

## I (יהוה) Shall

### VeHotzeti Etchem, VeHitzalti Etchem, VeGaalti Etchem, VeLakachti Etchem, VeHeveti Etchem Commentary on Parashat Va'Eira (Exodus 6:2-9:35) {And I (יהוה) appeared}

*And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shadai, but by my name יהוה was I not known to them. (Exodus 6:2)*

*♪...In the days of old king Pharaoh, G-d's people toiled and slaved in bondage to that wicked king, to lay down in their graves. They cried to G-d in heaven 'our load is hard to bear.' 'Let them go!' thus saith the L-rd and the world saw His mighty power. Pray on, a little longer children, work on, it won't be long. There's one more exodus coming, G-d's gonna lift your heavy load. G-d turned the water into blood, darkness covered the land. And all the wicked felt the touch, of the Lord's almighty hand.... ♪*

### Introduction

In this week's *Torah* reading we see the things that יהוה intends to accomplish himself—directly, via His servant *Moshe*. The *Torah* gives us a summary of *Adonai*'s intentions with respect to the future of our people Israel. Although *Moshe* was to be the instrument, the Holy One of Israel was and will be the real the One who carries on the promises for His people.

The most famous commentary written on the story of the Exodus is our people's Passover *Haggadot*. In the *Haggadah* we find that the Passover celebration (*Pesach Seder*) is divided into four parts. Each section is marked off by drinking a cup of wine. These cups of wine even have traditional names. The name for each cup is taken from our portion this week, *Va'Eira*.

*"Therefore, say to the people of Isra'el: 'I am יהוה. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments. I will take you as my people, and I will be your Elohim. Then you will know that I am יהוה, who freed you from the forced labor of the Egyptians. I will bring you into the land which I swore to give to Avraham, Yitz'chak and Ya'akov - I will give it to you as your inheritance. I am יהוה.'" (CJB, Ex 6:6-8)*

*"I am יהוה, and I shall take you out from under the burdens of Egypt; I shall rescue you from their service, I shall redeem you with an outstretched arm and with great judgments. I shall take you to Me for a people and I shall be Elohim to you; and you shall know that I am יהוה your Elohim. And I will bring you in unto the land, that I promised to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am יהוה." (KJV, Exodus 6:6-8)*

### I Shall Take You Out (I Will Free You)—VeHotzeti Etchem (והוצאתי אתכם)—Sanctification

When we drink the first cup in the Passover Seder, we give thanks to *Adonai* for setting aside this night as a very special night. This first cup is called the "Cup of Sanctification." Not only does it signify that this (the Passover Seder) is a special occasion, but even more so, it reminds us that יהוה told Israel through *Moshe* that He was going to set Israel apart from Egypt, and make them a special treasure (*am segulah*). This concept of setting apart is called in English "sanctification" or "making one holy." In our text, it is represented by the verb *VeHotzeti*, "to bring/take out/free."

As we study *Torah*, it becomes evident that יהוה promised to do more for Israel than merely bringing our people out of Egypt. He had a higher purpose in mind. He disclosed to Israel that He wanted to bring them out of Egypt to worship Him, to serve Him, and to be a nation separate from the rest of the nations of the world. This process begins in *Va'Eira*. For example, as *Moshe* began performing the plagues before Pharaoh, when he reached the fourth plague, he told Pharaoh that יהוה said: "I will make a distinction between My people and your people ..." (Shemot 8:19)

The process becomes evident during the fourth plague. Herein, it is clearly stated that the children of Israel did not experience that and subsequent plagues. It was יהוה's intention to make Israel separate and different from the rest of the nations. As we progress through the rest of *Torah* the commandments and regulations themselves, are designed by *Adonai* to keep Israel separate from the nations around her.

When we study this word *sanctification* we see that it does not refer to some kind of elevated ethereal religious state. It merely means to be separate from everything else in order to be completely given over to יהוה for His own use and pleasure. In fact, we will see that not only were people set apart for יהוה to use, but implements, such as those used in the Tabernacle, were also called “holy” (*kadosh*)—set apart for יהוה to use. A distinctive mark of separation unto יהוה is that the person's life is characterized by righteous living. Therefore, in *Va'Eira*, by making a distinction between Israel and the Egyptians as far as the effects of the plagues are concerned, the Eternal One was beginning the sanctification process which would culminate with the Exodus and the giving of *Torah*. In it, *Adonai* began painting a picture of what it would be like for both us as individual believers and as a covenant community to be separate from the rest of the world, totally given over to יהוה for His purposes. יהוה wants us to look to what He did for Israel as a paradigm for what He also intends to do for all of His elect. What did He do? He sanctified us! The Greek verb translated sanctified is used in all three tenses in the *B'rit Chadasha* in reference to what Messiah did for us.

