

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

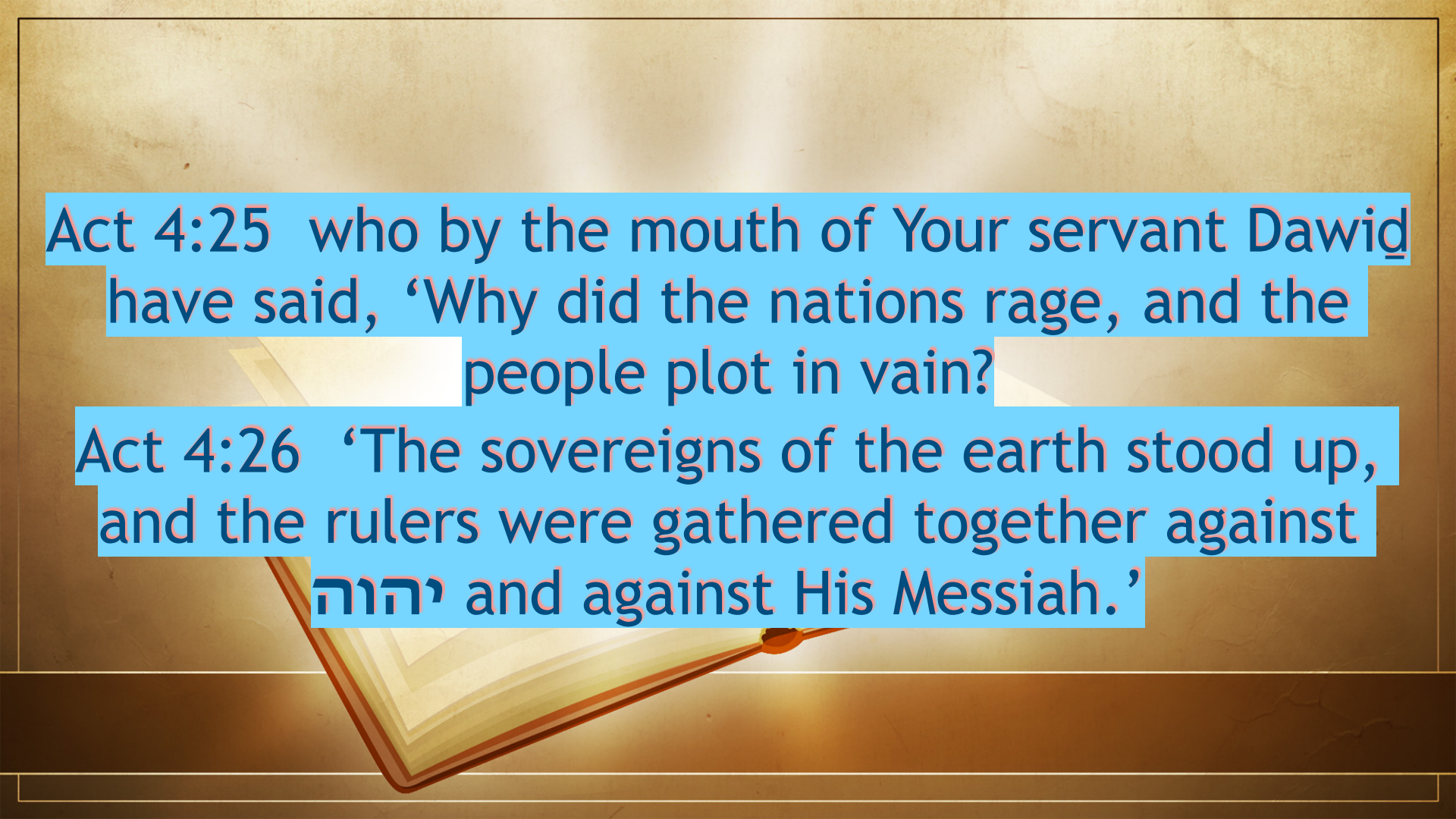


#13 Shemot (שְׁמוֹת)
— Hebrew for “names,”

Torah: Exodus 1:1-6:1
Haftarah: Isaiah 27:6-28:13;
29:22-23

Act 4:23 And having been released, they went to their own people and reported all that the chief priests and elders said to them.

