?! What dream?"
- HaShem: "To deliver *Bnei Yisrael /Children of Israel* from Egypt."
- Moses: "Are you kidding me? That dream was when I was young, impetuous, and living in Pharaoh's household. For crying out loud!!! I was an idealist! I had a say in the government. I had energy. I've changed! Times have changed! I can't even speak publicly any longer. Besides, back then the Hebrew people still believed in the G~d of Avraham, Yitz'chak, and Ya'akov; they still remembered Yosef. Today they have assimilated into the depths of Egyptian culture!"

(Boy, did Moshe hit the nail on the head with that statement, which we will learn about later.)

Moshe was about to embark on a series of firsts.

- This was the first time in history a man would stand up and say, "G~d sent me!"
- For the first time in history, G~d would overrule the nature He had created and perform miracles to save a nation.
- For the first time in history, a nation would be freed and the powerful Egyptians would be defeated.
- AND very importantly, for the first time in Moshe's life, he would become a leader ~ at the age of 80. (Oy Vey!!! Such a deal!!!)

It is in this chapter we have "first mention" of a land flowing with "milk and honey" (vs. 8 & 17). I really like what one of my friends, Vicki Wolfe, shared with us. She mentioned HaShem had revealed to her it was MUCH more than just "milk and honey". In order to have milk, you have to have cows. In order to have cows, you have to have pasture land, as well as water. In order to have honey, you have to have bees. In addition to bees, you have to have flowering plants . . . lots of them!!!

In **verses 13-15**, HaShem instructs Moshe to tell the people of Isra'el (Eh-yeh Ah-shehr Eh-yeh) "Ehyeh Asher Ehyeh" has sent him. Many translations have "I am that I am" however, the Hebrew is much more encompassing! We know HaShem to be "past, present and future". This is what the Hebrew implies. He is MUCH more than "I am", He is also "I was" and "I will be". In addition, the Holy One, blessed be He, tells Moshe "Yud-Heh-Vav-Heh" (the sacred Tetragrammaton) is His name forever.

I want to address an issue right here and now. HaShem put this on my heart several years ago and I believe it is imperative. In the Hebrew Roots Movement there are many "sacred name" users, with whom I do not agree. Perhaps if I put this in layman's terms I can make myself understood. When I was growing up, I called my father "Daddy", "Daddy-boy", and "Dad", although his NAME was Harvey. For me to have called him by his NAME would have been disrespectful. It would be as if I were putting myself on the same level as he. If we use Yeshua as our example, we will not call HaShem by His NAME but, we will call Him as Yeshua did: Abba or Father.

Additionally, it is absolutely inappropriate to call the Holy One, blessed be He, . . .

- Jehovah ~ there is no "J" in the Hebrew language so it doesn't fit.
- Yahweh ~ there were no vowels so how do we know which vowel should be used where (a,e,I,o,u)?
- Yahuah or Yahuwah ~ again, there were no vowels so . . .
- In addition, there is no "w" in the Hebrew language either. In fact, research shows there are more than 320 variations of these consonants and vowels. How in the world can we possibly know which ones are the appropriate ones?!

Torah does not explicitly state, "Do not pronounce the Name of G~d as it is written." However, a commandment which does appear is one of the ten spoken aloud on Mount Sinai and it states:

- "You shall not take the name of the L~rd your G~d in vain, for the L~rd will not leave him unpunished who takes His name in vain." (**Sh'mot/Exodus 20:7; D'varim/Deuteronomy 5:11**)

Recently, on November 16, 2010, I was watching a segment on G~d's Learning Channel which featured Keith Johnson, a Methodist Pastor and Nehemia Gordon, a Hebrew scholar and Karaite Jew from Israel. As a friend explained Karaite Judaism for me, they eat cheeseburgers!! Bottom line, Nehemia follows the WRITTEN Torah not the traditions of men (oral torah of the rabbis). Anyway, they shared about finding two original Torah scrolls where the scribes had failed to remove the vowel markers and the correct pronunciation is (Yeh-ho-**vah**) Yehovah, with the accent on the final syllable. This makes sense to me. This doesn't mean I'm gonna be runnin' around spouttin' out His Holy Name all the time but I certainly will feel better about pronouncing it more appropriately. You might want to watch the segment yourself. It is www.godslarningchannel.com and the date is 11.16.10. You will have to watch it to find out

WHY the scribes removed the vowels but I'll give you a hint. It had to do with the traditions of men (oral torah).

One more matter before leaving this chapter. It is important we remember **verses 21 & 22**. “Moreover, I will make the Egyptians so well-disposed toward this people that when you go, you won't go empty-handed. Rather, all the women will ask their neighbors and house guests for silver and gold jewelry and clothing, with which you will dress your own sons and daughters. In this way, you will plunder the Egyptians.” These items were given NOT loaned. They were NOT borrowed. I repeat, it is important we remember this.

