

SHEMOT (names)



The Finding of Moses (1904 painting by Lawrence Alma-Tadema)

From the end of the Book of Genesis to the beginning of the Book of Exodus story when Moses is born, there is a span of hundreds of years. Jacob's 12 sons and many of their descendants have all died in Egypt and the Children of Israel have become a multitude of approximately one million people in bondage (Exodus 1:14) to a new Pharaoh who does not remember Joseph (Exodus 1:8).

Exodus 1:1 Now these *are* the names of *the* Children of Israel, which came into Egypt *with* אֶת Jacob; every man and his household came. 2 Reuben, Simeon, Levi and Judah, 3 Issachar, Zebulun and Benjamin, 4 Dan and Naphtali, Gad and Asher. 5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*. 6 And Joseph died and all his brothers and all that generation. C-MATS

Question: How old were Jacob's sons when they died? Zebulun died in the 72nd year of the going down of the Israelites to Egypt, and Zebulun died at 114 years old. Benjamin was 111 years old at this death. Simeon was 120 years old. Reuben was 125 years old when he died. Dan was 120 years at his death. Issachar was 122 years old at his death. Asher was 123 years old at his death. Gad was 125 years old at his death. Judah was 129 years old at his death, and they embalmed him and put him into a coffin, and he was given into the hands of his children. Naphtali was 132 years old. In the 93rd year in Egypt, Levi was 137 years old when he died. All the sons of Israel were put into a coffin at their deaths and given into the hands of their children. (Jashar)

Exodus 1:7 And *the* Children of Israel were fruitful and increased abundantly and multiplied and grew exceedingly mighty; and the land was filled אֲתֵם with them. 8 Now there rose up a new King over Egypt, who *did* not know אֶת־ Joseph. C-MATS

Question: Who was this **new King** over Egypt? Ramesses II (also known as Ramesses the Great and alternatively transcribed as Ramses and Rameses *Riʕmīsisu) was an Egyptian pharaoh of the Nineteenth dynasty. He is often regarded as Egypt's greatest and most powerful pharaoh, building more monuments, fathering more children, reigning longer than any other ruler of Egypt, and winning the most celebrated victory in Egyptian history, the Battle of Kadesh against the Hittites. After the battle, he negotiated a peace treaty, "a copy of which is now on the wall of the General Assembly building of the United Nations." He was born 1302 B.C.E. At age fourteen, Ramesses was appointed Prince Regent by his father, Seti I. He is believed to have taken the throne in his early 20s and to have ruled Egypt from 1279 B.C.E. to 1213 B.C.E. for a total of 66 years and 2 months. He was once said to have lived to be 99 years old, but it is more likely that he died in his 90th or 92nd year. He also transported the Egyptian capital from Thebes to Ra'amses in the Delta. Towards the end of his life, he became obsessed with his claim to be divine and with ensuring that his reputation would survive his death. His victories had increased Egypt's wealth but his building projects over stretched the treasury.



Ramses II

Question: When did the enslavement of Israel begin? How long were the Israelites enslaved? The exile of the Israelites began as soon as they entered Egypt, but the enslavement of Israel began after Levi's death. Joseph, who lived 110 years, was the shortest-lived of the brothers; Levi, who lived 137, was the longest-lived. Therefore the enslavement of Israel was no longer than 116 years (the period from Levi's passing to the Exodus), and no shorter than 86, the age of Miriam at the time of the Exodus (Miriam, meaning "bitterness", was so named on account of the bitterness of the exile). (Chumash)

Question: What did Pharaoh want to happen to the Hebrews? The goal of Pharaoh was not slave labor, but the extermination of Israel, because he considered the Hebrews a threat in the event of an invasion. The very location of the cities where they labored was calculated to cause suffering and degradation. The land was marshy and the heavy brick walls would sink and crumble, this forcing the work to be repeated endlessly to little apparent purpose. (Chumash)



Israel in Egypt (1867 painting by Edward Poynter)

Question: When did Egypt begin to afflict the Israelites? And it came to pass after the death of Levi, when all Egypt saw that the sons of Jacob the brethren of Joseph were dead, all the Egyptians began to afflict the children of Jacob, and to embitter their lives from that day to the day of their going forth from Egypt, and they took from their hands all the vineyards and fields which Joseph had given to them, and all the elegant houses in which the people of Israel lived, and all the fat of Egypt, the Egyptians took all from the sons of Jacob in those days. (Jashar)

Question: Why were the Israelites afflicted? And this was also from יהוה, for the children of Israel, to benefit them in their latter days, in order that all the children of Israel might know יהוה their Elohim. And in order to know the signs and mighty wonders which יהוה would do in Egypt on account of his people Israel, in order that the children of Israel might fear יהוה Elohim of their ancestors, and walk in all his ways, they and their seed after them all the days. (Chumash)



Pharaoh Notes the Importance of the Hebrew People
(watercolor circa 1896–1902 by James Tissot)



The Egyptians Afflicted the Israelites with Burdens
(woodcut by Julius Schnorr von Carolsfeld from the 1860 *Die Bibel in Bildern*)

Exodus 1:9 And he said to his people, The people of *the* Children of Israel *are* more numerous and mightier than we *are*: **10** Come, let us deal wisely with them; otherwise they *will* multiply and it *may* come to pass, that in the event of war they *will* join our enemies and fight against us and *then* depart from our land. **11** Therefore, they set over them taskmasters to afflict אָרַב them (*him*) with their burdens. And they built treasure cities for Pharaoh אֶת־פִּתּוֹם אֶת־רַעַמְסֵס and Raamses. C-MATS

Question: What did the Hebrews build? The Egyptians called themselves "children of Ra" from the earliest times. Raamses (Derived from Ra-mes, "child of Ra" the sun god) and Pithom ("house of Tum" the sun-god) were the store cities or arsenals which the Hebrews built for Pharaoh. They were also called the "treasure" cities that were built for Pharaoh Rameses II. Here these cities are said to be built for treasure cities, either to lay up the riches of the kings of Egypt in, or as granaries and storehouses for corn, or magazines for warlike stores. Here have recently (1883) been discovered the ruins of supposed grain-chambers, and other evidences to show that this was a great "store city." Its immense ruin-heaps show that it was built of bricks, and partly also of bricks without straw. Succoth is supposed by some to be the secular name of this city, Pithom being its sacred name. (And *the* Children of Israel journeyed from Rameses to Succoth, about 600,000 men on foot, *not counting the children.* Exodus 12:37) This was the first halting-place of the Israelites in their exodus. It has been argued (Dr. Lansing) that these "store" cities "were residence cities, royal dwellings, such as the Pharaohs of old, the Kings of Israel, thus giving employment to the superabundant muscle of their enslaved peoples, and making a name for themselves."



Exodus 1:12 But the more they afflicted them, the more they multiplied and grew. And *the Egyptians* were grieved because of *the* Children of Israel. C-MATS

Question: Despite the fact that Joseph saved his country from famine, Pharaoh ungratefully turned Joseph's descendants into his slaves. Why is it important to show gratitude? Showing and feeling gratitude is the sign of a spiritually sensitive and unselfish person and helps us to realize how much good we have in our lives.

Question: We believe that all the good that comes to a person is ultimately from יהוה. If so, why should we show gratitude to people? For one thing, יהוה chooses good people to be His agents to do good things in the world, so we should acknowledge them for their goodness. Furthermore, by developing gratitude toward the people who help us, it gives us the ability to feel grateful to יהוה as well.

Question: Should we demand or expect the people we help to be grateful? While it is certainly good for their character if they are, we should be willing to 'let it go' if they're not. We should do good things, because it's the right thing to do, without expectations.

Question: What plan did the men of Egypt devise since they were so afraid of the Israelites? After this battle all the counselors of Pharaoh, king of Egypt, and all the elders of Egypt were afraid of the children of Israel. They saw their strong power and how a few men stood up against a people numerous as the sand and killed them with the sword and not one of them died. So the king answered the elders of Egypt and said to devise a plan against Israel. The king commanded all of the Egyptians, the children of Israel, and all the inhabitants of the cities to build Pithom and Rameses and to fortify them for battle and each would have his wages given to him daily at the king's order. The king told the Egyptians that after the Israelites have built the cities with you for their daily wages for awhile, drag yourselves away from them daily one by one in secret, and then you shall rise up and become their task-masters and officers, and you shall leave them to build without wages, and should they refuse, then force them with all your might to build. If you do this it will be good for us to strengthen our land against the children of Israel. On account of the fatigue of the building and the work, the children of Israel will decrease, because you will deprive them from their wives day by day. The children of Israel came to build with the servants of Pharaoh, Pithom and Rameses, but none of the children of Levi came with their brethren to build. All the servants of Pharaoh and his princes came at first with deceit to build with all Israel as daily hired laborers, and they gave to Israel their daily wages at the beginning, then the servants of Pharaoh began to withdraw secretly from the people of Israel daily. At the end of a year and four months all the Egyptians had withdrawn from the children of Israel, so that the children of Israel were left alone engaged in the work. After all the Egyptians had withdrawn from the children of Israel they returned and became oppressors and officers over them, and some of them stood over the children of Israel as task masters to receive from them all that they gave them for the pay of their labor. (Jashar)

When some of the men of Israel refused to work on account of the wages not being given to them, then the exactors and the servants of Pharaoh oppressed them and beat them with heavy blows and made them return by force to labor with their brethren. All the children of Israel were greatly afraid of the Egyptians and all the children of Israel returned and worked alone without pay. The children of Israel built Pithom and Rameses, and all the children of Israel did the work, some making bricks and some building, and the children of Israel built and fortified all the land of Egypt and its walls, and the children of Israel were engaged in work for many years until the time came when יהוה remembered them and brought them out of Egypt. The children of Levi were not employed in the work with their brethren of Israel from the beginning unto the day of their leaving Egypt. All the children of Levi knew that the Egyptians had spoken all these words with deceit to the Israelites, therefore the children of Levi refrained from going to the work with their brethren. The Egyptians did not make the children of Levi work, since they had not been with their brethren at the beginning, so the Egyptians left them alone. (Jashar)



The Israelites' Cruel Bondage in Egypt (illustration from the 1728 *Figures de la Bible*)



This carved relief created during the time of Rameses II shows a Hebrew, a Black and an Asian being sacrificed to the Egyptian God Ammon

Question: How do people become enslaved to destructive habits? When Pharaoh wanted to make the Hebrew people into his slaves, he didn't just do it all at once. He was sneaky. At first, he just invited them to come and help him out with a small, temporary work project. Then little by little he made them do more and more work, until they were trapped into backbreaking slavery. This is the same way people become enslaved to destructive, bad habits. At first they convince themselves to engage in a small, one-time improper behavior, which can soon spin out of control. The Torah is teaching us to catch ourselves from developing bad habits, before they catch us.