### **Set Apart in the Past**

First, we can say that *Adonai* set us apart sometime in the past. Eph. 1:3-4 says, “*He [Adonai] chose us in Him [Messiah] from before the foundations of the earth.*” This means that our relationship with יהוה was sealed even before יהוה made the earth! As far as יהוה is concerned, He marked us and set us apart from everyone else sometime in eternity past. We were not a mere afterthought! By referring to believers in such a way, the writers of the *B'rit Chadasha* are teaching us that in a very real sense, we already are holy. They are referring to us in the new man, as the new creations that יהוה made us to be in Messiah.

### **Set Apart in the Present**

Sanctification is also a present tense concept. This means that at this present moment, because of what *Yeshua* did for us, יהוה is in the continual process of sanctifying us. Even though we are new creations in Messiah, we still have a body. It is in this flesh that sin dwells. Romans chapter six says that we could yield our members either to righteousness or to the flesh. The process by which we grow out of yielding our members to the flesh is called sanctification. It is a lifelong process. יהוה is continually at work inside us as believers to move us and teach us to set apart our thoughts, words, and actions from the patterns of this world and of the evil one who rules this world. This is sanctification in the present.

### **The Ultimate Sanctification**

Last, some day we will not be living life, as we know it today. Either we will die or the Messiah will return to earth. In either case, we will be resurrected or granted a new body, depending on which happens first, (our death or His return). Then we will be in a continual permanent state of sanctification. We will think, speak, and act completely different from the way we used to before Messiah came into our lives. We will be wholly set apart and serving our *Adonai* perfectly forever. This is future sanctification. The whole basis of our sanctification is the finished work of Messiah in His atonement and resurrection.

### ***I Shall Rescue You—VeHitzalti Etchem (וְהִצַּלְתִּי אֶתְכֶם)—Deliverance***

*Adonai* promises secondly that He “*will rescue us from their service.*” The Hebrew root word here comes from the root *natzal* (נצל) meaning “*to rescue, escape, snatch away, and deliver.*” Our people

were delivered from the army and saved from the demons in *Mitzrayim*. Messiah also delivered us, once and for all, from the army of Satan and from his demons—His atonement is final and complete! (See Matt. 20:28, John 17:9, Eph. 5:25) We are also being continually being saved, rescued, and delivered from the power that sin has in our flesh. There is finally, a salvation awaiting us in the future. This will also take place in several dramatic ways. There's one more exodus coming! ♪...*Pray on a little longer children. Work on, it won't be long. There's one more exodus coming—G-d's gonna gonna lift your heavy load...* ♪ (*One More Exodus*)

### ***I Will Redeem You—VeGaalti Etchem (וְגַאֲלִיתִי אֶתְכֶם)—Redemption***

Redemption always has to do with being set free from slavery—enslavement and bondage permanently terminated. The third cup of wine in the Seder is called the “Cup of Redemption.” As we follow the events of the of the “Last Supper” (*Yeshua*'s Passover Seder) in the Gospels, the cup of wine designated by *Yeshua* to represent the blood He would shed on our behalf in His crucifixion was the third cup! In this way the Messiah connected Himself with these promises in Shemot chapter six.

The concept of redemption is an important element in the work of the Messiah. *Yeshua* Himself declared that one of the purposes of His death was, “...to give His life as a ransom for many.” (Matt. 20:28) In stating that His life was a ransom, it implied that one purpose for His death was to redeem us who were slaves. Not only was His life a ransom, but His blood is specifically declared to be the ransom price, (Ephesians 1:7). The two are connected because Torah tells us the life is in the blood, (*Lev. 17:11*).

To what were we enslaved? In the book of Romans, chapters six and seven make it dear that we were in bondage to sin. Sin was our old master. But Messiah redeemed us from it. Sin no longer has a claim on our lives. Moreover, we now have a new master, completely different from sin. 1 Corinthians 6:18-19 informs us that we are not our own, “*we were bought with a price.*” The L-rd Himself is our new Master. He bought us with the price of His blood. This has at least three implications. First, our relationship to sin has completely been severed. Those chains of bondage have been forever broken. We, as new creations, always have the ability to say “NO!” to sin when it beckons us. Secondly we are not completely free in the usual way the world describes freedom. We still have a Master who loves us with an everlasting love. Finally it also implies that our old master no longer has any legal rights over us—*Adonai* will never let us go!