CHAPTER 4

As proof HaShem will be with Moshe when he returns to Egypt, He gives Moshe three miracles

- Staff into a snake and back into a staff
- Leprous hand and back to a whole hand
- Turning water into blood

. . . which He says He will perform when the need arises. (**verses 1-9**)

When Moshe had exhausted all his excuses and HaShem promised him the assistance of his brother, *Aharon/Aaron*, Moshe finally relents. Then he tells his father-in-law about the burning bush experience and asks Yitro to send him and his family off with his blessings and Yitro said to Moshe, “Go in peace” (**verse 18**)

Moshe put his wife and sons on a donkey and leaves for Egypt. **Verses 24-26** are interesting. Does this mean HaShem would have killed Moshe or would have killed the son? And if it was the son, which son would it have been Gershom or Eliezer? (**Sh'mot/Exodus 18:3-4**) What do you think?

Actually, Gershom had already been circumcised but Eliezer had not. I believe it was time for Eliezer to be circumcised. This was Moshe's responsibility but because he was caught up in getting himself to Egypt, per the instructions of HaShem, he had a “brain freeze” and forgot it. Apparently, stress manifested itself in Moshe and was not released until Tzipporah had circumcised Eliezer.

In the meantime, HaShem has spoken to Aharon to go into the desert to meet Moshe, which he does and Moshe fills him in on **ALL** of the happenings from . . .

- the *sneh/burning bush*
- to the rod becoming a serpent
- to his leprous hand
- and the instruction concerning the river water turning into blood

The two of them gather the leaders of *Bnei Isra'el/Children of Israel* and *Aharon/Aaron* reiterated everything HaShem had told Moshe. They then begin to carry out “the plan”. (Verses 27-31)

CHAPTER 5

They go to Pharaoh, knowing he would harden his heart and not allow the exodus they propose (verses 1-6). Instead, Pharaoh increases the demands on Bnei Yisrael, (verses 7-19) causing them to become angry and upset with Moshe (verse 21). Moshe cries out to HaShem “why have you treated this people so terribly? . . . You haven’t rescued Your people at all.” (Verses 22 & 23)

CHAPTER 6

Next we have the big promise from HaShem when He says “now you will see what I am going to do to Pharaoh!” (verse 1)

I believe HaShem wants our availability more than He wants our ability. When we make ourselves available to Him, then we receive His promises to facilitate accomplishing His will for our lives and the lives of others.

So, we have a lesson in greatness. Greatness is not always where you would expect to find it. (Moshe with sheep; David tending sheep; Yeshua in a cave/tomb). Greatness isn’t necessarily in one who can posture and project. Greatness lies with the sincere and humble; one, who can make room for G~d to be in charge. As one commentator wrote, “We are in sales but HaShem is in management.” My prayer is for each one of us to continue letting HaShem manage our lives on a daily basis.

HAFTARAH

Sh’mot ~ שמות ~ Names

Yesha’yahu/Isaiah 27:6~28:13; 29:22-23; Yirme’yahu/Jeremiah 1:1-2:3

Yesha’yahu/Isaiah 27:6~28:13 and 29:22-23 (traditional Ashkenazic reading) According to the Stone Edition of the Artscroll Chumash, *Ya’akov/Jacob* represents the root of what will eventually lead to a flourishing, world-renowned and respected “Israel”. “Jacob” always symbolizes the Hebrew people in times of travail and dissent. When they succeed in realizing the goals and potential they are represented by the name “Israel”. Similarly this very name was given to Jacob in recognition of his enhanced stature.

The prophet *Yesha’yahu/Isaiah* lived when there was much turmoil. The kingdom of the Ten Tribes (House of Israel) was going downhill in its spiritual decay with defeat and exile on the way. At the same time, the Davidic kingdom (House of Judah) was suffering from spiritual

decline as well. Here, Yesha'yahu describes the failures of both nations. He begins with the encouraging prophecy of the “root” of Ya'akov – like all roots, unseen in the ground and trampled by those who walk over it, obviously – will once more produce luxuriant produce. (Like now?!)

Yesha'yahu/Isaiah describes Y'hudah as having become so estranged from Torah and its wisdom they must be taught as one who has just been weaned. They must be spoon fed – a commandment or instruction at a time, a line at a time – “precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little” (28:13).

Interestingly, “here a little, there a little” is the way we should study the entire book not just one section without referring to the other. This is what we try to do each week. Not only do we study Torah, we also study the Prophets as well as the *B'rit Hadashah/Renewed Covenant*.

This part of the Haftarah ends with Yesha'yahu offering words of comfort and encouragement. “Ya'akov shall not now be ashamed, nor shall his face now turn pale; but when he sees his children, the work of my hand, in his midst, they will sanctify my name; indeed, they will sanctify the Holy One of Ya'akov and will stand in awe of the G~d of Isra'el.” (29:22-23)

Yirme'yahu/Jeremiah 1:1-2:3 (traditional Sephardic reading) *Yirme'yahu/Jeremiah* like *Moshe/Moses* was a reluctant prophet, who was convinced he was unqualified to accept the mission Yehovah had for him. And like Moshe, he tried to refuse though not as strenuously nor for as long. He, too, feared the people would not accept him and might harm him. The fact is, at one point in his prophetic career, he was thrown into a dungeon for daring to tell Jerusalem what it did not want to hear. Nevertheless, HaShem commanded him to go and prophesy and guaranteed He would protect *Yirme'yahu/Jeremiah* from harm.

