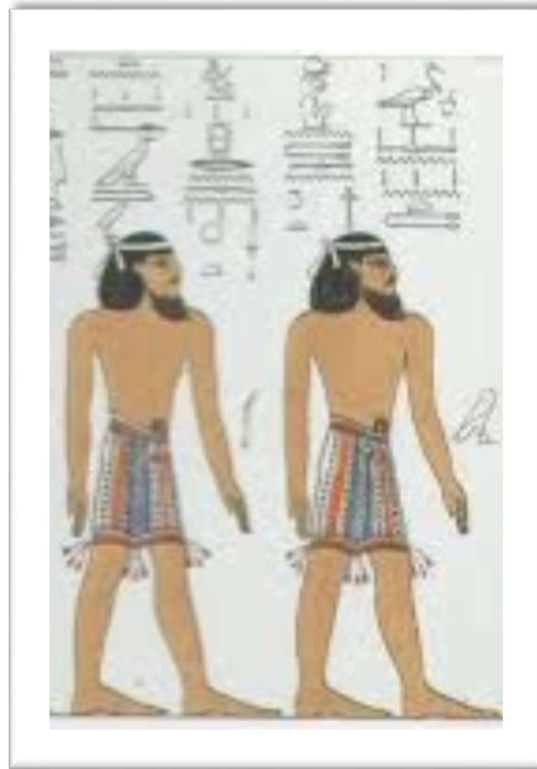


From a Family to a Nation:

שמות, פרק א



Big Ideas & Essential Questions

ספר שמות is the creation of the Jewish People.

Difficult circumstances cause us to grow.

How does a family become a nation?

The Family Who Came to מצרים

Here are the verbs in this section with their meanings. In the next section, you will be circling the prefixes and suffixes and constructing the meaning of the verbs before you look at the פסוקים.

it was (you don't need to write the "and")	וְהָיָה	who are coming / came to	הַבָּאִים
it / he was	הָיָה	they came	בָּאוּ

Grammar Hint

מצרים

הָ can mean "to" or "towards"
(see exercise in the Resources section)

א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:
ב רְאוּבֵן שָׁמְעוֹן לֵוִי וַיהוּדָה: ג יִשָּׁשׂכָר זְבוּלֹן וּבִנְיָמִן: ד יִזְבֻּל וְנַפְתָּלִי גָד וְאָשֶׁר: ה
וַיְהִי כָל־נֶפֶשׁ יִצְחָק יָרֹד־יַעֲקֹב שְׁבַעִים נֶפֶשׁ וַיּוֹסֶף הָיָה בְּמִצְרָיִם:

Thinking Routine:

Use one box for your thick question and the second box for your חברותא's question:

Ask "thick" questions about something in the פסוקים:

Here are some of my questions. Give a thoughtful answer to each one:

1. How does listing all the sons of **יעקב** introduce us to the book of **שמות**? (Hint: look back to our Big Ideas)

2. **שמות** is a new book of the **תורה**. Why does it start with the word “And”?

ואלה שמות: Commentators' Question: Why does this new book start with the word “And”?

אבן עזרא	רמב"ן
The reason for starting the book with “And” is that this is a continuation from the end of Bereshit where it says “Yosef (lived long enough to see) his great-grandchildren”, and it is continuing that subject by telling us that the other brothers came down to Egypt with just a few people and also multiplied into tribes.	The book starts with both the word “And” and a recap of the brothers coming down to מצרים so that it can start counting the 400 years that ה' said they would be “strangers in a strange land” from the moment the brothers arrived in מצרים (instead of from the time they were actually enslaved).

3. Why is it significant that **שמות** is a continuation of **בראשית**?

4. Don't we already know that **יוסף** was in **מצרים**? Why does the **תורה** tell us that?

ויوسف היה במצרים: **רש"י**'s Question: Why tell us about **יוסף**?

רש"י
It tells us this to teach us about the righteousness of יוסף . The same way that יוסף shepherded his father's sheep, he was also in מצרים , as second-in-command to the Pharaoh, in the same righteous way.

בני ישראל Increase Into a Nation

Directions

1. Circle the prefixes and suffixes.
2. Find the meaning of these words.

	וַיִּרְבּוּ	וַיִּמָּת
	וַיַּעֲצֻמוּ	פָּרוּ
	וַתִּמְלֵא	וַיִּשְׂרְצוּ

Grammar Hint

בְּמֵאֵד מְאֹד

A doubled word shows **intensity**, the way we use **bold** in English. You can translate it as "very" or "really".

3. Divide the פסוק into phrases using stop trope.
4. Write down the meaning of these פסוקים using the verbs and the word bank.

וַיִּמָּת יוֹסֵף וְכָל-אָחָיו וְכָל הַדּוֹר הַהוּא: ז וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצֻמוּ
בְּמֵאֵד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם:

Thinking Routine:

Ask "thick" questions about something in the פסוקים:

Questions

1. "וַיִּשְׂרְצוּ" comes from the word שרץ, which is a creepy crawly thing. From whose perspective are they שרצים?

וַיִּשְׂרְצוּ: רש"י's Question: Why are בני"י described as שרצים?

translate here:	רש"י
	וַיִּשְׂרְצוּ -
	שֶׁהָיוּ יוֹלְדוֹת שָׂשָׂה
	בְּכֶרֶס אֶחָד.

2. What is רש"י's literal explanation?

3. Do you think רש"י means this literally about בני"י as a people? If not, what key moment is being represented here?

4. What prophecy (that you learned about in בראשית) is being fulfilled in these פסוקים? Why is it important to see this prophecy fulfilled right at the beginning of שמות?

A New פרעה Arises

לאִידֶע

וַיָּקָם

ח וַיָּקָם מֶלֶךְ־חָדָשׁ עַל־מִצְרַיִם אֲשֶׁר לֹא־יָדַע אֶת־יוֹסֵף:

Thinking Routine / Commentary Hint

The commentators connect their questions to specific words or phrases in the פסוקים, and they quote those words in **bold** before giving their answer.

These words are called the **דיבור המתחיל**.

Thinking Routine:

After you ask your questions, find the word or phrase in the פסוק that most closely relates to your question.

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. What was the relationship between **פרעה** and **יוסף** in **ספר בראשית**?

2. Wouldn't there have been many changes of **פרעה** during the many years that **בנ"י** were in **מצרים**? Why do you think the **תורה** is telling us that here?

מלך חדש: **רש"י**'s Question: Was it really a new **פרעה**?

translate here:	רש"י
	מֶלֶךְ חָדָשׁ -
Rav and Shmuel each have an opinion. (we don't know who said which one)	רַב וְשְׁמוּאֵל
	אֶחָד אָמַר
	חָדָשׁ מִמֶּשׁ,
	וְאֶחָד אָמַר
	שֶׁנִּתְחַדְּשׁוּ גְזֵירוֹתָיו.

3. What do you think the **תורה** means by "who didn't know **יוסף**"?

לא ידע: **רש"י**'s Question: How could the new **פרעה** have not known about **יוסף**?

translate here:	רש"י
	לֹא יָדַע -
	עָשָׂה עֲצָמוֹ
	כְּאִילוּ לֹא יָדַע.

4. Explain how **רש"י** thinks this **פסוק** is a turning point in how **מצרים** saw **בנ"י**.

בני ישראל Plots Against פרעה

וַיֹּאמֶר	תִּקְרָאנָה	
מִמֶּנּוּ	וְנוֹסֶף*	
נִתְחַכְמָה	וְנִלְחֶם*	
יִרְבֶּה	וְעֲלֶה*	
וְהָיָה*		

Grammar Hint

The verbs with a * are all in future tense even though they have a ו in front of them. The ו has a , so it is **not** a ו החיפוף.

ט וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עִם בְּנֵי יִשְׂרָאֵל רַב וְעֲצוּם מִמֶּנּוּ: י הִבָּה נִתְחַכְמָה לוֹ פֶּן־
יִרְבֶּה וְהָיָה כִּי־תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם־הוּא עַל־שְׂנְאֵינוּ וְנִלְחֶם־בָּנוּ וְעֲלֶה מִן־
הָאָרֶץ:

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. פרעה is expressing a fear. How do you think this fear will affect בני?

2. פרעה calls בני ישראל something they haven't been called before. What is it? What does it show about them?

עם בני ישראל: Question: What did פרעה see that made him call them an "עם"?

What I Think:	What a classmate thinks:	What the commentators think:
		עם – that they grew strong like an army so פרעה was afraid of them fighting him. (Ha'amek Davar)
		עם – that they acted as a nation with kindness between them, that they did ברית מילה, and that they didn't abandon the language of their ancestors to learn Egyptian. (Tanna D'vei Eliyahu 23:2)

After our discussion, I now think:

3. What do you think will change now that they're being referred to in this way?

בני ישראל Enslaves פרעה

וַיִּשְׁימוּ	מִסְכְּנוֹת	
שָׂרֵי	יַעֲנֻ	
עֲנֹתוֹ	יִרְבֶּה	
בְּסִבְלָתָם	יִפְרָץ	
וַיִּבְנוּ	וַיִּקְלְצוּ	

Grammar Hint

שָׂרֵי

שָׂרֵי means "of"

יֹא וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים לַמַּעַן עֲנֹתוֹ בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לַפְּרֹעָה אֶת־
פָּתָם וְאֶת־דַּעַמָּסָם: יֵב וְכֹאֲשֶׁר יַעֲנֻ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרָץ וַיִּקְלְצוּ מִפְּנֵי בְנֵי
יִשְׂרָאֵל:

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. Why do you think בני are referred to as “he” and מצרים as “they”?

וְאֵת־רַעְמֶסֶס: Historical Note: What was “רַעְמֶסֶס”?



This is the entrance to a temple built by the Pharaoh Ramesses II (Ramesses the Great, reigned 1279–1213 BC), who some historians believe was the Pharaoh of our story. According to historians, the cities and tombs in Egypt were built by poor workers from the north and south areas of Egypt, who worked in three-month shifts (during the months the Nile was flooded). They were paid for their work, and it was considered an honor to build for Egypt.

Complete this based on both the picture and the information in the caption:

I see...

I think...

I wonder...

2. If everyone else thought it was an honor to build for פרעה, why didn't בני think it was? What made it backbreaking and bitter for them instead of honorable?

3. The commentators disagree on whether the “tax” was one of money or one of workers (forcing them to send a certain number of people to work). Which do you think is more likely? Based on what?

Miserable בני ישראל Makes פרעה

וַיַּעֲבֹדוּ	בַּעֲבֹדָה קָשָׁה	
וַיִּמְרְרוּ	עֲבֹדָתָם	
חַיֵּיהֶם	עָבְדוּ	

Grammar Hint

Passive (something happened to them) is often signified by a *chirik* under the middle letter of the שורש.

means "they enslaved" – וַיַּעֲבֹדוּ

As opposed to
"they worked" – וַיַּעֲבָדוּ

יג וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֹךְ: יד וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה
בַּחֹמֶר וּבַלְבָּנִים וּבְכָל־עֲבֹדָה בְּשָׁדָה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֹךְ:

For next year – add pages in perek alef about why they became slaves, kor habarzel, and maybe va'ahavtem et hager to page about being slaves

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. The **מדרש** gives a unique translation of the word “בִּפְרֹךְ” (literally: backbreaking labor). Read it here:

בִּפְרֹךְ: מדרש's Question: What does this word mean?

translate here:

מדרש שמות רבה א:יא

בִּפְרֹךְ -

רַבִּי אֶלְעָזָר אָמַר:

בִּ"פֶה רָךְ"

Read this **מדרש** from another place, which adds to our understanding:

מדרש, במדבר רבה, טו:כ

What is **פרך**? עבודת פֶּרֶךְ took tools in his hand and said, "Please, come with me to build a city." בני saw that **פרעה** was making bricks – so they also made bricks. **פרעה** said to the taskmasters, "The number of bricks that they made today – they must make every day."