Question: A good deed (*mitzvah*) causes another good deed, and a negative act (*aveira*) causes another one. How do you understand this? We chart out the spiritual course of our lives via our free will choices. Once we make a decision to behave in a positive or negative way, it becomes easier to choose the same the next time, and harder to choose the opposite.

Question: How can a person recover from destructive, addictive behavior? Recovery from any addiction, whether it's a behavior pattern or anything else, oftentimes follows a pattern. Addiction stems from first deciding to give in to what seems to be a minor temptation, being unaware as the behavior progresses, and finally realizing through a crisis, or hitting bottom, that the behavior has grown out of control and enslaved us. The first step to pulling out of it is to realize that we are trapped in a behavior we want to change, and feel powerless to do anything about, and then sincerely asking יהוה to help us find a way out of it. Doing this opens up the door to freedom from slavery.

Spiritual Exercise: What are some bad habits people sometimes fall into that you should watch out for? Beware of bad habits that you are forming. Begin breaking one bad habit this week.

Exodus 1:13 And made the Egyptians אֶת־ Children of Israel labor rigorously: 14 And they made bitter אֶת־ their lives with hard bondage, in mortar and in brick and in all manner of service in the field: אֶת־ all their service, which they made them serve, was with cruelty. 15 And the King of Egypt spoke to the Hebrew midwives, of whom the name of שִׁפְרָה the one was Shiphrah (*brightness*) and the name of the other was Puah (*glitter*): 16 And he said, When you serve in the office of a midwife to the אֶת־ Hebrew women and see them upon their stools; if it is a son, then you will kill אֹתוֹ him: but if it is a daughter, then she will live. 17 But feared the midwives אֶת־ Elohim and did not do as the King of Egypt commanded them, but they protected אֶת־ the male children. 18 And the King of Egypt called for the midwives and said to them, Why have you done this thing and have saved alive אֶת־ the male children? 19 And the midwives said to Pharaoh, Because the Hebrew women are not as the Egyptian women are; they are strong and deliver before the midwives come to them. 20 Therefore, Elohim dealt well with the midwives: and the people multiplied and became very mighty. 21 And it came to pass, because of the fear the midwives had of אֶת־ Elohim, that He established households for them. 22 And Pharaoh warned all his people saying, Every son that is born, you will cast into the river and every daughter you will keep alive. C-MATS

Question: What did the King tell the midwives? The king said to the midwives, "When you serve in the office of a midwife to the Hebrew women, and see them upon the delivery stools, if it is a son, then you shall kill him, but if it is a daughter, then she shall live. But if you will not do this thing, then will I burn you up and all your houses with fire." (Jashar)

Question: Whose children were the midwives protecting? Exodus 1:17 states the midwives feared **את** Elohim and they protected **את** male children. C-MATS



Pharaoh and the Midwives (watercolor circa 1896–1902 by James Tissot)

Question: Why did Pharaoh want to kill all the males by throwing them in the River? Pharaoh's astrologers pinpointed the day that the savior of the Hebrews would be born-either to a Hebrew or Egyptian family-and they saw that his downfall would be through water. Consequently, Pharaoh ordered that even Egyptian male babies born that day be killed, and that it be done through drowning. The astrologers saw well. Moses was born that day to a Hebrew family and was raised in Pharaoh's own palace, and a sin involving water prevented him from entering the Promised Land (at the Rock). (Chumash)

Question: What did Pharaoh dream to cause the men of Egypt to become afraid? In the 130th year of Israel's going down to Egypt, Pharaoh dreamed that he was sitting upon his kingly throne, and lifted up his eyes and saw an old man standing before him, and there were scales in the hands of the old man, such scales as are used by merchants. The old man took the scales and hung them before Pharaoh. The old man took all the elders of Egypt and all its nobles and great men, and he tied them together and put them in one scale. He took a lamb and put it into the other scale, and the lamb was superior over all. Pharaoh was astonished at this dreadful vision, why the kid should be superior over all, and Pharaoh awoke and it was a dream. Pharaoh rose up early in the morning and called all his servants and told them the dream, and the men were greatly afraid. The king said to all his wise men, "Interpret the dream which I dreamed, that I may know the meaning." (Jashar)

Question: What counsel did the men give the King to get rid of the children of Israel? Jethro the Midianite (Moses' future father-in-law) answered the king and said, "If it seems good to the king, pull away from the Hebrews and leave them, and do not stretch your hand against them. These are the ones who יהוה chose in days of old, and took as the lot of his inheritance from among all the nations of the earth and the kings of the earth. Who is there that has stretched his hand against them to do harm has יהוה not avenged?" When Pharaoh heard the words of Jethro he was very angry with him, so that he rose with shame from the king's presence and went to Midian, his land, and took Joseph's stick with him. (Jashar)

Question: What plan did the King take to rid himself of the children of Israel? The king said unto Balaam, "What do you say, Balaam, speak your words that we may hear them." Balaam said to the king, "If it pleases the king, let him order all their children, which will be born from this day forward to be thrown into the water. By this way you can wipe away their name, because none of them have tried this before." The king heard the words of Balaam, and the plan pleased the king. (Jashar)



Note that the only slave/captive with tattoos all over has a Hebrew hairstyle. Tattooing being forbidden by Torah law; could this have been forcibly done to the Hebrew captive as a vile, anti-Semitic act?



Racial imagery from Tutankhamen's tomb: the Egyptian king's sandals have bound Black and Hebrew prisoners inlaid into the soles: when the king walked in these shoes, he would "crush the enemies of Egypt underfoot."



Moses, My Book of Bible Stories, 2004 ed. Published by Jehovah's Witnesses

Exodus 2:1 And there *was* a man of the House of Levi and *he* took for a wife אֵת a daughter of Levi. 2 And the woman conceived and gave birth to a son: and when she saw אֶת־הוֹדוֹ him, that he *was* a beautiful child, she hid him three months. C-MATS

Question: Who was Moses' father? There was a man in the land of Egypt of the seed of Levi, whose name was Amram, the son of Kehath, the son of Levi, the son of Israel. This man went and took a wife, namely Jochebed the daughter of Levi, his father's sister, and she was 126 years old, and he came unto her. The woman conceived and had a daughter, and she called her name Miriam, because in those days the Egyptians had embittered the lives of the children of Israel. She conceived again and had a son and she called his name Aaron, for in the days of her conception, Pharaoh began to spill the blood of the male children of Israel. (Jashar)

Question: Who was the mother of Moses? Jochebed was a wise woman who was righteous and feared יהוה. By merit of her good deeds, she gave birth to the three leaders of the Exodus generation: Moses, Aaron, and Miriam. A number of miracles were performed for Jochebed in connection with the birth of Moses: she bore him at the age of 130, and יהוה restored her youth and her beauty. Jochebed enjoyed longevity; she was born when the Israelites first came to Egypt, and was even one of the Israelites who entered the land of Canaan. (Chumash)



Moses in the bulrushes

Question: What did Miriam prophesy about the deliverance of the Israelites? And it was at that time the spirit of יהוה was upon Miriam, the daughter of Amram the sister of Aaron, and she prophesied about the house saying, "A son will be born unto us from my father and mother at this time, and he will save Israel from the hands of Egypt." When Amram heard the words of his daughter, Amram took Jochebed his wife, three years after he had driven her away, and he came to her and she conceived. At the end of seven months from her conception she brought forth a son, and the whole house was filled with great light as of the light of the sun and moon at the time of their shining. When Jochebed saw the child that it was good (יהוה's spirit was upon him) and pleasing to the sight, she hid it for three months in an inner room. (Jashar)



Moses in the Bulrushes (19th Century painting by Hippolyte Delaroche)

Exodus 2:3 And when she could no longer hide him, she *made* an ark of bulrushes for him and smeared it with tar and with pitch and put in it אֶת־ the child; and she laid *it* in the reeds by the rivers bank. C-MATS

Question: Why did Miriam put Moses in the River? So that Pharaoh's astrologers would think that he had already been cast into the Nile, and not search for him. (Chumash)

Exodus 2:4 And his sister stood afar off to find out what would be done to him. 5 And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the rivers side; and when she saw אֶת־ the Ark among the reeds, she sent אֶת־ her maid to get it. C-MATS

Question: Who does Moses foreshadow? Just like Joseph, Moses' life is also a type and foreshadows of Yahusha our Messiah because he would be used by Elohim to save אֶת Children of Israel from bondage. C-MATS



"The finding of Moses' by Sebatien Bourdon





Moses in the bulrushes

Exodus 2:6 And when she had opened *it*, she saw **את** the child: and the babe wept. And she had compassion on him and said, *This is one* of the Hebrew's children. 7 Then his sister said to Pharaoh's daughter, Should I go and call for you a nurse *from* the Hebrew women that she may nurse for you **את** the child? 8 And Pharaoh's daughter said to her, Go. And the maid went and called **את** *the* mother of the child. 9 And Pharaoh's daughter said to her, Take away **את** this child and nurse it for me and **אתן** *I will give you* **את** wages. And the woman took the child and nursed it. 10 And the child grew and she brought him to Pharaoh's daughter and he became her son. And she called his name Moses (*to draw out*): and she said, Because I drew him out of the water. C-MATS



Hatshepsut

Question: Who is **Pharaoh's daughter**? Based on the year that Moses was born and the ruling 18th Egyptian dynasty of the time, she is widely believed by scholars to be Hatshepsut. She was the only surviving child of Thutmose I (her other two brothers had died), whose reign began approximately in 1526 B.C. – the year Moses was born. Hatshepsut began her 22-year reign as pharaoh 14 years after her father's coronation around 1512 B.C. She is the reigning Egyptian Pharaoh's only daughter during the time Moses was floating down the Nile River. Hatshepsut, according to Egyptian rule, must have a son or husband in order to be considered his legitimate heir and successor. She, unfortunately, had neither. Hatshepsut, then, had every political motive to acquire a son, and it makes total sense that she whisks away what appears to be an orphaned infant boy when she sees him alone on the river.

Hatshepsut's 22-year reign as queen, beginning around 1512 B.C., is considered to be the most successful empire Egypt ever had. She built extensively in Thebes in a style unrivaled for over 1000 years, and is mostly noted for her grandiose ancient temple Deir el Bahri. Since she promoted peace and did not try to extend the boundaries of the empire like her father, she concentrated the country's resources into rebuilding and is thus regarded as one of the world's most prolific builders ever. She increased the mining industry, reestablished trade networks, built a huge number of statues, and successfully funded a mission to the Land of Punt, which included 5 enormous ships. These ships brought back thirty-one live myrrh trees, which later ironically served as one of the precious gifts presented to baby Yahusha, the King of Kings.

