

ספר שמות

ספר יציאת מצרים



שם:

תּוֹרָה

All of the Jewish beliefs, practices and writings that have been handed down through the centuries are considered תּוֹרָה. The word תּוֹרָה comes from the Hebrew word that means both “to shoot” and “to teach”. So תּוֹרָה actually means “guidance” or “instruction” and suggests “aiming.” Everything that can teach us how to live properly can be considered תּוֹרָה.

The תּוֹרָה is a collection of five separate books:

Genesis	בְּרֵאשִׁית	_____
Exodus	שְׁמוֹת	_____
Leviticus	וִיקְרָא	_____
Numbers	בְּמִדְבָּר	_____
Deuteronomy	דְּבָרִים	_____

Create an acronym to remember the order of the books of the Torah:

ספר תורה

The **ספר תורה** is the scroll of parchment on which the **חומש** is written. The Torah is read in synagogue from a **תורה ספר** not from a bound book. The text of the **ספר תורה** contains only hand-written letters and has no vowels or punctuation. There are 304,805 letters in the Torah that make 79,847 words. Every letter needs to be written by hand and without any mistakes for the Torah to be usable in a service.

חומש

ספר תורה

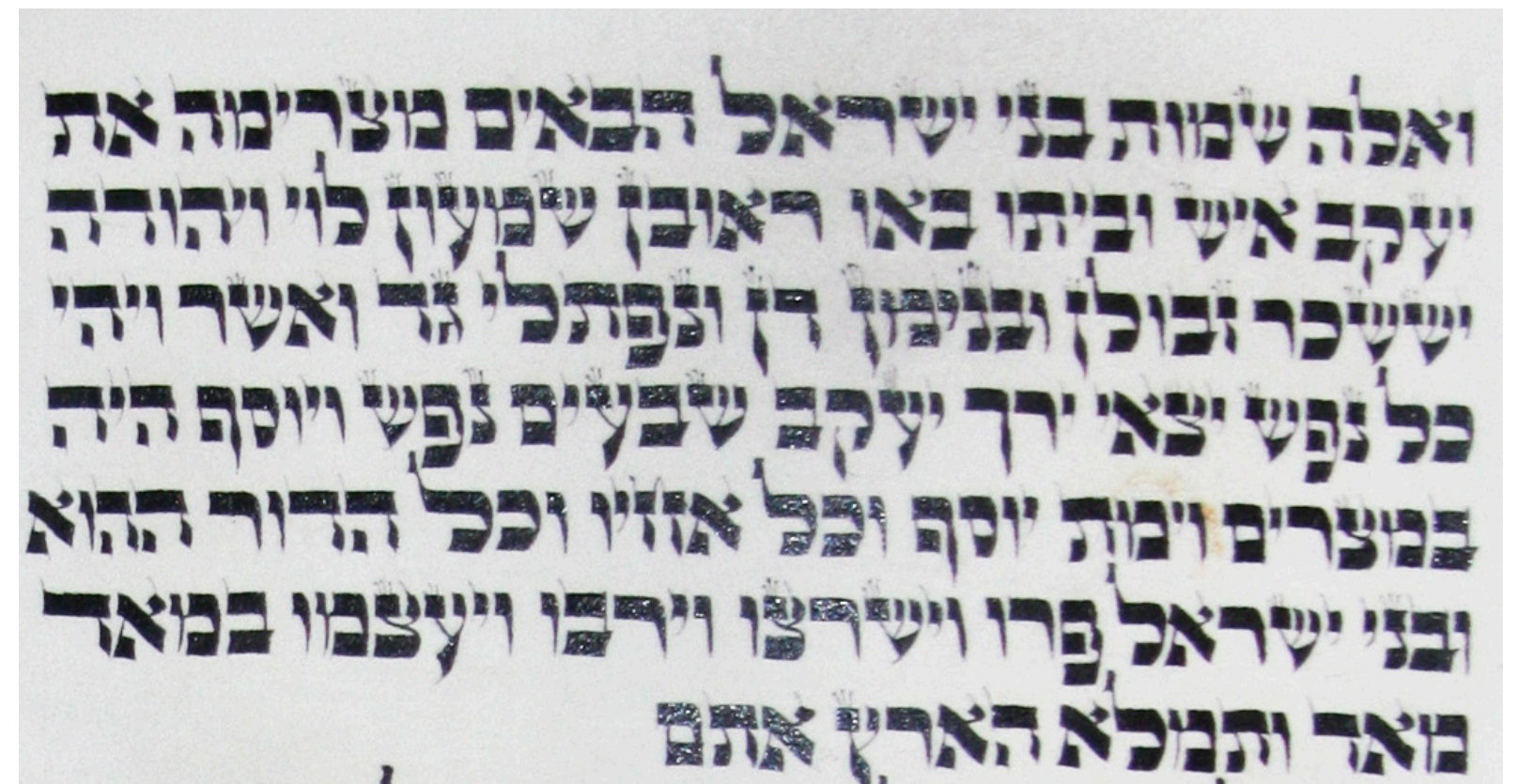
SH'MOT

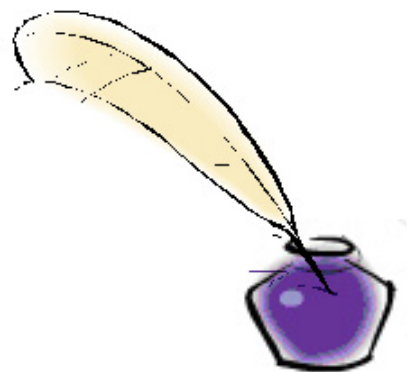
שמות

1 These are the names of the sons of Israel who came to Egypt with Jacob, each coming with his household: ²Reuben, Simeon, Levi, and Judah; ³Issachar,

א ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו: ²ראובן שמעון לוי ויהודה: ³יששכר

What differences do you see?
Make a list:





אֲנִי מְקַדֵּשׁ אֶת הַקּוּלָמוֹם וְאֶת הַדִּיּוֹ הַזֶּה לְשֵׁם מִצְוַת כְּתָבַת סֵפֶר תּוֹרָה

I make unique and special this feather quill and ink that I will use to fulfill the mitzvah of writing a *Sefer Torah*.

א ב ג ד ה ו ז ח

א ב ג ד ה ו ז ח

ט י כ ל מ נ ס

ט י כ ל מ נ ס

ע פ ק צ ע ק

ע פ ק צ ע ק

ר ע ז

ר ע ז

When we look at the חומש, sometimes we want to find certain parts. Since different people use different editions of the חומש we can't say "turn to page ____." Instead, we indicate a citation. This means that we say the ספר (book), then the פרק (chapter) and then the פסוק (verse). This way, anyone with any חומש can find the same place.

There is a special way to write the citation. It goes like this:

