

Torah: Sh'mot (Exodus) 10:1 – 13:16
Haftarah: Yirmeyahu (Jeremiah) 46:13–28
B'rit Hadashah: Yochanan (John) 19:31-37

	<i>year 1</i> 10:1-11:3	<i>year 2</i> 11:4-12:28	<i>year 3</i> 12:29-13:16
1	10:1 – 3	11:4 – 10	12:29 – 32
2	10:4 – 6	12:1 – 10	12:33 – 36
3	10:7 – 11	12:11 – 13	12:37 – 42
4	10:12 – 15	12:14 – 16	12:43 – 51
5	10:16 – 23	12:17 – 20	13:1 – 4
6	10:24 – 29	12:21 – 24	13:5 – 10
7	11:1 – 3	12:25 – 28	13:11 – 16

<p>and it was in the middle of the night and HaShem he struck / all firstborn in the land of Egypt / from the firstborn of Par'oh sitting on his throne to the firstborn [of] the captive / who [was] in the house dungeon and all the firstborn of domestic animals</p>	<p><i>vayehiy bakhatziy haláy'lah va ADONÁI hikah kol-be'kor be'éretz Mitz'ráyim mib'kor Par'oh ha'yoshev al-kis'ó ad be'kor hash'viy ashér be'veyt ha'bor ve'kol be'kor be'hemah</i></p>	<p>וַיְהִי בַחֲצִי הַלַּיְלָה וַיַּהֲרֹג אֱלֹהֵי מִצְרָיִם כָּל־בְּכוֹר בְּאֶרֶץ מִצְרָיִם מִבְּכוֹר פַּרְעֹה הַיּוֹשֵׁב עַל־כִּסֵּא אֶדְ בְּכוֹר הַשָּׂבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכָל בְּכוֹר בְּהֵמָה:</p>
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The Plagues continue and worsen: Locusts, Darkness. Rules for the first Passover are given where HaShem will protect the children of Israel from the final plague, the Death of the Firstborn. Laws for future Passovers are given and the plagues play out. Egypt sends out the people of Israel, bestowing them with valuable parting gifts.

The haftarah describes a future where the king of Bavel will successfully attack and subdue Egypt, but the House of Israel will be saved.

Aliyah Highlights

1. **Ex. 12:29-32** Total inclusion described through social class merism. No one is exempt: Torah speaks to societal responsibility. Par'oh himself must rise, summoning Moshe in the middle of the night to surrender unconditionally, retracting his threat of their death (10:28), even seeking their blessing. This is the first time Par'oh recognizes Yis'raél as a national entity (compare Ex. 1:1)
2. **Ex. 12:33-36** The Egyptians encouraged the expulsion, while the Israelites plundered Egypt, creating an image of emptiness that has no power of attraction.
3. **Ex. 12:37-42** The Exodus begins! A mixed multitude, all made in the image of HaShem, “went up” with them. Baking *matzah* (v. 34, 39) emphasizes the practical aspect of haste (De. 16:3). “Vigil” (*shi-mu-riym* – שְׁמֵרִים) is the plural noun form of *shamar* (שָׁמַר), to keep, guard. This is accord with the concept of HaShem “dancing over” (*pa-só-akh* – פָּסַח) (1Ki. 18:26, Is. 31:5)
4. **Ex. 12:43-51** The Law (*khu-qat* – חֻקֵּי) of Passover (*pe-sakh* – פֶּסַח), with emphasis on circumcision: the physical token of HaShem’s covenant (Ge. 17:11, Ex 4:24-26).
5. **Ex. 13:1-4** Consecration suggests the firstborn would fulfill priestly/ritual duties. Gender is not specified. The Pesakh season is directly connected to springtime, the month of *aviv*, lit. “ripe barley.”
6. **Ex. 13:5-10** Observing/serving (‘*avodah* – עֲבֹדָה) HaShem in freedom is contrasted with serving Egypt in bondage (v. 3). Abstaining from leaven for 7 days is a means by which “remembering” occurs. Initiative must be taken to teach your children. Physical memory-aiding devices (reminder, sign, symbol) function commemoratively, so that the Torah of HaShem (*torat ADONAI* – תּוֹרַת יְהוָה) will be “in your mouth.”