### ***I Will Take You to Me—VeLakachti Etchem (וְלָקַחְתִּי אֶתְכֶם)—Acceptance & Betrothal***

The Hebrew word used in this last promise is commonly translated “to take.” However, there are other times when it is used in reference to someone taking a wife. An example of such is found in *Gen. 24* where Abraham instructs his servant to take a wife for Isaac. (See also *Gen. 4:19, 6:2, 11:29, 12:19*)

Based on this usage, it seems that when the Lord told Israel He wanted to take them to Himself, He may have been proposing marriage! If this is correct, then this was Israel's moment of betrothal, or formal legal engagement to their future Husband, *יְהוָה*!

### **The Bride of Messiah**

We face a dilemma when we talk about this marriage relationship between G-d and His people. For, on the one hand, it is clear from the Tanakh that Israel was *Adonai*'s bride. However some say, “G-d just let this unfaithful bride go and married another.” They say this because Ephesians chapter five teaches us that *Adonai*'s faithful “called-out ones;” is His bride. Hence they say, G-d rejected Israel and married “the church instead.” This reasoning has a few problems. First, according to the prophet Malachi, *Adonai* says He “hates divorce.” And then *Yeshua* himself taught against divorce in Matthew. Since this

is true, then it is inconceivable that He would go against His own nature to forgive, and divorce His unfaithful bride Israel. Accordingly, when Hosea spoke about the unfaithful bride, he also related how *Adonai* will make her faithful and mend their estranged relationship.

The second problem is that *Adonai* made other promises in both the Torah and the rest of the Tanakh where He guaranteed that, while Israel would indeed become unfaithful, He would bring them back to Himself and to their land, (Deuteronomy 30). In addition, He solemnly promised that Israel would always exist as His covenant people, (Jeremiah 31:27-37).

If all of that is true, how, then, are we to understand about the church being *Adonai's* bride? Does *Adonai* have two brides? No there is one bride, one olive tree, one flock, and the Gentiles are grafted-in. It takes one who is thoroughly steeped in the Torah to explain this apparent dilemma. Rabbi Shaul of Tarsus was such a man. He told us the solution to this problem in Romans chapter 11. Here we read that non-Jewish believers in *Yeshua* the Messiah are grafted in to the olive tree which is Israel! This does not mean that being grafted in to Israel makes them Jewish. But it does mean that in some way, shape, or form they have become part of Israel.

Hence, *Adonai* does not give up one bride in place of another (Replacement Theology), nor does He have two brides, (“Two Covenant Theory”). Instead, He has merely increased His bride, Israel, by adding more to it—non-Jewish believers in *Yeshua*. The bottom line is that Hashem is our Husband! He desires us to relate to Him in a close caring personal relationship which only a husband and wife can share.

### ***I Will Bring You to the Promised Land—VeHeveti Etchem (וְהֵבֵאתִי אִתְּכֶם)—An Inheritance***

There is no fifth cup in the Passover Seder. However the fifth promise is still there—*Adonai* promised Israel that He would lead them to Eretz Yisrael and give it to them as a lasting possession. This is where His spiritual family will ultimately live—in Israel! When we think of the spiritual inheritance we have in Messiah. The *B'rit Chadasha* teaches us to let our minds dwell on this future inheritance. For, Rabbi *Shaul* prays in Ephesians 1:18 that, “...you might know the hope to which He has called you and the riches of His glorious inheritance...”

It is hard to pinpoint exactly what this future inheritance holds. We know that part of it means that wherever *Adonai* is there we will also be. Moreover, there is also a physical aspect of it. When Messiah returns we know that all of remnant Israel will live in the fullest extent of the lands *Adonai* promised them. But along with Jewish believers, Ezekiel chapter 47 also teaches that all who identify with Israel may also inherit a portion of the land of Israel, (verses 21-23). We also know there will be new heavens and a new earth (Isaiah 65-66) and we will have a part of it in which to live for eternity.

Apart from these scant pieces of information, it is difficult to be more precise on the specific nature of our complete inheritance in the Messiah. But whatever it is, we know that the thought of this inheritance was a cause of great encouragement and praise for one of *Yeshua's* most intimate followers, Shimon Peter. We read in 1 Peter 1:3-5, “Praise be to the *Adonai* and Father of our Lord *Yeshua* the Messiah! In His great mercy He has given us new birth into a living hope through the resurrection of *Yeshua* the Messiah from the dead, and into an inheritance that can never perish, spoil or fade—kept in heaven for you who through trusting are shielded by G-d's power until the coming of the salvation that is ready to be revealed in the last time.” We have an inheritance in Messiah, forever!