

NCYI Youth Groups Parshat Shemot

(http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

Parsha Outline

- Pharaoh enslaves the Jewish people
- Birth of Moshe
- Moshe is forced to flee
- The burning bush
- Moshe is sent to Pharaoh
- Pharaoh's response

Parsha Summaries

(http://www.chabad.org/parshah/article_cdo/aid/612127/jewish/Aliya-Summary.htm)

Shemot Aliya Summary

General Overview: This week's Torah reading, *Shemot*, begins the Book of Exodus. Pharaoh issues harsh decrees against the Israelites, beginning decades of Jewish suffering and slavery. Moses is born and raised in the Egyptian royal palace. After killing an Egyptian, Moses escapes to Midian and marries. G-d appears to him in a burning bush and demands that he return to Egypt to redeem the Israelites. Moses returns to Egypt with the intention of freeing the Jewish people.

First Aliyah: Jacob's sons all died. Jacob's descendents in Egypt, however, were "fruitful and swarmed and increased and became very very strong." A new Pharaoh arose, and he resolved to find a solution to the "Israelite problem." He proposed to afflict the Israelites and impose slave labor upon them, thus preventing them from multiplying. He implemented the plan, and the Israelites were forced to construct storage cities for Pharaoh. "But as much as they would afflict them, so did they multiply and so did they gain strength." Pharaoh then summoned the Hebrew midwives and instructed them to kill all the Hebrew sons that they delivered. The righteous midwives feared G-d, however, and defied Pharaoh's order.

Second Aliyah: Pharaoh called the midwives to task for not following orders. They answered that the Hebrew women were skilled in midwifery and delivered their babies before they even arrived. G-d rewarded the midwives for their bravery. Pharaoh then commanded the Egyptians to cast all newborn male Israelites into the Nile. Moses was

born. His mother, who feared for her baby's life, put him into a waterproofed basket and set him afloat in the Nile. Pharaoh's daughter came to bathe, and took the child as her own. Moses' sister Miriam, who observed the entire episode, offered to bring a Hebrew nursemaid for the child, and when Pharaoh's daughter agreed to the suggestion, Miriam called the child's mother. Moses' mother nursed the child and after he was weaned brought him back to Pharaoh's daughter.

Third Aliyah: Moses was raised in Pharaoh's palace. When he matured, he went out one day and saw an Egyptian smiting a Hebrew. Moses slew the Egyptian. Word of his deed reached Pharaoh, and Moses was compelled to flee. He escaped to Midian where he married Zipporah, the daughter of Jethro. They gave birth to a son, Gershom. Back in Egypt, meanwhile, the plight of the Israelite slaves was worsening. They cried out to G-d, and He remembered the covenant He had made with their forefathers.

Fourth Aliyah: Moses was shepherding Jethro's flocks in the wilderness when he arrived at the "mountain of G-d." There he saw a bush burning, yet it was not being consumed by the fire. When he approached to investigate the phenomenon, G-d called out to him. G-d declared that He has seen the Israelites' afflictions, and has decided to deliver them from their Egyptian masters.

Fifth Aliyah: G-d gave Moses specific instructions: He was to gather the Israelite elders and inform them that G-d had remembered them and would now rescue them from Egypt and bring them to a Land of Milk and Honey. Then he was to approach Pharaoh and request permission to leave along with the Israelites. G-d informed Moses that Pharaoh would not accede to this request – but the redemption would come nonetheless, after G-d smites Egypt with a strong arm. At that point the Israelites would leave with much riches. G-d gave Moses three miracles to perform before the Israelites to prove that he was sent by G-d. When Moses protested that he was not suited to be G-d's messenger due to his speech impediment, G-d assigned his brother Aaron to be his spokesperson.

Sixth Aliyah: Moses took his wife and two sons and headed for Egypt. G-d charged Moses to warn Pharaoh: "So said G-d, 'My firstborn son is Israel. So I say to you, send out My son so that he will worship Me. And if you refuse to send him out, behold, I will slay your firstborn son.'" En route to Egypt, Moses' wife rescued her husband from divine wrath by performing a circumcision on their son. Moses met Aaron, who had come from Egypt to greet him, and together they went to Egypt, gathered the elders and performed the wondrous signs that G-d had given Moses.

Seventh Aliyah: Moses and Aaron went to Pharaoh and presented G-d's demand. Pharaoh mocked the request and instructed the Egyptian taskmasters to increase the Israelite slaves' workload. The Israelites were unable to meet Pharaoh's new demands, and were viciously beaten as a result. Moses addressed G-d: "Why have You mistreated this people? Why have You sent me? Since I have come to Pharaoh to speak in Your name, he has mistreated this people, and You have not saved Your people." G-d responded: "Now you will see what I will do to Pharaoh, for with a mighty hand he will send them out..."

