

Torah: Sh'mot (Exodus) 1:1 – 6:1
Haftarah: Yeshayahu (Isaiah) 27:6-28:13;
 29:22-23; Yirmeyahu (Jeremiah) 1:1-2:3
B'rit Hadashah: Mattityahu (Mathew) 2:1-18

	year 1 1:1-2:25	year 2 3:1-4:17	year 3 4:18-6:1
1	1:1 – 7	3:1 – 6	4:18 – 20
2	1:8 – 12	3:7 – 10	4:21 – 26
3	1:13 – 17	3:11 – 15	4:27 – 31
4	1:18 – 22	3:16 – 22	5:1 – 5
5	2:1 – 10	4:1 – 5	5:6 – 9
6	2:11 – 15	4:6 – 9	5:10 – 14
7	2:16 – 25	4:10 – 17	5:15 – 6:1

and Moses went and returned to Yitro his father-in-law and said to him / let me go, please, and let me return to my brothers who are in Egypt / and let me see if they are still alive; and Yitro said to Moses go in peace	<p><i>va'yélekh Moshéh va'yáshov el-Yéter khot'no va'yómer lo él'kah-na' ve'ashúvah el- akháy ashér-be'Mitz'ráyim ve'er'éh ha'odam khayým va'yómer Yit'ro le'Moshéh lekh le'shalom</i></p>	<p>וַיֵּלֶךְ מֹשֶׁה וַיָּשׁוּב אֶל־יִתְרוֹ הַתֵּנִי וַיֹּאמֶר לוֹ אֵלֶיךָ נָא וְאֲשׁוּבָה אֶל־אֶחָי אֲשֶׁר־בְּמִצְרָיִם וְאֶרְאֶה הַעֲוֹדָם כִּי־יִם וַיֹּאמֶר יִתְרוֹ לְמֹשֶׁה לָךְ לְשָׁלוֹם:</p>
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Aliyah Highlights

1. **Ex. 4:18-20** Moshe does not reveal the true reason for request to return to Egypt, but connects it to his original action (Ex. 2:11), speaking the truth, not the facts, in order to secure Yitro's consent. Moshe tarries, as he still fears the consequences of those actions, thus the command from HaShem to go, and the assurance that danger has reduced. Only Gershom has been mentioned so far – the plural “sons” (*ba-nayv* – בְּנָיו) is achronistic. “The staff of The God” (*et ma-teh ha'Elo-hiyim* – אֶת־מַטֵּה הָאֱלֹהִים) is a seemingly ordinary object that plays an extraordinary role in HaShem's intervention in human affairs.
2. **Ex. 4:21-26** Along with the promises (Ex. 3:19-20), Moshe is warned of the obstacles that lie on the road to freedom. This is the first use of the formulaic introduction to a prophetic utterance: “Thus says HaShem” (*koh a-mar ADONÁI* – כֹּה אָמַר יְהוָה). Moshe is to appear before Paroh as the emissary of the sovereign God of the universe (Ex. 4:22, 5:1, 7:17, 26, 8:16, 9:1, 13, 10:3, 11:4). Gershom is circumcised on the return trip to Egypt.
3. **Ex. 4:27-31** Moshe and Aharon are joyfully (v.14) reunited, and, together in brotherly unity, they performed the signs Moshe was ordered and the people accepted his leadership, honoring HaShem.
4. **Ex. 5:1-5** Midrash says that the elders accompanying Moshe and Aharon dropped off one by one on the way to meet Paroh, so that only Moshe and Aharon are left, contrary to the given instructions (3:18). Before Paroh, HaShem is defined as the God of the Hebrews, who regards himself as superior to HaShem. Moshe and Aharon seem to recoil from Paroh's response, who treats the request as an excuse to get out of work.
5. **Ex. 5:6-9** Audience with Paroh is terminated with no response from Moshe and Aharon. Orders to no longer provide straw are designed to cause hopelessness.
6. **Ex. 5:10-14** “Thus says Paroh” collides with “Thus says HaShem.” The Israelites were forced to compete with one another for straw, intensifying the oppression.
7. **Ex. 5:15-6:1** The Israelite foremen complain. “Be off to work!” (v. 18) will later change to, “be off to your worship (Ex. 10:8, 11, 24, 12:13), but for now Moshe is deeply disappointed, realizing his expectation of quick success was unrealistic. His address to HaShem is reminiscent of his initial reluctance at the burning bush.

