

**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

and HaShem said to Moses / go to Pharaoh for I have hardened / his heart and the heart of his servants / so that I might show these my signs in their midst	<i>va'yómer ADONÁI el Móshe bo el Paroh ki ani hikh'bádeti et-libo ve'et-lev avadav le'má'an shiti ototai éle bekirbo</i>	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה בֹּא אֶל-פַּרְעֹה כִּי-אֲנִי הִקְבַּדְתִּי אֶת-לְבוֹ וְאֶת-לֵב עַבְדָּיו לְמַעַן שְׂתִי אֶתְתִּי אֵלָה בְּקִרְבּוֹ:
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The Plagues in Egypt continue and worsen: Locusts, Darkness. The rules of Passover are given where the people are told to put blood from a sacrificed lamb on their doorposts and HaShem will protect those houses from the final plague, the Death of the Firstborn. Laws for future Passovers are given. The plagues play out. Egypt sends out the people of Israel and they leave after the Egyptians bestow 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.

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### Aliyah Highlights

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1. **Ex. 10:1-3** God makes Pharaoh's and his servant's hearts heavy (*kavod* – כָּבֵד) to demonstrate his power. These events are to become a permanent part of a multi-generational collective memory (Ps. 78 / 105). The purpose of sending the people of Israel to freedom is so that they may serve HaShem.
2. **Ex. 10:4-6** The humbling plague of locusts is described. In contrast to the future of Israel, generations of the past are recalled for Egypt in the present.
3. **Ex. 10:7-11** The previous plague of hail has demoralized Pharaoh's court. Pharaoh will allow just the men to go, holding the women and children hostage to guarantee that the men return.
4. **Ex. 10:12-15** HaShem commands and Moses obeys, reaching out with his staff - and the locust come on the east wind (Ge. 41:6) leaving not one green thing in Egypt.
5. **Ex. 10:16-23** Pharaoh recalls Moses and Aaron, asking forgiveness, and a strong west wind drives the locust into the sea. But HaShem strengthens (*khazaq* – קָזַח) Pharaoh's heart and he doesn't send the people out. Moses reaches out his hand, and the plague of darkness comes for three days. This is a powerful message of impending doom to all of Egypt, for whom the sun was their supreme god. Meanwhile Isra'el has light in their homes.
6. **Ex. 10:24-29** Pharaoh now says that the women and children can go, but not their animals. Moses lays down the all-or-nothing. HaShem again strengthens Pharaoh's heart, who will not send the people away. Pharaoh threatens Moses with death.
7. **Ex. 11:1-3** The tenth and final plague is foretold, with the result that Pharaoh will most certainly send the people out as Moses demanded – completely, one and all (*kalah* – כָּלָה). The children of Israel plunder the Egyptians, who willingly part with their possessions.

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## Thought Focus

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**Participation in Deliverance:** HaShem tells Moses to “reach out your hand.” (Ex. 10:21) Why? He could have delivered Israel with one plague, or even no plagues. It was the hand of Eve that picked the fruit, exiling man from the garden, and now it is the hand of man that activates the power of HaShem to save. The message has always been the same: *his* power, *our* participation. He told Cain, “Sin is crouching at the door; *you* must master it” (Ge. 4:7). But how? What if it begins with reaching out our hand? The first Passover lambs were slain by hands in partnership with HaShem to bring freedom, even as Abraham, by his hand, slaughtered The Ram in place of his firstborn. Surely, we cannot redeem ourselves, but we must engage and commit to partner with HaShem as he empowers us. Read Psalm 8 - especially vs. 6(5)!

**Hard Heartedness** – The state of Pharaoh’s heart appears exactly 20 times. Half of these refer to the attribute of his character (Ex. 7:13, 14, 22, 8:11, 15, 28, 9:7, 34, 35, 13:15), the other half are how HaShem affects his heart (Ex. 4:21, 7:3, 9:12, 10:1, 20, 27, 11:10, 14:4, 8, 17). In the first five plagues, it is Pharaoh himself who controls his heart. After that, it is HaShem who adds weight/strength to what is already there. This biblical pattern shows how Pharaoh’s persistent unresponsiveness to HaShem degenerates into stubbornness and then into an irreversible destiny of doom. This stands in stark contrast to a previous Pharaoh who “knew” Josef, recognizing his God and his gift, elevating him to a position of leadership that saved nations. He also cared for Josef’s family, giving them land, and granting them to leave and bury Jacob in the Promised Land. We will never know what might have happened had this new Pharaoh recognized HaShem through Moses’ and Aaron’s leadership, allowing the children of Israel to go out and serve HaShem. How individuals and nations treat God’s people will always show what is in their hearts.

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## Daily Devotional questions for reflection and application

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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, Mat 10:29, Mic 2:12-13, Joh 10:14-18)
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 15-1 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 they 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, decisive 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 must 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.