(http://www.chabad.org/kids/article_cdo/aid/634428/jewish/Shemot-Roundup.htm)

Shemot Roundup

Pharaoh, the king of Egypt, is worried that there are too many Jews and they are becoming too powerful. So he decides to enslave them, forcing all the Jews to do backbreaking labor working in the fields, shlepping bricks, and building cities for him. Next he calls in the two Jewish midwives, Shifrah and Puah, and tells them that whenever they are helping a woman give birth, if a boy is born, they must kill him. But the midwives know what a horrible thing that is to do, so they don't listen to him. So Pharaoh makes a new decree that all Jewish newborn boys must be thrown into the Nile River.

Now, Jocheved gives birth to a son, and of course, she is afraid that he will be killed, so, at first, she hides him in her house. But then, when she is afraid that the Egyptians will find him, she makes him a little waterproof cradle and hides it in the long grasses near the edge of the river. As it happens, Pharaoh's daughter comes down to the river to bathe, and she notices this strange little basket floating in the river. She sends her maid to get it, and she sees a crying little baby inside! She names the boy Moses and decides to take him home and raise him as her son. That's how it happens that Moses, a Jewish boy, grows up in the palace.

When Moses grows up, he goes out and sees the hardships that his people, the Jews, are experiencing, and it really bothers him. One day, he sees an Egyptian beating a Jew. He is so angry that he kills the Egyptian. When he realizes that he might get into trouble, he has to escape Egypt and runs off to a faraway country called Midian. There, he helps the daughter of Jethro and marries one, Tzipporah, and becomes a shepherd to his father-in-law's flock.

One day, while Moses is taking care of the sheep, one of them runs away from the flock. Moses goes after it, and he sees an amazing thing: a burning bush that is on fire, but not actually burning. There, he hears G-d speaking to him and telling him to go to Pharaoh and take the Jews out of Egypt. At first Moses doesn't want to do it, thinking, "How can I be a messenger of G-d? And what if the Jews don't listen to me?" So G-d gives him three

signs. In one, he picks up a stick and it turns into a snake, in the second he puts his hand into his jacket and it becomes all scaly, and in the third, G-d tells him that if they still don't listen, he should spill water from the Nile river onto the ground and it will become blood. Moses then explains his worry that he cannot talk clearly, so G-d appoints his brother Aaron as his spokesperson.

When Moses returns to Egypt and tells the Jews that he has come to rescue them, they believe him and are very happy. But then he goes to Pharaoh and passes on G-d's message that he should let the Jews out of Egypt. Pharaoh responds saying, "Who do you think you are? Stop disturbing the Jews from their work!" And on that very day, Pharaoh orders that the Jews' labor should become even harder.

The work is so hard that the Jews cannot do it, and the Egyptian taskmasters beat them. When Moses sees what has happened, he cries to G-d. "What have You done to the Jews? Why did You send me? Since I came to Pharaoh, he has only made things worse, and You didn't come to save them!?"

So G-d promises that He really will save the Jews. But we have to wait until next week to find out how He does it, because with this the Parshah ends.

<http://ohr.edu/tw/5760/shmos/shmos.htm>

With the death of Yosef, the Book of Bereishet (Genesis) comes to an end. The Book of Shemot (Exodus) chronicles the creation of the nation of Israel from the descendants of Yaakov. At the beginning of this week's Parsha, Pharaoh, fearing the population explosion of Jews, enslaves them. However, when their birthrate increases, he orders the Jewish midwives to kill all newborn males. Yocheved gives birth to Moshe and hides him in the reeds by the Nile. Pharaoh's daughter finds and adopts him, although she knows he is probably a Hebrew. Miriam, Moshe's sister, offers to find a nursemaid for Moshe and arranges for his mother Yocheved to be his nursemaid. Years later, Moshe witnesses an Egyptian beating a Hebrew and Moshe kills the Egyptian. Realizing his life is in danger, Moshe flees to Midian where he rescues Tziporah, whose father Yitro approves their subsequent marriage. On Chorev (Mt. Sinai), Moshe witnesses the burning bush where Hashem commands him to lead the Jewish People from Egypt to Eretz Yisrael, the land promised to their ancestors. Moshe protests that the Jewish People will doubt his being Hashem's agent, so Hashem enables Moshe to perform three miraculous transformations to validate himself in the people's eyes: Transforming his staff into a snake, his healthy hand into a leprous one, and water into blood. When Moshe declares that he is not a good public speaker Hashem tells him that his brother Aharon will be his spokesman. Aharon greets Moshe on his return to Egypt and they petition Pharaoh to release the Jews. Pharaoh responds with even harsher decrees, declaring that the Jews must produce the same quota of bricks as before but without being given supplies. The people become dispirited, but Hashem assures Moshe that He will force Pharaoh to let the Jews leave.

http://www.chinuch.org/item_details.php?mid=5705&id=39&s=1

Sedrah Overview – שמות

ANTI-JEWISH DECREES:

Seventy Jews came to Egypt with Yakov Avinu. In Egypt they reproduced at a miraculously rapid rate. Pharaoh, claiming that the Jews were a threat to Egypt's security, sought to curb the Jewish population growth. This followed three stages:

1. He enslaved the Jews. He hoped this would cause them to have fewer children. While he succeeded in enslaving them, this did not slow the growth of the Jewish population.
2. He initiated a secret plot to have the midwives kill all Jewish baby boys at birth. This plot failed because of the heroism of the God-fearing Jewish midwives who refused to obey the evil decree.
3. He decreed that all baby boys be drowned in the Nile.
(Another reason Pharaoh made the second and third decree was because his astrologers said that the man who would lead the Jews out of Egypt was going to be born. Pharaoh hoped to kill him before he grew up.)

MOSHE IS BORN

A man and woman from the tribe of Levi had a baby boy. Because of the decree to kill the baby boys, they hid him. After three months it was no longer possible to hide him, so they floated him on a basket in the Nile while his sister hid and watched. The daughter of Pharaoh found him. Pharaoh's daughter named him Moshe and adopted him as her own. Moshe's sister intervened and arranged for Moshe's mother to nurse and raise the baby.

MOSHE KILLS THE EGYPTIAN

When Moshe grew up he went out to see his people, the Jews. He saw an Egyptian beating a Jew. Believing himself to be unobserved, he killed the Egyptian. The next day, he went out and encountered two Jews fighting. He said to the wicked one, "Why are you hitting your friend?" The Jew then accused him of murdering the Egyptian. When Moshe heard this he became frightened because people knew about the killing of the Egyptian. Pharaoh learned of the killing and Moshe had to run away.

MOSHE COMES TO MIDIAN

Moshe came to the land of Midian where he helped the daughters of Yitro, the minister of Midian. Yitro invited Moshe to live with him. Moshe married Yitro's daughter, Tziporah. Their first son was named Gershom. Moshe worked for Yitro as a shepherd.

THE BURNING BUSH

HaShem decided that it was time to take the Jews out of Egypt. HaShem appeared to Moshe in a miraculously burning bush and told him that he would be the one to lead the Jews. Moshe did not think he was important enough for the job but HaShem said he had to do it anyway. HaShem gave him three signs to show the Jews so they would know he was the true leader. Aharon, Moshe's brother, would help him.

The three miraculous signs that HaShem gave Moshe were:

1. He would cast his staff upon the ground and it would turn into a snake. Then he would grab the snake and it would turn back into a staff.
2. He would bring his hand to his chest and it would become מצרעת (leprous) like snow. Then he would bring it back to his chest and it would return to normal.
3. He would take water from the river and pour it on the ground and it would change into blood.

THE FIRST ENCOUNTER WITH PHARAOH

Moshe and Aharon went to Pharaoh and demanded that he allow the Jews to make a three-day journey into the desert to serve HaShem. Pharaoh refused and instead increased the workload on the Jews by refusing to provide the straw needed to make bricks. The Jewish foremen complained to Moshe and Aharon that they had made the situation even worse than before. Moshe also said the same basic complaint to Hashem. HaShem responded, "Now you shall see what I will do to Pharaoh. For through a strong hand he will send them out and through a strong hand he will drive them from his land."

From the Orthodox Union Pamphlet

This week we begin the second book of the Torah, the book of Shemot. In this section of the Torah the history of our people is told beginning with the slavery in Egypt, continuing through the Exodus, the Revelation at Mount Sinai, sin of the golden calf, and the building of the Mishkan (Tabernacle).

The Parsha opens with the Jews being enslaved by the new Paroh of Egypt. The Egyptians felt threatened by the many Jews. They, therefore, ordered all newborn male children killed. The midwives did not cooperate with the Egyptians and they kept all children alive. Then Paroh ordered that all Jewish males be thrown into the Nile river.

Moshe was born to Amram and Yocheved. They already had two children, Miriam and Aharon. Because of Paroh's decree, Moshe had to be kept hidden. It was impossible to hide him for long, and therefore he was put into a small raft and placed into the Nile river. Paroh's daughter came to bathe in the Nile and found Moshe. She decided that she wanted to adopt him even though she saw that he was a Jew. Miriam saw her and asked permission to find a nurse for her new baby. Miriam returned with Yocheved and Paroh's daughter put Moshe unknowingly into the care of his mother. The baby was called Moshe because it means "drawn out of the water." He was brought up in the palace.

As Moshe grew into manhood, he decided to venture out and see the ways of his people, the Jewish people. He saw that they were suffering. He saw an Egyptian beating up a Jew and after he checked that no one was around, he killed the Egyptian and buried

him. The next day Moshe walked into a fight between two Jews. One of the Jews asked him if he thought that he had a right to judge them like he did the Egyptian before he killed him. Once he heard this, Moshe knew that everyone knew what he had done the day before. He knew that his life was in danger. Moshe fled to Midian. He stopped at a well and saved the seven daughters of Yitro, the spiritual leader of Midian, from unfriendly shepherds. Yitro welcomed Moshe into his home. Moshe married Yitro's daughter Tziporah. They had two children, Gershom and Eliezer.