Thought Focus

Parashah 13-3 Sh'mot שמות

Hardhearted - In the Bible, the heart is the seat of the intellectual, moral and spiritual life of a person that determines behavior. The hardness of Pharaoh's "heart" is mentioned exactly 20 times in this story. Half describe his own character, half are attributed to / assisted by the work of HaShem.

My first-born son (4:22) – (*vekori* – וְכֹרִי) This is a poetic term. All humans are under the fatherhood of HaShem, but Yis'rael will be the first to acknowledge and enter into a covenant relationship with him, enjoying special care and protection (Jer.2:3).

Bloody bridegroom (Ex. 4:24-26) – At first glance, these three verses are a strange and perplexing interruption in the story of Moshe's return to Egypt. But Moshe is not mentioned, and the meaning of the language and to whom it is directed is not clear. This account is clearly an extract of a larger, popular, well-known oral story, and there are signs of careful literary design. For example, "And it was on the way..." (v.24) chronologically connects with v. 20. Phrases connect to the larger context:

- "sought to kill" v.19 echoes "who sought to kill you" v.24
- "her son" v.25 recalls "his son" v.20, "my son" v.22, "your son" v.23
- "meet him" v.24 and v.27

The liberation narrative is a thematically arranged chiasm:

Begins: Moshe sets out to return to Egypt (v.20)	Concludes: death of the first-born of Egypt (12:29-36)
A statement regarding first-born (4:22-23)	Requirement of Circumcision (12:43-49)
Requirement of Circumcision (4:24-26)	A statement regarding first-born (13:2, 11-15)

Finally, there is a direct tie between circumcision and pesakh (Ex. 12:43-49, Josh. 5:2-11). Death is averted on account of both (4:26, 12:7, 13, 22-23). The same verb, to strike/touch/apply the blood is used (4:25/12:22)

Daily Devotional questions for reflection and application

1. (1:1) God gave Avraham a promise, and then brought his people to Egypt for a purpose - each one accounted for. Are you counted in God's plan? (Gen 15:5, Isa 40:26, Rom 8:28, 2Pe 3:9, Psa 139)
2. (1:18) The midwives did not carry out the king's orders. Who do you obey? (1Sa 13:8-14, 1Sa 15:3-22, Act 16:23-34, Act 4:19-20)
3. (2:11) Have you grown up to know who you are and who you serve? (Amos 1:1, 7:14-15, Jer 1:4-10, Phil 3:4-9, 1Pe 2:9)
4. (3:1) Do you see your daily activities as God's training ground for what lies ahead? (1Sa 17:34:35-37, 2Sa 7:8-9, Phil 3:4-5, Act 22:3, Luk 2:52, Luk 5:1-11, 1Co 1:26-30)
5. (3:16) Has God sent you to share His plans with others? (Isa 42:9, Amo 3:7, Jer 7:2, 11:6, 21:11, 28:5, 1Co 14:26, 29, Eph 15:19, Isa 48:3-7, Col 3:16-17)
6. (4:18) Do you find confirmation of God's plans in the circumstances of your life? Compare Exo 4:18 with Gen 31:19-27. (Psa 24:3-4, Heb 13:17, 1Ti 6:1, 1Th 5:12)
7. (5:2) Are you overwhelmed by this decaying world, or anticipating Yeshua's return? (Col 1:15-17, Jud 21:25, Job 21:7-16, Jer 44:15-19, Rom 8:19-23)