יהוה sent Jeremiah to tell the complacent citizens of *Y'hudah/Judah* their destruction would come from the “North” in the form of Nebuchadnezzar and his Babylonian army, which did destroy the Temple and exiled the people.

However, Jeremiah's first words to the Hebrew people were an expression of Divine love which, to this day, is one of the most familiar prophetic utterances. Yehovah never forgets Isra'el's loyalty to Him since its first emergence as a nation. He may be forced to respond to its sins by punishments, but it doesn't lessen His love and consequently Israel is assured she will survive and prosper once again.

B'RIT HADASHAH

Sh'mot ~ שמות ~ Names

**Mattityahu/Matthew 22:23-33; Mark 12:18-27; Luke 20:27-44;
Acts 3:12-15; 5:27-32; 7:17-36; 22:12-16; 24:14-16; Ivrim/Hebrews 11:23-26**

We have several passages from the B'rit Hadashah related to our Parashah. The purpose is to demonstrate how clearly and appropriately the B'rit Hadashah interprets and fulfills the meaning of the Torah.

Mattityahu/Matthew 22:23-33 As I began reading this portion, I immediately thought of the Judah situation with Tamar because he refused to let Onan marry Tamar. But gosh, that was in our Torah Portion three weeks ago and this is supposed to parallel this week's portion.

I believe the parallel comes in **Sh'mot/Exodus 3:6** where HaShem said "**I am the G~d of your father, the G~d of Avraham, the G~d of Yitz'chak, and the G~d of Ya'akov.**" Here in **verse 32**, Yeshua reminds them of that very passage and goes on to say HaShem is ". . . G~d not of the dead but of the living!" HaShem is concerned with the living but He wants the living (us) to learn from the lives of those who have been historical examples for us, such as Avraham, Yitz'chak and Ya'akov.

Mark 12:18-27 This parallel would be the same as **Mattityahu/Matthew 22:23-33**

Luke 20:27-44 Again, this would parallel **Mattityahu/Matthew 22:23-33**

Acts 3:12-15 *Kefa/Peter* adjures the "on-lookers" to not be so surprised at the healing of this man. He goes on to iterate it is not he and the other disciples who performed this miracle; rather it was "**the G~d of Avraham, Yitz'chak and Ya'akov, the G~d of our fathers.**"; again quoting from (Say-fer) *Sefer/Book* of *Sh'mot/Exodus*. According to David Stern, author of *The Complete Jewish Bible*, this phrase was not accidental on Kefa's part. These are the very words they would have been praying during their afternoon prayers in *minyans/groups of 10 or more* throughout the Temple grounds, similar to what is done today at the Western Wall in the Old City of Jerusalem.

Acts 5:27-32 At the time of King Herod Agrippa all but three of the seventy members of the Sanhedrin were *Tz'dukim/Saducees*. In suppressing the Gospel, the Sanhedrin was judging it by two of their criteria:

1. The Gospel proclaimed resurrection, which the Tz'dukim denied and
2. It proclaimed "another king, Yeshua", which, if true, would be politically subversive, as well as destructive of the cozy working relationship the Sadducees had with the Romans.

Acts 7:17-36 Here, Stephen's speech validates Torah in every respect. His message to the Sanhedrin validates the B'rit Hadashah as a Hebrew book which was written by Hebrew authors for those who already had knowledge concerning the Torah and/or Tanakh. This passage clearly covers the story of Moshe, from his birth to the exodus.

Acts 22:12-16 *Chananyah* (Kahn-an-yah), or *Ananias* in Greek, was a Torah observant follower, who was highly regarded by the entire Hebrew community. This was an important

fact for *Sha'ul/Paul's* current audience, as he was telling of his experience in regaining his eyesight. Here is the phrase which seems to echo throughout scripture: "The G~d of our father's . . ."

Acts 24:14-16 This passage starts out with the very words which are becoming music to my ears. "But this I do admit to you; I worship the G~d of our fathers in accordance with The Way (which they call a sect). I continue to believe everything that accords with the Torah and everything written in the Prophets."

Ivrim/Hebrews 11:23-26 Once again, Ivrim confirms, if not amplifies, our Torah portion. The writer of Ivrim recaps this great story of faithfulness and obedience to HaShem's voice. As Moshe didn't allow himself to be assimilated into the culture of *Mitzrayim/Egypt*, we, too, must resist becoming attached to this world system. We must stand firm for HaShem; He is worthy of our trust. He is faithful, never changing and eternal!

The corresponding Psalm for this Torah portion is: Psalm 99

Next week's lesson: Parashah #14

Va'era ~ וָאֵרָא ~ And I appeared

Torah: Sh'mot/Exodus 6:2~9:35

Haftarah: Yechezk'el/Ezekiel 28:25~29:21

Brit Hadashah: Romans 9:14-17; 2nd Corinthians 6:14-7:1

Shavuah tov!!! (Have a good week!!!)

Who fills his mind with Torah clears it of fear and folly.

Rabbi Chanina Sgan HaKohanim