

119

MINISTRIES

“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”

Parashah Points: Shemot – God heard. God remembered. God saw. God knew.

Welcome to another episode of Parashah Points—short thoughts from the weekly Torah Portion.

This week’s Parashah Point comes from Shemot, which is Hebrew for “names,” and it goes from Exodus 1:1 to Exodus 6:1.

This parashah tells the story of Israel’s affliction in Egypt (Exodus 1).

Then we’re introduced to Moses, who was rescued from death as an infant and adopted by the Pharaoh’s daughter. We see Moses grow up and flee to Midian after having murdered an Egyptian who was beating a Hebrew slave (Exodus 2).

After many years living in the land of Midian, God appears to Moses in the form of a burning bush and charges him to lead the Israelites out of Egypt (Exodus 3).

So, Moses returns to Egypt where he and his brother Aaron go to Pharaoh and tell him to let the Hebrews go. Pharaoh refuses and instead puts pressure on the Hebrew slaves by making unreasonable demands and having them beaten when they fail to deliver (Exodus 4-5).

The parashah concludes with God assuring Moses that Israel will be delivered from Egypt (Exodus 6:1).

There’s a lot we can talk about in this Torah Portion. Today we’re going to talk about God’s love and faithfulness.

Exodus 2:23-25

...and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And **God heard** their groaning, and **God remembered** his covenant with Abraham, with Isaac, and with Jacob. **God saw** the people of Israel—and **God knew**.

The story of Israel’s Exodus from Egypt begins by describing the harshness of Israel’s enslavement. The

Pharaoh had made life utterly miserable for the Israelites. This oppression even included murdering the Israelite sons! The suffering of Israel was severe, setting the stage for YHWH's work of redemption and deliverance.

Israel cried out for rescue, and God responded. The description of God's response to Israel's suffering is interesting. The text emphasizes four verbs by adding *elohim* to each verb. What do these four verbs teach us?

The first verb is *heard*. “**God heard their groaning.**” This teaches us that God is not only aware of the needs of His people, but He is interested and attentive. He is not absent in the midst of life's troubles. We should never think that God doesn't care about our lives. We can feel free to cry out to God, expressing our deepest hurts and pain, and He will hear.

The second verb is *remembered*. “**God remembered his covenant with Abraham, with Isaac, and with Jacob.**” This teaches us that God keeps His promises. God's own faithfulness to His Word is the basis for His intervention on behalf of Israel. God promised to bless and protect Abraham and his offspring. Therefore, in light of Israel's oppression in Egypt, God would act in fulfillment of His Word. YHWH never changes, and we can rest assured that His promises are no less certain in our day.

The third verb is *saw*. “**God saw the people of Israel.**” This verb corresponds to the event in Genesis 16, when God provided for Hagar and Ishmael in the wilderness. Hagar said, “**Truly here I have seen him who looks after me.**” And she called YHWH the “**God of seeing.**” We are not invisible to God; our needs and struggles are not insignificant. In light of this, God's “seeing” might also indicate His desire to care and protect. The same is true for us—God sees us, and He is attentive to our needs.

The fourth verb is *knew*. “God knew.” According to Philip Graham Ryken, “The word suggests intimate, personal acquaintance with all the particulars of their suffering. The God of the covenant, the God who sees, hears, and remembers, is the God who knows our situation in all its desperate need.” (Exodus: Saved for God's Glory)

God wasn't ignorant of or indifferent to the Israelites' pain. He is not indifferent to your pain. He knows all about it. He has a deep concern in His heart for His hurting people.

How blessed we are that YHWH is not like the pagan deities of other nations—apathetic toward humanity. He hears. He remembers. He sees. And He knows. Hallelujah!

Thank you for joining us for another Parashah Point!

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

EMAIL: Info@119ministries.com

FACEBOOK: www.facebook.com/119Ministries

WEBSITE: www.TestEverything.net & www.ExaminaloTodo.net

TWITTER: [www.twitter.com/119Ministries#](https://twitter.com/119Ministries#)