
Pearl Seeking

TREASURING HIS WORD

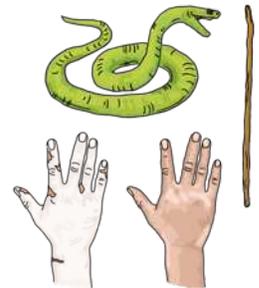
Let's do a quick overview of the entire Torah portion:

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

In this week's Parsha Pearls lesson, we introduce the first 3 miracles Mosheh performs before Pharaoh. We'll journey back to Mitsrayim to witness Mosheh and Aharon speaking to the elders and the children of Yisra'el. We will watch Pharaoh's reaction when Mosheh requests him to let Yahweh's people go. A few verses borrowed from the next parsha Va'eira, will help to complete the flow of the story. (This lesson does not cover the story of the circumcision; we leave this for parents to discuss.) Now, let's read Ex. 4:1-23, 27-31; 5-7:6.

PARSHA POINTS

- Mosheh gives **Yahweh** (the Name of God) a 3rd excuse for his reluctance to be His spokesman, protesting that the people won't believe him - 4:1
- Yahweh refutes his excuse with special signs. He has Mosheh (4:2-7):
 - throw his rod (**matteh**) to the ground and watch it become a snake (**nahash**)
 - pick up the tail of the snake and watch it become a rod again
 - put his hand in his bosom and watch it become leprous, like snow
 - put his hand back in his bosom and see it restored, like his other hand
- Yahweh gives these 2 (**shtayim**) signs so that the people might believe that Yahweh **Elohim** (God) has appeared to Mosheh - 4:5



- However, if the people are not convinced by these 2 signs, then Mosheh will do yet a 3rd sign. He shall (4:8-9):

- take water from the Nile River
- pour the water onto the dry land, wherein the water will become blood



- Mosheh makes a 4th excuse, claiming that he is not eloquent in speech, but is instead slow of tongue - 4:10
- Yahweh patiently reassures Mosheh that He will be with him when he goes to speak - 4:11-12

- Mosheh still pleads with Yahweh to find someone else to speak for him - 4:13
- Yahweh expresses His displeasure to Mosheh, but says that his brother Aharon is coming out to meet him, and he will serve as Mosheh's mouthpiece; Yahweh will work with both of them - 4:14-15



- Aharon will speak to the people in the place of Mosheh and act as his mouth, and Mosheh will be his elohim (mighty one) - 4:16

- Yahweh tells Mosheh to take his rod to perform the signs - 4:17

- Mosheh then returns to his father-in-law Yitro, telling him he must return to Mitsrayim. Yitro gives Mosheh his blessing to leave - 4:18



- Yahweh also reassures Mosheh that the men who sought his life are dead - 4:19

- Mosheh takes his rod and departs with his wife and his 2 sons - 4:20

- Yahweh instructs Mosheh to (4:21-22):

- remember to do the signs that He showed him in front of Pharaoh, even though Pharaoh's heart will be set to NOT let the people go
- tell Pharaoh that Yisra'el is His first-born son, and to let His son go to serve him
- tell Pharaoh that if he does not let them go, He will kill Pharaoh's first-born



- Yahweh then directs Aharon to go meet his brother Mosheh on the mountain of Elohim - 4:27

- Mosheh reports to Aharon all that has happened between him and Yahweh - 4:28

- Mosheh and Aharon gather together all the elders of Yisra'el and tell them all that Yahweh has spoken, showing them all the signs Yahweh has given - 4:29-30

- The elders believe Mosheh, acknowledging that Yahweh has seen their affliction. They accept His promises to be with them and bow their heads, doing obeisance (worship) to Yahweh - 4:31

- Afterwards, Mosheh and Aharon return to Pharaoh, telling him, "Thus said Yahweh Elohim of Yisra'el, 'Let My people go, so that they celebrate a festival to Me in the wilderness.'" - 5:1



- Pharaoh responds that he does not know Yahweh, nor will he allow Yisra'el to go - 5:2

