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GOLDBERG

PARSHA NOTES

SHEMOS 5783

Shemos 1:5

וְיָהִי כֹל־גֹּפֶשׁ יִצְחָק יִרְרֵי־יַעֲקֹב שִׁבְעִים גֹּפֶשׁ וַיֹּסֶף הָיָה בְּמִצְרַיִם:

The total number of persons that were of Jacob’s issue came to seventy, Joseph being already in Egypt.

Why is Yosef singled out?

Rashi

AND JOSEPH WAS IN EGYPT — But were not he and his sons included in the seventy? What, then, is this statement intended to tell us? Do we not know that he was in Egypt? But its purpose is to inform you of Joseph’s righteousness: this is the same Joseph who tended his father’s sheep; this is the same Joseph who was in Egypt and became king there, and yet he remained steadfast in his righteousness, and the change from a humble position to exalted rank in Egypt caused no deterioration in his character.

R. Shlomo Wolbe

It is easy to be humble when one is a shepherd. However, even when Yosef was climbing the corporate ladder, he was righteous and humble.

Seder (‘order’) is key and of the utmost importance. Being organized allows us to achieve great heights.

Notes:

Shemos 1:21

וַיִּהְיֶה כִּי-יִרְאוּ הַמִּלֻּדֹת אֶת-הָא' וַיַּעַשׂ לָהֶם בְּתִיִּם:

And because the midwives feared God, He established households for them.

What were these בתיים ('households' or 'houses')?

Rashi

HE MADE THEM HOUSES — houses (dynasties) of the priesthood and the Levites and of royalty which are all termed בתיים, “houses”, as it is said, (1 Kings 9:1) “and Solomon built the house of the Lord and the house of the king”: “the house of the Lord” i. e. a dynasty of priests and Levites — from Jochebed (Shifrah); and “the house of the king”, i. e. a royal dynasty — from Miriam (Puah), just as it is stated in Treatise Sotah 11b.

R. Yosef Sorotzkin

His grandfather explained that even after Pharaoh’s decree, there would be Jews, as the women would be alive.

However, the Kehunah would be lost, since the men are being killed. So too, there would be no kings, since a convert cannot be a king.

R. Yosef Sorotzkin’s own understanding is that Hashem wanted to give these rewards to people who were not looking for rewards. This is what we are looking for in a leader: someone who is not looking for the reward.

Notes:

Shemos 2:1

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי:

A certain man of the house of Levi went and married a Levite woman.

Why are Moshe's parents' names not given here?

R. Shlomo Wolbe

The redemption is clouded in mystery. Therefore, the names of the future redeemer are not given.

The Jewish people's uniqueness is their ability to keep things close to their hearts and not share everything.

What can we learn from the marriage of Moshe's parents

Rashi

AND HE HAD TAKEN TO WIFE A DAUGHTER OF LEVI — He had lived apart from her in consequence of Pharaoh's decree that the children should, on their birth, be drowned. Now he took her back and entered into a second marriage with her, and she also physically became young again.

Chafetz Chaim

They had faith to build a Jewish home and raise a Jewish family, even in these dark and difficult times.

Amram was the *gadol hador*, yet he decided that men should separate from their wives. He heard the advice of his 4-year old daughter. Her passion and emotion led to the birth of Moshe, the savior of the people.

Notes:

Shemos 2:6

וּתְפַתְחֶהּ וּתְרָאֶהוּ אֶת־הַיֶּלֶד וְהָיָה־גֹעַר בְּכֶה וּתְחַמְלֵ עָלָיו וְתֹאמַר מִי־לִדִי הָעִבְרִים זֶה:

When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child."

Why did the daughter of Pharaoh save Moshe?

R. Wachtfogel

The Midrash notes that the angel Gabriel made Moshe cry? It was in order for the daughter of Pharaoh to take note and to have compassion on Moshe.

Tears are the sweat of the soul.

Why is he referred to as a נער?

Baal HaTurim

The Midrash notes that the angel Gabriel made Moshe cry? It was in order for the daughter of Pharaoh to take note and to have compassion on Moshe.

Tears are the sweat of the soul.

Notes:

Shemos 2:13

וַיֵּצֵא בַיּוֹם הַשֵּׁנִי וְהָיָה שְׁנֵי־אֲנָשִׁים עִבְרִים נֹצִים וַיֹּאמֶר לְרִשָּׁע לָמָּה תִכֶּה רֵעֶךָ:

When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?"

What was Moshe doing?

R. Yosef Sorotzkin

Why did Moshe called him a רשע?

There is no legitimate reason to be hitting a fellow Jew.

Notes:
