
Pearl Seeking

TREASURING HIS WORD

Let's do a quick overview of the entire Torah portion:

Monday:	Ex. 1	The Yisra'elites are enslaved and afflicted
Tuesday:	Ex. 2	Baby Mosheh is saved by Pharaoh's daughter; Mosheh kills a Mitsrite and flees to Midyan, Mosheh marries and has a son
Wednesday:	Ex. 3	Mosheh at the burning bush; Yahweh reveals His name to Mosheh
Thursday:	Ex. 4	Yahweh gives Mosheh signs for proof; Mosheh is given Aharon his brother as a helper; Mosheh returns to Mitsrayim; He and Aharon go before the elders
Friday:	Ex. 5:1 - 6:1	Mosheh and Aharon go before Pharaoh; Pharaoh tells them to make bricks without straw; Mosheh is given grief from his fellow Hebrews; Mosheh questions Yahweh

As we start the book of Shemot, several generations have been born to Ya'aqob's sons since the story of Yoseph. The Yisra'elites are now slaves in Mitsrayim (Egypt) and are forced to do hard labor under a new Pharaoh who did NOT remember Yoseph. The Mitsrites became fearful of the growth of the Yisra'elites and tried to get rid of all the newborn baby boys. They tried to enlist midwives to help kill them at birth, and also threw the newborn boys into the river. In this week's Parsha Pearls lesson, we will be introduced to Mosheh and his story. Now, let's read Ex. 2-3.

PARSHA POINTS

- A man and woman from the tribe of Lewi were married during the time the newborn sons were being thrown into the river - 1:22; 2:1
- They have a son and tried to keep him hidden for 3 (**shalosh**) months - 2:2
- When they could hide him no longer, the mother made a small ark of wicker and coated it with tar and pitch. She placed Mosheh in the ark and set him afloat by the reeds (**soof**) in the river - 2:3
- The baby's older sister watched to see what would happen to her brother - 2:4
- Pharaoh's daughter spotted the ark and sent her female servant to draw it out of the river. Upon hearing the child (**yeled**) cry, she had compassion on him, recognizing that he was one of the children of the Hebrews - 2:5-6
- The baby's sister appeared and asked if she could recommend a woman to nurse the baby - 2:7



- Pharaoh's daughter instructed the baby's mother to take the baby with her and nurse him until he was old enough to be weaned, promising to pay her wages for doing this - 2:9
- When the baby no longer needed to be nursed, he was brought back to the palace. Pharaoh's daughter named him Mosheh (meaning, 'Because I have drawn him out of the water'), and took him to be her son - 2:10
- When Mosheh was grown, he went out to look on the burdens of his people and observed a Mitsrian beating one of his Hebrew brothers. He killed the Mitsrian and hid him in the sand - 2:11-12



- The day after this incident, he intervened between 2 (**shtayim**) Hebrews fighting with each other. Resenting Mosheh's interference, they revealed to him their knowledge of his murder of the Mitsrian. Mosheh knew that Pharaoh would soon find out and was greatly afraid - 2:13-14
- Pharaoh heard of the matter and sought to kill Mosheh. Mosheh fled to Midyan to hide from Pharaoh - 2:15

- Mosheh sat down by a well and saw the 7 (**sheva**) daughters of the priest of Midyan, Re'u'el (meaning, 'friend of Elohim') drawing water to fill their troughs for their father's flocks - 2:15-16



- Some shepherds arrived and attempted to drive the girls back, but Mosheh intervened on their behalf. He rescued the sisters and watered the flock for them - 2:16
- The girls returned early to their father and explained what Mosheh had done to help them - 2:18-19
- Their father invited Mosheh to eat bread with him, and Mosheh decided to dwell with Re'u'el's family - 2:20-21a
- Mosheh married Tsipporah one of Yitro's (meaning, 'excellency') daughters, who bore him Gereshom, his 1st son (meaning, 'I have become a sojourner in a foreign land') - 2:21-22

- During this time, the Pharaoh died and a new one arose. He made the burdens of the children of Yisra'el so great that their many cries were heard by Elohim - 2:23

- Elohim remembered his covenant that He had made with Abraham, Yitshaq and Ya'aqob and looked down with compassion upon the sufferings of the children of Yisra'el, and 'knew' (He knew it was time to intervene on their behalf) - 2:24-25



- While Mosheh was shepherding his father-in-law's flocks he came to Horeb, the mountain of Elohim - 3:1