One day, Moshe was taking care of Yitro's sheep and he saw a burning bush, which strangely enough was not being consumed by the fire. Moshe was then, at that moment, spoken to by Hashem for the first time. Hashem first told him to take his shoes off because he was standing on holy ground. Then Hashem continued to tell him that he would be His messenger to bring the Jews out of Egypt and into the Promised Land. Moshe, being very humble, refused this mission at first. In addition, Moshe claimed that it would be difficult for him to be a spokesman since he had a speech deficiency.

Moshe did not think that the Jews would believe him. Because of this, Hashem helped him by letting him perform three miracles. The first was that when he threw his rod to the ground. It would change into a snake. When the snake is taken by the tail, it would change back into a rod. In the second miracle Moshe would put his hand to his chest and when he removed it, it would be white with leprosy, but when he did it again, the leprosy would be gone. If the Jews still did not believe him, Moshe was to take water from the Nile and pour it onto dry land. The waters of the Nile would then change into blood. After hearing all of this, Moshe was still a little hesitant. Hashem helped him gain confidence by not only telling him all of the miracles but by also telling him that his brother Aharon was to be a spokesman to help Moshe in his talks with Paroh.

Moshe met Aharon at Mount Chorev and he explained to Aharon all that just happened. They went to the elders and after performing the miracles, they all had full belief in Hashem and worshipped Him.

Moshe and Aharon then went to the new Paroh to ask him to release the Jews in order for them to sacrifice to Hashem in the wilderness. Paroh rejected their requests. Despite them, he harshened the treatment of the Jews even more.

The Jews blamed Aharon and Moshe for this. Hashem saw Moshe's frustration and told him that eventually Paroh would give in and release the Jews.

Parsha Songs

[The lyrics are supplied here. For the tunes, we please click on the link]

(http://www.chabad.org/kids/article_cdo/aid/608053/jewish/Shemot-I.htm)

Song for Parshat Shemot I

By [Cheryl Knobel and Rivkah Neuman](#)

Lyrics:

Each man worked as a slave
The Jews were beaten but were brave
All boys born must be
Drowned, was Paroh's decree

The Jews were sad, when this they heard
But they didn't listen to Paroh's word
A boy was born and hidden for a while
Then in his basket, put into the Nile

Miriam stood nearby
As Paroh's daughter heard a cry
She saw the basket and she knew
This lovely baby was a Jew

"Moshe he'll be called," said Paroh's daughter
For he was taken from the water
As Moshe in the palace grew
Of Bnei Yisroel's suffering he knew

http://www.chabad.org/kids/article_cdo/aid/608054/jewish/Shemot-II.htm

Song for Parshat Shemot II

By [Cheryl Knobel and Rivkah Neuman](#)

Lyrics:

B'nei Yisroel suffered bitterly
Moshe was seen killing a Mitzri
From Mitzrayim, Moshe fled
Yisro's daughter then he wed

As Moshe watched the sheep one day
A baby lamb ran away
He followed the lamb and saw
A bush burning more and more

Moshe heard Hashem tell him
To lead the Jews from Mitzrayim
Moshe and Aharon told Paroh
To let the Jews go

http://www.chinuch.org/item_details.php?mid=4025&id=39&s=1

שמורת SONG (To the tune of וראה בנים)

THE סנה WAS ON FIRE,
BUT IT DID NOT BURN,
משה SAID, TO SEE THIS BETTER,
I MUST TURN.

2x

BECAUSE משה TURNED,
TO BE ABLE TO SEE,
THE LEADER OF THE YIDDEN,
HE WAS CHOSEN TO BE.

2x

Parsha Questions & Answers

Selected from the following websites:

<http://ohr.edu/yhiy/article.php/1422> [Also, <http://torahsearch.com/page.cfm/2322>],

http://www.chinuch.org/item_details.php?mid=5705&id=39&s=1,

http://www.chinuch.org/item_details.php?mid=1905&id=39&s=1,

http://www.chinuch.org/admin_topic_search.php?id=130,

The following are a selection of questions obtained from the above mentioned websites.

K-2

1. What is this week's Parsha?
2. How were the Jewish people treated after the shevatim died?
3. What decree did Pharaoh issue against the Jewish baby boys?
4. When Moshe was born, what did Yocheved place Moshe in? Where did Yocheved place him?
5. Who found Moshe floating in a basket and who took Moshe out of the river?
6. Where did Hashem first speak to Moshe?
7. What mission did Hashem give Moshe?
8. Why didn't Moshe want to be the leader?
9. What did Moshe request from Pharaoh?
10. What was Pharaoh's response?