LEVITICUS 23:25 EMOR

month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts. ²⁵You shall not work at your occupations; and you shall bring a gift to the LORD.

²⁶The LORD spoke to Moses, saying: ²⁷Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring a gift to the LORD; ²⁸you shall do no work throughout that day. For it is a Day of Atonement, on which expiation is made on your behalf before the LORD your God. ²⁹Indeed, any person who does not practice self-denial throughout that day shall be cut off from his kin; ³⁰and whoever does any work throughout that day, I will cause that person to perish from among his people. ³¹Do no work whatever; it is a law for all time, throughout the ages in all your settlements. ³²It shall be a sabbath of complete rest for you, and you shall practice self-denial; on the ninth day of the month at evening, from evening to evening, you shall observe this your sabbath.

728ויקרא כג אמר

בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן וְכִרְוֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ: ²⁵כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה: ס

²⁶וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ²⁷אִן בְּעֶשְׂרִי לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה: ²⁸וְכָל־מְלָאכָה לֹא תַעֲשׂוּ בַעֲצֵם הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם: ²⁹כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תַעֲנֶה בַעֲצֵם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמִּיהָ: ³⁰וְכָל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָל־מְלָאכָה בַעֲצֵם הַיּוֹם הַזֶּה וְהֶאֱבַדְתִּי אֶת־הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמִּיהָ: ³¹כָּל־מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מִשְׁבְּתֵיכֶם: ³²שַׁבָּת שַׁבָּתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם בַּתְּשׁוּעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב שְׁשִׁי תִשְׁבְּתוּ שַׁבְּתֵיכֶם: פ

Book ספר

Chapter פרק

Verse פסוק

Find it!

Fill in the blanks:

TORAH · GENESIS · 12.9 · LEKH LEKHA

תורה בראשית יב לך לך

12 LEKH LEKHA
The LORD said to Abram, “Go forth from your native land and from your father’s house to the land that I will show you.