She did not have the hatred of the Hebrews that her father had, as evidenced by adopting a Hebrew boy, and according to Hebrew scholars in 1488 B.C., when Moses is 40 years old, she chooses to serve יהוה. She celebrated the first Passover Seder with Moses in the slaves' quarters and for that, her firstborn is the only Egyptian to survive the final of the Ten Plagues of Egypt, and leaves Egypt with him for the Promised Land. In the Books of Chronicles, (1 Chronicles 4:18), she is said to have married a member of the Tribe of Judah, Mered, and to have had children with him, and she is referred to as a Jewess, indicating that she had accepted יהוה as her own god.

Since Moses fled Egypt when he killed an Egyptian soldier, the Queen no longer had an heir and was forced to relinquish her throne to the next heir apparent – Thutmose III. The Queen's conversion was considered a betrayal to her family name and to the Egyptian empire as a whole, so Thutmose III was left with no choice but to reverse any success that she might have had by destroying many of her statues and works in Egypt.

Question: Who named Moses? You can see how great the reward of those who perform acts of kindness is. For although Moses had many names, the name by which he is known throughout the Torah is the one which the daughter of Pharaoh called him, and even יהוה called him by no other name. (Chumash)

Question: What curse did יהוה bring to the Egyptians? יהוה sent forth at that time a terrible heat in the land of Egypt, which burned up the flesh of man like the sun, and it greatly oppressed the Egyptians. All the Egyptians went down to bathe in the river, on account of the consuming heat, which burned up their flesh. Bathia, the daughter of Pharaoh, went also to bathe in the river, and her maidens walked at the riverside, and all the women of Egypt as well. Bathia lifted up her eyes to the river, and she saw the ark upon the water, and sent her maid to fetch it. (Jashar)

Question: How do we know that Moses is a very special child? Pharaoh's daughter opens **את** Ark and sees **את** child. From Exodus 2:3-9 the **את** is placed in front of the word *child* 4 times and the **את** child hasn't even been named yet, but we can see by the placement of the **את** that he is very special. C-MATS The Jewish Midrash suggests that he had the Shekinah surrounding him, which could be described as יהוה's spirit presence being seen and felt through Moses' countenance.

Question: Should we turn our head when someone is in trouble? If we see someone in trouble and there's a chance we can help, we should not turn our heads the other way. We should get involved and help him out. When Batyah rescued baby Moses from the river she was showing courage to become involved. The Torah way is to get involved and take responsibility.

Question: Should we always get involved with people's problems or is it sometimes better to be cautious and stay away? When a harmless old lady is in a public place needs help, it is right to get directly involved. However if we have a reason to fear that the person might be dangerous in any way, it would be more in order to get them outside help by calling the police, etc.

Question: What attitude do you think someone could develop to get motivated to get more involved? If we realize that as part of humanity we are all in it together and only by coming to each other's aid when necessary can we make the world into the loving and kind place that יהוה hopes, we will find the courage and motivation to take the trouble to get involved to help others.

Question: Saving one person is like saving the whole world. How do you understand that concept? Each of us is a unique and precious creation of יהוה, without whom, the world would be incomplete. Therefore by saving a single life, we help יהוה to make the world more perfect and whole.



Moses brought to the Princess



"Baby Moses Trampling on the Pharaoh's Crown" Nicolas Poussin 1645

Question: How did an angel save Moses when he was 3 years old? And in the third year from the birth of Moses, Pharaoh was sitting at a banquet, when Alparanith the queen was sitting at his right and Bathia at his left, and the lad Moses was lying upon her bosom, and Balaam the son of Beor with his two sons, and all the princes of the kingdom were sitting at the table in the king's presence. And the lad stretched forth his hand upon the king's head, and took the crown from the king's head and placed it on his own head. And when the king and princes saw the work, which the boy had done, the king and princes were terrified, and one man to his neighbor expressed astonishment. And the king said to the princes who were before him at table, "What is to be the judgment against the boy on account of this act?" And Balaam the son of Beor the magician answered before the king and princes, and he said, "Remember now, O my lord and king, the dream which you did dream many days ago, and that which your servant interpreted to you. This is a child from the Hebrew children, in whom is the spirit of Elohim, and let not my lord the king imagine that this youngster did this thing without knowledge. For he is a Hebrew boy, and wisdom and understanding are with him, although he is yet a child, and with wisdom has he done this and chosen to himself the kingdom of Egypt. If it please the king, let us now spill his blood upon the ground, lest he grow up and take away the government from your hand, and the hope of Egypt perish after he shall have reigned. " And Balaam said to the king, "Let us call for all the judges of Egypt and the wise men there, and let us know if the judgment of death is due to this boy as you did say, and then we will kill him." And Pharaoh called for all the wise men of Egypt and they came before the king, and an angel of יהוה came among them, and he was like one of the wise men of Egypt. And the king said to the wise men, "Surely you have heard what this Hebrew boy who is in the house has done, and thus has Balaam judged in the matter. Now you judge also and see what is due to the boy for the act he has committed." Jashar 70

And the angel, who seemed like one of the wise men of Pharaoh, answered and said, "If it please the king let the king send for men who will bring before him an onyx stone and a coal of fire, and place them before the child, and if the child stretches out his hand and takes the onyx stone, then we shall know that with wisdom has the youth done all that he has done, and we must kill him. But if he stretches out his hand upon the coal, then we shall know that it was not with knowledge that he did this thing, and he shall live." And the thing seemed good in the eyes of the king and the princes, so the king did according to the word of the angel of יהוה. And the king ordered the onyx stone and coal to be placed before Moses. And they placed the boy before them, and the lad endeavored to stretch forth his hand to the onyx stone, but the angel of יהוה took his hand and placed it upon the coal, and the coal became extinguished in his hand, and he lifted it up and put it into his mouth, and burned part of his lips and part of his tongue, and he became heavy in mouth and tongue. And when the king and princes saw this, they knew that Moses had not acted with wisdom in taking off the crown from the king's head. So the king and princes refrained from killing the child, so Moses remained in Pharaoh's house, growing up, and יהוה was with him. Jashar 70

Question: How did Moses help the Israelites when he was only a boy? While the boy was in the king's house, he was robed in purple and he grew among the children of the king. Bathia, the daughter of Pharaoh, considered him as a son, and all the household of Pharaoh honored him, and all the men of Egypt were afraid of him. And he daily went forth and came into the land of Goshen, where his brethren the children of Israel were, and Moses saw them daily in shortness of breath and hard labor. And Moses asked them, saying, "Who brought this labor upon you?" And they told him all the counsels which Balaam the son of Beor had counseled against them, and what he had also counseled against him in order to kill him when he had taken the king's crown from off his head. And when Moses heard these things his anger was kindled against Balaam, and he sought to kill him, and he was in ambush for him daily. And Balaam was afraid of Moses, and he and his two sons left Egypt, and they fled to the land of Cush to Kikianus, king of Cush. יהוה gave Moses favor in the eyes of Pharaoh, and in the eyes of all his servants, and in the eyes of all the people of Egypt, and they loved Moses exceedingly. Jashar 70



Moses killing an Egyptian

Exodus 2:11 And it came to pass in those days, when Moses was grown that he went out to his brothers and looked on their burdens: and he spied an Egyptian *hitting* a Hebrew, *one* of his brothers. 12 And he looked this way and that way and when he saw that *there was* no man, he killed אֶת־ the Egyptian and hid him in the sand. 13 And when he went out the second day, two Hebrew men *were fighting*: and he (*Moses*) said to him *who was in the wrong*, Why did you strike your companion? 14 And he said, Who made you a prince and a judge over us? *Do you intend to kill me*, as אֶת־ you killed אֶת־ the Egyptian? And Moses was afraid and said, Certainly this thing is known. 15 Now when heard Pharaoh *this אֶת־ matter*, he sought to kill אֶת־ Moses. But Moses fled from the face of Pharaoh and lived in the land of Midian: and he sat down by a well. C-MATS



Moses Kills an Egyptian (Watercolor circa 1896–1902 by James Tissot)

Question: Where did Moses go when he fled from Egypt? Moses was 18 years old when he fled from Egypt from the presence of Pharaoh, and he escaped to the camp of Kikianus, which at that time was besieging Cush. And Moses was nine years in the camp of Kikianus, King of Cush. Moses was twenty-seven years old when he began to reign over Cush, and forty years he did reign over them. And יהוה granted Moses favor and grace in the eyes of all the children of Cush, and the children of Cush loved him exceedingly, so Moses was favored by יהוה and by men. And in the seventh day of his reign, all the children of Cush assembled and came before Moses and bowed down to him to the ground. And all the children spoke together in the presence of the king, saying, “Give us counsel that we may see what is to be done to this city. For it is now nine years that we have been besieging round about the city, and have not seen our children and our wives.” So Moses answered them, saying, “If you will listen to my voice in all that I shall command you, then יהוה will give the city into our hands, and we shall subdue it.” And Moses said to them, “Go into the forest and bring with you one of the young storks. And any person disobeying my word, who shall not bring his young one, he shall die, and I will take all belonging to him. Raise up the storks until they grow up, and you shall teach them to hunt, as is the way of the young ones of the hawk. “

All the people did so, and they went out to the wood and they climbed the fir trees and caught a young stork in his hand, and they brought them into the desert and reared them by order of the king, and they taught them to hunt similar to the young hawks. After the young storks were reared, the king ordered them to keep the storks hungry for three days, and all the people did so. And on the third day, the king said to them, "strengthen yourselves and become valiant men, and put on each man his armor and gird on his sword upon him, and ride each man his horse and take each his young stork in his hand. And we will rise up and fight against the city at the place where the serpents are," and all the people did as the king had ordered. And they sent forth each man his young stork at the king's order, and the young storks ran upon the serpents and they devoured them all and destroyed them out of that place. And when the king and people had seen that all the serpents were destroyed in that place, all the people set up a great shout. Moses fought against the city and took it and subdued it, and they entered the city. And there died on that day 1100 men of the people of the city, all that inhabited the city, but of Moses' people not one died. So all the children of Cush left for their homes, and to their wives and children, and to all belonging to them. And Balaam the magician, when he saw that the city was taken, he opened the gate and he and his two sons and eight brothers fled and returned to Egypt to Pharaoh King of Egypt. They are the sorcerers and magicians who are mentioned in the book of the law (Torah), standing against Moses when יהוה brought the plagues upon Egypt. So Moses took the city by his wisdom, and the children of Cush placed him on the throne instead of Kikianus, King of Cush. And they placed the royal crown upon his head, and they gave him for a wife Adoniah, the Cuskilite queen, and wife of Kikianus. And Moses feared יהוה Elohim of his fathers, so that he was not a husband to her, nor did he turn his eyes to her. And Moses feared יהוה his Elohim all his life, and Moses walked before יהוה in truth, with all his heart and soul, he walked in the way in which Abraham, Isaac and Jacob had walked. In time Moses left the land of Cush, and went home and ceased to reign over Cush, and Moses was sixty-six years old when he left the land of Cush, for the thing was from יהוה, for the period had arrived which he had appointed in the days of old, to bring forth Israel from the affliction of the children of Ham. Jashar 72

