

**Torah:** Sh'mot (Exodus) 6:1 – 9:35  
**Haftarah:** Yechezk'el (Ezekiel) 28:25–29:21  
**B'rit Hadashah:** 1 Timothy 4:1-16

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

and I appeared to Abraham, to Isaac and to Jacob / as El Shaddai but by my name HaShem was I not known to them	<i>va'era el-Avrahám el'Yitz'chak ve'el Ya'akóv be'El Shadáí ush'mi ADONÁI lo nodá'ati la'hem</i>	נאָרָא אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב בְּאֵל שְׁדַי וְשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם:
--	---	---

As the book of “names” continues, God “makes known” his four-letter name, promising to free the children of Israel and bring them to the land promised to their forefathers. They cannot receive this because their spirit is crushed by increased oppression, as Moses interacts with Pharaoh. Genealogy reiterates the Levitical heritage, focusing on the brotherhood of Aaron (the older) and Moses. The signs and wonders begin: Moses's rod turns into serpent, plagues of blood, frogs, lice, wild beasts, cattle pestilence, boils and hail. But there is more to come.

The haftarah tells of Ezekiel's prophecy against the Pharaoh in Egypt, parallel to Moses and Pharaoh in the Torah.

### Aliyah Highlights

- Ex. 6:2-5** Moses and Aaron previously confronted Pharaoh resulting in his rejection of their pleas and increased hardship for the children of Israel. HaShem now reviews his identity as revealed to the patriarchs, the permanence of the covenant he made with them regarding the land, and that he has heard their groans and remembers (*zakor* – זָכַר) his covenant.
- Ex. 6:6-9** HaShem states his intention to **sanctify** them (*yatzar* – יָצַר – to bring out) from oppression, **deliver** them (*natzal* – נָצַל to cause to survive, rescue) from their slavery, and **redeem** them (*ga'al* – גָּאַל – perform the duty of a kinsman-redeemer), and to **take** them (*laqakh* – לָקַח) as his people. Moses tells this to the people, but they will not hear it because they were so discouraged (lack of *ruakh* – רוּחַ – spirit, energy that motivates action) in their suffering.
- Ex. 6:10-13** HaShem now instructs Moses and Aaron to tell Pharaoh to send (*shalakh* – שָׁלַח) Israel from his land. But if the people haven't listened to him, how will Pharaoh? HaShem tells them how he plans to deal with both Israel and Pharaoh to bring the people out of Egypt.
- Ex. 6:14-19** A genealogy is abruptly inserted here, anchoring the Exodus story in the patriarchal period with the intergenerational continuity of hope. The genealogy begins with Re'uven and Shimon, repeating Ge. 46:8-10, Then, the sons of Levi, who will eventually become priests, are listed.
- Ex. 6:20-25** The genealogy now focuses on 'Amram, the grandson of Levi, who married his aunt (prohibited in Le. 18:12, 20:19) Yokheved, who was previously unnamed (Ex. 2:1). They bear Moses and Aaron. Miriam is not mentioned, thought she is in the Septuagint, and in Nu. 26:59. Names are introduced that will play roles in later episodes (e.g. Korakh, Nadav/Avihu, Pinkhas).
- Ex. 6:26-28** The chiasm is completed: Moses/Aaron (v. 13), Aaron/Moses (v. 26), Moses/Aaron (vs. 27). The narrative now resumes using militaristic terminology and organization.

## Parashah 14-1 Va'era נִרְאָה

7. **Ex. 6:29-7:7** An overview of what will follow is given: Moses will be as “god” to Pharaoh, who thinks he is a god, and Aaron will be his prophet (*navi* – נָבִי – authorized spokesman), doing exactly as HaShem says. Pharaoh will not listen, Ultimately, Egypt will know that HaShem is God.

---

### Thought Focus

---

**Moses and Aaron** – These brothers “did exactly what HaShem ordered them to do” (Ex. 7:6). Aaron was 3 years older than Moses yet supported his brother rejoicing (*samakh* – שָׂמַח – Ex. 4:14). Moses will eventually anoint Aaron as the first High Priest (Le. 8:12). This is in stark contrast to previous brotherly conflict in Genesis (Cain/Abel, Ishmael/Isaac, Jacob/Esau, Joseph/brothers), and key to HaShem bringing the light of Torah to the world (Ps. 133, John 13:35).

**Inheritance:** 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* – אָמ) 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.)

---

### 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)