²I will make of you a great nation,
And I will bless you;
I will make your name great,
And you shall be a blessing.^a

³I will bless those who bless you
And curse him that curses you;
And all the families of the earth
Shall bless themselves by you.”

⁴Abram went forth as the LORD had commanded him, and Lot went with him. Abram was seventy-five years old when he left Haran.

⁵Abram took his wife Sarai and his brother’s son Lot, and all the wealth that they had amassed, and the persons that they had acquired in Haran; and they set out for the land of Canaan.

When they arrived in the land of Canaan,
⁶Abram passed through the land as far as the site of Shechem, at the terebinth of Moreh. The Canaanites were then in the land.

לך לך **יב**
וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ
מֵאֶרֶץךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-
הָאָרֶץ אֲשֶׁר אֲרָאָה;
²וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל
וְאֶבְרַכְךָ
וְאֶגְדַּלְהָ שְׁמֶךָ
וְהָיָה בְרַכָּה:
³וְאֶבְרַכְהָ מְבָרְכֶיךָ
וּמִקְלָלֶיךָ אָאֹר
וְנִבְרְכוּ בְךָ
כָּל מִשְׁפַּחַת הָאָדָמָה:

⁴וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ
אִתּוֹ לוֹט וְאַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים
שָׁנָה בָּצְאָתוֹ מִחָרָן: ⁵וַיִּקַּח אַבְרָם אֶת-
שָׂרָי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וְאֶת-כָּל-
רִכּוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת-הַנַּפְשׁ אֲשֶׁר-
עָשׂוּ בַּחֲרָן וַיֵּצְאוּ לָלֶכֶת אֶרֶץ כְּנָעַן
וַיָּבֹאוּ אֶרֶץ כְּנָעַן: ⁶וַיַּעֲבֵר אַבְרָם בְּאֶרֶץ
עַד מָקוֹם שָׁכֵם עַד אֵלּוֹן מוֹרֶה וְהַכְנַעֲנִי
אָז בְּאֶרֶץ:

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____ וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ
מֵאֶרֶץךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-
הָאָרֶץ אֲשֶׁר אֲרָאָה;
____ וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל
וְאֶבְרַכְךָ
וְאֶגְדַּלְהָ שְׁמֶךָ
וְהָיָה בְרַכָּה:
____ וְאֶבְרַכְהָ מְבָרְכֶיךָ
וּמִקְלָלֶיךָ אָאֹר
וְנִבְרְכוּ בְךָ
כָּל מִשְׁפַּחַת הָאָדָמָה:

____ וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ
אִתּוֹ לוֹט וְאַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים
שָׁנָה בָּצְאָתוֹ מִחָרָן: ____ וַיִּקַּח אַבְרָם אֶת-
שָׂרָי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וְאֶת-כָּל-
רִכּוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת-הַנַּפְשׁ אֲשֶׁר-
עָשׂוּ בַּחֲרָן וַיֵּצְאוּ לָלֶכֶת אֶרֶץ כְּנָעַן
וַיָּבֹאוּ אֶרֶץ כְּנָעַן: ____ וַיַּעֲבֵר אַבְרָם בְּאֶרֶץ
עַד מָקוֹם שָׁכֵם עַד אֵלּוֹן מוֹרֶה וְהַכְנַעֲנִי
אָז בְּאֶרֶץ:

BOOK NAME, CHAPTER NUMBER AND VERSE NUMBER

פְּסוּק

פָּרָק

סֵפֶר

Navigating the חִמָּשׁ

For example, Leviticus 23:10 means in the book of Leviticus, chapter 23, verse 10.

Practice looking up these citations. Write down the first four words in each of the verses in Hebrew:

Genesis 26:23 _____

Exodus 8:5 _____

Numbers 13:8 _____

Deuteronomy 32:1 _____



CHALLENGE!

Find the letter that is BIG
or small in each of these citations:

1. Genesis 1:1

2. Genesis 2:4

3. Genesis 23:2

4. Genesis 27:46

5. Exodus 34:7

6. Exodus 34:14

7. Leviticus 1:1

8. Leviticus 6:2

9. Leviticus 11:42

10. Leviticus 13:33

11. Numbers 14:7

12. Deuteronomy 6:4

Torah Terms

English
Text from

Chapter and
Verse

EXODUS 3:6 SH'MOT

holy ground. ⁶I am," He said, "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

⁷And the LORD continued, "I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings. ⁸I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hit-

5. holy ground The sanctity of space is occasioned by the appearance of God. It does not depend on the inherent nature of the place, as in the pagan world. The idea of sanctified space also appears in Jacob's experience at Bethel (Gen. 28:10ff.).