Act 4:24 And having heard that, they lifted up their voice to Elohim with one mind and said, “יהוה, You are Elohim, who made the heaven and the earth and the sea, and all that is in them,



Act 4:25 who by the mouth of Your servant Dawid
have said, ‘Why did the nations rage, and the
people plot in vain?’


Act 4:26 ‘The sovereigns of the earth stood up,
and the rulers were gathered together against
יהוה and against His Messiah.’

Act 4:27 “For truly, in this city there were gathered together against Your set-apart Servant **יהושע**, whom You anointed, both Herodes and Pontius Pilate, with the nations and the people of Yisra’ěl

Act 4:28 to do whatever Your hand and Your purpose decided before to be done.

Act 4:29 “And now, יהוה, look on their threats,
and give to Your servants all boldness to speak
Your word,

Act 4:30 by stretching out Your hand for healing,
and signs, and wonders to take place through the
Name of Your set-apart Servant יהושע.”



Act 4:31 And when they had prayed, the place where they came together was shaken. And they were all filled with the Set-apart Spirit, and they spoke the word of Elohim with boldness.



Act 8:1 And Sha'ul was giving approval to his death. And on that day there was a great persecution against the assembly which was at Yerushalayim, and they were all scattered throughout the countries of Yehudah and Shomeron, except the emissaries.

Act 8:2 And dedicated men buried Stephanos, and made great lamentation over him.

Act 8:3 But Sha'ul was ravaging the assembly, entering every house, and dragging off men and women, putting them in prison.

Act 8:4 Then those who had been scattered went everywhere bringing the Good News: the Word!



2Ti 3:12 And indeed, all those wishing to live reverently in Messiah **יהושע**, shall be persecuted.

2Ti 3:13 But evil men and impostors shall go on to the worse, leading astray and being led astray.


2Ti 3:14 But you, stay in what you have learned and trusted, having known from whom you have learned,

2Ti 3:15 and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah

יהושע.




2Ti 3:16 All Scripture is breathed out by Elohim
and profitable for teaching, for reproof, for
setting straight, for instruction in righteousness,
2Ti 3:17 that the man of Elohim might be fitted,
equipped for every good work.



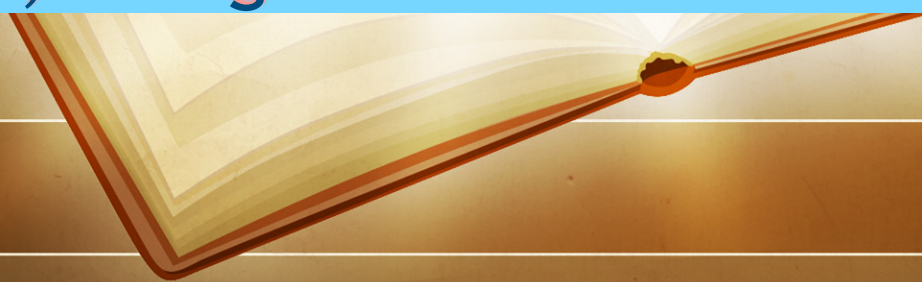
2Co 4:17 For this slight momentary pressure is working for us a far more exceeding and everlasting weight of esteem.

2Co 4:18 We are not looking on what is seen, but on what is not seen. For what is seen passes away, but what is not seen is everlasting.



Heb 11:1 And belief is the substance of what is expected, the proof of what is not seen.

Heb 11:22 By belief, Yosěph, when he was dying, made mention of the outgoing of the children of Yisra'ěl, and gave orders concerning his bones.



Exo 1:1 And these are the names of the children of Yisra'ěl who came to Mitsrayim with Ya'aqob, each one with his household:

Exo 1:2 Re'uběn, Shim'on, Lěwi, and Yehudah;

Exo 1:3 Yissaskar, Zebulun, and Binyamin;