2. Do you think it is more likely that **פרעה** enslaved them gradually, like this **מדרש** explains, or all at once? Why do you think he did it that way?

3. The word “וַיִּמְרְרוּ” is the source for what part of the **סדר** on **פסח**? Why do we commemorate the bitterness they felt?

וַיִּמְרְרוּ אֶת-חַיֵּיהֶם: How does our story connect to the **סדר**?

גמרא פסחים לט:א

Why do some people use lettuce for bitter herbs? Rabbi Shmuel bar Nachmani said that Rabbi Yochanan said: Why are the Egyptians likened to lettuce in the verse, “And they embittered their lives”? Because just as lettuce is soft at first and bitter in the end, so too, the Egyptians were soft at first, when they paid the Israelites for their work, but were bitter in the end when they enslaved them.

***Creative Writing:** Being a Slave

פרעה Has An Even Better (Worse) Idea

Read this פסוק in English before continuing to the פסוקים in Hebrew below:

15 The king of מצרים said to the מילדות שפרה and the העבריות, that one's name was שפרה and the name of the second was פועה:

טו וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִלְדֹּת
הָעִבְרִית אֲשֶׁר שֵׁם הָאֶחָת שְׁפָרָה וְשֵׁם
הַשֵּׁנִית פּוּעָה:

וַיֹּאמֶר	וְחָיָה	
בִּלְדָּן	וַתִּירָאן	
הָעִבְרִיּוֹת	וְלֹא עָשׂוּ	
וּרְאִיתָן	אֲלֵיהֶן	
וְהַמֶּתָן	וַתַּחֲיֶינָן	

טז וַיֹּאמֶר בִּלְדָּן אֶת־הָעִבְרִיּוֹת וּרְאִיתָן עַל־הָאֲבָנִים אִם־בֶּן הוּא וְהַמֶּתָן אֹתוֹ וְאִם־
בַּת הִוא וְחָיָה: יז וַתִּירָאן הַמִּלְדֹּת אֶת־הָאֱלֹקִים וְלֹא עָשׂוּ כְּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ
מִצְרַיִם וַתַּחֲיֶינָן אֶת־הַיָּלָדִים:

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

מילדת העברית: Question: Were the מילדות Israelite or Egyptian? What evidence is there for your opinion?

What I Think:	What a classmate thinks:	What the commentators think:
		<p>The midwives were Israelite, and יוכבד and פועה were actually מרים and (רש"י).</p> <p>The midwives were Egyptian. If not, how could Pharaoh think Israelite women would actually go along with killing their own people? When it says "they feared God" it doesn't mean 'א-לקים' specifically, (א-לקים is a universal word for God). A truly God-fearing person of any religion would not murder innocent children. (שד"ל).</p>

After our discussion, I now think:

Nechama Leibowitz adds on to שד"ל's explanation:

Nechama Leibowitz, Shemot #3

The Torah shows us here how an individual should resist evil. He should say, "I cannot follow orders, because I know they're wrong." The Torah contrasts the evil decrees of the Egyptian Pharaoh with the civil disobedience of the Egyptian midwives, to say that it's not the nation of Egypt that is evil, but rather evil or goodness is a choice each individual person makes.

1. In the face of such a difficult situation, the מילדות could have just done what פרעה said (especially if they were Egyptian). What can we learn from the fact that they didn't do that?

2. Extra Credit: Give another example of someone doing the right or brave thing in a difficult situation:

The Subvert מילדות's Idea

וַיִּקְרָא	חִנּוּת	
לָהּ	תְּבוּאָה	
עָשִׂיתָ	אֱלֹהֵינוּ	
וַתַּחֲיֵינוּ	וַיִּלְדּוּ	
וַתֵּאֱמָרְנוּ		

יח וַיִּקְרָא מֶלֶךְ-מִצְרַיִם לְמִילֻדָּת וַיֹּאמֶר לָהּ מִדּוּעַ עָשִׂיתָ הַדָּבָר הַזֶּה וַתַּחֲיֵינוּ אֶת-
הַיִּלָּדִים: יט וַתֵּאֱמָרְנוּ הַמִּילֻדָּת אֶל-פְּרֻעָה כִּי לֹא כְנָשִׁים הַמִּצְרִית הָעִבְרִית כִּי-חִנּוּת
הָיָה בְטָרֶם תְּבוּאָה אֱלֹהֵינוּ הַמִּילֻדָּת וַיִּלְדּוּ:

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. The words "וַתַּחַיֵּן אֶת־הַלְּדִים" seem extra in פרעה's question. Why do you think he adds them?

וַתַּחַיֵּן אֶת־הַלְּדִים: רש"י's Question: Why does פרעה add the words that they kept the boys alive?

translate here:	רש"י
	וַתַּחַיֵּן אֶת־הַלְּדִים -
	מספקות להם
	מים ומזון

The מדרש adds even more to what they did:

שמות רבה א:טו
It's not enough that they didn't do what פרעה wanted, but they also went out of their way to do good for them, like bringing food for the babies of poor families, and praying for each one to be born healthy.

2. Why might the מילדות have actively gone against פרעה to make sure the boys survived?

3. Would you have talked back, or even lied, to פרעה if you were in this situation? Why do you think the מילדות did?

4. The גמרא (סוטה יא:) says, "In the merit of righteous women our ancestors were redeemed from Egypt." What does "righteousness" mean in the context of this story?

Rewards the מילדות and the Nation ה'

וַיֵּטֵב	וַיְהִי	
וַיֵּרֶב	כִּי־רָאוּ	
וַיַּעֲצְמוּ	וַיַּעַשׂ	

כַּ וַיֵּטֵב אֶל־לִקְיָם לְמִילֻדָּת וַיֵּרֶב הָעָם וַיַּעֲצְמוּ מְאֹד: כֹּא וַיְהִי כִּי־רָאוּ הַמִּלֻּדָּת אֶת־
הָאֶל־לִקְיָם וַיַּעַשׂ לָהֶם בְּתִים:

Thinking Routine:

פסוק: Ask a "thick" question about something in the פסוק:	פסוק: Related Word or Phrase in the פסוק:

Questions

1. Do you think פרעה "bought it"?

2. "וַיַּעַשׂ" - Who built the מילדות houses? Do you think it means literal houses? If not, what might it mean?

וַיַּעַשׂ לָהֶם בָּתִּים: Commentators' Question: Who built the מילדות houses, and were they a reward or punishment?

רש"י	#1 חזקוני	#2 חזקוני
Hashem gave them the "houses" of priests and kings. To יוכבד that her descendants would be the לויים and בָּהֳנִים, and to מרים that her descendants would be the kings of Israel.	Hashem gave them houses. The word "houses," means "families" in this instance. The children of a person are often referred to as בית.	Another explanation: Pharaoh set apart houses for the midwives near his palace which they could not leave to go to the pregnant women. Instead the women were brought to these houses, so Pharaoh could make sure the baby boys were being killed.

3. Which explanation do you think fits best with our story?

4. The repetition of the שורשים of ר.ב.ה. and ע.צ.מ. again here tell us that בני continued to grow as a nation despite all these attempts otherwise. What does that tell us about the character of בני?

פרעה's Absolutely Worst Decree

	תְּשַׁלְּכֶהוּ		וַיֵּצֵא
	תַּחֲוִיָּו		הַיָּלֹד

Grammar Hint

הַיָּאֵרָה

can mean "to" or "toward" — הָ

כב וַיֵּצֵא פֶרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבָּנִי הַיָּלֹד הַיָּאֵרָה תְּשַׁלְּכֶהוּ וְכָל־הַבָּת תַּחֲוִיָּו:

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. In your opinion, did פרעה's final (crazy!) decree include Egyptian baby boys also, or just בני?

לכלעמו: Commentators' Question: Did the decree include Egyptian babies?

רש"י	העמק דבר
He decreed it on his own people too. [רש"י now quotes a מדרש:] פרעה's advisors told him, "The savior of Israel will be born. We don't know if he will be Egyptian or Israelite. But we see that he will die because of water." So פרעה decreed that all baby boys, Israelite and Egyptian, be drowned.	Just on the Israelites. The midwives told him the Israelite women were "lively," or strong. Now he would make it so there would be many more Israelite women than men, and they would end up marrying Egyptian men and assimilating into Egypt, making it stronger.

2. Do you think families stopped having children because of פרעה's decree?

כלהבן הילוד: גמרא's Question: What did בני do in response to פרעה's decree?

גמרא סוטה יא :
The women of Israel would take food that they prepared to their husbands in the field, who were exhausted from their work, and they would feed them and convince them to continue to have children despite the decree... And when the time came for the women to give birth, they would go and secretly give birth in the field under the apple trees (so Pharaoh would not know).

3. Why do you think the women of בני acted so bravely?

4. Extra Credit: The גמרא continues by telling us that ה' stepped in to save the babies with miracles as well. What do you think is prompting it to say this?

פרק א Summary of

	What it was about:	Most interesting idea the מפרשים added:
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		