Removal of footwear in the ancient Near East was a sign of respect and humility. (The sandals mentioned here probably were made of papyrus or leather.) Priests officiated barefoot in the sanctuary, and to this day *kobanim* remove their footwear before pronouncing the priestly benediction publicly during the synagogue service.

6. I am This solemn, self-identifying mode of address frequently introduces royal proclamations and inscriptions in the ancient Near East. It lends special weight to the ensuing announcement, which thereby becomes authoritative and unchallengeable.

God of your father This phrase, frequently used in the Book of Genesis, all but vanishes during the period of the Exodus, to be replaced by "the God of your fathers," i.e., the three patriarchs. Moses is commissioned here as a divine messenger, a prophet (see, e.g., Isa. 6; Jer. 1).

Moses hid his face His initial encounter with

Moses, "remove from yourself everything that would keep you from identifying with the suffering of your people."

6. I am... the God of your father According to the Midrash, when God appeared to him, Moses was but a novice in prophecy. God said, "If I reveal Myself to him in a thunderous voice, I

HALAKHAH L'MA'ASEH

3:6. *the God of Abraham, the God of Isaac, and the God of Jacob* This is the wording in the first blessing of the *Amidah*.

Chapter and
Parasha

שמות ג שמות 328

⁶וַיֹּאמֶר אֲנֹכִי אֱלֹהִי אֲבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא מֵהִבִּיט אֶל־הָאֱלֹהִים:

⁷וַיֹּאמֶר יְהוָה רְאֵה רָאִיתִי אֶת־עַנְי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שְׁמַעְתִּי מִפִּנֵּי נַגְשָׁיו כִּי יִדְעָתִי אֶת־מַכָּאֲבָיו: ⁸וְאָרַד לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלַהֲעֵלְתוֹ מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַכְּנִזִּי וְהַחִוִּי

God is a terrifying experience, shared by others in the Bible.

THE DIVINE CALL (vv. 7–10)

The intimation of deliverance from bondage found in 2:24–25 becomes a clear message of hope and redemption.

8. I have come down A common figure of speech used to express God's descending from His heavenly abode to become involved in human affairs.

good and spacious land A depiction of the land of Israel, contrasting with the image of an oppressed people confined to the region of Goshen.

flowing with milk and honey This is a recurrent symbol of the land's fertility. Ancient Egyptian sources testify to the richness of the land. The combination of milk and honey implies that the land supports both agriculture (honey from dates) and pasturage (milk from goats). The phrase is never included in the divine promises made to the patriarchs, for whom famine was frequently a grim reality. Their faith did not need to be reinforced by stressing the attractiveness of the land. Such an enticement would carry weight for the demoralized, enslaved masses of Israelites.

will terrify him. If in a whisper, he may not hear Me." What did God do? God spoke in the voice of Moses' father, whereupon Moses answered, "Here I am, Father, what do you want of me?" God said, "I am not your father. I am the God of your father. I addressed you in a familiar voice so that you would not be afraid" (Exod. R. 3:1).

Page #

Theme of *Pshat*

PSHAT-
Literal
understanding
of text.

DRASH-
Metaphoric
understanding
of text.

HALAKHA
L'MA'ASEH
Laws from
our tradition

פְּשָׁט

The פְּשָׁט commentary of the Torah focuses on the "literal" meaning of the text. It is an attempt to understand the "exact" meaning of what the text is trying to say.

דְּרָשׁ

The דְּרָשׁ commentary of the Torah is like reading between the lines-it interprets the hidden meaning and understanding of the text. The word דְּרָשׁ in Hebrew is from the same root as the verb "to investigate."

The דְּרָשׁ text is an investigation of the Hebrew to find non-literal meanings of the text that can help us better understand Torah in our lives.

Is there just one דְּרָשׁ for the text?

Which do you think is more important, the פְּשָׁט or דְּרָשׁ?

What do you think the difference is between commenting on, interpreting and translating a text?