1. Shemot.
2. They were enslaved and forced to work hard.
3. To kill all Jewish baby boys, and when the Jewish midwives didn't listen, to drown them.
4. In a basket in the river.
5. Basya the daughter of Pharaoh.
6. At the Sneh (burning bush).
7. To tell Pharaoh to free the Jewish people.
8. He was humble and a stutterer.
9. To free the Jewish people.
10. He refused and he also made the work harder for the Jewish people.

3-4

1. What is this week's Parsha?
2. How were the Jewish people treated after the shevatim died?
3. Which shevat did not work?
4. What order did Pharaoh give to the Jewish midwives?
5. Why didn't the midwives obey the order?
6. What decree did Pharaoh issue against the Jewish baby boys?
7. Who were Moshe's parents?
8. When Moshe was born, what did Yocheved place Moshe in? Where did Yocheved place him?
9. Who found Moshe floating in a basket and who took Moshe out of the river?
10. Where did Hashem first speak to Moshe?
11. What mission did Hashem give Moshe?
12. Why didn't Moshe want to be the leader?
13. Who did Hashem say would be the spokesman for Moshe?
14. What did Moshe request from Pharaoh?
15. What was Pharaoh's response?

1. Shemot.
2. They were enslaved and forced to work hard.
3. Levi.
4. To kill all Jewish baby boys.
5. They feared Hashem.
6. To drown them.
7. Amram and Yocheved.
8. In a basket in the river.
9. Basya the daughter of Pharaoh.
10. At the Sneh (burning bush).
11. To tell Pharaoh to free the Jewish people.
12. He was humble and a stutterer.
13. His brother Aharon.
14. To free the Jewish people.
15. He refused and he also made the work harder for the Jewish people.

1. What is this week's Parsha?
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4. What order did Pharaoh give to the Jewish midwives?
5. Why didn't the midwives obey the order?
6. What decree did Pharaoh issue against the Jewish baby boys?
7. Why did Pharaoh want to kill the Jewish male babies?
8. Who were Moshe's parents?
9. Name Amram's and Yocheved's three children.
10. When Moshe was born, what did Yocheved place Moshe in? Where did Yocheved place him?
11. Who found Moshe floating in a basket and who took Moshe out of the river?
12. What did Moshe do when he saw an Egyptian beating a Jew?
13. Where did Moshe run to after killing the Egyptian?
14. Who did Moshe marry?
15. Where did Hashem first speak to Moshe?
16. What mission did Hashem give Moshe?
17. Why didn't Moshe want to be the leader?
18. Who did Hashem say would be the spokesman for Moshe?
19. What did Moshe request from Pharaoh?
20. What was Pharaoh's response?

1. Shemot.
2. They were enslaved and forced to work hard.
3. Levi.
4. To kill all Jewish baby boys.
5. They feared Hashem.
6. To drown them.
7. Because he knew that the savior's downfall would be through water.
8. Amram and Yocheved.
9. Miriam, Aharon, and Moshe.
10. In a basket in the river.
11. Basya the daughter of Pharaoh.
12. He killed the Egyptian.
13. Midian.
14. Tziporah.
15. At the Sneh (burning bush).
16. To tell Pharaoh to free the Jewish people.
17. He was humble and a stutterer.
18. His brother Aharon.
19. To free the Jewish people.
20. He refused and he also made the work harder for the Jewish people.

Parsha Riddle: My name is made up of two animals which can be brought as a korban. Who am I? (the answer is four Hebrew letters-Tzipporah-צפורה).

Parsha Stories

http://www.chabad.org/parshah/article_cdo/aid/344396/jewish/Living-with-the-Parsha.htm

Living with the Parsha: Just Like Moses

By [Tali Loewenthal](#)

"David, I'd like to speak to you," Mr. Cohen said. David immediately felt his heart go thump! What did Mr. Cohen want him for? What had he done wrong?... But he needn't have worried, Mr. Cohen looked quite cheerful - not at all angry.

"David," he said, "Next week, several important people are visiting our school, including the mayor. The headmaster would like them to speak personally to some of the boys, to talk about our school, and he asked me for some ideas, so I suggested you. What do you say?"

David felt paralyzed. **He**, speak to the mayor? He couldn't! Surely Mr. Cohen realized that he couldn't. Everyone knew that David had a speech problem, that he stammered. Unkind people often laughed at him when he spoke. He **couldn't** speak to the mayor ...All these thoughts tumbled around his mind. At last he said: "I-I don't think th-that I-I could do it, Mr. C-Cohen."

"Why ever not?" his teacher sounded surprised.

"I-I don't speak w-well enough. I always s-stammer." David said sadly. He looked at Mr. Cohen, who seemed to be smiling.