Question: What did יהוה ask the children of Israel to do? Aaron his brother alone remained in the land of Egypt, and he prophesied to the children of Israel, saying, "Thus says יהוה Elohim of your ancestors, "Throw away, each man, the abominations of his eyes, and do not defile yourselves with the idols of Egypt." And the children of Israel rebelled and would not listen to Aaron at that time. And יהוה sought to destroy them, were it not that יהוה remembered the covenant which he had made with Abraham, Isaac and Jacob. In those days the hand of Pharaoh continued to be severe against the children of Israel, and he crushed and oppressed them until the time when Elohim sent forth his word and took notice of them. Jashar 70

Question: Where did Moses go after he left Cush? Moses went to Midian, because he was afraid to return to Egypt on account of Pharaoh. He went and sat at a well of water in Midian. And the seven daughters of Jethro the Midianite went out to feed their father's flock. And they came to the well and drew water to water their father's flock. So the shepherds of Midian came and drove them away, and Moses rose up and helped them and watered the flock. And they came home to their father Jethro, and told him what Moses did for them. And they said, "An Egyptian man has delivered us from the hands of the shepherds, he drew up water for us and watered the flock." And Jethro said to his daughters, "And where is he? Wherefore have you left the man?" And Jethro sent for him and fetched him and brought him home to eat with him. Jashar 75



Moses defending the daughters of Jethro by Max Fürst

Exodus 2:16 Now the priest of Midian *had* seven daughters: and they came and drew *water* and filled **את** the troughs to water their father's flock. **17** And the *local* shepherds came and drove them away: but Moses stood up and helped them and watered **את** their flock. **18** And when they came to Reuel their father said, *How is it that* you have come so soon today? **19** And they said, An Egyptian delivered us out of the hand of the shepherds and also drew *water* enough for us and watered **את** the flock. **20** And he said to his daughters, Where is he? Why *is* it that you have left **את** the man? Call him *that* he may eat bread. C-MATS

Question: Why were Jethro's daughters mistreated at the well? After serving as a priest to the Midianite deity, Jethro renounced idolatry, so his fellow Midianites detested him and persecuted his daughters when they came to water the sheep. (Chumash)

And Moses related to Jethro that he had fled from Egypt and that he reigned forty years over Cush, and that they afterward had taken the government from him, and had sent him away in peace with honor and with presents. And when Jethro had heard the words of Moses, Jethro said within himself, "I will put this man into the prison house, whereby I shall appease the children of Cush, for he has fled from them." And they took and put him into the prison house, and Moses was in prison ten years, and while Moses was in the prison house, Zipporah the daughter of Jethro took pity over him, and supported him with bread and water all the time. Jashar 75



“Moses and the Daughters of Jethro” (painting circa 1660–1689 by Ciro Ferri)



“Moses defending the Daughters of Jethro” Sebastiano RICCI 1720

Question: How many years did Moses stay in the dungeon? Who released him? And Moses the son of Amram was still confined in the dungeon in those days, in the house of Jethro the Midianite, and Zipporah the daughter of Jethro supported him with food secretly day by day. And Moses was confined in the dungeon in the house of Jethro for ten years. And at the end of ten years which was the first year of the reign of Pharaoh over Egypt, in the place of his father, Zipporah said to her father Jethro, “No person inquires or seeks after the Hebrew man, whom you put in prison ten years ago. Now if it seems good in your sight, let us send and see whether he is living or dead,” but her father did not know that she had fed him. Jashar 78

And Jethro her father answered and said to her, “Has ever such a thing happened that a man should be shut up in a prison without food for ten years that he should live?” And Zipporah answered her father, saying, “Surely you have heard that the Elohim of the Hebrews is great and awful, and does wonders for them at all times. He it was who delivered Abraham from Ur of the Chaldeans, and Isaac from the sword of his father, and Jacob from the angel of יהוה who wrestled with him at the ford of Jabbuk. Also with this man has he done many things, he delivered him from the river in Egypt and from the sword of Pharaoh, and from the children of Cush, so also can he deliver him from famine and make him live.” And the thing seemed good in the sight of Jethro, and he did according to the word of his daughter, and sent to the dungeon to see what became of Moses. And he saw Moses was living in the dungeon, standing upon his feet, praising and praying to the Elohim of his ancestors. And Jethro commanded Moses to be brought out of the dungeon, so they shaved him and he changed from his prison garments and ate bread. And afterward Moses went into the garden of Jethro, which was behind the house, and he there prayed to יהוה his Elohim, who had done mighty wonders for him. Jashar 78



Jethro and Moses (watercolor circa 1896–1902 by James Tissot)

Exodus 2:21 And Moses was content to live *with* אֶת־ the man: and he gave אֶת־ Zipporah his daughter *to* Moses. 22 And she gave birth *to him* a son and he called אֶת־ his name Gershom (*refugee*): for he said, I have been a stranger in a strange land. 23 And it came to pass *in the* process of time that the King of Egypt died: and *the* Children of Israel groaned *under* their bondage and they cried and their cry came up to Elohim *because* of their bondage. 24 And heard, Elohim אֶת־ their groaning and remembered Elohim אֶת־ His covenant *with* אֶת־ Abraham, *with* אֶת־ Isaac אֶת־ and *with* Jacob. 25 And seeing Elohim אֶת־ Children of Israel, Elohim took notice of them. C-MATS

Question: How did יהוה punish Pharaoh for afflicting the children of Israel? At that time יהוה afflicted the Pharaoh King of Egypt with the plague of leprosy from the sole of his foot to the crown of his head; because of the cruel treatment of the children of Israel was this plague at that time from יהוה upon Pharaoh King of Egypt. For יהוה had listened to the prayer of his people the children of Israel, and their cry reached him on account of their hard work. Still his anger did not turn from them, and the hand of Pharaoh was still stretched out against the children of Israel. And when יהוה had inflicted the plague upon Pharaoh King of Egypt, he asked his wise men and sorcerers to cure him. And his wise men and sorcerers said to him, "That if the blood of little children were put into the wounds he would be healed." And Pharaoh listened to them, and sent his ministers to Goshen to the children of Israel to take their little children. And Pharaoh's ministers took the infants of the children of Israel from the bosoms of their mothers by force, and they brought them to Pharaoh daily, a child each day, and the physicians killed them and applied them to the plague. And the number of the children, which Pharaoh killed, was 375. But יהוה did not listen to the physicians of the king of Egypt, and the plague went on increasing mightily. And Pharaoh was ten years afflicted with that plague; still the heart of Pharaoh was more hardened against the children of Israel. And at the end of ten years יהוה continued to afflict Pharaoh with destructive plagues. And יהוה inflicted on him a bad tumor and sickness at the stomach, and that plague turned to a severe boil. At that time the two ministers of Pharaoh came from the land of Goshen where all the children of Israel were, and went to the house of Pharaoh and said to him, "We have seen the children of Israel slacken in their work and negligent in their labor." And when Pharaoh heard the words of his ministers, his anger was kindled against the children of Israel exceedingly, because he was greatly grieved at his bodily pain. And he answered and said, "Now that the children of Israel know that I am ill, they turn and scoff at us, now therefore harness my chariot for me, and I will take myself to Goshen and will see the ridicule of the children of Israel with which they are mocking me"; so his servants harnessed the chariot for him. And they made him ride upon a horse, for he was not able to ride by himself; and he took with him ten horsemen and ten footmen, and went to the children of Israel to Goshen. And when they had come to the border of Egypt, the king's horse passed into a narrow place, elevated in the hollow part of the vineyard, fenced on both sides, the low, plain country being on the other side. And the horses ran rapidly in that place and pressed each other, and the other horses pressed the king's horse. And the king's horse stumbled into the low plain while the king was riding upon it, and when the horse fell, the chariot turned over on the king's face, and the horse lay upon the king, and the king cried out, because his flesh was very sore. And the flesh of the king was torn from him, and his bones were broken and he could not ride, because this thing was from יהוה to him, because יהוה had heard the cries of his people the children of Israel and their affliction. And his servants carried him upon their shoulders, a little at a time, and they brought him back to Egypt, and the horsemen who were with him came also back to Egypt. And they placed him in his bed, and the king knew that his end had come to die, so Aparanith the queen his wife came and cried before the king, and the king wept a great weeping with her. And the princes of the king and all his counselors advised the king to choose one to reign in his place in the land, whomsoever he should choose from his sons. Jashar 76

Question: Whom did Pharaoh choose to reign after him? The king had three sons and two daughters which Aparanith the queen his wife had borne to him, besides the king's children of concubines. And Othri the first born of the king was unintelligent, impulsive, and hurried in his words. But Adikam was a cunning and wise man and knowing in all the wisdom of Egypt, but of unbecoming features, thick in flesh, and very short in stature. Jashar 76

And when the king saw Adikam his son intelligent and wise in all things, the king resolved that he should be king in his place after his death. And the disorder greatly prevailed over the King, and his flesh stank like the flesh of a carcass cast upon the field in summer time, during the heat of the sun. And when the king saw that his sickness had greatly strengthened itself over him, he ordered his son Adikam to be brought to him, and they made him king over the land in his place. And at the end of three years, the king died, in shame, disgrace, and disgust, and his servants carried him and buried him in the sepulcher of the kings of Egypt in Zoan Mizraim. But they did not embalm him as was usual with kings, because his flesh was putrid, and they could not approach him to embalm him on account of the stench, so they buried him in haste. This evil was from יהוה to him, because יהוה had punished him evil for the evil, which he had done to Israel. And he died with terror and with shame, and his son Adikam reigned in his place. Jashar 76



