



Shabbat Torah Readings of Yeshua

And as Yeshua's custom was, he went into the synagogue on the Shabbat, and stood up to read. (Luke 4:16)

February 4, 2017

Message from Jim Myers:

I was able to spend more time this week on the Torah reading for Shabbat. This is one of my favorite sections in the whole Torah and it is crammed full of insights and wisdom. There are important wordplays and even ðEgyptian memesö in this section that when understood open vistas to ancient insights few Bible readers ever get a chance to view. I will only be able to provide a glimpse of that view in this small space, but a dream I have had for many years is to create a **Shabbat Torah reading guide for the students of Yeshua**. *Hopefully, as more people partner with us as contributors to The Real Yeshua Project, that dream will become a reality.* But for now, pay close attention to the underlined words and footnotes ó and enjoy!

Exodus 1:1-2:25

And these are the names of the sons of Israel who came to Egypt with Jacob; each man came in with his house: **Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan, Naphtali Gad; and Asher.** And all the souls that came out of the loins of Jacob were seventy souls, **Joseph** being in Egypt already.

And Joseph died, and all his brothers, and all that generation. And the sons of Israel were fruitful and increased abundantly, and multiplied and became very strong; and the land was filled with them.

And a new king arose over Egypt who had not known Joseph. And he said to his people, ðBehold, the people of the sons of Israel are many and stronger than we. Come, let us deal craftily¹ toward them, lest they multiply, and it shall be that when war occurs, they will also join our enemies and fight against us, and go up from the land.ö

And they put slave masters² over them to afflict them with their burdens.³ And they built cities of storage for Pharaoh, Pithom and Raamses. And as much as they afflicted them, so they multiplied and so they spread. And the sons of the Egyptians were afraid⁴ of the sons of Israel. And the sons of Egyptians made the sons of Israel serve them with harshness. And they made their lives bitter through hard work ô in clay and in bricks, and in all kind of work in the field. All their service in which they made them do (*were done*) with harshness.

And the king of Egypt spoke to the Hebrew midwives,⁵ of whom the name of one was Shiphrah and the name of the second Puah;⁶ and he said, ðWhen you midwife the Hebrew women, and you look on the birth-stools, if it is a son, you will kill it; and if it is a daughter, it shall live.ö

And the midwives feared God,⁷ and they did not do as the king of Egypt said to them.⁸ And they kept the male children alive.

And the king of Egypt called for the midwives⁹ and said to them, *“Why do you do this thing¹⁰ and kept alive the male children?”*

And the midwives said to Pharaoh,¹¹ *“Because the Egyptian women are not like the Hebrew women, for they are lively; before the midwives come to them, they bear children.”*

And God dealt well¹² with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he made houses¹³ for them.

And Pharaoh commanded¹⁴ all his people, saying, *“Every son that is born, you shall cast him into The River, and every daughter you will keep alive.”*¹⁵

And a man of the house of Levi went and took a daughter of Levi. And the woman conceived and bore a son; and she saw him, that he was beautiful¹⁶, and she hid him three months. And she was not able any longer to hide him, so she took him an ark¹⁷ of papyrus, and daubed it with bitumen and with pitch, and she put the child in it, and placed it in the reeds by bank of The River. And his sister took her stand from a distance, to know what would be done to him.

And the daughter of Pharaoh went down to bathe at The River. And her maidens walked by the hand¹⁸ of The River; and she saw the ark among the reeds and sent her slave girl and took it. And she opened it, and she saw¹⁹ the child, and behold, a boy crying! And she had pity on him, and said, *“This is one of the Hebrews’ children.”*²⁰

And his sister said to the daughter of Pharaoh, *“Shall I go and call a woman, a nurse for you from the Hebrew women, that she may nurse the child for you?”*²¹

And the daughter of Pharaoh said to her, *“Go.”* And the girl went and called the child’s mother. And the daughter of Pharaoh said to her, *“Take this child away and nurse him for me, and I will give your wages.”* And the woman took the child and nursed him. And the child grew, and she brought him to the daughter of Pharaoh, and he became her son; and she called his name “Moses”,²² and said *“Because I drew him from the water.”*

And it was in those days, when Moses was grown. And he went to his brothers and he saw their burdens. And he saw an Egyptian striking a Hebrew, one of his brothers. And he saw that there was no man. And he struck the Egyptian and hid him in the sand. And he went on the second day, and behold, two men, Hebrews, were fighting. And he said to the guilt one, *“Why do you strike your neighbor?”*

And he said, *“Who appointed you as a man, a prince and a judge over us? To kill me, are you saying, like you killed the Egyptian?”*

And Moses feared and said, *“Surely the thing is known!”* And Pharaoh heard this thing and he sought to kill Moses. And Moses fled from the face of Pharaoh, and he lived in the land of Midian; and he sat by a well.

And the priest of Midian²³ had seven daughters. And they came and drew water, and filled the troughs to water their father’s flock. And the shepherds came and drove them away, and Moses stood up and delivered²⁴ them, and watered their flock.