"David, I'm surprised at you! Don't you remember what we just learnt in the Parsha lesson? You just said exactly the same thing that Moses said to G-d. Do you remember? G-d tells Moses that he wants him to be His messenger to tell Pharaoh to release the Jews from their slavery, but Moses protests that he can't speak properly - like you David, Moses had a speech impediment.... "

During the Parsha class David had in fact noticed that Moses had a speech impediment. He had felt too shy to mention it to anyone else, but now Mr. Cohen was speaking about it!

Mr. Cohen continued. "G-d tells him that He, G-d, makes people speak, and will put words in his mouth. When Moses protests more, G-d lets him take Aaron, his brother with him, who will speak for him. So, Moses went to Pharaoh, accompanied by his brother, and eventually, through his efforts, the Jews were able to leave Egypt."

"Y-yes, I r-rem-mem- b-ber", said David.

"Now, I want you to speak to the mayor because you are a good example of the boys in this school, and you are not any less wonderful just because you happen to stammer. Moses was the greatest of men, and he also stammered!"

David thought this over. It was very flattering to be compared to Moses, and it was comforting to know that even very great people had the same problems as he had. Maybe he should agree, just as Moses had agreed to be the messenger of G-d who would lead the Jews out of Egypt.

"Ok-kay. I'll do it!" he said.

http://www.chabad.org/parshah/article_cdo/aid/344397/jewish/Shemot-Parshah-Lesson.htm

Shemot Parshah Lesson

By [Malka Touger](#)

"Oh wow!" exclaimed Josh, "our classroom looks like we are in Egypt." Curious, Josh explored with his Hebrew School teacher the land of Egypt at the time when the Jews were enslaved there...

"It sure is hot here. Doesn't it ever rain? The rain would cool off the air and clear it up a bit."

"Oh no! It hardly ever rains here in Egypt."

"No rain?! Then how do the crops grow?"

"Why, from the Nile River, of course."

"The river? Do you mean we will have to draw buckets of water from the river to water our fields? That will take forever!"

"Not at all. The Nile River overflows, and streams of water gush into long irrigation ditches which stretch out for miles and bring water to the fields. Everyone depends upon the river to grow their food."

"In Egypt the people look down into a river. They depend upon it to make their crops grow."

"No wonder they worship the Nile River as a god."

"Life in Egypt makes people feel completely dependent on the Nile River. They are always looking down toward this natural force."

"Yeah, we all know the truth where it is coming from, the one Who created the river and that is G-d."

"Sometimes," Josh said, "I often think that my life is similar to the Egyptians. But it is a mistake to feel that we are totally dependent on nature."

The truth is that G-d controls everything, including nature. When we look up to the sky and ask G-d for rain to water our fields, we remember that our food and our very lives depend upon Him.

<http://ohr.edu/yhiy/article.php/Parshat-Shmot.pdf?docid=3340&ie=1&showobject=1>

LESSONS FROM THE PARSHA

BYE BYE

It was so nice of you to visit, Cousin Dave." "Thank you Avi, I thoroughly enjoyed myself. Your family's hospitality is tops. Delicious food and drink, comfortable accommodations, great company; what more could a guest ask for?" "Come Avi, let's all escort Dave out together. Please put your coat on Avi, it's cold outside." "Abba, since it's so cold, could I just say good bye to Cousin Dave right here at the door?" "You could, Avi, but you would be missing an important mitzvah." "Really Abba? Is there a mitzvah to go outside today?" "No, Avi, but there is a mitzvah to escort your guests daled amos (four cubits or about two meters) outside of the door of your house." "Why is that Abba?" "It is the final part of the mitzvah of welcoming guests into our home. We open our home to them, feed them, and give them a place to sleep. At the end of their stay, we escort them on their way. This part of the mitzvah is so important that the Rambam writes that we receive more reward for it than all other parts of the mitzvah."

Why is it so important, Abba?” “When a person leaves with a warm sendoff, his heart is happy. His journey begins on the right foot. We have done our part to make his journey a safe and pleasant one.” “How do we know this Abba?” “Avi, I was waiting for you to ask that question.” “Don’t tell me Abba. I’ll bet it is in this week’s parasha.” “Right you are Avi. Moshe Rabbeinu grew up in the home of Paroh, the king of Mitzraim. He fled from Mitzraim after killing a Mitzri who was beating a Jewish slave. Moshe went to Midian, where he met and married Zipporah, the daughter of Yisro. After living there for several years, he took his wife and sons and prepared to return to Egypt. Yisro, his father-in-law said to him, “Go in peace” (Shemot 4:18). The Gemora (Berachos 64a) informs us that this is the proper sendoff to give a person.” “Come, Abba. Where is my coat? I want to go out and give Cousin Dave a good farewell.” “Let’s all go together Avi.” “Bye Cousin Dave! It was great having you with us! Go in peace.” Avi turns to his father and says . . . “Abba, can you wake me up before you leave tomorrow morning?” “That’s very early, Avi.” “I know Abba, but it is important.” “Sure Avi. What’s doing?” “I want to give you a good farewell when you go.” “Avi, that is so sweet of you.” “Why not, Abba? You take care of all of us. We can surely give you a good sendoff every morning.” “Avi, that would just make my whole day.” “My pleasure and my mitzvah, Abba.”