Growing Up to Become the Savior

שמות א:כב – ג'י



Big Ideas & Essential Questions

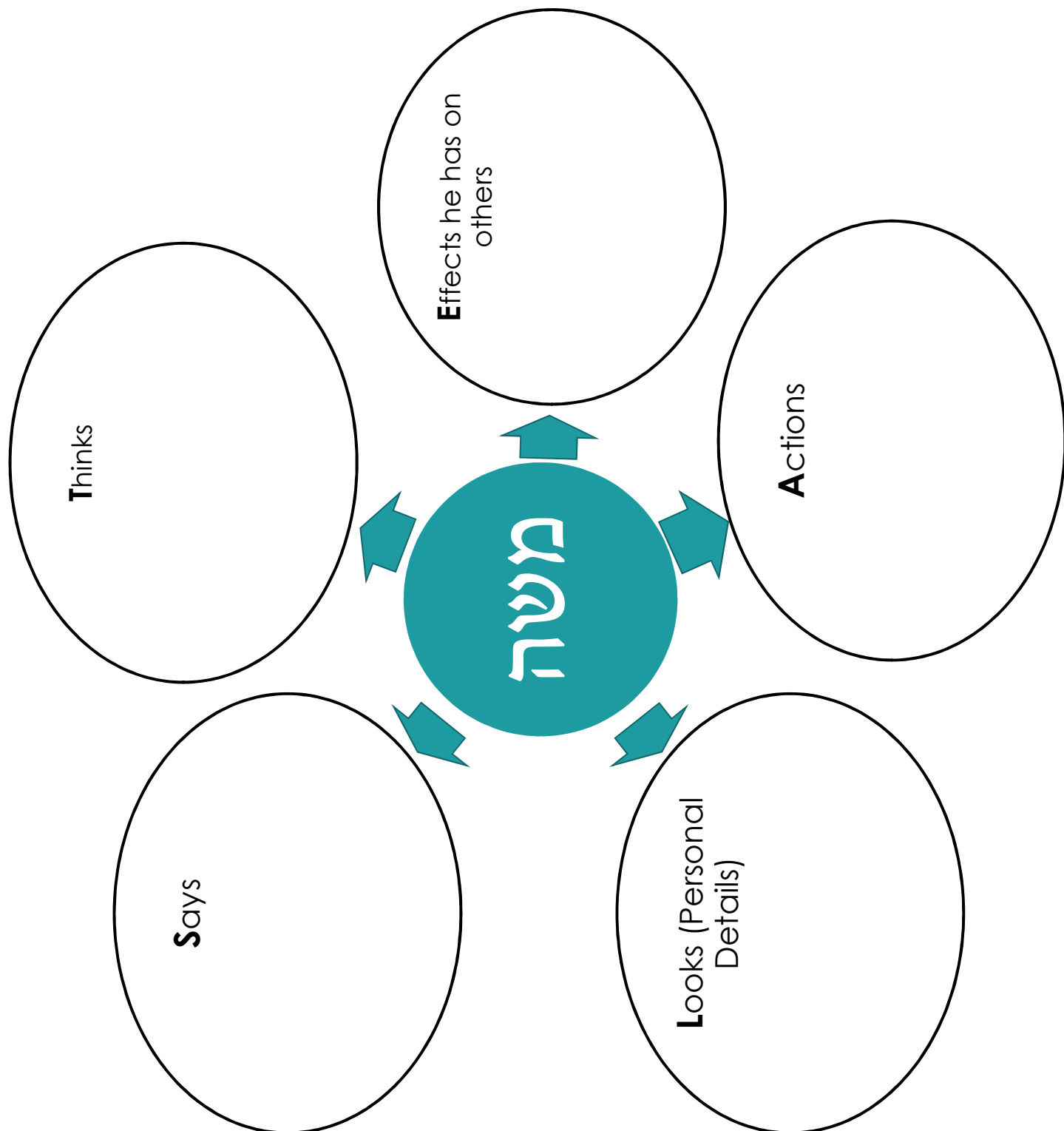
שמות א:כב is the creation of Bnei Yisrael.

It is important to stand up for what you think is right.
What does it take to be a leader?

The choices we make affect others in a meaningful way.
How do other people affect and shape our future?

Who is משה?

Fill in the chart with information about משה.



Supporting Characters

Sort each character as either flat or round and as static or dynamic.

Flat Characters

Round
Characters

Static
Characters

Dynamic
Characters

Part 1

פרק א, פסוק כב – פרק ב, פסוק י

Read these פסוקים in Hebrew and English.

Fill out the “Who is משה?” and “Supporting Characters” sheets (p. 24-25).

Section 1

22 Pharaoh commanded all of his nation, saying: “All sons who are born should be thrown into the Nile, and all daughters let live.”

Ch. 2, 1 A man of the house of Levi went and took as his wife a daughter of Levi. **2** The woman became pregnant and gave birth to a son; and she saw that he was good, she hid him for three months. **3** When she was no longer able to hide him, she made him an ark of papyrus, and sealed it with clay and tar; she placed the boy inside it and put it in the reeds on the bank of the Nile. **4** His sister stood by at a distance to know what would happen to him.

5 Pharaoh’s daughter went down to wash by the Nile, and her maids walked next to the Nile; she saw the ark in the reeds, and sent her servant girl who took it. **6** She opened it and saw the boy; and it was a lad crying; she had mercy on him, and said “This is one of the Hebrew’s children.”

7 His sister said to Pharaoh’s daughter, “Should I go and get you a nursing woman from the Hebrews and she will nurse the boy for you?” **8** Pharaoh’s daughter said to her, “Go”, and the girl went and called the boy’s mother. **9** Pharaoh’s daughter said “Take this boy and nurse him for

פרק א, פסוק כב וַיֵּצֵא פַרְעֹה לְכָל־עַמּוֹ
לֵאמֹר כָּל־הַבֵּן הַיְּלֻד הַיֵּאֲרָה תִּשְׁלִיכֻהוּ
וְכָל־הַבִּת תְּחִיּוֹן:

פרק ב, פסוק א וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי
וַיִּקַּח אֶת־בֵּת־לֵוִי: ב וַתֵּהָרֶה הָאִשָּׁה וַתֵּלֶד
בֵּן וַתֵּרָא אֹתוֹ כִּי־טוֹב הוּא וַתַּצְפֶּנּוּהוּ
שְׁלֹשָׁה יָרְחִים: ג וְלֹא־יָכְלָה עוֹד הַצִּפְנֹנָהּ
וַתִּקַּח־לוֹ תֵּבַת גֹּמָא וַתַּחְמֶרָה בַּחֲמֶר
וּבַזָּפֶת וַתִּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתִּשֶׂם בְּסוּף
עַל־שִׁפְת הַיָּאֵר: ד וַתַּתְּצֵב אֶחָתוֹ מֵרָחֵק
לִדְעָה מֶה־יַּעֲשֶׂה לוֹ:

ה וַתֵּרֶד בַּת־פַּרְעֹה לָרַחֵץ עַל־הַיָּאֵר
וְנָעֲרָתֶיהָ הִלְכָת עַל־יַד הַיָּאֵר וַתֵּרָא אֶת־
הַתֵּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אִמָּתָהָ
וַתִּקְחָהּ: ו וַתִּפְתַּח וַתֵּרָאֶהוּ אֶת־הַיֶּלֶד
וְהִנֵּה־נֹעֵר בֶּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר
מִי־לִדִּי הָעִבְרִים זֶה:

ז וַתֹּאמֶר אֶחָתוֹ אֶל־בַּת־פַּרְעֹה הֲאֵלֶךְ
וְקִרְאתִי לָךְ אִשָּׁה מִיִּנְקָת מִן הָעִבְרִית
וְתִינָק לָךְ אֶת־הַיֶּלֶד: ח וַתֹּאמֶר־לָהּ בַּת־
פַּרְעֹה לָכִי וַתֵּלֶךְ הָעַלְמָה וַתִּקְרָא אֶת־אִם
הַיֶּלֶד: ט וַתֹּאמֶר לָהּ בַּת־פַּרְעֹה הִילִיכִי

me, and I will pay your wages.” The woman took the boy and nursed him.

10 The boy grew and she brought him to Pharaoh’s daughter, and she was a son to him. She called his name Moshe, because she said “from the water I have drawn him (מ.ש.ה).”

אֶת־הַיֶּלֶד הַזֶּה וְהִנֵּקְהוּ לִי וְאֲנִי אֶתֵּן
אֶת־שִׂכְרִי וְתִקַּח הָאִשָּׁה הַיֶּלֶד וְתִנִּיקֶהוּ:

וַיִּגְדַּל הַיֶּלֶד וְתַבְּאָהוּ לְבֵת־פַּרְעֹה וַיְהִי־
לָהּ לְבֵן וְתִקְרָא שְׁמוֹ מֹשֶׁה וְתֹאמַר כִּי
מִן־הַמַּיִם מָשִׁיתִהוּ:

Highlight all the verbs in Section 1 that start with the “וְ” in pink.

Tally the number of each in the chart below

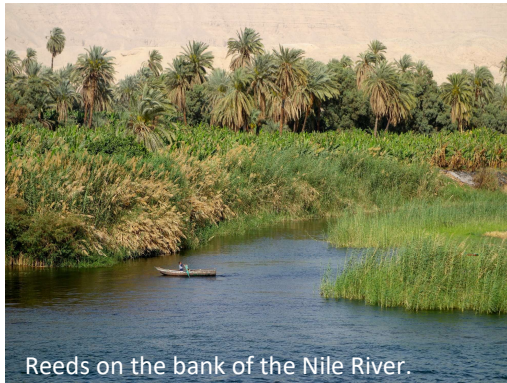
1. What do you notice?

2. The actions in this story (as evidenced by the verbs) are done almost completely by strong female characters. List these strong women.

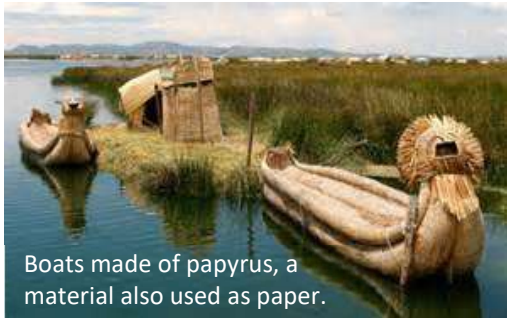
Focus on: Moshe’s Mother: What do we know about Moshe’s mother?

	Before Project		After project
3 Thoughts/Ideas			
2 Questions			
1 Comparison			

ותשם בסוף עלשפת היאר: Historical Note: What did it look like? Why was this a good place to hide a baby?



Reeds on the bank of the Nile River.



Boats made of papyrus, a material also used as paper.

Complete this based on one or both pictures:

I see...

I think...

I wonder...

Quote the text for the first two questions below.

Where did משה's mother place the תיבה? _____

Where did פרעה's daughter find the תיבה? _____

What does that tell you about the תיבה that you will want to keep in mind as you embark upon the creation of your own תיבה?

Focus on: Miriam

1. What do we know about מרים?

בזכות נשים צדקניות: In פרק א we learned that "In the merit of righteous women our ancestors were redeemed from Egypt." This מדרש is from the same גמרא as this quote:

גמרא סוטה, דף יא עמוד ב

Our Rabbis teach: עמרם, the father of משה, was a leader of his generation. When פרעה commanded that every son must be thrown into the Nile, עמרם said, "What is the point of bringing children into the world to be killed?" He proceeded to separate from his wife, יובד, so they wouldn't have any more children. All the other Israelites followed his example and separated from their wives. עמרם's daughter, מרים, said to him, "Father, your decree is worse for בני than פרעה's! פרעה decreed only to kill the boys, but you will end up preventing the life of both boys and girls. Now no children at all will be born!" עמרם accepted his daughter's words and returned to his wife יובד. The other Israelites followed his example and returned to their wives.

3. What does this מדרש add about מרים's character?

4. Sometimes the commentators are interested in the question of "למה נסמכה?" or "Why does one story follow another?" What is the connection between the righteous actions of the מילדות and the righteous actions of the women in this פרק?

Moshe's Mothers:

Literary Device:

הרבה פעלים רגשות חזקים – a series of verbs show unexpressed strong emotion

The best example of this idea comes from the story of עשו and the birthright:

בראשית כה:לד	
And Yaakov gave Esav bread and lentil stew; he ate, he drank, he got up, he left; Esav despised the birthright.	וַיַּעֲלֶב נָתַן לַעֲשׂוֹ לֶחֶם וְיִזִּיד עֲדָשִׁים וַיֹּאכַל וַיִּשֶׂת וַיֵּקֶם וַיֵּלֶךְ וַיַּבֵּז עֲשׂוֹ אֶת־הַבְּכֹרָה:

- The Torah doesn't tell us how עשו was feeling during this exchange, but we feel his disdain even before the word "וַיַּבֵּז", because the Torah uses a string of verbs in a row. Underline the verbs in the verse above.
- In our story, the Torah uses הרבה פעלים for both "mothers" of משה during their moment of action. Fill in the verbs here:

אם משה: פסוק ג	בת פרעה: פסוקים ה-ו
תָּבַת גִּמָּא, _____	בַּת-פְּרָעָה לָרְחֹץ עַל-הַיָּאָר, _____
בְּחִמָּר וּבְזָפָת; _____	(וַנְעֲרֹתֶיהָ הִלְכָת עַל-יַד הַיָּאָר) _____
בָּה אֶת-הַיֶּלֶד, _____	אֶת-הַתְּבָה בְּתוֹךְ הַסּוּף, _____
בְּסוּף עַל-שִׁפְתַּי הַיָּאָר. _____	אֶת-אִמָּתָה _____

	אֶת-הַיֶּלֶד, וְהֵנָּה נָעַר בְּכָה; _____
	עָלִיו – _____
	מִיְלָדִי הָעֶבְרִים זֶה. _____

- Each of these verbs represents a dynamic action where the character influenced the outcome of the story. Choose the two verbs that represent the biggest change and explain why it matters.