Parashah 15-3 Bo בא

7. **Ex. 13:11-16** The Hebrew concept of being “set apart” denotes the transfer of ownership. Specific process for redemption presupposes a known practice. The specific “symbol” (*to-ta-fot* – טוֹטֶפֶת) is not specified. Tradition developed into the Tefillin used today. (De. 6:8, 11:18)

Thought Focus

600,000? If taken literally, there could have been 2 million Israelites including women and children that left Egypt in the Exodus. It is possible that the original 70 immigrants could have increased to that number, and demographic data given later in Torah for the 40 years in the wilderness could generally be consistent with this figure. But there are questions raised in relation to estimated population in the region. De. 7:1 indicates there would be 7 nations much larger than Israel in the land, that they would be the “smallest” of peoples. 2 million is not relatively small. An interpretation of the Hebrew word translated as “thousand” (*elef* – אֶלֶף) can also mean “clan” (Nu. 1:16, Jud. 6:15, 1Sa. 10:19, 23:23, etc.), possibly yielding a much smaller nation. Regardless, whatever number of Israelites left Egypt in the Exodus, it was a miraculous work of HaShem.

The Mixed Multitude (*er-ev rav* – עֲרֵב רַב) – The mixed multitude is a fascinating aspect of the Exodus narrative, showing that the journey out of Egypt was not exclusively an Israelite event but attracted a diverse group of people seeking freedom. Although traditional interpretation views this people in a negative light, the only other reference, Nu. 11:4, show their influence the same as the Israelites.

Daily Devotional questions for reflection and application

1. (10:1) Are you, or anyone around you, resisting God’s purpose in and for your life? (2Pe 3:9-10, 2Co 6:1-2, Luk 12:16-21)
2. (10:12) Is God directing you to “stretch out your arm” so that you can see Him stretch out His? (Mar 3:3-5, Eze 20:33-34, Jer 32:16-22, Act 4:23-31)
3. (10:24) Are you serving God with everything you are and have, or have you left something in the enemy’s hand? (Luk 9:62, Deu 6:4-9, Luk 9:57-62)
4. (11:4) God Himself works directly in our lives. Are you responding to both His blessing and His discipline so that you become more like Yeshua? (Heb 12:6-7, Mat10:29, Mic 2:12-13, Joh10:14-18)
5. (12:22) Blood on the doorposts was a “sign” to the “Destroyer” (12:13, 23). What sign do you display? (Eze 9:4-6, Rev 13:16-17, Mat 5:14, Jos 2:17-21, Eph 4:30)
6. (12:30) Do you trust that God’s promises are sure? Are you living in a “ready” state for his “midnight” timing? (Isa 64:1-4, Rut 3:8, 1Th 5:2, 2Pe 3:10, Mat 24: 37-40, Mat 24:50, Zec 12:10-11, Hab 2:3-6)
7. (13:2) Yeshua is the firstborn and rightful high priest. Have you found peace through Him? (Num 3:12, 8:16, Rom 8:29-32, Col 1:18, 1Co 15:20, Psa 110:4, Heb 5:4-6, 7:1-10, Joh 14:6)

Parashah 15-3 Bo בא

Parallels between events in Torah can be drawn through the appearance of the unique words or phrases. One such connection in this week's portion began for me through the word, matzah (מַצָּה), unleavened bread. (Into The Verse, AlephBeta on Parashah Bo 5783/2023)

There was another time when a family was saved by being taken out of an evil place in the middle of the night, before it is destroyed. Matzah (Ge.18:3, Ex. 12:8) wash your feet – eat with shoes on (opposite)

Doorway – lot goes out to negotiate - don't leave your house

Leave – delayed – not delayed

Leave – Forced – Lot is attached to S'dom. God wants to make sure they leave

Lot asks to go to Zoar, a city nearby, maybe so he can return?– God takes them on a way NOT nearby so the couldn't return

Lot's wife looks back turn to salt pillar (natzal) – Israel stand and see (pillar). Look back and there is nothing to see.

, Yatzah (Ge. 19:12, Ex. ??), There are only two things that are given by HaShem as an inheritance (*morashah* – מוֹרָשָׁה) in Torah: the land (Ex. 6:8) and the Torah itself (De. 33:4). Israel became a people (*am* – אִם) in Egypt, but to become a nation they will have to gain possession of the land. This establishes a biblical principal: their ownership of the land is eternal, but their right (or anyone's – Ge. 15:16, Le. 18:24-30) to occupy the land is dependent upon obedience to the Torah. Ultimately, HaShem owns it all (Ge. 1:1, 14:19, Le. 25:23, Ps. 24:1 etc.)

Shoes on door locked.

Swift, clean, decisve move.

How did Lot get to this evil place in the first place? He was an orphan, taken away from his home. Only to be met with Famine. Then, he fares well, growing so much that he has to separate from Avraham – S'dom is described as like Egypt (Ge. 13:10)

Sense of security! Liberating them from THEMSELVES. The people want to go back to Egypt.

To us today? Consider what we do avoid insecurity.