- The Messenger of Elohim appeared to Mosheh in a flame of fire (**aish**) that sprang from the middle of a bush. To Mosheh's amazement, the bush was a flame, yet NOT being burned up - 3:2

- Mosheh turned aside to inspect this miraculous non-burning bush - 3:3
- Elohim called to him, "Mosheh! Mosheh!" And he answered, "Here I am" - 3:4



- Elohim said to Mosheh (3:5-7):
 - "Do not come near here"
 - "Take your sandals off your feet"
 - "The place you are standing on, is set-apart ground"
 - "I am the Elohim of your father, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob"
 - "I have seen the oppression of My people in Mitsrayim"
 - "I have heard their cry"
 - "I know their sorrows"
- Mosheh hid his face from Elohim, because he was afraid to look at Elohim - 3:6
- Elohim revealed to Mosheh His plan (3:8-10):
 - "I have come down to deliver My people from the Mitsrites"
 - "I will bring them to a land that is spacious, and flowing with milk and honey"
 - "There will be Kena'anites, Hittites, Amorites, Perizzites, Hiwwites and Yebusites living there"
 - "I am sending you to Pharaoh, to bring My people, the children of Yisra'el, out of Mitsrayim"
- Mosheh asked Elohim who was he, that he should be the one who would bring the children of Yisra'el out of Mitsrayim - 3:11
- Elohim told Mosheh that once the Yisra'elites were delivered from Mitsrayim, he would return to that mountain with the whole nation of Yisra'el, to serve Elohim there. Then Mosheh would know for sure that Elohim had chosen him and was with him - 3:12
- Mosheh anticipates that when he claims to be sent by the Elohim of their fathers, the Yisra'elites will question him further. He asks Elohim by what Name He should be identified to the people - 3:13
- Elohim tells Mosheh to say unto the children of Yisra'el (3:14-15):
 - "I am that which I am" (**Ehyeh asher Ehyeh**) has sent me to you
 - "Yahweh Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob has sent me to you"
 - "This is My name forever"
 - "This is My remembrance to all generations"
- Elohim told Mosheh to gather the elders of Yisra'el and tell them all these things - 3:16-17
- Elohim told Mosheh that (3:18):
 - the elders would listen to his voice
 - he and the elders would go before Pharaoh
 - they would tell Pharaoh that Yahweh Elohim of the Hebrews had met with them
 - they should 'ask' to go on a 3-day journey in the wilderness to slaughter (give sacrifices) to their Elohim



- Elohim reveals the rest of the picture to Mosheh (3:19-22):
 - Pharaoh was NOT going to let the Yisra'elites go, NOT even by Elohim's strong hand
 - Elohim would stretch out His hand and do wonders in Mitsrayim
 - After that, Pharaoh would let them go
 - The children of Yisra'el would NOT leave empty-handed
 - The women were to ask the Mitsrites for silver, gold and garments
 - The Mitsrites would give them willingly, and thus Yisra'el would plunder the Mitsrites before they departed



DIGGING DEEPER

Parents/Teachers may choose to use these prompts for further discussion of the Torah portion.

- Do some historical research to discover who the Pharaoh and daughter of Pharaoh would have been at the time Mosheh was drawn from the river.
- Discuss all the privileges Mosheh would have had growing up in the royal court.
- Apart from what the movies try to show, Mosheh seems to have grown up knowing all along that he was Hebrew. How would this have affected his feelings toward Pharaoh? How would Pharaoh have felt about him?
- The laws back then against killing a Mitsrian were NOT alien to Mosheh. Why do you think he did it anyway? Notice that once Pharaoh heard what Mosheh had done, he was NOT exempt from punishment simply by being Pharaoh's 'grandson'.
- Research who the Midyanites were; did they know the true Elohim? (Gen. 25:1-2)
- When Mosheh approached the burning bush, Elohim asked him to take off his sandals because he was on holy (set-apart) ground. Discuss the ancient custom of removing one's shoes to show honor and respect upon entering someone's home.
- Who was it that spoke to Mosheh from the burning bush? Was it Yeshua?
- Discuss the meaning behind "I am that which I am", and how the children of Yisra'el would have understood this name when Mosheh revealed it to them.
- Look up how many of the patriarchs said the same phrase, "Hineni" (Here I am) that Mosheh used. (Gen. 22:1; 31:11; 37:13; 46:2) Can you find a major prophet who also used this expression?
- What does the land of milk and honey represent? Today we get milk from cows and honey from bees. Research where the milk and honey would have come from in the ancient Middle East, as opposed to our modern Western perception.