- What does this teach us about the qualities of both of משה's mothers?

5. Sometimes the commentators are interested in the question of “למה נסמכה?” or “Why does one story follow another?” What is the connection between the righteous actions of the **מילדות** and the righteous actions of the women in this פרק?

Names and כינויים

Literary Device:

כינוי – a way someone is called or referred to that is not their actual name.

1. Highlight all the **כינויים** of characters in **orange**.
2. Highlight all the **actual names** of characters in **yellow**.
3. Write a list of all the names and **כינויים**:

actual names:	כינויים:

1. Based on how the Torah uses names in this section, who is in the spotlight? Who is in the shadows?

2. In what other ways are certain characters and their actions in the shadows?

3. Based on your answer to #2, why do you think they did those things?

Read these פסוקים in Hebrew and English.

Add to the “Who is משה?” and “Supporting Characters” sheets (p. 24-25).

Section 2

11 It was in those days, Moshe grew up and went out to his brothers and he saw their burdens. He saw an Egyptian man hitting a Hebrew man from his brothers. **12** He turned this way and that, and saw there was no man there. He hit (killed) the Egyptian and hid him in the sand.

13 He went out on the second day and saw two Hebrews fighting: he said to the bad one, “Why are you hitting your neighbor?” **14** He said, “Who put you as an officer and judge over us—are you saying you are going to kill me like you killed the Egyptian?” Moshe was afraid and said, “So the matter is known.”

15 Pharaoh heard this matter, and he wanted to kill Moshe. Moshe ran away from Pharaoh and settled in the land of Midian, by the well.

16 The Cohen of Midian had seven daughters; they went and drew waters, and filled the jugs to water their father’s sheep. **17** The shepherds came and kicked them out. Moshe got up and saved them, and watered their sheep.

18 They came to Reu’el their father. He said, “Why have you come so fast today?” **19** They said, “An Egyptian man saved us from the shepherds, and also drew water for us, and watered the sheep. **20**

יָא וַיְהִי | בַּיָּמִים הֵלֶם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא
אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ
מִצְרִי מַכֶּה אִישׁ־עִבְרִי מֵאֶחָיו: יָב וַיִּפֹּן
כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּךְ אֶת־הַמִּצְרִי
וַיִּטְמְנֵהוּ בַחֹל:

יָג וַיֵּצֵא בַּיּוֹם הַשְּׁנִי וַהֲנֶה שְׁנֵי־אָנָשִׁים
עֹבְרִים נֹצְצִים וַיֹּאמֶר לְרֹשֶׁעַ לָמָּה תִּכֶּה
רֵעִי: יָד וַיֹּאמֶר מִי שְׁמִי לְאִישׁ שׁוֹר
וְשִׁפְטִי עָלֵינוּ הַלְהַרְגְנִי אַתָּה אָמַר כְּאִשֶּׁר
הִרְגִּית אֶת־הַמִּצְרִי וַיֵּרָא מֹשֶׁה וַיֹּאמֶר
אָכֵן נֹדַע הַדָּבָר:

טו וַיִּשְׁמַע פַּרְעֹה אֶת־הַדָּבָר הַזֶּה וַיִּבְקֹשׁ
לְהַרְגֵּם אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה
וַיָּשָׁב בְּאֶרֶץ־מִדְיָן וַיָּשָׁב עַל־הַבְּאֵר:

טז וּלְכַתֵּן מִדְיָן שִׁבְעַת בָּנוֹת וַתִּבְּאֵנָה
וַתִּדְּלֶנָּה וַתַּמְלִאנָה אֶת־הַרְהָטִים
לְהַשְׁקוֹת צֹאן אֲבִיהֶן: יז וַיָּבֹאוּ הָרָעִים
וַיִּגְרְשׁוּם וַיִּקֶּם מֹשֶׁה וַיּוֹשַׁעַן וַיִּשְׁקֵם אֶת־
צֹאנָם:

יח וַתִּבְּאֵנָה אֶל־רְעוּאֵל אֲבִיהֶן וַיֹּאמֶר
מִדּוּעַ מְהֵרָתָן בָּא הַיּוֹם: יט וַתֹּאמְרֶינָּה
אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרָעִים וְגַם־דָּלָה
דָּלָה לָנוּ וַיִּשְׁקֵם אֶת־הַצֹּאן: כ וַיֹּאמֶר אֶל־

He said to his daughters, "Where is he? Why have you left the man? Call him to eat bread."

21 Moshe began to stay with the man, and he gave Tziporah his daughter to Moshe. **22** She gave birth to a son, and he called his name Gershom (*Strange There*) because he said, "I was a stranger in a strange land."

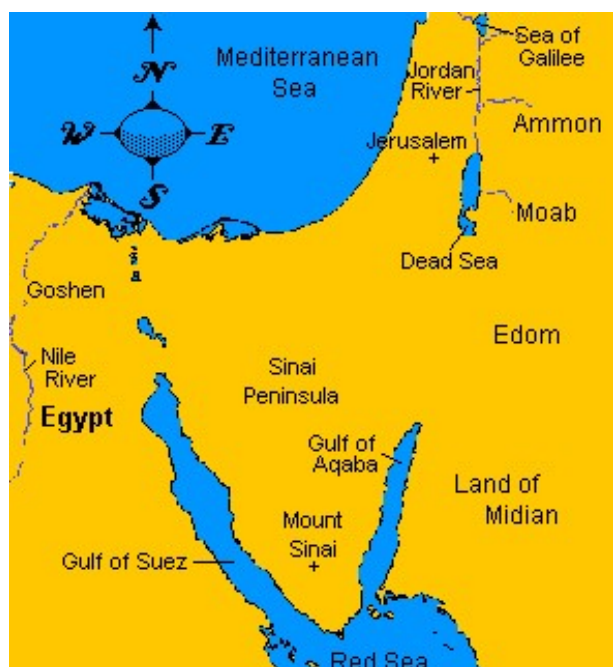
בְּנִתָיו וְאִיוֹ לָמָּה זֶה עָזַבְתָּן אֶת־הָאִישׁ
קִרְאוּ לוֹ וְיֹאכֵל לֶחֶם:

כֹּא וַיֹּאֶל מֹשֶׁה לְשִׁבֶּת אֶת־הָאִישׁ וַיִּתֵּן
אֶת־צִפּוֹרָה בִּתּוֹ לְמֹשֶׁה: כִּב וַתֵּלֶד בֶּן
וַיִּקְרָא אֶת־שְׁמוֹ גֵּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי
בְּאֶרֶץ נֹכְרִיָּה:

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

בְּאֶרֶץ־מִדְיָן: Historical Note: Where was מִדְיָן? Why did מֹשֶׁה go there?



Complete this based on the map:

I see...

I think...

I wonder...

Montage – מונטז' –

Literary device:

Montage – a few short scenes in a movie that represent the main character growing and changing.

1. Fill in the chart for each scene:

	Scene 1: פסוקים יא-יב	Scene 2: פסוקים יג-טו	Scene 3: פסוקים טז-יז
What משה saw:			
Who he helped:			
The result:			
Good qualities of משה that we see here:			
Questionable qualities of משה that we see here:			
Based on this, do you think משה will make a good leader?			

2. What do you think the necessary qualities of a leader are?

3. What kind of growth do we see in משה from the beginning of the first scene to the end of the third?

4. As a result of these three scenes, why do you think **משה** chose **ה'** to be the leader of **בני ישראל**?

"You are always the main character in your story and a supporting character in everyone else's." (Gveret Malkiel)

5. To whom did we previously give credit for shaping **משה**?

6. At what moment do you think he begins to shape his own future for himself?

7. How does this moment change **משה** from a supporting character to the main character of **בני**'s story?

Read these פסוקים in Hebrew and English.
Add to the "Supporting Characters" sheet (p. 25).

Section 3

23 It was in those many days that the king of Egypt died. Bnei Yisrael sighed from the work and they cried out. Their cries went up to the God from the work.

24 God heard their cries; and God remembered His covenant with Avraham, Yitzchak and Yaakov.

25 God saw Bnei Yisrael, and God knew.

כג וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ
מִצְרַיִם וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה
וַיִּזְעֻקוּ וַתַּעַל שְׁוַעֲתָם אֶל־הָאֱלֹקִים מִן־
הָעֲבֹדָה:

כד וַיִּשְׁמַע אֱלֹקִים אֶת־נַאֲקָתָם וַיִּזְכֹּר
אֱלֹקִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־
יִצְחָק וְאֶת־יַעֲקֹב:

כה וַיֵּרָא אֱלֹקִים אֶת־בְּנֵי יִשְׂרָאֵל וַיַּדַּע
אֱלֹקִים:

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Parallel/Rhyming Ideas – תקבולת

Literary device:

Parallel Ideas – when two or more phrases state almost the same idea with minor variations in language.

1. Fill in the rest of פסוק כד:

_____	אֱלֹקִים	אֶת	_____	וַיִּ
_____	אֱלֹקִים	אֶת	בְּרִיתוֹ	וַיִּ
_____	אֱלֹקִים	אֶת	_____	וַיִּ
_____	אֱלֹקִים	_____	_____	וַיִּ

Having 'ה's name appear 4 times with 4 actions is like shining 4 spotlights on the dramatic entrance of someone who wasn't even on the stage before.

1. In what way might it have been beneficial for משה and בני"י's growth for 'ה to have been behind the scenes before this?

2. Why do you think 'ה chooses this moment to change from a seemingly static character to a dynamic character?

וישמע אלקים: Commentary Question: Why now?

זוהר

The Zohar teaches that during their time in Egypt, the Jews had sunk to the 49th level of *tuma*, spiritual impurity..... Spending so many years entrenched in a land of immorality and idolatry had left the Jews almost devoid of their spiritual connection to God. If any more time had passed, they would have fallen even lower and would not have been able to have been saved.

3. Besides for the appearance of 'ה's name, what evidence is there in the words of the **פסוקים** that 'ה is stepping into the spotlight as a main character?

4. The 4th phrase of the **פסוקים** is the only one that doesn't tell us what 'ה becomes aware of. What do you think 'ה knew?

וידע אלקים: Commentators' Question: What did God know?

ספורנו	אבן עזרא	רמב"ן
וידע נגעי לבבם ושהיתה צעקתם ותפילתם מכל הלב.	וידע העשוי בסתר.	וידע את מכאובם וכל הנעשה להם ואת כל הצריך להם.
He knew what plagued their hearts and that their prayers came from their whole hearts.	He knew what was done (to Israel) in secret.	He knew their pain and all that was done to them, and all that they needed.

5. Which answer do you think fits the **פסוקים** the best? Why?

Dynamic Characters

Fill out the boxes with the actions of the dynamic characters and the impacts on Moshe.