The Egyptians Afflicted the Israelites

Question: What kind of Pharaoh was Adikam? Did he have mercy on the Israelites? Adikam was twenty years old when he reigned over Egypt, he reigned four years. And Pharaoh sat upon his father's throne to reign over Egypt, and he conducted the government of Egypt in his wisdom. And while he reigned he exceeded his father and all the preceding kings in wickedness, and he increased his yoke over the children of Israel. Pharaoh ordered the officers of the children of Israel according to the command of Pharaoh, saying, "Thus says Pharaoh, Do your work each day, and finish your task, and observe the daily measure of bricks; diminish not anything. And it shall come to pass that if you are deficient in your daily bricks, I will take your young children in their place." And the taskmasters of Egypt did so in those days as Pharaoh had ordered them. Jashar 77

Exodus 3:1 Now Moses kept *the אֶת־* flock of Jethro his father-in-law, the priest of Midian: and he led *אֶת־* the flock to the backside of the desert and came to the mountain of Elohim at Horeb. 2 And the Angel of יהוה appeared to him in a blaze of fire out of the midst of a bush: and he looked and the bush burned with fire and the bush *was* not consumed. C-MATS



Exodus 3:3 And Moses said, I will go see **את־** sight, so great, why the bush is not consumed. 4 And when **יהוה** saw that he turned aside to go look, Elohim called to him out of the midst of the bush and said, Moses, Moses. And *Moses* said, Here am I. 5 And He said, Do not draw near this place but take off your shoes from your feet, because the place where **אתה** you stand **עליו** on Him, **הוא** He is sacred **אדמת** ground. C-MATS



"Moses Kneeling before the Burning Bush" by Arnold Friberg American 1956

Exodus 3:6 Also He said, I *am* the Elohim of your father, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob. And Moses hid his face, *because* he was afraid to look upon Elohim. 7 And יהוה said, רֵאִיתִי I see אֶת- the humiliation of My people who *are* in Egypt וְאֶת- and their cry have heard *because* of their taskmasters; for I know אֶת- their pains; 8 And I am descending down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and a large land, to a land gushing with milk and honey; to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. 9 Now the cry of *the* Children of Israel has come to Me: and moreover, רֵאִיתִי I see אֶת- the oppression with which the Egyptians oppress אֹתָם them. 10 Go now and I will send you to Pharaoh that you may bring אֶת- My people *the* Children of Israel out of Egypt. C-MATS



Exodus 3:11 And Moses said to Elohim, Who *am* I that I should go to Pharaoh and that I should bring אֶת- Children of Israel out of Egypt? 12 And He said, Certainly I will be with you; and this *will be* הָאֵתָה the sign to you, that I have sent you: When you have brought אֶת- the people out of Egypt, you will serve אֶת- Elohim upon this mountain. 13 And Moses said to Elohim, *when* I come to *the* Children of Israel and say to them, the Elohim of אֲבוֹתֵיכֶם your fathers has sent me to you; and they will say to me, what is His name? What will I say to them? 14 And Elohim said to Moses, I AM THAT I AM (*I will become who I am becoming*): and he said, You will say to *the* Children of Israel, I AM (*I will become*) has sent me to you. *Prophecy Fulfilled-Ex. 3:13, 14 The Great "I Am" John 4:26.* C-MATS



Exodus 3:15 And Elohim said also to Moses, You will say to *the* Children of Israel, יהוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob has sent Me to you: this *is* My name forever and this *is* My memorial to all generations. 16 Go and gather together *the* את־ elders of Israel וְאֶמְרָהּ and you say to them, יהוה Elohim of your fathers, the Elohim of Abraham, of Isaac and of Jacob appeared to me saying, I have certainly visited אתְּכֶם you וְאֶהֱיָה־ and seen what is done to you in Egypt: 17 And I have said I will bring אתְּכֶם you up out of the humiliation of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites to a land gushing *with* milk and honey. 18 And they will listen to your voice: וְבִאתְּהּ and you [will] come אתְּהָּ you and the elders of Israel to the King of Egypt and you will say to him, יהוה Elohim of the Hebrews has met with us: and now we ask you *to* let us go three days journey into the wilderness that we may sacrifice to ליהוה our Elohim. 19 And I am sure that the King of Egypt will not let אתְּכֶם you go, *not even* with a mighty hand. 20 And I will stretch out את־ My hand and strike את־ Egypt with all my wonders *that* I will do in the midst of *them*: and after that he will let אתְּכֶם you go. 21 And I will give את־ the people favor in the sight of the Egyptians: and when you go, you will not go empty handed: 22 But every woman will borrow from her neighbor and from her that lived in her house, jewels of silver and gold and garments: and you will put *them* upon your sons and daughters; and you will spoil את־ the Egyptians. C-MATS



Burning bush. Painting from Hermitage Museum, Saint Petersburg

Exodus 4:1 And Moses answered and said, They will not believe me or listen to my voice: because they will say, יהוה has not appeared to you. 2 And יהוה said to him, What *is* that in your hand? And he said, A rod (*staff*). 3 And He said, Throw it on the ground. And Moses cast it on the ground and it became a serpent; and Moses fled from it. 4 And יהוה said to Moses, put out your hand and take it by the tail. And he put out his hand and caught it and it became a rod in his hand: 5 That they may believe that יהוה Elohim אבותם *of their fathers*, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob has appeared to you. 6 And יהוה said to him, Now put your hand into your bosom (*coat*). And Moses put his hand into his bosom (*coat*): and when he took it out, his hand *was* leprous as snow. 7 And He said, Put your hand into your bosom (*coat*) again. And Moses put his hand into his bosom (*coat*) again; and brought it out of his bosom (*coat*) and it was restored again as his other flesh. 8 And it will come to pass, if they will not believe you and do not listen to the voice of the first הַאֵת *sign*, that they may believe the voice of the last הַאֵת *sign*. 9 And it will come to pass, if they will not believe these two signs and will not listen to your voice, then you will take water from the river and pour it upon the dry land: and the water which you take out of the river will become blood upon the dry land. 10 And Moses said to יהוה, O my Adonai, I *am* not eloquent *in speech*, not now or in the past, or since you have spoken to your servant: but I *am* slow of speech and slow of tongue. 11 And יהוה said to him, Who made man's mouth? Or who makes the dumb, or deaf, or the seeing, or the blind? Is it not I יהוה? 12 Now therefore, go and I will be with your mouth and teach you what you will say. 13 And Moses said, O my Adonai, please send *this message* by *someone else-anyone you want*. C-MATS



Moses and the Burning Bush, by John Steel, © Providence Collector, all rights reserved, do not copy

Question: How can we use our true abilities? Each of us has inside ourselves the ability to accomplish much more than we realize. Yet sometimes we let our fears and feelings of not being good enough stand in the way. Moses had within him the ability to stand up against the cruel and powerful Pharaoh, and be the one to lead the entire Hebrew people out from miserable slavery to freedom. At first even Moses didn't realize he could do it. But יהוה encouraged him, and helped him to see his true abilities. Moses discovered his hidden potential and changed the course of human history. We, too, can learn how to see our true abilities, overcome the feelings that hold us back, and accomplish what we never thought we could.

Question: Do you think it was right for someone to push you forward even though you do not think that you can do it? One thing that brings out our hidden abilities is being challenged to go beyond what we feel comfortably able to do. Someone may see your abilities and push you to do what you are capable of even though you are not sure you can accomplish the task.

Question: What can a person do to overcome the fear of trying? One big thing is to tell ourselves that success or failure is really not in our hands, that each of us is really one of יהוה's agents to put more good and light into the world. Our job is just to try and let יהוה do the rest. If we succeed, great, but even if we don't we can feel good about ourselves for trying. Once we stop taking it so personally, we will no longer feel afraid.

Question: Is there any limit to what we are able to accomplish? The vast majority of us are only tapping into a tiny fraction of our true mental and physical and spiritual capacities. יהוה created each of us with vast and powerful abilities, but He leaves it up to us whether we will choose to develop and use them. While limits may exist, if we really push ourselves we will discover that there are incredible and unimaginable accomplishments we can reach before even getting near those limits.

Question: Why do you think people so often fail to access their true abilities? It is in many ways easier and more comfortable to live a life full of self-imposed limitations than to really challenge ourselves to constantly grow and bring more and more of our potential into actuality. We may be afraid of failing, and of the effort that growth requires. Yet there is nothing more rewarding and no greater "high" than really becoming all we are able. יהוה wants us to become all that we can be and it is one of our main spiritual tasks in life.

Question: Why do you think some people accomplish great things, and others do not? A person's talents and life circumstance have something to do with it, but really it mostly has to do with desire, and a willingness to attempt greatness. Each of us has the יהוה-given potential for greatness within us. Those who succeed are those who are willing to make the effort and take the risks necessary to bring it out. It's our life to live so let's make the most of it.

Question: What is the definition of success and failure? Contrary to what many believe, success and failure has little to do with what we have, or accomplish. A successful person is one who strives to discover what are life's genuine worthwhile goals and values, and applies himself toward reaching them. A failure is one who ignores this pursuit. It is as simple as that.

Question: What strategies do you think we could employ to go beyond our self-imposed limitations? One way would be to reframe our perspective to any given situation. Instead of asking ourselves "Can I do it?" we should ask "Is this something that must be done?" If we focus on the situation, we can often do things we never thought we could. When we turn to יהוה and ask Him to help us to go beyond ourselves for good causes, He will give us ways, as he did with Moses in Egypt, to accomplish things we never thought we could.

Question: Does יהוה have any limitations? יהוה is the Creator and Sustainer of all reality. There is nothing "beyond" Him, because in the ultimate sense there is nothing besides Him. However when יהוה created the world, He did choose to build in certain limitations into the "system". He chose to refrain from doing certain things that He could, in order that the world runs the best for everyone in it. It is only because of our own human limitations of understanding that we don't always grasp how everything that יהוה does really is for the best.

Spiritual Exercise: Can you think of a dream you would like to try to make happen but you think it is impossible? Ask יהוה for his wisdom whether you should go forward and He will give you the ability to make it happen.

