

**Torah:** Sh'mot (Exodus) 6:2 – 9:35  
**Haftarah:** Yechezk'el (Ezekiel) 28:25–29:21  
**B'rit Hadashah:** Luke 11:14-22

	<i>year 1</i> 6:21-7:7	<i>year 2</i> 7:8-8:15	<i>year 3</i> 8:16-9:35
1	6:2 – 5	<b>7:8 – 13</b>	8:16 – 23
2	6:6 – 9	<b>7:14 – 18</b>	8:24 – 28
3	6:10 – 13	<b>7:19 – 25</b>	9:1 – 7
4	6:14 – 19	<b>7:26 – 29</b>	9:8 – 16
5	6:20 – 25	<b>8:1 – 6</b>	9:17 – 21
6	6:26 – 28	<b>8:7 – 11</b>	9:22 – 26
7	6:29 – 7:7	<b>8:12 – 15</b>	9:27 – 35

and HaShem spoke to Moses and to Aaron saying...	<i>va'yómer ADONÁI el-Moshé v'el-Aharón lemor</i>	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר:
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The 10 plagues begin. There are two other accounts presented as condensed poetic paraphrases of the plagues: Ps. 78:43-51 (no lice, boils, or darkness) and Ps. 105:27-36 (no boils or pestilence). Here, three groups of three plagues are presented. The tenth is climactically on its own. The first two plagues of each group of are forewarned. The third plague strikes suddenly. In the first of each set of three, Pharaoh is warned in the morning, and Moshe is told to stand before the king. In the second of each set of three, Moshe is told to confront Pharaoh in his palace. In the first set, Aharon is the agent, whereas in the last set it is Moshe. This emphasizes that the plagues are deliberate, purposeful acts of God intended to both educate and judge, demonstrating the powerlessness of Egypt's "gods" in comparison to the supreme and sovereign God of Creation who controls nature for his purposes. The major theme is that through it all, both the children of Israel and all of Egypt will know HaShem.

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### Year 1 Aliyah Highlights

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1. **Ex. 7:8-13** Moshe previously performed signs before the Israelites (Ex. 4:1-9, 30-31), and now he begins to do so before Pharaoh. From this point on, Aharon performs the signs, while Moshe negotiates with Pharaoh, king to king. The term used here for "snake" (*tannin* – תַּנִּינַיִם) literally means "a large reptile," like a crocodile (Eze. 29:3). Several non-biblical sources identify Pharaoh's sorcerers as two sons of Bil'am (Nu. 22-24), Jannes and Jambres (2Ti. 3:8). Their "secret arts" are in contrast to Aharon's simple action. Pharaoh is not impressed. His heart is steadfast/strong (*khazaq* – חִזְקָה).
2. **Ex. 7:14-18** The Egyptians worshiped the Nile as the god Hapi, and its seasonal flooding a manifestation of the god Osiris. Pharaoh's morning ritual may be associated worship. Other ancient Near East literature tells of plagues where water turns to blood. Some explain the plagues as extreme intensification of natural phenomena. Even if so, the perfect timing would be miraculous.
3. **Ex. 7:19-25** HaShem speaks to Moshe, who tells Aharon, who acts. River turns to blood: recognition and retribution for Pharaoh's decree to cast all Hebrew newborn males into the river. Aharon must have left some water unaffected for Pharaoh's magicians to afflict themselves.
4. **Ex. 7:26-29** The second plague is likely a judgment on Egyptian worship of a frog-headed goddess associated with fertility and childbirth, thus a possible retribution for Pharaoh's decree to the midwives to kill the Hebrew newborn males at birth (Ex. 1:6). Victims are listed in descending social status.
5. **Ex. 8:1-6** The peak of the pride of Pharaoh and his magicians is reached. They can add to the plague of frogs, but they cannot take them away. This plague, the least destructive of them all, simply annoyed

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and humiliated Pharaoh, his magicians, and the Egyptians. The tide turns as Pharaoh acknowledges HaShem for the first time, and concedes to let the people go and sacrifice to HaShem. Moshe yields to Pharaoh re: timing, like a magician using a member of the audience. Why? So all will know that HaShem our God has no equal. This is the purpose of Torah – to establish universal morality, equality, and justice, bringing hope and meaning to life.

6. **Ex. 8:7-11** Moshe “cries out” to HaShem in compassion for the suffering Egyptians – further example of his sense of justice for all. The frogs die in accordance with Pharaoh’s timing, except in the river. With the coming of relief, Pharaoh makes his heart heavy (*kavod* – כָּבוֹד) and rescinds his offer.
7. **Ex. 8:12-15** The third plague comes with no warning – lice/gnats/mosquitos (*kinnim* – כִּנָּם). Pharaoh’s magicians cannot duplicate this one, saying, “this is the finger of God [elohiym].” Pharaoh strengthens (*khazaq* – חָזַק) his own heart.

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### Theme

**Moshe: both humble and powerful** – Moshe was born into a tense, fearful situation of hiding (Ex. 2:2). Then he was abandoned among the reeds of the Nile river at just 3 months old (Ex. 2:3), then nursed by his own mother, then adopted and raised by the daughter of Pharaoh in his palace until he was a grown man. His traumatic childhood made an impression deeply rooted in his subconscious. We carry the effects of difficult events from womb, birth, infancy, and even our from our ancestors. It may seem impossible to break free from those influences. But Torah gives strength to completely overcome them and turn everything around. Moshe is the greatest example of this. In Torah he is described as both humble (Nu. 12:3) and as great and powerful man. What we learn from Moshe’s example is that *humility* is especially important in close relationships; with God, and within the family. We cannot be offended within this circle. *Confidence* is especially important when dealing with external/outside forces, like Pharaoh.

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### Daily Devotional questions for reflection and application

1. (6:2) Does God speak to you? Do you answer and obey - even if you don’t like what you hear? (Num 12:7-8, 1Sa 13:13, Mat 23:13, Heb 12:6-7, Job 5:17-18, Pro 3:11-12, Rev 3:19)
2. (6:14) How important is your “lineage?” Are you a leader in your clan? What does Yeshua’s lineage prove? (Mat 1, Luk 3, Gen 49:10, 1Ch 17:14, Isa 11:1, Act 2:36, Psa 2:1-12, Heb 1:1-5)
3. (6:29) By what authority do you speak and act? Has God called you, and equipped you to speak for Him? (Mat 21:23, Mat 10:40-42, Zec 14:9)
4. (7:9) Do you ever step beyond your position or authority as a believer? Can you trust God to do what only He can do? (Isa 64:1-2, Isa 8:16-18, Rom 8:35-39)
5. (8:7) Do you act confidently in what God has set before you to do? What can you do to build up your faith and discernment? (Mar 11:23-24, Mat 17:20, Mat 21:21, Luk 17:6, Eze 13:1-3, Luk 11:9-13)
6. (8:19) What sets you apart from non-believers in Yeshua? Does your life prove this? (Joh 17:11, Isa 56:3-7, Eph 2:11-13)
7. Are you choosing to break the abusive patterns in your life (and past!) that need to be broken? (Ecc 5:1, Isa 1:18, 1Sa 2:35, 2Ti 2:22, 1Co 6:18, Ecc 11:9-10, 3Jo 11)