Character:	➡	Impactful Action:	➡	Effect on משה:
Character:	➡	Impactful Action:	➡	Effect on משה:
Character:	➡	Impactful Action:	➡	Effect on משה:
Character:	➡	Impactful Action:	➡	Effect on משה:
Character:	➡	Impactful Action:	➡	Effect on משה:
Character:	➡	Impactful Action:	➡	Effect on משה:

Part 2

פרק ג, פסוקים א-י

Read these פסוקים in Hebrew and English.
Add to the “Who is משה?” sheet (p. 24).

Section 4

1 Moshe was shepherding the sheep of Yitro, his father-in-law, Kohen of Midian. He drove the sheep past the desert, and came to the mountain of God in Chorev.

2 An angel of Hashem appeared to him in a flame of fire inside the *s'neh*. He saw – behold the *s'neh* was burning with fire, but the *s'neh* was not consumed. **3** Moshe said, “I will turn aside and see this great sight – why isn’t the *s'neh* consumed?”

4 Hashem saw that he turned to see. God called out to him from inside the *s'neh* and said, “Moshe, Moshe!” and he said, “Here I am.”

5 He said, “Do not come closer to here; take your shoes off your feet, for the place you are standing on is holy ground.” **6** He said, “I am the God of your father, the God of Avraham, the God of Yitzchak, and the God of Yaakov.” Moshe hid his face, because he feared to look at God.

7 Hashem said, “I have surely seen the suffering of My nation that is in Egypt, and I have heard their cries from their taskmasters, because I know their pains. **8** And I will go down to save him from Egypt, and to raise him up from this land, to a good and wide land, a land flowing with milk and

א ומֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתָנוֹ
כֶּתֶן מִדִּין וַיְנַהֵג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר
וַיָּבֹא אֶל־הַר הָאֱלֹקִים חֹרֵב:

ב וַיֵּרָא מִלְאָךְ ה' אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ
הַסִּנֵּה וַיֵּרָא וְהִנֵּה הַסִּנֵּה בֹעֵר בְּאֵשׁ
וְהַסִּנֵּה אֵינָנוֹ אֹכֵל: ג וַיֹּאמֶר מֹשֶׁה
אֲסֹרֶה־נָּא וְאֶרְאֶה אֶת־הַמְּרָאָה הַגָּדֹל הַזֶּה
מִדּוֹעַ לֹא־יִבֶּעַר הַסִּנֵּה:

ד וַיֵּרָא ה' כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו
אֱלֹקִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה
וַיֹּאמֶר הִנְנִי:

ה וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם שְׁלִנְעֲלֶיךָ מֵעַל
רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עומֵד עָלָיו
אֲדַמְתִּי־קֹדֶשׁ הוּא: ו וַיֹּאמֶר אֲנֹכִי אֱלֹקֵי
אֲבִיךָ אֱלֹקֵי אֲבֹרָהֶם אֱלֹקֵי יִצְחָק וְאֱלֹקֵי
יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא מֵהִבִּיט
אֶל־הָאֱלֹקִים:

ז וַיֹּאמֶר ה' רְאֵה רָאִיתִי אֶת־עַנְי עַמִּי
אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שְׁמַעְתִּי
מִפְּנֵי נֹגְשָׁיו כִּי יִדְעֹתִי אֶת־מַכָּאֲבָיו: ח
וְאֵרֵד לְהַצִּילוֹ | מִיַּד מִצְרַיִם וְלְהַעֲלֹתוֹ
מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וְרוּחָבָה

honey—to the place of the Canaanites, Hittites, Amorites, Prizites, Hivites, and Jebusites.

אֶל־אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם
הַכְּנַעֲנִי וְהַחִתִּי וְהָאֹמִרִי וְהַפְּרִזִּי וְהַחִוִּי
וְהַיְבוֹסִי:

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Props & Symbols – סמלים

1. Usually, 'ה just speaks directly to a person. Why do you think here 'ה chooses to appear to משה inside of something, instead of only speaking to him?

2. If you were 'ה, and you had to pick an object in nature to appear to משה in, what would you pick and why?

3. Why do you think 'ה specifically chooses a bush?

הסנה: Question: Why does 'ה choose to appear to משה inside the סנה?

What I Think:	What a classmate thinks:	What the מדרש thinks: (שמות רבה ב:ה)
		Just as the bush burned but was not consumed, so too Egypt could not destroy Israel.
		A thorn bush is tougher than any tree, and no bird that enters it can leave in peace (because of the thorns). The same is true of Egyptian slavery which was tough. No one who enters Egyptian slavery was able to leave in peace.
		God said to Moshe: I speak to you from the painful thorns of the thorn bush to show you that I feel the pain of Bnei Yisrael. If they are in pain, I am in pain also.

4. How does the bush help משה hear 'ה's message?

Repeating Theme Words – מילה מנחה

Literary Device:

Parent Root: when multiple שורשים share two letters in common, and also have related meanings.

Here are two examples of parent roots:

ש.ב. means place	פ.ר. means to grow
<u>י</u> ש <u>ב</u> = to sit or live in a <u>place</u>	<u>פ</u> ר <u>ו</u> = to multiply
<u>ש</u> ו <u>ב</u> = to return to a <u>place</u>	<u>פ</u> ר <u>ח</u> = to bloom
<u>ש</u> ב <u>ת</u> = to rest (stay in one <u>place</u>)	<u>פ</u> ר <u>צ</u> = to spread out

The parent root of ר.א., in a few different forms, comes up many times in our section of text.

ר.א. means to notice or become aware of, leading to action
<u>ר</u> א <u>ה</u> = to see or appear
<u>י</u> ר <u>א</u> = to fear or be in awe
<u>ק</u> ר <u>א</u> = to call out or get the attention of

1. Highlight every word with the parent root of ר.א. in blue.
2. How many times does each שורש come up?

ר.א.ה.

י.ר.א.

ק.ר.א.

3. When we see something, particularly someone suffering, we are left with a choice: to act, to pretend we didn't see, or to be a bystander. How do each of these roots relate to that choice?

4. How does 'ה act on what He "sees"?

5. How will משה act on what he becomes aware of?

6. Look back to פרק א, פסוק יז. What related שורש do the Torah use to explain why the מילדות disobey פרעה? Why do you think it uses this שורש?

Read these פסוקים in Hebrew and English.
Fill in the “משה Asks” sheet (p. 47)

Section 5

9 “And now, behold the cries of Bnei Yisrael are coming to Me, and I have seen the pressure that Egypt is oppressing them. **10** And now go! I will send you to Pharaoh, and you will take Bnei Yisrael out of Egypt.”

11 Moshe said to God, “Who am I to go to Pharaoh, that I would take Bnei Yisrael out of Egypt?!”

12 He said, “Because I will be with you, and this is the sign that I have sent you—when you take the nation out from Egypt, you will serve God on this mountain.”

13 Moshe said to God, “Here I am coming to Bnei Yisrael, and I will say to them, ‘The God of your ancestors sent me to you.’ They will say to me, ‘What is His name?’ – what should I say to them?”

14 God said to Moshe, “I Will Be that I Will Be.” He said, “So you will say to Bnei Yisrael: ‘I Will Be sent me to you.’”

Chapter 4, 1 Moshe answered and said, “They will not believe me, and they won’t listen to me, because they will say, ‘Hashem did not appear to you.’”

2 Hashem said to him, “What is in your hand?” and he said, “A staff.” **3** He said, “Throw it to the

ט ועתה הנה צעקת בני־ישראל באה אלי וגם־ראיתי את־הלחץ אשר מצרים לחצים אתם: י ועתה לכה ואשלחך אל־פרעה והוצא את־עמי בני־ישראל ממצרים:

יא ויאמר משה אל־האלקים מי אנכי כי אלך אל־פרעה וכי אוציא את־בני ישראל ממצרים:

יב ויאמר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לְךָ הָאוֹת כִּי אֲנֹכִי שֹׁלְחֲתִיךָ בְּהוֹצִיאָךְ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹקִים עַל הַהָר הַזֶּה:

יג ויאמר משה אל־האלקים הנה אנכי בא אל־בני ישראל ואמרת להם אלהי אבותיכם שלחני אליכם ואמרו לי מה שמו מה אמר אלהם:

יד ויאמר אלקים אל־משה אֶהְיֶה אֲשֶׁר אֶהְיֶה ויאמר כה תאמר לבני ישראל אֶהְיֶה שֹׁלְחֲנִי אֲלֵיכֶם:

פרק ד א ויען משה ויאמר והן לא יאמינו לי ולא ישמעו בקלי כי יאמרו לא־נראה אליהם:

ב ויאמר אליו ה' מה־זה בידך ויאמר מטה: ג ויאמר השליכהו ארצה

ground.” He threw it to the ground and it became a snake, and Moshe ran away from it.

4 Hashem said to Moshe, “Send your hand and grab its tail.” He sent his hand and grabbed it, and it became a staff in his hand. **5** “So that they will believe that Hashem appeared to you; the God of their ancestors, the God of Avraham, the God of Yitzchak and the God of Yaakov.”

10 Moshe said to Hashem, “Please, my Master, I am not a man of words; not from yesterday or from the day before. Not since You began to speak to Your servant; because I am heavy of mouth and heavy of tongue.”

11 Hashem said to him, “Who gives a mouth to a person? Who makes him mute or deaf, seeing or blind? Am I not Hashem? **12** Now go! I will be with your mouth, and I will show you what to speak.”

13 He said, “Please, my Master, send now by the hand of the one You will send!”

14 Hashem burned with anger at Moshe, and He said, “Is not Aaron, your brother, the Levi? I know that he will surely speak, and behold, he is coming to greet you, and he will see you and be happy in his heart. **15** You will speak to him, and put the words in his mouth. I will be with your mouth and his mouth, and show you what to do. **16** He will speak for you to the nation; he will be your mouth and you will be his leader. **17** And this staff, take it in your hand, that you will use it to do the signs!”

וַיִּשְׁלַכְהוּ אֶרְצָה וַיְהִי לְנָחָשׁ וַיָּנָס מֹשֶׁה מִפָּנָיו:

ד וַיֹּאמֶר ה' אֶל־מֹשֶׁה שְׁלַח יָדְךָ וְאָחַז בְּזָנְבוֹ וַיִּשְׁלַח יָדוֹ וַיַּחֲזֶק בּוֹ וַיְהִי לְמִטָּה בְּכַפּוֹ: ה לְמַעַן יֵאֱמִינוּ כִּי־נִרְאָה אֵלֶיךָ ה' אֱלֹקֵי אֲבֹתָם אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וְאֱלֹקֵי יַעֲקֹב:

י וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנֹכִי גַם מִתְמוּל גַּם מִשְׁלֵשׁ גַּם מֵאִזְ דְּבָרְךָ אֶל־עַבְדְּךָ כִּי כְבֹד־פֶּה וְכְבֹד לְשׁוֹן אֲנֹכִי:

יא וַיֹּאמֶר ה' אֵלָיו מִי שֵׁם פֶּה לְאָדָם אוֹ מִי־יְשׁוּם אֵלֶם אוֹ חֵרֶשׁ אוֹ פֶקֶח אוֹ עוֹר הֲלֹא אֲנֹכִי ה': יב וְעַתָּה לֵךְ וְאֲנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר:

יג וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח־נָא בְיַד־תְּשֻׁלָּח:

יד וַיַּחֲרֹאֲף ה' בְּמֹשֶׁה וַיֹּאמֶר הֲלֹא אֶהְיֶה אִחֶיךָ הַלּוֹי יִדְעֵתִי כִּי־דָבָר יִדְבֹּר הוּא וְגַם הִנֵּה־הוּא יֵצֵא לְקִרְאָתְךָ וְרָאָךְ וְשִׂמַּח בְּלָבוֹ: טו וְדַבַּרְתָּ אֵלָיו וְשִׂמַּתְתָּ אֶת־הַדְּבָרִים בְּפִיו וְאֲנֹכִי אֶהְיֶה עִם־פִּיךָ וְעִם־פִּיהוּ וְהוֹרִיתִי אֶתְכֶם אֵת אֲשֶׁר תַּעֲשׂוּן: טז וְדַבַּר־הוּא לָךְ אֶל־הָעָם וְהָיָה הוּא יְהִי־לָךְ לִפֶּה וְאַתָּה תְהִי־לּוֹ לְאֱלֹהִים: יז וְאַתָּה־הַמִּטָּה הַזֹּה תִקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת־הָאֵתֹת:

Thinking Routine:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

משה Asks

Write down what משה says, who he says it to, and what the deeper meaning is.