Kinderlach . . .

A good sendoff is an important mitzvah that is easy to do. When your friend leaves your home, walk with him daled amos. When your Shabbos guests go home after their meal, escort them out of your home. When Abba leaves the home every morning, give him a beautiful sendoff. A good farewell is the start of a great trip.

THE SHEPHERD

Abba, we have an interesting homework assignment today.” “What is it, Avi?” “We are supposed to describe the job of a shepherd, and imagine ourselves shepherding a flock of sheep. I don’t know anything about shepherding. Can you please help me Abba?” “My pleasure, Avi. A shepherd has a flock of sheep that he must tend to. Sheep eat grass and other vegetation. His job is to feed his sheep by allowing them to graze on the grass. However, he must be very careful not to take them into private property, because they will damage the vegetation there. He has a rod in his hand, which he uses to guide them along the straight path, to only those places that are permissible. If they begin to wander off, he gives them a ‘potch’ with the rod. He also protects them from wild animals and other dangers. A good shepherd cares for his sheep with love and mercy.

Our parasha speaks about this.” “Really? Where, Abba?” “Chapter three, the first verse. ‘Moshe was shepherding the sheep of Yisro, his father-in-law.’ The Shelah HaKadosh compares Moshe’s shepherding his sheep to Hashem’s shepherding of Klal Yisrael.” “That sounds very interesting, Abba. What is the connection?” “The Shelah describes the job of a shepherd, as I just explained to you. He then states that Hashem is our shepherd. He keeps us on the straight path. He always has the rod in His hand (so to speak) ready to reprimand us if we begin to wander off. He cares for us with love and mercy, protecting us from many dangers.”

“Is this still true nowadays, Abba?” Definitely, Avi. It is important for us to understand where we are situated in history, and to see Hashem’s guiding and loving hand shepherding us. We are awaiting the final geula (redemption) from our long golus (exile), just as our ancestors awaited the geula from Mitzrayim.

‘Hashem saw the Children of Israel and Hashem knew.’ What did He know? He knew that they did teshuva in their hearts and in their deeds. “What about today, Abba?” “We are awaiting our geula, Avi. We still have the merits of the forefathers and foremothers. We have suffered and continue to endure the anguish of golus. We have only one thing left to do.”

“Teshuva.”

“Exactly, Avi. Hashem wants us to turn to Him and realize that He is the One who will redeem us. He is our hope and our salvation. We must do teshuva and hope and pray that the geula will come today – this minute!”

“Amen!”

<http://www.aish.com/torahPortion/pArchive.asp?eventType=13&eventName=Shmot>

There are other stories available as well at the above website.

<http://www.aish.com/torahportion/family/Tattletales.asp>

Tattletales

Torah Portion: Shmot

by Nesanel Yoel Safran

From this week's Torah Portion

Tattling or telling on others in order to get them in trouble is wrong. In this week's portion a pair of lowly men wrongfully told on Moses to King Pharaoh. Their tattling almost caused Moses' death and a lot of trouble for the Jewish people.

Story

In our story a kid discovers the trouble with tattling.

GETTING OVER THE HURDLE

"Okay - whoever was the joker who turned all the hurdles backwards, step forward right now!" barked Coach Green to the snickering members of the school track team. The laughing stopped, but nobody stepped forward.

"So you think I'm kidding?" the coach went on. "Well to show you I'm not - I'm setting my stopwatch for exactly one minute and if the guy who did it doesn't admit it and take his punishment, then I'm canceling today's track meet."

The kids shuffled nervously as the coach clicked the start button of the big stopwatch he always wore around his neck. This was the first meet of the year and they had been practicing for weeks. Most of the team members had family or friends coming to watch.

They all knew it was Paul who pulled the prank of moving the track equipment around - they had all laughed as he did it. They thought it was funny, but obviously the coach didn't seem to find it funny at all and seeing that, Paul was too scared to confess.

"Thirty more seconds," the coach said as he peered into the face of his watch.

"Twenty seconds."

"Ten."

"Five."

"Wait!" a voice cried out. Everyone turned to look at Kenny.

"I'll tell you who did it!" Kenny said, pointing his finger accusingly in the scared boy's direction.

"Shh! Be quiet," a few of the guys said, looking angrily Kenny's way, but still he went on.

"I'm not missing out on this meet for nothing! It was Paul. He's the one who did it!" Kenny smiled smugly. Suddenly noticing the icy stares of his teammates, he continued, "I mean, I didn't say it only for my own sake. Why should everyone get punished when it was just one kid who did something wrong? Now instead of *all* of us missing out, just Paul will have to. Isn't that right, coach?"

