

## MORDEKAI'S DRASH — SH'MOT



**Torah:** *Sh'mot* (Names), *Sh'mot* (Exodus) 1.1-6.1

**Haftorah:** *Yesha'yahu* (Isaiah) 27.6-28.13, 29.22-23, *Yirmeyahu* (Jeremiah) 1.1-2.3

**Suggested Messianic Writings reading:** 1 Corinthians 14.13-25

Shalom,

There is much in Scripture regarding the blessing of the first-born. Customarily, the first-born son had the birthright, that is, he was entitled to the first rank and leadership among his brethren and would receive a double share of the inheritance from the parents. Because this was considered to be such a gift of importance, we read of it numerous times in the Word. But along with this is the fact that also many times the first-born is displaced for one reason or another. Rabbi Shmuel has spoken into this, and there are many writings available on the subject.

An early instance is *Esav* (Esau) losing his birthright and the blessing of the firstborn. Even though he sold it for a bowl of lentils, *Ya'akov* (Jacob) knew he had gained it dishonestly, so there is no further mention of the matter. His later deception was a separate issue; apparently *Yitz'khak* (Isaac) knew nothing of the earlier encounter. But *Ya'akov* eventually and deceitfully ended up with the larger, more bountiful blessing, leaving a heartbroken *Esav* with very little. We had seen a similar situation earlier in Torah, in the case of *Yishma'el* (Ishmael) and *Yitz'khak*, except in that case *Yishma'el* was sent away by his father *Avraham*. Both of these instances are a case of reverse *primogeniture*, in which the oldest son should have received *everything* in the inheritance, but was displaced by a younger sibling receiving it all. Torah would later speak against this, declaring that the first-born son should dutifully receive what was rightfully his.

In the case of the twelve sons of *Ya'akov*, we know that *Re'uven* (Reuben), because of his wrong-doing, was stripped of the honor of the first-born, which was “pre-eminence in dignity and pre-eminence in power” (Gen 49.3 ESV). Because of this, his tribe “attained to no position of influence in the nation” (K&D Commentary). Centuries later, the blessing given to the tribe of *Re'uven* by *Moshe* (Moses) was rather weak: “Let Reuben live, and not die, but let his men be few” (Deut 33.6 ESV). *Re'uven's* rank of leadership was transferred to *Y'hudah* (Judah); his double portion to *Yosef* (Joseph).

In another instance of the same, the first-born blessing intended for *Yosef's* son *M'nasheh* (Manasseh) was taken from him and given to his younger brother *Efrayim* (Ephraim), when they were adopted and blessed by *Ya'akov*.

These are just a few cases, but in each we see that the younger ones who received the blessings went on to greater prominence than the displaced elder brothers. We see much unrest in the middle-east yet today because of the displaced firstborn descendants of *Yishmael* and *Esav*. Similarly, although probably having little to do with the current middle-east unrest, the legacy of *M'nasheh* was seldom heard from in the later Tanakh. In fact, many of them seem to have drifted eastward; remnants being discovered in India in our own day. Rabbi Shmuel's belief is that if an Israeli of prominence would apologize to their Arab brethren for undergoing centuries of the legacy of displacement [not quoting exactly], something would break for the positive in that arena of the world in the spiritual realm.

In reading this week's parashah, a little phrase struck me, and I have a new theory as to why the nation of Israel on the whole did not accept *Yeshua* as Messiah. In *Sh'mot* 4.22, *ADONAI* instructs *Moshe* to go before Pharaoh and demand that Israel be released to go worship, for “Israel is My *firstborn son...*” (emphasis mine). Pharaoh and Egypt did not let this firstborn go, so their own firstborns were later “displaced”.

But could the reason be that Israel did not accept *Yeshua*, the son of G-d, as their own was because *this was a case of the displaced firstborn*? “This is my beloved Son [*Yeshua*], in whom I am well-pleased; listen to Him.” Of course, there is a vast difference between the Holy Sonship of *Yeshua* and the sonship of Israel, but nevertheless, Israel is called the “firstborn”.

Just as much of the church fell into the trap of believing replacement theology, since it was a non-truth taught as truth for a long time, perhaps Israel on the whole has listened to and believed a non-truth about being displaced as the elder son of *ADONAI*, particularly when the church de-judaized itself, claiming to be the “new Israel”. Any fallacy, *if taught as fact long enough*, will become truth to people. It is as *Sha'ul* (Saul, also known as Paul) wrote in 2 Corinthians 10.5, concerning speaking the truth and using spiritual warfare prayer, “We demolish arguments [speculations, logic] and every arrogance [pride] that raises itself up against the knowledge of God; we take every thought [deduction] captive and make it obey the Messiah.”

Perhaps in a similar instance of the middle-east situation above, a highly prominent church leader needs to apologize to Israel for “displacing” them.

As I said, just a thought that struck me, do with it what you will.

**שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם** – *Sha'alu shalom Yerushalayim* – Pray for the peace of Jerusalem! Pray for the safety of Messianic believers in the Israel military forces. Pray for the displaced firstborn syndrome to be routed at its root, which is hasatan.

**B'rakhot v'todah rabbah**  
(Blessings & thank you very much)

## **Mordekhi**

This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.  
(Acts 1.11 CJB)