What does משה say?	Deeper Meaning:	What does 'ה' respond?

Read these פסוקים in Hebrew and English.

Add to the "Who is משה?" sheet (p. 24) and the "Supporting Characters" sheet (p.25).

Section 6

18 Then Moshe went back to Yitro, his father-in-law, and said to him, "I will go and return to my brothers in Egypt to see if they are still alive." Yitro said to Moshe, "Go in peace." **20** Moshe took his wife and his sons, put them on the donkey, and set out with them for Egypt. Moshe took the staff of God in his hand.

21 And Hashem said to Moshe, "When you are going back to Egypt, see all the miracles that I put in your hand, and do them in front of Pharaoh; though I will harden his heart and he will not send the nation out. **22** This is what you will say to Pharaoh: "So says Hashem: 'Israel is my first-born son. **23** I told you to let my son go, so that he might worship me, but you refused. Now I am going to kill your first-born son.' "

27 Meanwhile Hashem had said to Aaron, "Go into the desert to meet Moshe." So he went to meet him at the mountain of God; and he kissed him. **28** Then Moshe told Aaron everything that the Lord had said when He sent him, and all the signs that Hashem had ordered him to perform.

29 Moshe and Aaron went (to Egypt) and gathered all the elders of Bnei Yisrael. **30** Aaron told them everything that the Lord had said to Moshe, and then Moshe performed all the miracles in front of the people. **31** The people believed, and they heard that Hashem had remembered Bnei Yisrael, and that He heard their suffering, and they bowed down and worshiped.

יח וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל-יִתְרוֹ חָתָנוֹ וַיֹּאמֶר לוֹ אֵלֶיךָ נָא וְאֶשׁוּבָה אֶל-אֶחָי אֲשֶׁר-בְּמִצְרַיִם וְאֶרְאֶה הָעוֹדִם חַיִּים וַיֹּאמֶר יִתְרוֹ לְמֹשֶׁה לָךְ לְשָׁלוֹם: כ וַיִּקַּח מֹשֶׁה אֶת-אִשְׁתּוֹ וְאֶת-בָּנָיו וַיִּרְכָּבֵם עַל-הַחֲמֹר וַיָּשָׁב אֶרְצָה מִצְרַיִם וַיִּקַּח מֹשֶׁה אֶת-מִטֵּה הָאֱלֹקִים בְּיָדוֹ:

כא וַיֹּאמֶר ה' אֶל-מֹשֶׁה בְּלִכְתְּךָ לָשׁוּב מִצְרַיִם רְאֵה כָּל-הַמִּפְתִּים אֲשֶׁר-שָׂמַתִּי בְיָדְךָ וְעָשִׂיתָם לִפְנֵי פַרְעֹה וְאֲנִי אֲחַזֵּק אֶת-לְבָבוֹ וְלֹא יִשְׁלַח אֶת-הָעָם: כב וְאָמַרְתָּ אֶל-פַּרְעֹה כֹּה אָמַר ה' בְּנִי בְכוֹרִי יִשְׂרָאֵל: כג וְאָמַר אֵלֶיךָ שְׁלַח אֶת-בְּנִי וַיַּעֲבֹדֵנִי וְתִמְאַן לְשַׁלְּחוֹ הִנֵּה אֲנִכִּי הִלֵּךְ אֶת-בְּנִי בְכֹרְךָ:

כז וַיֹּאמֶר ה' אֶל-אַהֲרֹן לָךְ לִקְרֹאת מֹשֶׁה הַמַּדְבָּרָה וַיֵּלֶךְ וַיִּפְגְּשֵׁהוּ בְּהַר הָאֱלֹקִים וַיִּשְׁקֵלּוּ: כח וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן אֶת כָּל-דְּבָרֵי ה' אֲשֶׁר שְׁלָחוֹ וְאֵת כָּל-הָאֵתֹת אֲשֶׁר צִוָּהוּ:

כט וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיֹּאסְפוּ אֶת-כָּל-זִקְנֵי בְנֵי יִשְׂרָאֵל: ל וַיְדַבֵּר אַהֲרֹן אֶת כָּל-הַדְּבָרִים אֲשֶׁר-דִּבֶּר יְהוָה אֶל-מֹשֶׁה וַיַּעַשׂ הָאֵתֹת לְעֵינֵי הָעָם: לא וַיֹּאמֶן הָעָם וַיִּשְׁמְעוּ כִּי-פָקַד ה' אֶת-בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת-עַנְיָם וַיִּקְדּוּ וַיִּשְׁתַּחֲווּ:

Putting it all Together

Using the information you have gathered from פקרים ב-ג, fill out "משה" below.

How does he "see" the world? _____

What weight does he "carry on his shoulders"? _____

What does he care about most? _____

What has he "left" behind? _____

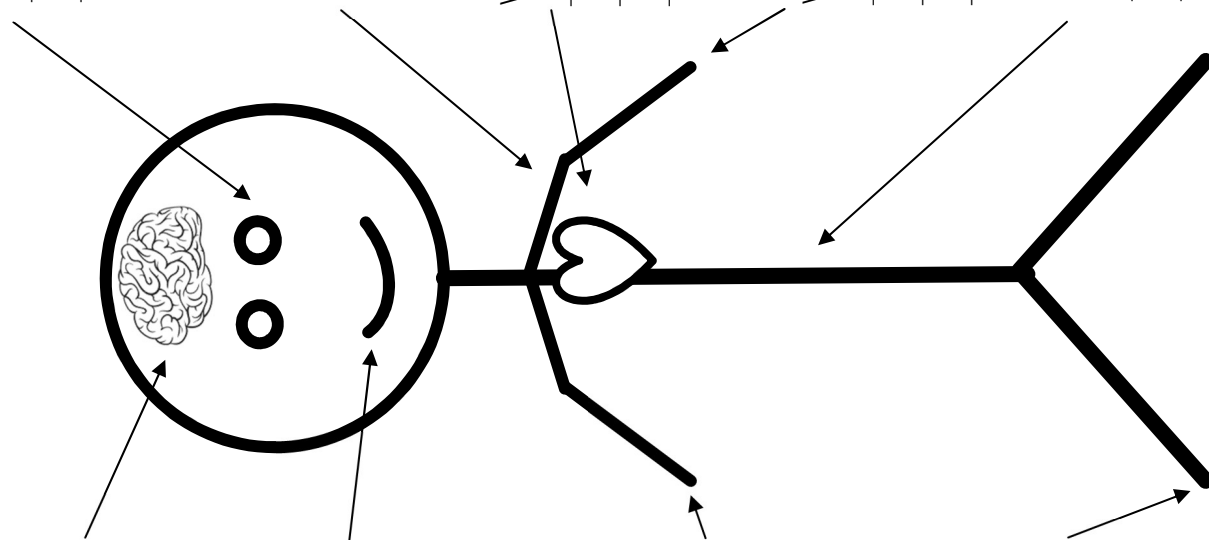
What has "shaped" him? _____

Thoughts: _____

Memorable Quote: _____

Who is his "right hand" person? Why? _____

What is his "Achilles heel"? _____



To Know God:

שמות פרק ה



Big Ideas & Essential Questions

ספר שמות is the creation of the Jewish people.

What does it take to be a leader?

The worst circumstances propel us to a new reality.

פרעה Go To אהרון and משה

Directions

1. Circle the prefixes and suffixes.
2. Find the meaning of these words.

בָּאוּ	בָּקְלוּ	
וַיֹּאמְרוּ	לְשַׁלַּח	
שְׁלַח	לֹא יָדַעְתִּי	
וַיַּחְגּוּ	לֹא אֶשְׁלַח	
אֲשַׁמֶּעַ		

Grammar Hint

אֶ-לְקִי
־ means "of"

3. Divide the פסוק into phrases using stop trope.
4. Write down the meaning of these פסוקים using the verbs and the word bank.

א וְאַחֲרֵי כֵן בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פְּרֹעֶה כֹּה־אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל שְׁלַח־
עַמִּי וַיַּחְגּוּ לִי בַמִּדְבָּר: ב וַיֹּאמֶר פְּרֹעֶה מִי ה' אֲשֶׁר אֲשַׁמֶּעַ בָּקְלוּ לְשַׁלַּח אֶת־יִשְׂרָאֵל
לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֶשְׁלַח:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. This section starts "ואחר". After what? (Extra Credit: What other thing we learned this year also began in the middle of the story?)

2. The **מילה מנחה** (repeating theme word) of the next few **פרקים** will be **י.ד.ע.** [to know]. It means not just to know something but to understand it deeply or to have shared values.

a. What do you think will be the impact of **פרעה** not understanding 'ה?

b. What do you think will be the impact of **פרעה** not having shared values with **בני"י**?

פרעה and **אהרן** have to go to **משה** and **אהרן** alone? Why didn't the **זקנים** (who were with them before) come with them?

translate here:

רש"י:

	ואחר באו משה ואהרן -
	[הזקנים התחילו ללכת
	עם משה ואהרן]
	אבל הזקנים נשמתו
	אחד אחד [אחד אחרי השני]
	מאחר משה ואהרן,
	עד שנשמתו כולם
	קודם שהגיעו לפלמין,
	לפי ש[הם] יראו ללכת.

3. The **זקנים** were natural leaders. What does **משה** have that they don't?

Ask Again אהרון and משה

נִקְרָא	אֱלֹהִים	
עָלֵינוּ	תִּפְרִיעוּ	
נִלְכָּה	מִמַּעֲשָׂיו	
אֶ-לֵקִינוּ	לְסִבְלַתִּיכֶם	
פְּוִיפְגַּעֲנוּ		

Grammar Hint

נִלְכָּה

is the super-polite form - "Let us go"
as opposed to "We will go" (נֵלֵךְ)

ג וַיֹּאמְרוּ אֶ-לֵקִי הָעִבְרִים נִקְרָא עָלֵינוּ נִלְכָּה נָא דֶּרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבְּחָהּ
לֵה' אֶ-לֵקִינוּ פְּוִיפְגַּעֲנוּ בַדֶּבֶר אוֹ בַחֲרֹב: ד וַיֹּאמֶר אֱלֹהִים מֶלֶךְ מִצְרַיִם לְמָה מַשָּׂה
וְאַהֲרֹן תִּפְרִיעוּ אֶת־הָעָם מִמַּעֲשָׂיו לָכוּ לְסִבְלַתִּיכֶם:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. A three-day journey to worship 'ה? Isn't that a lie? Why did משה tell פרעה that?