Now all eyes were on the coach.

"Not exactly," the coach replied. "Kenny, I asked for a confession, not an accusation," he said sharply. Kenny looked stunned. "Ratting out a teammate is poor sportsmanship. Paul should have put the whole team first and come forward. But you put yourself first, and that's not the kind of thinking I want on this track team," the coach continued. "I think you should sit this meet out and think about what you've done."

"Me? Why me? I didn't turn over the hurdles! I didn't do anything wrong!"

"You may not have turned over the hurdles, but you definitely did something wrong. As bad as fooling around with the equipment is, telling on one of your own teammates is even worse."

"But I thought you wanted to know who did it..."

"I did," the coach snapped. "I asked the perpetrator to confess on his own. I would never ask one teammate to inform on another about something like this. I admit I'm annoyed about the prank, but I also admit I admired the way you guys stuck together. I was about to tell you all that and let it go with a warning, but now I see that not all of you know how to stick together. Kenny, you'll have to sit this one out and cheer your teammates on from the sidelines."

Discussion Questions

Ages 3-5

Q. How did Kenny feel about telling who did it at first?

A. He felt it was okay to save himself from getting punished.

Q. How did he feel in the end?

A. He saw how it's wrong to tell on someone and get him into trouble.

Ages 6-9

Q. What life-lesson do you think someone could learn from this story?

A. To tell on someone, even if he did something wrong, isn't a simple matter. True, it was a difficult test, as the guys felt they were going to have to take the rap, yet it still would have been better than turning in their teammate.

Q. Are there ever times that it's right to inform on others?

A. There can be times, if someone is doing something seriously destructive to himself or others, that telling a fair responsible person who can help is in order. But simply to tell to get someone into trouble is wrong.

Ages 10 and Up

Q. Do you think that saving oneself from trouble justifies informing on someone else?

A. While there may be exceptions, generally speaking, telling on others is so ethically wrong, one should be willing to accept personal difficulties rather than to tell.

Q. Do you think it makes a difference whether what one is informing about is true?
A. Certainly making up something to falsely tell on someone is far worse, however even to inform about something true is often unethical as well.

Parsha Games

<http://www.aje.org.uk/harayon/13shemot.htm>

K-2

Moshe's mother has to hide Baby Moshe. She puts him in a warm and comfortable basket and hides him in the long grass on the river. Miriam, his sister, is kind to Baby Moshe and watches him all day to make sure he is safe. The princess hears baby Moshe crying. She is kind to him and takes him to the palace.

Middah/ Jewish Value

- **Looking after siblings and others**

Activity

Play 'Hide and Seek' or 'Hunt Baby Moshe' (as opposed to the thimble) hiding a doll or picture. The children would also be motivated to look for a gingerbread man or two, discreetly placed in position well beforehand.

Rules of play have to be well thought out and explained. For example, if playing 'Hide and Seek' decide where children may or may not hide. Young children want desperately to be found so the game can't go on too long. In 'Hunt Baby Moshe' maybe only two people 'hunting' at one time would be sensible, so that others can say 'warm' or 'cold' and not be dashing about.

3-4

Yaakov and his family live in Mitzrayim/Egypt but they keep their Jewish names. Moshe's parents are called Amram and Yocheved. His sister is called Miriam and his brother is called Aharon. All the time the Bnei Yisrael are in Egypt they keep their Jewish names. These Jewish names are used to this very day. The Hebrew word for name is 'shem' - the Parashah is called Shemot', names.

Middah/ Jewish Value

- **We are proud of our Jewish names**

Activity

Activity One:

'The Interview'

Ask the children what their Jewish names are. Can they explain why they were given that name, e.g. in memory of an ancestor.

(N.B. Sefardi tradition is to name after living relatives, so sensitivity is needed).

Activity Two:

Prepare cards with the names of well-known Jewish personalities e.g. Avraham, David, Ruth, Joshua, Deborah. Ask them to select a card and talk about the person.

Activity Three:

<http://www.kidsworldtulsa.org/KW/InternationalCurriculum.htm>

Israel Shemot, Names A group of players gather in a circle. One player holds a ball. The player with the ball throws it high in the air and calls out the name of one of the players. The player who is named, runs to catch the ball. That player throws the ball high in the air and calls another name. That continues, throwing, calling, and catching. When the game is over, the players know each other's names a lot better.

5-6

When Moshe sees a Jew being beaten up by an Egyptian slavemaster he immediately goes to his rescue. He doesn't stand by and watch. When Moshe goes to Midian he sees shepherds bullying the daughters of Yitro. He immediately goes to protect them. He does not ignore the situation.

Middah/ Jewish Value

- **Standing up against injustice**

Activity:

Remind them of the stories in this week's parsha and what Moshe does to protect the daughters of Yitro. Then, have the children act out problems that they may encounter (in the playground, school, etc). Have them include solutions as well.