Exodus 4:14 And the anger of יהוה burned against Moses and He said, *Is not Aaron the Levite your brother? I know that he can speak well. And he is coming to meet you: and when he sees you, he will be glad in his heart.* C-MATS

Question: How was Moses punished because he asked יהוה to send someone else? A lasting effect is recorded in this instance too, for it says, "*Is not Aaron the Levite your brother?*" But wasn't Aaron a Kohen (priest)? However, originally Moses was to be the Kohen and Aaron the Levite, and their roles were reversed. (Chumash)

Exodus 4:15 And you will speak to him and put אֵת words in his mouth: and I will be with your mouth and with his mouth and will teach אֵתְּכֶם you what you will do. 16 And he will be your spokesman to the people: and he will be, to you, your mouth אֵתָהּ and you will be to him as mouth of Elohim. 17 אֵתָהּ and you will take this rod in your hand, with which you will do אֵת signs. C-MATS

Question: Whose words would Moses speak to Pharaoh? What sign would he use before Pharaoh? In Exodus 4:15 Moses is told when he goes to Egypt he will speak אֵת words to Pharaoh, and in verse 4:17 Moses is told that the staff (rod) will work אֵת signs. C-MATS

Question: What staff was in Moses' hand? This staff was created at twilight of the sixth day of creation and was given to Adam in the Garden of Eden, *because Adam ruled over the earth.* Adam gave it to Enoch, Enoch to Noah, Noah to Abraham, Abraham to Isaac and Isaac to Jacob. Jacob brought it with him to Egypt and gave it to Joseph. When Joseph died his house was despoiled and the staff ended up in Pharaoh's palace. Jethro, who was one of Pharaoh's soothsayers (somebody telling the future), saw the staff with the mysterious markings on it and coveted it; he took it and planted it in the garden of his home, and no man was able to come close to it. When Moses came to Jethro's house, he entered the garden and saw the staff and read the markings on it; he reached out his hand and plucked it from the ground. When Jethro saw this, he proclaimed, "This man shall redeem the people of Israel from Egypt", and gave him his daughter Zipporah as a wife. (Jashar)

Exodus 4:18 And Moses returned to Jethro his father-in-law and said to him, Please let me go and return to my brothers who *are* in Egypt and see whether they are still alive. And Jethro said to Moses, Go in peace. 19 And יהוה said to Moses in Midian, Go return to Egypt: for all the men are dead who sought **את** your life. 20 And took Moses **את** *his wife* **את** and his sons and set them upon a donkey and he returned to the land of Egypt: and took Moses **את** the rod of Elohim in his hand. 21 And יהוה said to Moses, When you return to Egypt, do all those wonders before Pharaoh, which I have put in your hand: but I will harden **את** his heart, that he will not let go of **את** the people. 22 **ואמרת** And you say to Pharaoh, So says יהוה, Israel is My son, My firstborn son: 23 And I say to you, let go **את** My son that he may serve Me: and if you refuse to let him go, *then* I will kill **את** your son, *even* your firstborn son. C-MATS

Question: What did יהוה tell Pharaoh that He would do if he did not let His People go? Moses is told to tell Pharaoh that Israel is **את** firstborn son and to let them go or he would kill Pharaoh's first born son. C-MATS

Exodus 4:24 And it came to pass on the way to the lodging place that יהוה met him (*Moses*) and sought to put him to death. 25 Then Zipporah took a sharp stone and cut off **את** the foreskin of her son and cast *it* at his feet and said, Certainly **אתה** you are a bloody husband *to me*. 26 So He let him go: then she said, A bloody husband *you are*, because of the circumcision. C-MATS

Question: Why wasn't all of Moses' sons circumcised? Moses did not circumcise Gresham's foreskin, at the command of Reuel his father-in-law. Zipporah conceived again and had a son, but Moses circumcised his foreskin, and called his name Eliezer. (Jashar)

Exodus 4:27 And יהוה said to Aaron, Go into the wilderness to meet Moses. And he went and met him *at* the Mount of Elohim and kissed him. 28 And Moses told Aaron **את** all the words of יהוה who had sent him **את** and all the signs which he had commanded him. 29 And Moses and Aaron went and gathered together **את** all the elders of *the* Children of Israel: 30 And spoke Aaron **את** all the words which יהוה had spoken to Moses and did the signs in the sight of the people. 31 And the people believed when they heard that *they had been* visited by יהוה **את** Children of Israel and that he had looked upon **את** their humiliation and they bowed their heads and worshipped. C-MATS



Moses and Aaron Speak to the People (watercolor circa 1896–1902 by James Tissot)



Moses and Aaron appear before Pharaoh

Exodus 5:1 And then Moses and Aaron entered in and told Pharaoh, So says יהוה Elohim of Israel, Let go את־ My people that they may hold a feast to Me in the wilderness. 2 And Pharaoh said, Who is יהוה that I should obey His voice, to let go את־ Israel? I do not know את־ יהוה and neither את־ Israel will I let go. C-MATS

Question: What curse did Pharaoh place upon himself? And Pharaoh said, Who is יהוה that I should obey His voice? Anyone that does not know יהוה will be cursed whether he is Pharaoh or someone of lesser importance. יהוה promises are the same for all men. He is fair and just to all men regardless of position.



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Exodus 5:3 And they said, The Elohim of the Hebrews has met with us: let us go, please, three days journey into the desert and sacrifice to ליהוה our Elohim; otherwise He *will* fall upon us with pestilence or with the sword. 4 And the King of Egypt said to Moses and Aaron, Why do you take אֶת־ the people from their work? Return to your burdens. 5 And Pharaoh said, The people of the land now *are* many and you make אֶת־ them rest from their burdens. 6 And commanded Pharaoh *that day* the same to אֶת־ the taskmasters of the people וְאֶת־ and their officers saying, 7 You will no longer give the people straw to make brick as before: let them go and gather straw for themselves. 8 וְאֶת־ and you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore, they cry out, saying, Let us go and sacrifice to our Elohim. 9 Let more work be laid upon the men, *so* that they may labor *harder*; and not *listen* to vain words. 10 And the taskmasters of the people and their officers went out and they spoke to the people saying, Pharaoh said, I will not give you straw. 11 Go אֶת־ you and get straw where you can find *it*: yet none of your work will be diminished. 12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 13 And the taskmasters hurried *them* saying, Fulfill your works, *your* daily tasks, as when there was straw. 14 And the officers of *the* Children of Israel, who Pharaoh's taskmasters had set over them, were beaten and demanded, Why have you not fulfilled your task in making bricks both yesterday and today as before? C-MATS

Question: Who were the Israelite officers that were beaten? These Israelite officers were worthy men who jeopardized their lives for Israel, bearing the blows of the Egyptians so that Israel's task might be lighter. For this merit they were subsequently endowed with the sacred spirit, as יהוה later instructs Moses (Numbers 6:16): "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people, and officers over them". Said יהוה, "Since they were beaten for Israel's sakes, therefore they will merit the sacred spirit and be appointed as prophets over them". (Chumash)

Exodus 5:15 Then the officers of *the* Children of Israel came and cried to Pharaoh saying, Why do you deal so with your servants? 16 There is no straw given to your servants and they say to us, Make brick: and your servants *are* beaten; וְהִקְטַנְתָּם and the *sin* is in your own people. 17 But Pharaoh said, *You are* idle, אֶת־ you are idle: this is why אֶת־ you say, let us go *and make* a sacrifice to ליהוה. 18 Go now and work; for there will *be* no straw given to you, yet you will deliver the *same* amount of bricks. 19 And the officers of *the* Children of Israel did see *that* אֶת־ they were in *trouble*, after it was said, You will *not* diminish *anything* from your *amount of* bricks *needed for* your daily task. 20 And they met אֶת־ Moses וְאֶת־ and Aaron, who stood along the way, as they came forth מֵאֶת־ from Pharaoh: 21 And they said to them, יהוה Look upon you and judge; because you have made to be hated אֶת־ our savor (*scent/smell*) in the eyes of Pharaoh and in the eyes of his servants to put a sword in their hand to kill us. 22 And Moses returned to יהוה and said, Adonai, why have you brought harm to this people? Why *is it that* you have sent me? 23 For since I came to Pharaoh to speak in your name, he has done evil to this people; and you have not delivered at all אֶת־ your people. C-MATS

Exodus 6:1 Then יהוה said to Moses, now will you see what I will do to Pharaoh: with a strong hand will he let them go and with a strong hand will he drive them out of his land. C-MATS

Do you know?

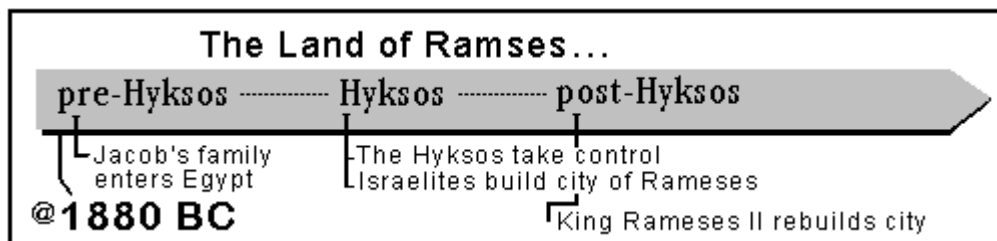
1. The enslavement of Israel began after the death of ____.
2. Pharaoh asked the ____ to kill the Hebrew male children.
3. Pharaoh's soldiers threw all the young Hebrew male children into the ____.
4. Moses' father
5. Moses' mother
6. Moses' sister who placed Moses in the reeds by the river.
7. Moses' brother who was appointed as his spokesperson
8. Moses was put in a ____ and placed in the Nile River.
9. The daughter of ____ named Moses.
10. Moses killed an ____.
11. Moses helped ____'s daughters at the well.
12. Jethro had ____ daughters.
13. Jethro was the priest of ____.
14. Moses became a ____ to his father-in-law's flock.
15. Moses married ____, Jethro's daughter.
16. יהוה appeared to Moses in a burning ____.
17. יהוה told Moses take off his ____ because he was on sacred ground.
18. Moses staff turned into a ____.
19. Moses arm became ____ when he took it out of his coat.
20. Pharaoh made the Hebrews work harder by taking away their ____ to make bricks.

Answers:

1. Levi
2. midwives
3. Nile River
4. Amram
5. Jochebed
6. Miriam
7. Aaron
8. Basket (ark)
9. Pharaoh
10. Egyptian
11. Jethro
12. seven
13. Midian
14. shepherd
15. Zipporah
16. thornbush
17. sandals
18. snake
19. leprous
20. straw

Question: Is there archaeological evidence that the Israelites settled in Egypt? Ancient Rameses is located at Tell el-Daba in the eastern Delta, approximately 100 km northeast of Cairo. In antiquity, the Pelusiac branch of the Nile flowed past the site, giving access to the Mediterranean. In addition, the town lay on the land route to Canaan, the famous Horus Road. Thus, it was an important commercial and military center.

Now there arose a new king over Egypt, who did not know Joseph. —Exodus 1:8



We can divide the history of the site into three periods: pre-Hyksos, Hyksos and post-Hyksos. The Hyksos were a Semitic people from Syria-Palestine, who took up residence in the eastern Nile Delta and eventually ruled northern Egypt for some 108 years, ca. 1663-1555 BC (15th Dynasty). Jacob and his family arrived in Egypt around 1880 BC, based on an Exodus date of ca. 1450 BC. That was in the pre-Hyksos period when the name of the town was Rowaty, “the door of the two roads” (Bietak 1996: 9,19).