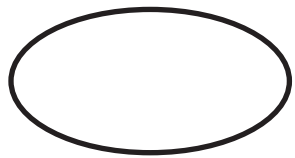
Do you agree or disagree with the idea that every text in translation is "interpreted" in some way? Why or why not?

Halakha L'Ma'aseh

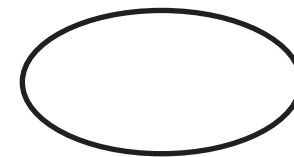
This section highlights different passages that now are used to create Jewish law. Examples are how we celebrate the holidays, different traditions and other *mitzvot*.

You find it!

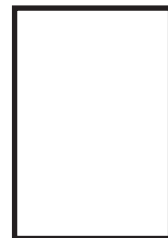
Mark where the different pieces of the Etz Hayim Humash are located.
Explain the function of the section.



EXODUS 4:23 SH'MOT



שמות ד שמות 336



Israel is My first-born son. ²³I have said to you, “Let My son go, that he may worship Me,” yet you refuse to let him go. Now I will slay your first-born son.”

²⁴At a night encampment on the way, the LORD encountered him and sought to kill him.
²⁵ So Zipporah took a flint and cut off her son’s

the formula for introducing a prophetic address. It is the regular messenger formula (Gen. 32:5, 45:9), similar to the opening words of ancient Near Eastern royal heralds. It secures the attention of an audience while emphasizing the unimpeachable authority behind the ensuing proclamation. Moses is to approach the Egyptian king as the emissary of the sovereign Lord of the universe.

My first-born son The relationship of Israel to God is expressed poetically. All peoples are recognized as children under the universal fatherhood of God, but Israel has the singular status of the first to acknowledge YHVH and thus to enter into a special relationship with Him. As such, Israel enjoys God’s devoted care and protection. It is this that lies behind the demand of verse 23 that the Israelites be allowed to worship in the wilderness. Denial of this right by Pharaoh will incur punishment.

23. your first-born son Pharaoh here stands for all Egyptians, parallel to the collective “Israel.” The threat alludes to the 10th plague, the one that finally breaks the tyrant’s obstinacy.

NIGHT ENCOUNTER AND CIRCUMCISION
(vv. 24–26)

This strange story is not easily understood. It must echo an ancient myth whose background has been lost to us. The account of Moses’ return to Egypt is interrupted by a three-verse story that seems disconnected from the previous narrative and makes

no mention of Moses. Like Jacob’s wrestling with the angel at the Jabbok River, the confrontation with God is so terrifying that it makes the confrontation with Pharaoh minor.

This sketchy tale of the mysterious night incident is not entirely dissociated from the larger context. The introductory phrase, “At a night encampment on the way,” establishes a chronologic linkage with verse 20. It is connected with the passages that immediately precede and follow it by several verbal tie-ins. Thus the phrase “sought to kill” in verse 24 echoes “who sought to kill you” in verse 19; “her son’s” in verse 25 recalls “sons,” “My . . . son,” “your . . . son” in verses 20, 22, and 23; and the Hebrew for “encountered him” (*va-yifg’sheihu*) in verse 24 is identical with that for “met him” in verse 27. There is also a correspondence between the blood of circumcision and the visible sign of blood on the paschal sacrifice. In both instances, God comes as a destroyer, and blood averts evil (4:26, 12:7,13,22–23). This brief narrative underscores the vital significance of the institution of circumcision and the serious consequences of its neglect.

24. kill him The sequence of verses suggests that it was Moses’ firstborn, Gershom, whose life was imperiled. If it was Moses who was attacked, the purpose was to temper him, making him more prepared for the dangers that await him.

25. Zipporah As the daughter of a Midianite priest, she may have been familiar with the rite of circumcision, a practice found among the an-

22. Israel is My first-born Parents can love all of their children equally but differently and often invest their firstborn with special hopes, obligations, and responsibilities, so that younger children will be able to learn from the

firstborn’s example. This would seem to be the role that God chose for Israel.

25. Once again, it is a woman, this time Zipporah, who understands and does what has to be done to sustain life. If Zipporah, daughter

HALAKHAH L’MA’ASEH

4:25. cut off her son’s foreskin According to Jewish law, the father bears primary responsibility to have his sons circumcised, but community authorities or, as here, the mother can arrange for the circumcision if the father fails to do so. Ultimately, if a Jewish man has not been circumcised, he bears the responsibility to have himself circumcised (BT Kid. 29a).

