1. How is Judges 4:3 (And ***the children of Israel cried out to the Lord***; for Jabin had ***nine hundred chariots of iron***, and for twenty years he had harshly oppressed the children of Israel.) thematically connected to the Torah portion?[[1]](#endnote-1)
2. How is Judges 4:4 (Now ***Deborah, a prophetess, the wife of Lapidoth***, was judging Israel at that time.) thematically connected to the Torah portion?[[2]](#endnote-2)
3. How is Judges 4:5 (***And she would sit under the palm tree of Deborah*** between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment.) thematically connected to the Torah portion?[[3]](#endnote-3)
4. How is Judges 4:7 (***and against you I will deploy Sisera***, the commander of Jabin’s army, with his chariots and his multitude ***at the River Kishon; and I will deliver him into your hand***) thematically connected to the Torah portion?[[4]](#endnote-4)
5. How is Jeremiah 46:17 (They cried there, ‘***Pharaoh, king of Egypt, is but a noise***. He has passed by the appointed time!’) thematically connected to the Torah portion?[[5]](#endnote-5)
6. How is Jeremiah 46:17 (They cried there, ‘Pharaoh, king of Egypt, is but a noise. He has passed by ***the appointed time***!’) thematically connected to the Torah portion?[[6]](#endnote-6)
7. How is Jeremiah 46:24 (***The daughter of Egypt shall be ashamed***; She shall be delivered into the hand Of the people of the north.”) thematically connected to the Torah portion?[[7]](#endnote-7)
8. How is Jeremiah 46:21 (Also her mercenaries are in her midst like fat bulls, For they also are turned back, They have fled away together. They did not stand, ***For the day of their calamity had come upon them, The time of their punishment.***) thematically connected to the Torah portion?[[8]](#endnote-8)
9. How is Jeremiah 46:23 (“***They shall cut down her forest***,” says the Lord, “Though it cannot be searched, ***Because they are innumerable, And more numerous than grasshoppers.***) thematically connected to the Torah portion?[[9]](#endnote-9)
10. How is Jeremiah 46:25 (The Lord of hosts, the God of Israel, says: “***Behold, I will bring punishment on Amon of No, and Pharaoh and Egypt, with their gods and their kings—Pharaoh*** and those who trust in him.) thematically connected to the Torah portion?[[10]](#endnote-10)
11. How is Jeremiah 46:27 (But do not fear, O My servant Jacob, And do not be dismayed, O Israel!***For behold, I will save you from afar, And your offspring from the land of their captivity; Jacob shall return***, have rest and be at ease; No one shall make *him* afraid.) thematically connected to the Torah portion?[[11]](#endnote-11)
12. How is Jeremiah 46:28 (Do not fear, O Jacob My servant,” says the Lord, “For I *am* with you; ***For I will make a complete end of all the nations To which I have driven you, But I will not make a complete end of you***. I will rightly correct you, For I will not leave you wholly unpunished.”) thematically connected to the Torah portion?[[12]](#endnote-12)
13. How is Jeremiah 46:21 (Also her mercenaries are in her midst like fat bulls, For they also are turned back, They have fled away together. ***They did not stand***, For the day of their calamity had come upon them, The time of their punishment.) thematically connected to the Torah portion?[[13]](#endnote-13)
14. How is Jeremiah 46:15 (***Why are your valiant men swept away?*** They did not stand Because the Lord drove them away.) thematically connected to the Torah portion?[[14]](#endnote-14)
15. How is Jeremiah 46:15 (Why are your valiant *men* swept away? They did not stand ***Because the Lord drove them away***.) thematically connected to the Torah portion?[[15]](#endnote-15)
16. How is Jeremiah 46:16 (He made many fall; Yes, one fell upon another. And they said, ‘Arise! ***Let us go back to our own people And to the land of our nativity From the oppressing sword***.’) thematically connected to the Torah portion?[[16]](#endnote-16)
17. How is Jeremiah 46:20 (“Egypt *is* a very pretty heifer, **But destruction comes, it comes from the north**.) thematically connected to the Torah portion?[[17]](#endnote-17)
18. How is Jeremiah 46:27 (But do not fear, O My servant Jacob, And do not be dismayed, O Israel! For behold, I will save you from afar, And your offspring from the land of their captivity; ***Jacob shall return, have rest and be at ease***; No one shall make *him* afraid.) thematically connected to the Torah portion?[[18]](#endnote-18)
1. Exodus14:9-10 – So the Egyptians pursued them, ***all the horses and chariots of Pharaoh***, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon. And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, ***and the children of Israel cried out to the Lord***. Although the Haftarah does not begin until Judges 4:4, Judges 4:3 forms part of the introduction to the Haftarah. [↑](#endnote-ref-1)
2. Exodus 15:20 – Then ***Miriam the prophetess, the sister of Aaron***, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. [↑](#endnote-ref-2)
3. Exodus 15:27 – Then they came to Elim, where ***there were twelve wells of water and seventy palm trees***; so they camped there by the waters. [↑](#endnote-ref-3)
4. Exodus 14:1-4 – Now the Lord spoke to Moses, saying:“Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea. For Pharaoh will say of the children of Israel, ‘They *are* bewildered by the land; the wilderness has closed them in.’ ***Then I will harden Pharaoh’s heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the Lord.”*** And they did so. Both texts describe how Adonai lured the enemy into a trap so that He could destroy them. [↑](#endnote-ref-4)
5. Exodus 11:3 – And the Lord gave the people favor in the sight of the Egyptians. ***Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants and in the sight of the people***. The Haftarah text mentions that Pharaoh is a “noise.” By this it hints that Pharaoh is a small insignificant player in the drama unfolding in Jeremiah’s prophesy. Pharaoh has been marginalized to the extent that he is simply an insignificant, small noise. This is connected through a contrast with Moses. The Torah speaks of how everyone, including Pharaoh’s servants and people held Moses in high esteem and honor. In other words, the respect and esteem they had for Pharaoh was shifted onto Moses. Moses was now the important person, the significant *voice* that carried significance and importance. [↑](#endnote-ref-5)