2. In what tone of voice is פרעה speaking to משה and אהרן?

3. Why did משה and אהרן say "פְּנִי־פָגְעֵנוּ" / or else we will be hurt"? Do they believe that? Or do they mean that פרעה will be hurt with plagues?

פְּנִי־פָגְעֵנוּ רש"י's Question: Why does it say "פְּנִי־פָגְעֵנוּ" (we) and not "פֶּן יִפְגַּעְךָ" (you) if משה and אהרן were referring to פרעה?

translate here:

רש"י:

	פְּנִי־פָגְעֵנוּ -
	"פֶּן יִפְגַּעְךָ"
	[מֹשֶׁה וְאַהֲרֹן]
	הִיוּ לְרִיכִים לֹמֶר,
	אֶלֹא שְׁחַלְקוּ כְּבֹד
	לְמַלְכוּת
	[שֶׁל פֶּרְעֹה].

חזקוני

Pharaoh was not included in what Moshe and Aaron said, but if the G-d of the Hebrews were to kill us [for not going and worshipping Him], then Pharaoh would not only lose their work for a few days while they were in the desert, but he would lose the work of the Hebrew slaves permanently and irrevocably; so it would be in his interest to grant their request to go worship in the desert.

Debate!

On one hand...

One the other hand...

פרעה Makes it Worse

6 commanded on that day the taskmasters of the nation and its officers, saying:

וַיֵּצֵא פַרְעֹה בַּיּוֹם הַהוּא אֶת־הַנְּגִשִּׁים
בָּעַם וְאֶת־שֹׁטְרֵי הָאָמָר:

וַיֵּצֵא	וְקִשְׁשׁוּ	
לֹא תֹאסְפוּן	תְּשִׁימוּ	
לָתֵת	לֹא תִגְרְעוּ	
לִלְבֹן	נִלְכָּה	
יִלְכוּ	נִזְבְּחָה	

Grammar Hint

לָתֵת

The שורש is נתן
letters often drop

ז לא תֹאסְפוּן לָתֵת תְּבֹן לָעַם לִלְבֹן הַלְבִנִים כְּתִמּוֹל שְׁלֶשֶׁם הֵם יִלְכוּ וְקִשְׁשׁוּ לָהֶם
תְּבֹן: ח וְאֶת־מִתְכַנֶּת הַלְבִנִים אֲשֶׁר הֵם עֹשִׂים תִּמּוֹל שְׁלֶשֶׁם תְּשִׁימוּ עֲלֵיהֶם לֹא
תִגְרְעוּ מִמֶּנּוּ כִּי־נִרְפִים הֵם עַל־כֵּן הֵם צָעֲקִים לֵאמֹר נִלְכָּה נִזְבְּחָה לֹא־לִקְינוֹ:

Ask a "thick" question about something in the פסוק:

Related Word or Phrase in the פסוק:

Questions

1. Why does פרעה make this decree?

2. How do you think משה feels hearing the decree go out?

ללפן הלבנים: Historical Note: What was it like to make bricks?



Fill this out based on the top or middle picture:

I am thinking of this from the viewpoint of...



From this viewpoint, I think....



לבנים

תבן

A question I have once we get the decree is...

Can't Keep Up בני"י

	שְׁמוֹ		אֲצִים
	לֹא כְלִיתָם		כָּלוּ
	חֲקַכֶּם		מַעֲשֵׂיכֶם
			וַיָּכּוּ

Grammar Hint

כָּלוּ

An ו with no prefix can be a command if it's in a dialogue

יג וְהַנִּגְשִׁים אֲצִים לֵאמֹר כָּלוּ מַעֲשֵׂיכֶם דְּבַר יוֹם בְּיוֹמוֹ כְּאֲשֶׁר בְּהִיּוֹת הַתְּבוֹן:
יד וַיָּכּוּ שְׂטָרֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר-שָׁמוּ עֲלֵהֶם נִגְשֵׁי פִרְעֹה לֵאמֹר מִדּוֹעַ לֹא כְלִיתָם
חֲקַכֶּם לִלְבָּן כְּתָמּוֹל שֶׁלֶשׁם גַּם-תָּמּוֹל גַּם-הַיּוֹם:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. Do you think the **שוטרים** are Egyptian or Israelite? What evidence is there for your opinion?

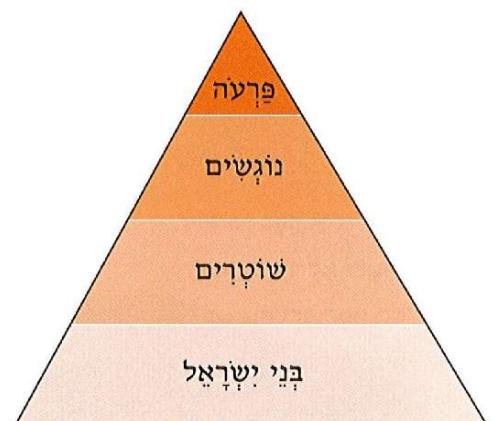
ויכלו שטרל בני ישראל **רש"י's Question:** Were the **שוטרים** Egyptian or Israelite; and if they were appointed to be in charge of slaves, why were they being beaten?

translate here:	רש"י:
	הַנֹּגְשִׁים -
	מֵאֲרֵיִם הָיוּ.
	וַיִּכְלוּ שְׂטָרֵי בְנֵי יִשְׂרָאֵל -
	הַשּׁוֹטְרִים יִשְׂרָאֵלִים הָיוּ

רש"י continues by quoting a **מדרש**:

רש"י
The שוטרים had mercy on their brothers and didn't beat them once the new decree went out. When they gave the bricks to the נוגשים at the end of the day and the נוגשים would count them, and see that some were missing from the quota, the נוגשים would beat the שוטרים for not getting their workers to make the right amount.

2. We had another group of characters for whom we wondered whether they were Israelite or Egyptian, and thought about whether they did the right thing because they cared about their people or because they just wanted to do the right thing. Who were they and how does their story compare to this story?



***Creative Writing:** Being an Overseer

פרעה Try to Talk to שוטרים The

15 The שוטרים of בני"י came and cried out to פרעה saying, "Why are you doing this to your servants?! **16** Processed straw you aren't giving your servants, and you are telling us to make bricks! And behold, your servants are being hit and the fault is with your people."

17 He said, "You are lazy! Lazy! That is why you are saying, 'Let us go and sacrifice to ה'!" **18** Now go and work, and processed straw will not be given to you, but the number of bricks you must complete."

19 The שוטרים of בני"י found themselves in a bad situation because of the order "You shall not reduce your daily quantity of bricks."

טו וַיָּבֹאוּ שְׁטָרֵי בְנֵי יִשְׂרָאֵל וַיִּצְעֲקוּ
אֶל־פַּרְעֹה לֵאמֹר לָמָּה תַעֲשֶׂה כֹה
לְעַבְדֶּיךָ: טז תָּבֵן אֵין נָתַן לְעַבְדֶּיךָ
וּלְבָנִים אֹמְרִים לָנוּ עֲשׂוּ וְהִנֵּה עַבְדֶּיךָ
מַכִּים וְחֲטָאת עִמָּךְ:

יז וַיֹּאמֶר נְרָפִים אַתֶּם נְרָפִים עַל־כֵּן
אַתֶּם אֹמְרִים נָלְכָה נִזְבַּחַה לַה': יח
וְעַתָּה לָכוּ עֲבְדוּ וְתָבֵן לֹא־יִנָּתֵן לָכֶם
וְתִכֶּן לְבָנִים תִּתְּנוּ:

יט וַיֵּרְאוּ שְׁטָרֵי בְנֵי־יִשְׂרָאֵל אֶתֶם בָּרַע
לֵאמֹר לֹא־תִגְרְעוּ מִלְּבַנֵיכֶם דְּבַר־יוֹם
בְּיוֹמוֹ:

Questions

1. Why do you think the **שוטרים** went to **פרעה**? Do you think it was a good idea?

2. Some commentators, including the **העמק דבר**, see these **פסוקים** as evidence against **רש"י**, that the **שוטרים** were Egyptian. What evidence is there here that they were Egyptian?



The **מהרה** and **חזק** Talk Back to שוטר

וַיִּפְגְּעוּ	יָרָא	
נִצְבִּים	וַיִּשְׁפֹּט	
לְקִרְאָתָם	הַבְּאֲשָׁתָם	
בְּצִאתָם	לְהִרְגָנוּ	

Grammar Hint

לְקִרְאָתָם/בְּצִאתָם

A ת is often added to a word that has an א or ה as the last letter of the שורש.

כ וַיִּפְגְּעוּ אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן נִצְבִּים לְקִרְאָתָם בְּצִאתָם מֵאֵת פְּרֻעָה:

כא וַיֹּאמְרוּ אֲלֵהֶם יָרָא ה' עֲלֵיכֶם וַיִּשְׁפֹּט אֲשֶׁר הַבְּאֲשָׁתָם אֶת־רִיחָנוּ בְּעֵינֵי פְרֻעָה

וּבְעֵינֵי עַבְדִּיו לְתַת־חֶרֶב בְּיָדָם לְהִרְגָנוּ:

Ask a "thick" question about something in the פסוק:

Related Word or Phrase in the פסוק:

Questions

1. What do the **שוטרים** mean when they tell **משה** and **אהרן** "you made us smell bad"?

2. What do they mean when they say "to put a sword in their hands to kill us with"?

3. **ה'** warned **משה** that saving **בנ"י** would not work out right away, and **משה** told that to **בנ"י**. So why are the **שוטרים** so upset right now?

4. If you were **משה**, how would you feel when you heard this? How would you react?

ויפגעו את משה **העמק דבר**: Question: Why does **משה** run into the **שוטרים**?

translate here:

העמק דבר:

ויפגעו את משה -

והיה זה נסיון (test) למשה

שלא יהרהר (freak out)

אחר מדותיו של ה'.

Brick making in the tomb of King Rekhmire the Visor in Thebes



ה' Talks Back to משה

וַיָּשָׁב	לְדַבֵּר	
הָרַעְתָּה	הָרַע	
שְׁלַחְתָּנִי	וְהִצַּל לֹא-הִצַּלְתָּ	
בְּאִתִּי		

Grammar Hint

הָרַע / הָרַעְתָּה

The ---ה in front means "to cause"
"you caused bad"

Grammar Hint

וְהִצַּל לֹא-הִצַּלְתָּ

Doubled word with negative
"You really didn't save"

כב וַיָּשָׁב מֹשֶׁה אֶל־ה' וַיֹּאמֶר אֲדֹנָי לָמָּה הָרַעְתָּה לָעַם הַזֶּה לָמָּה זֶה שְׁלַחְתָּנִי:
כג וּמֵאֵז בְּאִתִּי אֶל־פִּרְעֹה לְדַבֵּר בְּשִׁמְךָ הָרַע לָעַם הַזֶּה וְהִצַּל לֹא-הִצַּלְתָּ אֶת־עַמֶּךָ:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. In the previous **פסוקים**, we wondered why the **שוטרים** were already giving up and losing their patience. Here the same question applies to **משה**: he knows this process is going to take a long time – why is he getting so upset with **ה'**?

למה הרעלה רמב"ן: Question: Why did **משה** get so upset that his first attempt was not successful?

רמב"ן

It was a long time between when **ה'** first spoke to **משה** [at the burning bush] and when **משה** went to **פרעה**. So when **משה** returned to **ה'**, he asked, "Why did You hurry to get me before the time was right – you shouldn't have sent me until You actually were ready to save them. This way it is so much worse for them in the meantime!"

והצל לאהצלת את עמך: Question: What do you think **ה'** will respond to **משה**?

The color that represents what ה' will say is...	...because...
The symbol that represents what ה' will say is...	...because...
The image that represents what ה' will say is...	...because...
The words I think ה' will say are...	...because...

'ה Gets the Last Word

	יְשָׁלְחֵם		תִּרְאָה
	יִגְרְשֵׁם		אֲעֲשֶׂה

א וַיֹּאמֶר ה' אֶל־מֹשֶׁה עֲתָה תִּרְאָה אֲשֶׁר אֲעֲשֶׂה לַפְּרֹעָה כִּי בִיד חֲזָקָה יְשָׁלְחֵם וּבִיד
חֲזָקָה יִגְרְשֵׁם מֵאֶרֶצוֹ:

Ask a "thick" question about something in the פסוק:	Related Word or Phrase in the פסוק:

Questions

1. What does 'ה mean by "**Now** you will see"?

2. What does a "strong hand" symbolize? Who is using the strong hand? 'ה' פרעה?

ביד חזקה: Commentators' Question: Who is using a strong hand?

ספורנו

Now that you've seen the sins of פרעה, who is trying to hold on to Israel with a rod of anger, you will also see that he will send them out with a strong hand.

translate here:

רש"י:

[ה' אומר:]

מפני ידי החזקה

שחזק על [פרעה]

ישלחם:

3. Do you think ספורנו or רש"י has a better answer? Why?

***Creative Writing:** Is Moshe convinced?

Write a diary entry by Moshe. Explain how you are feeling at this low point and what you want to do now.

רש"י (משקייט)

		א	ח
		ב	ט
		ג	י
		ד	כ
		ה	ל
		ו	מ
		ז	נ
		ח	ס
		ט	ע
		י	פ
	ך	כ	צ
		ל	ק
		מ	ר
	ם	נ	ש
	ן	ס	ת
		ע	
	ף	פ	
	ץ	צ	
		ק	
		ר	
		ש	
		ת	

ה"ה המגמה

you can say ...	Instead of ...	you can say ...	Instead of ...
	לְמַצֵּחַ		לְמַצֵּחַ
סִפְּתָה			לְחַבְּרוֹן
	לְאַרְץ		לְשִׁכָּם
שְׂמַאלָה		הִיאָרָה	
	לְאַחֹר		לְדָרוֹם

כִּינוּי גוֹף (pronouns)

plural – רבים			singular - יחיד	
We	אֲנֵחֶנּוּ		I	אֲנִי
(m.pl.) You	אַתֶּם		(m.s.) You	אַתָּה
(f.pl.) You	אַתֶּן		(f.s.) You	אַתְּ
(m.pl.) They	הֵם		He	הוא
(f.pl.) They	הֵן		She	היא

“Magic ו”

(past tense conjugation)

plural – רבים			singular - יחיד	
וְנֹאמַר	אֲנֵחֶנּוּ	וְאָמַר		אֲנִי
וְתֹאמְרוּ	אַתֶּם	וְתֹאמְרוּ		אַתָּה
וְתֹאמְרֶנָּה	אַתֶּן	וְתֹאמְרִי		אַתְּ
וַיֹּאמְרוּ	הֵם	וַיֹּאמְרוּ		הוא
וְתֹאמְרֶנָּה	הֵן	וְתֹאמְרוּ		היא

Voice	קל
Call	ק.ר.א.
Happen / Appear	ק.ר.ה.
Raw Straw	קש
Hard	קשה
To collect straw	ק.ש.ש.
ר	
See	ר.א.ה.
Many	רב
Increase	ר.ב.ה.
Smell	ריח
Smooth	רך
Evil / Bad	רע
Do evil	ר.ע.ה.
ש	
70	שבעים
Rest	ש.ב.ת.
Field	שדה
Return	ש.ו.ב.
officers	שטרים
Put	ש.י.מ.
Send	ש.ל.ח.
Throw	ש.ל.כ.
Three	שלוש
Name	שם
Slip away	ש.מ.ט.
Hear	ש.מ.ע.
Enemy	שנא
Second	שנית
Be convinced by	ש.ע.ה.
Judge	ש.פ.ט.
Officer	שר
Swarm	ש.ר.צ.
Six	ששה
ת	
Processed Straw	תבן
Yesterday and the Day Before	תמול ושלשם

storage, treasure, service	ס.כ.ג.
ע	
Work / Serve	ע.ב.ד.
Slave / Servant	עבד
Work	עבדה
Israelites	עברים
Israelite women	עברית
Until	עד
Eye	עין
City	עיר
On / Next to	על
Go up	ע.ל.ה.
Therefore	על-כן
Nation	עם
Oppress	ע.נ.ה.
Strong	עצום
Grow strong	ע.צ.מ.
Himself	עצמו
Make / Do	ע.ש.ה.
Now	עתה
פ	
Hurt	פ.ג.ע.
Mouth	פה
Palace	פלטין
Or else	פן
Multiply	פ.ר.ו.
Backbreaking labor	פרך
Bother	פ.ר.ע.
Spread out	פ.ר.צ.
צ	
Command	צ.ו.ה.
Cry out	צ.ע.ק.
Need	צ.ר.כ.
ק	
Before	קודם
Get up	ק.ו.מ.
Disgusted with	ק.ו.צ.

Take	ל.ק.ח.
מ	
A lot / very much	מָאֵד
Desert	מִדְבָּר
Why	מָדוּעַ
Savior	מוֹשִׁיעַן
Die	מ.ו.ת.
Food	מָזוֹן
Who	מִי
Midwives	מִילְדָּת
Water	מַיִם
Fill	מ.ל.א.
Work	מְלָאכָה
War	מִלְחָמָה
King	מֶלֶךְ
Kingdom	מַלְכוּת
For real	מִמֶּשׁ
From	מֵן
Appoint / Count	מ.נ.ה.
Taxes	מָסִים
Provide	מַסְפֵּק
Work / Action	מַעֲשֶׂה
Because of	מִפְּנֵי
Find	מ.צ.א.
Egypt	מִצְרַיִם
Egyptian women	מִצְרַיִת
Make bitter	מ.ר.ר.
Number of	מִתְכַּנֵּת
נ	
Please / Now	נָא
Taskmasters	נֹגְשִׁים
Soul	נֶפֶשׁ
Stand	נ.צ.ב.
Lazy	נֶרְפִּים
Women	נָשִׁים
Give	נ.ת.נ.
ס	
Burdens	סְבִלָּת
End	סוֹף
Total	סָכּוּם

חרב	חַרֵּב
ט	
Do good	ט.ו.ב.
Before	טָרָם
י	
Nile River	יָאֵר
Hand	יָד
Know	י.ד.ע.
Day	יוֹם
Give birth	י.ל.ד.
Boys	יְלָדִים
Add	י.ס.פ./א.ס.פ.
Spread out	י.פ.צ.
Go out	י.צ.א.
Descendants of	יִצְאֵי יֶרֶךְ
Fear	י.ר.א.
Go down / Punish	י.ר.ד.
כ	
As if	כְּאִילוּ
Like	כְּאֶשֶׁר
Make heavy	כ.ב.ד.
Honor	כְּבוֹד
So	כֹּה
All of them	כּוֹלָם
Because / That / When / If	כִּי
All	כָּל
Finish	כ.ל.ה.
A number of	כְּמָה
So	כֵּן
Pregnancy	כְּרָם
ל	
No / Not	לֹא
Make bricks	ל.ב.נ.
Mud Bricks	לִבְנִים
Fight	ל.ח.מ.
Why	לָמָּה
In order to	לְמַעַן
Because	לְפִי
Therefore	לְפִיכָךְ
Beat	ל.ק.ה.

מילים ושורשים לפרשת שמות

Speak	ד.ב.ר.
Plague	דָּבַר
Thing / Word	דָּבַר
Generation	דּוֹר
Push	ד.ח.ק.
Way / Journey	דֶּרֶךְ
ה	
Let's	הִבֵּה
Reach / Arrive	ה.ג.ע.
He / That one	הוּא
Is / Be	ה.י.ה.
Hit/kill	ה.כ.ה.
Go /walk	ה.ל.כ.
They	הֵם
Behold	הִנֵּה
Save	ה.צ.ל.
Kill	ה.ר.ג.
Do bad	ה.ר.ע.
ז	
Sacrifice	ז.ב.ח.
This	זֶה
Elders	זִקְנִים
ח	
Friend	חֵבֵר
Celebrate	ח.ג.ג.(ג.)
New	חָדָשׁ
Strong	חֲזָקָה
Let live	ח.י.ה.
Wild Animals	חַיּוֹת
Alive / Life	חַיִּים
Is smart / Outsmart	ח.כ.מ.
Give / Portion out	ח.ל.ק.
Mortar	חֹמֶר
Have pity	ח.ס.ה.
Missing	חָסֵר
Quota	חֶקֶת

א	
But	אָבָל
Birthstones	אֲבִנִּים
or	אוֹ
When / Then	אָז
Brother	אָח
One	אֶחָד / אַחַת
After	אַחֵר
Not / Isn't	אֵין
I will not	אֵינְנִי
Man	אִישׁ
To	אֶל
But	אַל־א
These	אֵלֶּה
If	אִם
Say	א.מ.ר.
Even	אֵף
Urge	א.צ.ה.
Advisors	אֲצִטְגִּין
Pushing them	אֲצִים
Land	אֶרֶץ
That	אֲשֶׁר
With / (Nothing)	אֶת
ב	
Come	ב.א.ה.
Stink/smell bad	ב.א.ש.
House	בַּיִת
Son	בֶּן
Build	ב.נ.ה.
Daughter	בַּת
ג	
Decrees	גְּזִירוֹת
Also	גַּם
Subtract	ג.ר.ע.
Kick out	ג.ר.ש.
ד	

Prefixes & Suffixes

Pronoun Prefixes & Suffixes

	we	נ---נ	אנחנו we	I	א---א	אני I
	we	ה---ה			ת---ת	
	we, us, our	נ---נ			י---י	
(m.pl.)	you	ת---ת	אתם you	(m.s.)	ת---ת	אתה you
	you	ו---ו			ת---ת	
	you	ת---ת			ת---ת	
	you, your	כ---כ			ך---ך	
(f.pl.)	you	ת---ת	אתן you			את you
	you	כ---כ				
	your	ת---ת				
(m.)	they	י---י	הם they		י---י	הוא he
	they	י---י			י---י	
	their, them	ם---ם			י---י	
	their	הם---הם			י---י	
	they, (plural)	ים---ים			נ---נ	
(f.)	they	ת---ת	הן they		ת---ת	היא she
	they, (plural)	ות---ות				

Other Common Prefixes & Suffixes

in, with	ב-
the	ה-
like	כ-
to, for	ל-
to, towards	ת-
from	מ-
and (or past tense)	ו-
of	י-

Grammar Hint

א---א, י---י, ת---ת, נ---נ

In front of a verb make it **future tense**

But if they have a "וְהַיְפּוֹךְ" in front they are **past tense**