The earliest evidence for Asiatics at Rowaty (the city that later named Rameses) occurs in the late 12th Dynasty (mid 19th century BC). At that time a rural settlement was founded. It was unfortified, although there were many enclosure walls, most likely for keeping animals. The living quarters consisted of rectangular huts built of sand bricks (Bietak 1986: 237; 1991b: 32). The tombs found in this area were constructed of mud bricks in Egyptian fashion, but the contents were strictly Asiatic. Although they had been thoroughly plundered, 50% of the male burials still had weapons of Palestinian type in them. Typically, the deceased males were equipped with two javelins, battle-axes and daggers. Tomb 8 contained a fine example of a duckbill-ax and an embossed belt of bronze (Bietak 1996: 14).

Bietak may have, for the first time, found physical evidence for the presence of the Israelites in Egypt. It is the right culture in the right place at the right time. (*M. Bietak, Avaris and Piramesse: Archaeological Exploration in the Eastern Nile Delta, (London: The British Academy, 1986)*)

Haftorah

Isaiah 27:6 He will cause them that come of Jacob to take root: Israel will blossom and bud and fill the face of the world with fruit. 7 Has He struck Israel, as he struck those that struck Him? Or is He slain according to the slaughter of them that are slain by Him? 8 In measure, when it shoots forth, you will debate with it: He removes it by His fierce wind in the day of the east wind. 9 **בְּזֹאת** In this therefore, will the iniquity of Jacob be purged; and this is all the fruit to take away **הַטְּאֵת** his sin; when he makes all the stones of the altar as chalkstones that are beaten into chalk, the groves and images will not stand up. 10 Yet the defended city will be desolate and the habitation forsaken and left like a wilderness: there will the calf feed and there will he lie down and consume the branches of it. 11 When the limbs of it are withered, they will be broken off: the women come and set them on fire: they are a people with no understanding: therefore, He that made them will not have mercy on them and He that formed them will show them no favor. 12 And it will come to pass in that day, that יהוה will beat off from the channel of the river to the stream of Egypt **אֶתְּךָ** and you will be gathered one by one, O you Children of Israel. 13 And it will come to pass in that day, that the great trumpet will be blown and they will come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt and will worship to ליהוה in the sacred Mount at Jerusalem. C-MATS

Isaiah 28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! 2 See, יהוה has a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, will cast down to the earth with the hand. 3 The crown of pride, the drunkards of Ephraim, will be trodden under feet: 4 And the glorious beauty, which is on the head of the fat valley, will be a fading flower and as the hasty fruit before the summer; which when he that looked upon it sees, while it is yet in his hand he eats it up. 5 In that day will יהוה of **צְבָאוֹת** Hosts be for a crown of glory and for a diadem of beauty, to the remnant of His people, 6 For a spirit of justice to him that sits in judgment and for strength to those that turn back the battle at the gate. 7 But they also are confused through wine and through strong drink are out of the way; the priest and the prophet are confused through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they reel in vision, they stumble in judgment. 8 For all tables are full of vomit and filthiness, so that there is no place clean. 9 **אֵת** whom will he teach knowledge **אֵת** and whom shall he make to understand doctrine? Those who are weaned from the milk and drawn from the breasts. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little: 11 For with stammering lips and another tongue will He speak to this people. 12 He said, To whom **זֶאת** this is the rest with which you may cause the weary to rest; **זֶאת** and this is the refreshing: yet they would not hear. 13 But the word of יהוה was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; that they might go and fall backward and be broken and snared and taken. 29:22 Therefore, so says יהוה, who redeemed **אֶת** Abraham, concerning the House of Jacob, Jacob will not now be ashamed, neither will his face now grow pale. 23 But when he sees his children, the work of My hands, in the midst of him, they will sanctify My name and sanctify **אֶת** Holy One of Jacob **אֶת** and the Elohim of Israel shall you fear.

C-MATS

Jeremiah 1:1 The words of Jeremiah the son of Hilkiyah, of the priests that *were* in Anathoth in the land of Benjamin: 2 To whom the word of יהוה came in the days of Josiah, the son of Amon King of Judah, in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah, King of Judah, to the end of the eleventh year of Zedekiah *the* son of Josiah King of Judah, to *the* carrying away of Jerusalem captive in the fifth month. 4 Then the word of יהוה came to me saying, 5 Before I formed you in the belly I knew you and before you came forth out of the womb I sanctified you and I ordained you a prophet to the nations. 6 Then said I, Ah, Adonai יהוה! See, I cannot speak: for I *am* a child. 7 But You יהוה said to me, Do not say, I *am* a child: for to all that I will send you, you will go, **וְאָתָּה** and whatever I command you, you will speak. 8 Be not afraid of their faces: for I *am* **אִתְּךָ** with you to deliver you, says יהוה. 9 Then put forth **אֶת־** יהוה his hand and touched my mouth. And יהוה said to me, See, I have put My words in your mouth. 10 See, I have this day set you over the nations and over the kingdoms, to root out and to pull down and to destroy and to throw down, to build and to plant. 11 Also the word of יהוה came to me saying, Jeremiah, what *do* **אֵתָּה** you see? And I said, I see a rod of an almond tree. 12 Then said יהוה to me, You have seen well: for I watch over My word to perform it. 13 And the word of יהוה came to me *a second time* saying, What do **אֵתָּה** you see? I said, I see a boiling pot and the face of it *is* toward the north. 14 Then יהוה said to me, Out of the north an evil will break forth upon all the inhabitants of the land. 15 For, lo, I will call all the families of the kingdoms of the north, says יהוה and they will come and they will set everyone his throne *at* the entering of the gates of Jerusalem and against all the walls of it round about and against all the cities of Judah. 16 I will speak My judgments against **אֹתָם** *them* touching all their wickedness that have forsaken Me and have burned incense to other gods and worshipped the works of their own hands. 17 **וְאַתָּה** And You, therefore, gird up your loins and arise and speak to them **אֵת** all that I command you: be not dismayed at their faces, otherwise I confound you before them. 18 Behold, I have made you this day a defended city and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes of it, against the priests of it and against the people of the land. 19 They will fight against you but they will not prevail against you for I *am* **אִתְּךָ** with you, says יהוה, to deliver you. Jeremiah 2:1 Also the word of יהוה came to me, saying, 2 Go **וְקַרְאֵת** and you call in the ears of Jerusalem, saying so says יהוה; I remember you, the kindness of your youth, **אֶת־הַבְּתוּלָה** you loved your espousals, when you went after Me in the wilderness, in a land *that was* not planted. C-MATS

Brit Chadashah

Hebrews 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of Elohim, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Mashiach greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. C-MATS

Acts 3:12 And when Peter saw it, he answered unto the people, You men of Israel, why marvel you at this? or why look you so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The Elohim of Abraham, and of Isaac, and of Jacob, the Elohim of our fathers, has glorified his Son Yahusha; whom you delivered up, and denied him in the presence of Pilate, when he was determined to let him go. 14 But you denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom Elohim has raised from the dead; whereof we are witnesses. C-MATS

Mark 12:18 Then came unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Yahusha answering said unto them, **Do you not therefore err, because you know not the scriptures, neither the power of Elohim? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as touching the dead, that they rise: have you not read in the book of Moses, how in the bush Elohim spoke unto him, saying, I am the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob? 27 He is not the Elohim of the dead, but the Elohim of the living: you therefore do greatly err. 35 And Yahusha answered and said, while he taught in the temple, How say the scribes that Mashiach is the Son of David? 36 For David himself said by the Ruach haKodesh, יהוה said to my Adonai, Sit you on my right hand, till I make your enemies your footstool. 37 David therefore himself calls him Adonai; and whence is he then his son?** And the common people heard him gladly. C-MATS

Matthew 22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Yahusha answered and said unto them, **You do err, not knowing the scriptures, nor the power of Elohim. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of Elohim in heaven. 31 But as touching the resurrection of the dead, have you not read that which was spoken unto you by Elohim, saying, 32 I am the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob? Elohim is not the Elohim of the dead, but of the living. 33 And when the multitude heard this, they were astonished at his doctrine. 41 While the Pharisees were gathered together, Yahusha asked them, 42 Saying, What think you of Mashiach? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then does David in spirit call him Adonai, saying, יהוה said unto my Adonai, Sit you on my right hand, till I make your enemies your footstool? 45 If David then call him Adonai, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.** C-MATS

Acts 22:12 And one Ananias, a devout man according to the Torah, having a good report of all the Jews which dwelt there, 13 Came unto me, and stood, and said unto me, Brother Saul, receive your sight. And the same hour I looked up upon him. 14 And he said, The Elohim of our fathers has chosen you, that you should know his will, and see that Righteous One, and should hear the voice of his mouth. 15 For you shall be his witness unto all men of what you have seen and heard. 16 And now why delay you? Arise, and be baptized, and wash away your sins, calling on the name of יהוה. C-MATS

Acts 24:14 But this I confess unto you, that after the way which they call heresy, so worship I the Elohim of my fathers, believing all things which are written in the Torah and in the prophets: 15 And have hope toward Elohim, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16 And herein do I exercise myself, to have always a conscience void of offense toward Elohim, and toward men. C-MATS

Luke 20:27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying, Master, Moses wrote unto us, If any man's brother dies, having a wife, and he dies without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Yahusha answering said unto them, **The children of this age marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of Elohim, being the children of the resurrection. 37 Now that the dead are raised, even Moses showed at the bush, when he calls יהוה the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob. 38 For he is not a Elohim of the dead, but of the living: for all live unto him. 39 Then certain of the scribes answering said, Master, you have well said. 40 And after that they did not ask him any question at all. 41 And he said unto them, **How say they that Mashiach is David's son? 42 And David himself said in the book of Psalms, יהוה said unto my Adonai, Sit you on my right hand, 43 Till I make your enemies your footstool. 44 David therefore calls him Adonai, how is he then his son? C-MATS****

Acts 7:17 But when the time of the promise drew nigh, which Elohim had sworn to Abraham, the people grew and multiplied in Egypt, 18 Till another king arose, which knew not Joseph. 19 The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. 20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 For he supposed his brethren would have understood how that Elohim by his hand would deliver them: but they understood not. 26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, you are brethren; why do you wrong one to another? 27 But he that did his neighbor wrong thrust him away, saying, Who made you a ruler and a judge over us? 28 Will you kill me, as you did to the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. 30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of יהוה in a flame of fire in a bush. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of יהוה came unto him, 32 Saying, I am the Elohim of your fathers, the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob. Then Moses trembled, and durst not behold. 33 Then said יהוה to him, Put off your shoes from your feet: for the place where you stand is holy ground. 34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send you into Egypt. 35 This Moses whom they refused, saying, Who made you a ruler and a judge? the same did Elohim send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. C-MATS