6. Exodus 12:14 – So this day shall be to you a memorial; and ***you shall keep it as a feast*** to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance. “The appointed time,” is the Hebrew word הַמּוֹעֵד (hamo’ed). This is the same Hebrew word used to designate the Biblical feast days in Leviticus 23, of which Passover is the first. The connection between the two texts is that while Jeremiah mentions the Hebrew word for a Biblical feast, Exodus 12 introduces us to Passover, the first of the seven feasts of the Lord. [↑](#endnote-ref-6)
7. Exodus 10:3 – So Moses and Aaron came in to Pharaoh and said to him, “Thus says the Lord God of the Hebrews: ‘***How long will you refuse to humble yourself before Me***? Let My people go, that they may serve Me. Exodus 11:8 – ***And all these your servants shall come down to me and bow down to me***, saying, ‘Get out, and all the people who follow you!’ After that I will go out.” Then he went out from Pharaoh in great anger. The common connection pertains to the humility that will be visited upon Egypt. [↑](#endnote-ref-7)
8. Exodus 12:41-42 – And it came to pass ***at the end of the four hundred and thirty years—on that very same day***—it came to pass that all the armies of the Lord went out from the land of Egypt.  ***It is a night of solemn observance to the Lord for bringing them out of the land of Egypt. This is that night of the Lord***, a solemn observance for all the children of Israel throughout their generations.Genesis 15:12-16 – Now ***when the sun was going down***, a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him. Then He said to Abram: ***“Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.  And also the nation whom they serve I will judge; afterward they shall come out with great possessions.***Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. ***But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”*** The passage from Genesis 15 contains the verses from an event known as the covenant between the pieces. Adonai promised that 1) the children of Israel would be enslaved by another country for four hundred years and 2) He would judge the nation that afflicted them. Exodus 12:41-42 is a direct reference to this event (the covenant between the pieces). Both passages mention 1) the time frame of four hundred years, 2) night-time, 3) redemption of the children of Israel from affliction and 4) judgment upon Israel’s enemy. [↑](#endnote-ref-8)
9. Exodus 10:4-5 – Or else, if you refuse to let My people go, behold, tomorrow I will bring ***locusts*** into your territory.  ***And they shall cover the face of the earth***, so that no one will be able to see the earth; and they shall eat the residue of what is left, which remains to you from the hail, ***and they shall eat every tree which grows up for you out of the field***. [↑](#endnote-ref-9)
10. Exodus 12:12 – For I will pass through the land of Egypt on that night, ***and will strike all the firstborn in the land of Egypt***, both man and beast; ***and against all the gods of Egypt I will execute judgment***: I am the Lord. [↑](#endnote-ref-10)
11. Exodus 13:5-8 – And it shall be, ***when the Lord brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you***, a land flowing with milk and honey, that you shall keep this service in this month. Seven days you shall eat unleavened bread, and on the seventh day *there shall be* a feast to the Lord. Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. And you shall tell your son in that day, saying, ‘*This is done* because of what the Lord did for me ***when I came up from Egypt***.’ [↑](#endnote-ref-11)
12. Exodus 10:23 – They did not see one another; nor did anyone rise from his place for three days. ***But all the children of Israel had light in their dwellings***. Exodus 11:7 – But against none of the children of Israel shall a dog move its tongue, against man or beast, ***that you may know that the Lord does make a difference between the Egyptians and Israel***. The Haftarah text contrasts how Adonai deals with the Israel compared to the nations. Although he will bring the nations to a complete end, He will not do so to Israel. This is echoed in the Torah portion as Adonai protects Israel from the destruction that befell the Egyptians. [↑](#endnote-ref-12)
13. Exodus 10:22 – So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days. They did not see one another; ***nor did anyone rise from his place for three days***. But all the children of Israel had light in their dwellings. [↑](#endnote-ref-13)
14. Exodus 12:29 – And it came to pass at midnight that ***the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon***, and all the firstborn of livestock. The Haftarah speaks of the destruction of a special class of individuals, the valiant men of Egypt. The Torah portion mentions how a special class of individuals (the firstborns) were destroyed. [↑](#endnote-ref-14)
15. Exodus 11:1 – And the Lord said to Moses, “I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets *you* go, ***he will surely drive you out of here altogether***. [↑](#endnote-ref-15)
16. Exodus 13:11 – “And it shall be, when ***the Lord brings you into the land of the Canaanites***, as He swore to you and your fathers, and gives it to you. The land of Canaan is the land of Israel’s nativity and their destination after redemption from Egypt. [↑](#endnote-ref-16)
17. Exodus 10:13 – So Moses stretched out his rod over the land of Egypt, and ***the Lord brought an east wind on the land all that day and all that night. When it was morning, the east wind brought the locusts.*** In this example, both texts mention destruction advancing from a particular direction. [↑](#endnote-ref-17)
18. Exodus 12:16 – On the first day *there shall be* a holy convocation, and on the seventh day there shall be a holy convocation for you. ***No manner of work shall be done on them***; but *that* which everyone must eat—that only may be prepared by you. [↑](#endnote-ref-18)