

Parashat Shemot / פרשת שמות

Shabbat Tevet 20, 5768, Dec. 29, 2007
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A man on a mission

This Weeks Reading List:

Torah: Exodus 1:1-6:1

Haftarah: Isaiah 27:6-28:13 29:22-23

B'rit HaChadashah: Acts 7:17-35 1 Corinthians 14:18-25

As an engineer and a scientist, I do a lot of reading in the related field of study that I am involved in; one of the things that helps a lot when reading is to make short summary paragraphs, or outline tables which summarize the key points. I believe this is an excellent method for studying, and especially for studying the Holy Scriptures. So to begin this week's parsha, I would like to outline the flow of this week's parsha to help as a study tool. I recommend you try this on your own as well when you study each weekly parsha. Below is an outline of Parashat Shemot. While looking at this summary table, something you can do is look at how the topics flow from one to the other, like what is at the beginning, in the middle and towards the end. Another interesting question is to try and figure out how each of these topics is connected together within the parsha.

Parsha outline

Shmot	Description
1:1-7	Yisrael's settlement in Mitzrayim (Egypt) which is a continuation from Sever Bereshit.
1:8-22	The enslavement and bondage of Yisrael.
2:1-22	The birth and live of Moshe up to the point when he arrives in Midyan and marries Tzipora.
2:23-25	Elohim hears the cry of Bnei Yisrael (the children of Yisrael)
3:104:17	God's hitgalut (revelation) to Mosh at Sinai where Moshe receives his mission.
4:18-26	Moshe returns to Mitzrayim leaving Midyan to fulfill his mission.
4:27-6:1	Moshe completes the first part of his mission.

- 4:27-31 Moshe informs Bnei Yisrael that God has come to redeem and deliver them from Mitzrayim.
- 5:1-3 Moshe commands Pharaoh to allow Bnei Yisrael to travel three days to worship Elohim.
- 5:4-6:1 The mission appears to fail, Pharaoh increases the labor of the people.

As we have seen in Parashat Vayigash, Adonai has chosen all of Ya'akov's children to become His specially chosen nation. In Adonai's final hitgalut (revelation) to Ya'akov before entering Mitzrayim (see *Genesis 46:1-4*) He informs Ya'akov that his family will become a great nation in Mitzrayim. The Chumash gives us a detailed list of all of Ya'akov's family that enter Mitzrayim (see *Genesis 46:8-27*) and the beginning of Parashat Shemot shows us how Yisrael becomes a great nation.

The one major section of this parsha is Adonai's hitgalut (revelation) to Moshe on Sinai. Moshe receives a mission from G-d that begins the deliverance of Yisrael from bondage in Mitzrayim. First G-d identifies Himself to Moshe and then explains to him the mission and its purpose. The primary theme is (i) G-d commanding Moshe to take Beni Yisrael out of Mitzrayim, (ii) to bring Yisrael to har Sinai (mountain of Sinai) and (iii) the giving of the Torah, so G-d could dwell among his people. This is the beginning of G-d's fulfillment after many years of promise to Avraham, Yitzchak, and Ya'akov and their descendents. Furthermore, G-d is making an amazing statement, He will no longer be their G-d from a distance; G-d will actually dwell among His people. As we shall see later on, while on Sinai to receive the mitzvot (commandments) of G-d Moshe was shown the plans for the mishkhan (tabernacle). The mishkhan is a place of meeting and worship, this was to be the dwelling place of G-d. When the mishkhan was completed and dedicated, a most wondrous thing happened (see *Exodus 40:34*) we read "*Then the cloud covered the tent of meeting, and the glory of ADONAI filled the tabernacle. (CJB)*" In a very visible form the presence of G-d remained among his people. G-d actually comes to dwell with His people in a very special way and I believe this is an image of what G-d was planning on in the future. Let's look at what happens in the gospel of Yochanan (John):

יוחנן 1:14-15

הַדָּבָר לְבִשׁ בָּשָׂר וַיֵּשֶׁבֶן בְּתוֹכֵנוּ וְאֶת־כְּבוֹדוֹ רָאִינוּ כְּכּוֹד בֶּן יָחִיד לְאָבִיו מִלֵּא חֶסֶד וְאַמֶּת:

וַיֹּחַזֵּן הָעֵיד עָלָיו וַיִּקְרָא לְאִמֹּר זֶה הוּא אֲנִשׁר אָמַרְתִּי עָלָיו כִּי הוּא בָּא אַחֲרַי וְהִנֵּה הוּא לְפָנַי כִּי רֵאשׁוֹן־לִי הִיָּה:

Here we see the "Word of G-d" becomes flesh, and literally tabernacles in our midst: *John 1:14 And the Dvar Hashem took on gufaniyut (corporeality) and made his Mishkan (Tabernacle) among us [Yechezkel 37:27; Yeshayah 7:14], and we gazed upon his Kavod [Shemot 33:18; 40:34; Yeshayah 60:1-2], the Shechinah of the Ben Yachid from Elohim HaAv, full of Hashem's Chesed (favor) and Emes. (OJB)*

So the question is G-d still with His people? Indeed He certainly is with His people. As with the mishkhan in the wilderness, the temple in Yisrael, and Yeshua on earth, the presence of G-d with his people is related to His dwelling amongst us. This is accomplished by G-d's spirit coming to dwell within each of us who by faith are the children of Avraham. Thus he empowers us to believe, and live as G-d commands in his Torah.

Revelation 21:3

21:3 I heard a loud voice from the throne say, "See! God's Sh'khinah is with mankind, and he will live with them. They will be his people, and he himself, God-with-them, will be their God. (CJB)

Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:

Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah for ever and ever