Acts 5:27 And when they had brought them, they set them before the council: and the high priest asked them, 28 Saying, Did not we straightly command you that you should not teach in this name? and, behold, you have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey Elohim rather than men. 30 The Elohim of our fathers raised up Yahusha, whom you slew and hanged on a tree. 31 Him has Elohim exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Ruach haKodesh, whom Elohim has given to them that obey him. C-MATS

John 17:1 These words spoke Yahusha, and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify your Son, that your Son also may glorify you: 2 As you have given him power over all flesh, that he should give eternal life to as many as you have given him. 3 And this is life eternal, that they might know you the only true Elohim, and Yahusha haMashiach, whom you have sent. 4 I have glorified you on the earth: I have finished the work which you gave me to do. 5 And now, O Father, glorify you me with your own self with the glory which I had with you before the world was. 6 I have manifested your name unto the men which you gave me out of the world: yours they were, and you gave them me; and they have kept your word. 7 Now they have known that all things whatsoever you have given me are of you. 8 For I have given unto them the words which you gave me; and they have received them, and have known surely that I came out from you, and they have believed that you did send me. 9 I pray for them: I pray not for the world, but for them which you have given me; for they are yours. 10 And all mine are yours, and yours are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to you. Holy Father, keep through your own name those whom you have given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in your name: those that you gave me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to you; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them your word; and the world has hated them, because they are not of the world, even as I am not of the world. 15 I pray not that you should take them out of the world, but that you should keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through your truth: your word is truth. 18 As you have sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as you, Father, are in me, and I in you, that they also may be one in us: that the world may believe that you have sent me. 22 And the glory which you gave me I have given them; that they may be one, even as we are one: 23 I in them, and you in me, that they may be made perfect in one; and that the world may know that you have sent me, and have loved them, as you have loved me. 24 Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory, which you have given me: for you loved me before the foundation of the world. 25 O righteous Father, the world has not known you: but I have known you, and these have known that you have sent me. 26 And I have declared unto them your name, and will declare it: that the love wherewith you have loved me may be in them, and I in them.** C-MATS

You Have the Right ... Not to Do Wrong

Question: If someone tells you to do something that you think is wrong, do you have to do it? If somebody tells us to do something we think is wrong to do, we don't have to do it. In this week's Torah portion (Exodus 1:17), the powerful king Pharaoh ordered two Hebrew nurses, Shifra and Puah, to harm Hebrew babies secretly when they were born. But these brave women didn't listen and wouldn't do something that went against their values of right and wrong. Neither should we.

STOLEN BASE

Josh couldn't believe it! Somehow, he managed to get chosen to be part of his school's famous, champion baseball team. Well, he hadn't actually been chosen to *play* on the team - he was picked to be the team's assistant equipment manager. But for a younger and not-too-athletic guy like him it was about as close to being on the team as he was ever going to get - and a big honor.

It was Josh's first day on the job and he made sure to work really hard setting out the stuff for the team before the game started. The game was now over - they'd won, of course! - and he was working really hard to get the clubhouse and locker room back in shape after the coach and all the players left.

Josh was sorting out the guys' dirty uniforms to send to the laundry when his 'boss,' Steve, the equipment manager, walked in.

"Not bad, squirt." He gave Josh a friendly 'part of the team' wink that made him feel ten feet tall.

"Thanks," he said. "I'm just about done sorting the uniforms, what's next?"

"I guess that's it," Steve said. "See you at tomorrow's game."

Josh was about to walk out of the locker room, when Steve turned to him and said, "Just go grab us a couple of baseballs first."

"What?" Josh asked, confused.

"Yeah, here, just unlock the coach's office," he threw Josh a key. "In the second drawer to the right, he keeps the baseballs. I need two or three to take home with me - and you can take one, too," he said with a grin.

"But isn't that school property?" Josh said.

"Don't worry about it. It's one of the perks of the job - just like this little key I made for myself. Hurry up, okay?"

"But are we allowed to go in there and take stuff like that? Isn't it like stealing?"

Steve's smiling eyes suddenly turned hard and cold. "Be quiet and just do what I told you. You want to keep this job, don't you?"

Josh felt scared. He wanted to keep the job more than anything. He took a step toward the coach's office, then stopped. He'd never stolen a thing in his life. Was he really going to start now?

He turned, looked at his boss with frightened eyes and shook his head. "I just can't."

"I have no time for goodie-goodie jerks like you!" Steve spat the words out. "I'll get them myself." He grabbed the key out of Josh's hand and marched into the office.

Josh was thinking about how he was going to lose the job he wanted so much, when he heard a yell coming from the office. But it wasn't Steve's voice.

"How dare you sneak into here!" he heard the coach's gruff voice. "You have no permission to come in here. And where did you even get a key?" The next game arrived and indeed Josh was no longer the assistant equipment manager. He was the equipment manager himself! The coach, who'd been resting in his office before going home when Steve snuck in, kicked his ex-boss off the team and appointed Josh - who passed the test of doing what was right - in his place.

Question: What life-lesson could someone learn from this story? There can be times when people try to get us to do things we feel are ethically wrong. No matter who they are and even if we feel we might lose out if we don't do it, we shouldn't be afraid to say 'no.'

Question: Did the fact that Steve was Josh's boss mean he had the right to ask Josh to steal? No. Each of us is responsible for our own ethical value choices and the fact that someone seemingly 'important' asks us to do something wrong, does not make it allowable.

Question: Are there times when we should do things that go against our values? We have to think long and hard why we don't want to do something. If it's only because it's inconvenient or goes against our preferences, we should be willing to compromise. But if it something that goes against our core values of right and wrong, we may have to stand up against it, even if there will be consequences.

Question: How can we determine what's ethically 'right' and what's 'wrong'? Deep inside, each of us has an 'ethical barometer' that tells us what's right and what's not. However, this voice is very subtle and it's easy to get confused by individuals or a society that tells us otherwise. Fortunately we have the Torah, which is full of timeless wisdom concerning universal values of right and wrong, and if we consult it, or those who have studied it, we can gain a treasure chest of moral principals.

Question: Shifra and Puaah were the two Hebrew midwives in Egypt. Pharaoh commanded them to kill all the male Hebrew children. What should a person do if someone in authority tells him to do something against his values? It isn't comfortable to stand up to people in authority, and generally it is an important value to try to comply with what we are asked by them to do.

But there may be times that what someone asks of us might be unjustifiably harmful to ourselves or others. In that case the higher value would be to refuse, on the grounds that we are obeying an even higher authority --- our deepest values of what is right and wrong.

Question: What can someone do if they are asked to do something that they think is wrong, but they're just not sure? In such a case it is generally a good idea not to act hastily. We should give ourselves time to think it over with a clear head. Often when we're no longer under the pressure of the moment things become clear. Also it is worthwhile to consult with someone whose judgment we trust who can help us gain perspective.

Question: What is the difference between something we don't feel like doing and something we should not do? There may be times that we are asked to do something that we don't want to do. We might find it inconvenient or even pointless. Whether we choose to do it or not is not necessarily based on any deep convictions that we have. However if we are asked to do something that would contradict a genuine moral principle, such as not to be dishonest, in such a case we are obligated to refuse. It is important not to get these two categories confused.

Question: Is 'just following orders' ever an acceptable excuse to do something harmful? Each human being is given a capacity to understand what is right and wrong. Likewise, each of us is responsible for our own actions. It is never justified to blindly follow someone's orders and feel as if the responsibility of decision-making has been somehow removed from us. We are always responsible for our actions.

Discuss: Can you think of a time that someone pressured you to do something that you thought was wrong? How did you react? Would you react differently the next time?

Spiritual Exercise: Give yourself time to make decisions this week. Don't allow others to pressure you into decisions you will regret.

Question: Did you know that the greatest leader in our people's history was physically challenged? Moses, the one whom יהוה chose to deliver the Hebrew people from Egyptian slavery, had a serious speech impediment. Do you think there is any way that being challenged can be an advantage? A primary tool for success in life is willpower. Willpower is built by facing obstacles and overcoming them. A challenged person has the opportunity to strive in a way others do not and therefore can hone their willpower to become a dynamo of successful living. (Ex. 4:10)

Question: How much of success do you think depends on attitude? Nearly all. While there can be some genuine physical limitations, they pale in comparison to the degree one can limit oneself with a negative attitude - and liberate oneself with a positive one.

Question: Did Moses want to be part of the Hebrew people? When things are going well for us, we shouldn't close a blind eye to others who aren't so fortunate. Moses grew up as a prince in the house of the Egyptian king and didn't have to suffer the cruel slavery which Pharaoh imposed on the rest of the Hebrew people. But instead of comfortably 'staying out of it,' he risked his life to help his less fortunate brothers and taught us a lesson in caring and compassion for all time.

Question: How can a person become more sensitive to the hardships of others? It is much easier to be sensitive to the needs of people with whom we feel a connection. If we try to mentally put ourselves in the place of the person with the problem, we will feel it more. Also if we focus how all humanity, as children of יהוה, are really one, we will feel much more connected to others and sensitive to their needs.

Question: As long as things are going well for us, and we are not hurting anybody else, why should we care if someone else is suffering? At first glance it might appear obvious, but actually it is not, and in fact throughout history there have been many cultures that have not cared. Only by recognizing that there are יהוה-given values and a clear picture of what is right and wrong, does there emerge any solid logical or philosophical basis for caring about anyone's interest other than our own.

Question: How does the connection we have to the oneness of יהוה impact on our ability to be sensitive to others? The more we connect to the oneness of יהוה, the more we grow aware of the reality that all of us are also ultimately one. As we grow in that understanding and actually become more able to feel this oneness, it becomes as natural to care about someone else's needs as it does to care about our own.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures **C-MATS** www.AlephTavScriptures.com

“Weekly Torah Portion” from www.aish.com

Book of Jasher or Book of the Just Man (Hebrew: סֵפֶר הַיָּשָׁר; transliteration: sēfer hayyāšār)

Josh 10:13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hastened not to go down about a whole day.

2 Sam 1:18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

(The Septuagint translation renders *sefer hayashar* in both cases as 'Book of the Just'. The reference to the bow is here missing, so that the text reads: And he gave orders to teach it the sons of louda: behold it is written in the Book of the Just.)