And they came to Reuel their father, and he said, *“Why have you hurried to come today?”* And they said, *“An Egyptian man rescued us from the hand of the shepherds, and he also even drew enough water for us and watered the flock.”*

And he said to his daughters, *“And where is he? Why then have you left the man? Call him, and let him eat bread.”*²⁵

And Moses agreed to live with the man; and he gave **Zipporah** his daughter to Moses. And she bore him a son, and he called his name Gershom,²⁶ for he said, *“I have become an alien in a foreign land.”*

And it was after many days, that the king of Egypt died and the sons of Israel groaned from the slavery, and they cried, and their cry went to the God from the slavery. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the sons of Israel, and God knew.

Haftarah #1

Isaiah 27:6

In the coming days Jacob will take root;
Israel shall blossom and bud,
and they will fill the face of the world with fruit.

Haftarah #2

Ezekiel 16:1; 20

And the word (DAVAR) of Yahweh was to me, saying . . .
*“And you have taken your sons and your daughters,
whom you have borne to me and you gave these to them for food.
Are your prostitutions small?”*

If you like this format let me know by sending me an email ó jim@therealyeshua.org .

Your donations will help fund The Real Yeshua Project & make it possible for us do much more:
Donate online at <http://www.biblicalheritage.org/donate.html> or mail to the address below.

¹ Recalls the ways of the serpent in the Garden of Eden; its name reflects craftiness & shrewdness.

² This is part of craftiness plan.

³ More of the craftiness plan.

⁴ Notice how they responded to their ungrounded fears of others.

⁵ We are not sure if this means Hebrew women or Egyptian women who served as midwives of the Hebrews.

⁶ The king of Egypt is unnamed and forgotten by history, but the names of two midwives have been preserved.

⁷ This is the first appearance of **ELOHIYM** in this section. It is the Hebrew word translated “**God**.” It is the word that is used to identify the “Creator” in the opening account of the Torah. It is not a name – *God’s name isn’t “God”* – it is also the word used for **a god, gods, goddess and goddesses**. If the women were Hebrew, this is viewed one way. If they were Egyptians, it raises the question of how they acquired knowledge of the ELOHIYM.

⁸ Two women chose to place human life, even the life of foreigners, above the orders of their king.

⁹ Imagine what they must have felt when they were called.

¹⁰ This is the first appearance of the Hebrew word **DAVAR** translated “**thing**” here. It is a key word in this text.

¹¹ Notice the switch from “king” to “pharaoh.” The Egyptians believed their **pharaoh** to be the mediator between the gods and the world of men. After death the **pharaoh** became divine, identified with Osiris, the father of Horus and **god** of the dead, and passed on his sacred powers and position to the new **pharaoh**, his son.

<https://www.britannica.com/topic/pharaoh>

¹² Hebrew word **YTIV** “dealt well” is an alternative form of TOV, the standard the Creator used to measure his actions in Genesis 1 (appears seven times) and Yahweh used in his instructions to Cain when became angry – If you “do well” will you not be accepted (by me)? Genesis 4.

¹³ Houses means they had many children and descendants.

¹⁴ Now the king switches from asking two women to do something, to commanding the nation and speaking as the **Pharaoh** (see above).

¹⁵ The Nile to the Egyptians was a god of water and fertility throughout Ancient Egypt. Throwing Hebrew male infants into the Nile could have been viewed as fertility ritual from the Egyptian point of view and a way increase their numbers in the same way the Hebrews were multiplying and growing strong.

¹⁶ This is the Hebrew word **TOV** (see note on **YTIV**) above.

¹⁷ The Hebrew word **TEBHAH**, translated “**ark**” only here and in the story of Noah. The Septuagint translates it in the Noah account by the Greek word *kibotos*, which means “*casket*.” In the Moses account it translates it by the Greek word *thibis*, meaning “*a little basket made of osiers or flags*.” The Hebrew word **TEBHAH** appears to be a transliteration of the Egyptian word *tebt* which can be a **box** or **coffin**. *Ancient readers probably wondered whether this TEBAH will be the boat of salvation for Moses or a coffin?*

¹⁸ Hebrew word **YAD** which means “*hand*,” but means “**bank**” here.

¹⁹ “**Saw**” is another key word here; be sure to note every occurrence.

²⁰ Pharaoh’s daughter knew what her father had ordered and that the baby was a Hebrew.

²¹ This wasn’t Pharaoh’s daughter’s idea.

²² Keep in mind that this is an Egyptian thinking and speaking person, not a Hebrew.

²³ What god did he worship?

²⁴ Hebrew word from root **YASHA**, which means deliver, save, heal and free. Also root of the name Yeshua.

²⁵ Notice Ruel’s hospitality, this recalls a very important trait of Abraham and a Jewish value.

²⁶ Gershom is a combination of two Hebrew words **GER** meaning “*stranger*” and **SHAM** meaning “*there*.”