

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

	<i>year 1</i> 1:1-2:25	<i>year 2</i> 3:1-4:17	<i>year3</i> 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 these are the names of the sons of Israel / who came toward Egypt with Jacob / [each] man with his household	<i>ve'eleh sh'mot b'ney Yisraél ha'baiym Mitzráimah et Ya'akóv ish u'veyto bá'u</i>	וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:
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In this first parshah of Sh'mot / Exodus a new Pharaoh oppresses the Israelites in Egypt. Moshe is born, saved by six important women. He is raised as royalty in the palace of Pharaoh but later flees because of his sense of justice. HaShem meets him at The Burning Bush and he returns to Egypt with his older brother, Aharon, on a mission from HaShem to save the children of Israel from Pharaoh. But things worsen for everyone. The portion ends with a foreshadowing of the upcoming plagues.

The haftarah speaks of a suffering Israel and a promise that not only will the oppression end, but that the oppressor will be punished.

Aliyah Highlights

1. **Ex. 1:1-7** The entire generation of Yis'rael's sons have passed (v.6). The number 70 represents completeness or totality. The Israelites have become very numerous and powerful.
2. **Ex. 1:8-12** The oppression (*anah* – עָנָה) and enslavement (*avad* – עָבַד) begins with a Pharaoh that “knew not Joseph” (*yada* – יָדַע – to know, rooted in experience and emotions, not intellect). Both Ya'aqov and Yosef voiced anxiety regarding the future (Ge. 48:21/Ge. 50:24-25). Yet they continue to multiply and expand as a people.
3. **Ex. 1:13-17** Egypt becomes known as “a house of bondage” (Ex. 20:2, Mic. 6:4), yet procreation is still a community priority. Midwives to the Hebrews (*ivri* – עִבְרִי) Shifrah (*beautiful* – שִׁפְרָה) and Puah (*fragrant blossom* – פּוּאָה) are named. Fearing God, they disobey unnamed Pharaoh letting the boys live.
4. **Ex. 1:18-22** The midwives, caught in their disobedience, strive to keep their jobs sustaining and fueling life, and are gifted with families. But Pharaoh orders all boys be thrown into the river.
5. **Ex. 2:1-10** An unnamed Levite “took” a woman – the story is about her. She places her son in an ark (*tevah* – תִּבְיָה) and puts him in the river while his sister watches. The daughter of Pharaoh finds the ark, and filled with compassion, names him Moshe and raises him as her own.
6. **Ex. 2:11-15** Moshe seeks after the welfare of his “brothers,” and in his attempt to help them kills an Egyptian taskmaster. His “brothers” reject his attempted leadership (v. 14) and he flees to Midyan. The Midianites were likely descendants of Abraham through Keturah, his second wife. (Ge. 25:1-2). Re'u'el (רְעוּיָאֵל) means “friend of God.”
7. **Ex. 2:16-25** Moshe's heroic efforts, this time, win him a new family, including a wife and two children. Meanwhile, oppression of the people of Israel continued, and they groaned (*anakha* – אָנְכָה), cried out (*za'aqah* – זָעָקָה), called for help (*shavah* – שָׁוְיָה), and moaned (*ne'aqah* – נָאָקָה). God heard

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(*yish'ma* – יִשְׁמַע), remembered (*yizkor* – יִזְכֹּר), saw (*ya're* – יָרָא), knew (*yeda* – יָדַע). God empathized and identified with the suffering of the people.

Thought Focus

Yosef and Moshe – The story of Moshe in Exodus has many similarities to the story of Yosef. Both were connected significantly to foreign royalty. Both were rejected by their brothers, cast away and separated from their families and given foreign wives. Both received divine expressions about their future leadership. Both saved their families through their faithful actions. In both stories, sibling relationships are at the forefront. But there is a difference. Yosef's story is about dysfunctional sibling rivalry and conflict that ends with some resolution and restoration, and with the family stable - even thriving, but living in an exile that leads to oppression and slavery. Moshe's story is about two brothers (and a sister!) working together in joy (Ex. 4:14) to bring the light of Torah to the world, and to lead the nation out of oppression and slavery to serve HaShem in the Land of Promise. Brotherly jealousy lead Israel into slavery, but brotherly unity will lead them out!

Powerful Women: Women can be heroes: 1) Shifrah 2) Puah, 3) Yokheved, 4) Miryam, 5) Pharaoh's daughter, and 6) Tziporah. If not for the bravery of these six women, Moshe would not have survived or even existed. If Shifrah and Puah were not Jewish, then not only can women be heroes, but non-Jewish people can also be heroes! Even non-Jewish women can be heroes!

Passion for Justice: Moshe's character is defined in three incidents that show his passion for justice: injustice between 1) an Egyptian and a Hebrew – Ex. 2:11, 2) two Hebrews – Ex. 2:13, and 3) between foreigners – Ex. 2:17.

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)