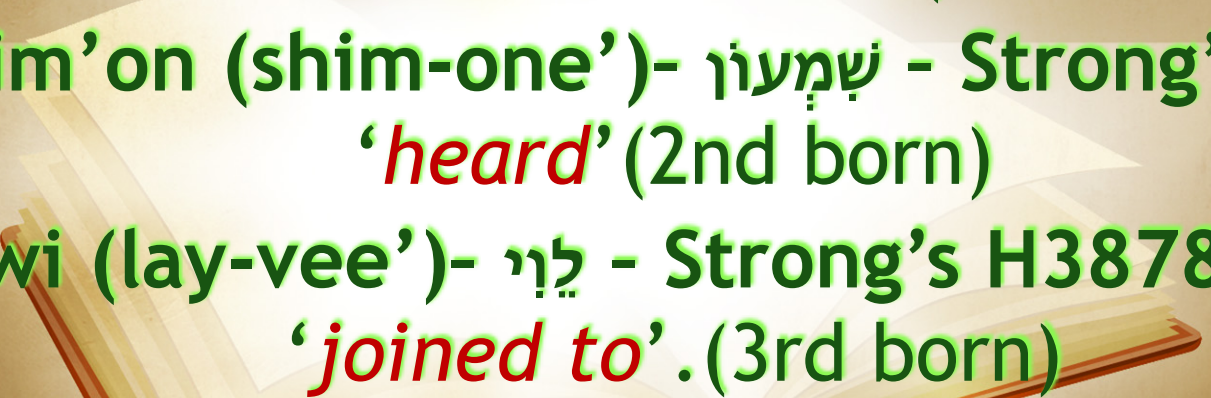
Exo 1:4 Dan and Naphtali, Gađ and Ashěr.

Verse 1-4

This book begins with the clear picture of flowing straight from the Book of Berěshith/Genesis, as it starts with “And these...” or some translations have it as, “Now these...” as it is translated from the word וְאֵלֶּה v’eleh, which comes from the primitive pronoun אֵלֶּה elleh (ale’-leh)- Strong’s H428 which means, ‘*these, those, thus, this, who, they, another*’ and it is preceded by the letter ‘וְ’ -‘waw/vav’ which can be used as a conjunction, which here, shows us the flow of the preceding Book being perfectly joined to this one, in the continuing record/account of the children of Yisra’ēl.

What better way to start off the 'Book of Names'!!!

We begin this book with the list of the Names of the children of Yisra'el who came with Ya'aqob to Mitsrayim; and what is interesting to take note of here, is that this list of names is not given in order of their births, which in itself may, at first, be confusing, yet we find a great message that is being clearly given, in the meaning of these names being listed in this order.

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- 1 - Re'ubēn (reh-oo-bane')- רְאוּבֵן - Strong's H7205 - '*behold a son*' (1st born)
- 2 - Shim'on (shim-one')- שִׁמְעוֹן - Strong's H8095 - '*heard*' (2nd born)
- 3 - Lěwi (lay-vee')- לֵוִי - Strong's H3878 meaning, '*joined to*'. (3rd born)

4 - Yehudāh (yeh-hoo-daw')- יהוּדָה - Strong's
H3063 - '*praised*' (4th born)

5 - Yissaskār (yis-saw-kawr')- יִשָּׁשְׁכָר - Strong's
H3485 - '*there is recompense*' (9th born)

6 - Zebulun (zeb-oo-loon')- זְבוּלוֹן - Strong's
H2074 - '*exalted*' (10th born)

7 - Binyamin (bin-yaw-mene')- בְּנֵימִין - Strong's
H1144 - '*son of the right hand*' (12th born)

8 - Dan (dawn)- דָּן - Strong's H1835 - 'judge' (5th born)

9 - Naphtali (naf-taw-lee')- נַפְתָּלִי - Strong's H5321 - 'wrestling' (6th born)

10 - Gad (gawd)- גָּד - Strong's H1410 - 'troop' (7th born)

11 - Ashēr (aw-share')- אֲשֵׁר - Strong's H836 - 'joyful one, blessed one' (8th born)

As we consider this listing of names, in this order, we are able to recognize a powerful declaration being made, when looking at the meanings of these names, in this specific order, which can be presented as follows:

BEHOLD A SON OF WHOM WE HAVE HEARD AND HAVE BEEN JOINED TO, IN ORDER TO GIVE PRAISE TO HIM IN WHOM THERE IS RECOMPENSE; HE IS THE EXALTED SON OF THE RIGHT HAND AND IS THE JUDGE, WHOSE WRESTLING FOR THE TROOP BRINGS FORTH JOY