- Mosheh and Aharon explain to Pharaoh that their Elohim wants them to go 3 (shalosh) days' journey into the wilderness to make a sacrifice to Him - 5:3

- Pharaoh demands that the people must return to their work, and go back to their burdens - 5:4-5

- Pharaoh then commands his slave-drivers to stop giving the slaves straw for making bricks, as they'd always done. They must now go gather it for themselves, while still producing the same number of bricks as they did before - 5:6-8
- The slave-drivers and foremen relay Pharaoh's message to the people, emphasizing that they are not to diminish their daily quota of bricks - 5:10-13
- The Hebrew foremen try to advocate for the people, but when it gets them in trouble, they confront Mosheh and Aharon - 5:14-20
- They accuse Mosheh of stirring up the anger of Pharaoh and his slave-drivers, so that now they want to kill them - 5:21
- Mosheh in turn accuses Yahweh of coming up with a faulty plan, saying that he and Aharon have NOT accomplished anything, and in fact have only created more problems for the people - 5:22-23
- Yahweh assures Mosheh that Pharaoh will let His people go - 6:1
- He then reveals to Mosheh that He is Yahweh—the One who appeared to Abraham, Yitshaq, and to Ya'aqob as El Shaddai (Almighty One), to establish His covenant with them, to give them the land of Kena'an - 6:2-4
- He told Mosheh that He has heard the groanings of His people and remembers His covenant - 6:5
- Tell the children of Yisra'el these 4 (**arba**) things (6:6-7):
 - I shall **bring you out** from under the burdens of the Mitsrites
 - I shall **deliver you** from their enslaving
 - I shall **redeem you** with an outstretched arm, and with great judgments
 - I shall **take you** as My people, and I shall be your Elohim
- He reiterates that He will bring them out from under the burdens of the Mitsrites and bring them into the land which He swore to give to Abraham, Yitshaq, and Ya'aqob - 6:7-8
- Because of shortness of spirit after so many years of hard slavery, the people refuse to listen to Mosheh - 6:9
- Yahweh again directs Mosheh to go before Pharaoh, but Mosheh once more makes an excuse to get out of it. He argues that if the people didn't listen to him, why would Pharaoh listen to someone of 'uncircumcised' lips - 6:10-13, 28-30
- Yahweh reminds Mosheh that He has made him an elohim (mighty one) to Pharaoh and a prophet to Aharon - 7:1
- He is to speak to Aharon all that Yahweh says, and Aharon is to speak to Pharaoh all that Mosheh says - 7:2
- He also tells Mosheh that he will harden (strengthen) the heart of Pharaoh, so that He will be justified in sending signs and wonders upon the land of Mitsrayim - 7:3
- Pharaoh will NOT listen to him until the signs are performed - 7:4-5
- At the time when the 2 of them are sent out, Mosheh is 80 (**shmonim**) years old, and Aharon is 83 (**shmonim ve shalosh**) years old - 7:6-7



DIGGING DEEPER

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

- The excuses which Mosheh used for not wanting to do what Yahweh asked are the same ones that people tend to use today. But Yahweh still wants us to trust Him to do His work. Discuss how we can build trust. Also, Yahweh does not need eloquence or oratory; He needs only a clean and available vessel that He can work with. Discuss how we can keep ourselves unspotted and clean. What things regularly occupy us?
- Exodus 6:6-7 is known as what? It's mentioned during which festival?
- In Exodus 6:16, Yahweh tells Mosheh that he will be an 'elohim' for Aharon. This is establishing the pecking order. Yahweh speaks to Mosheh, and his mouthpiece Mosheh speaks to Aharon. Aharon is to regard Mosheh as a 'mighty one;' whatever Mosheh speaks shall carry the same authority as if Yahweh Himself spoke it. Does this remind you of another person who came to this earth to speak only what Yahweh told Him? Discuss how we should respond to those in authority who are assigned to watch over us. Do we respect them? Do we only obey what we agree with?
- In 6:22, Yahweh refers to Yisra'el as His firstborn. Discuss the importance of this statement, and what weight it carries. What is the significance of Yahweh's warning, "If you don't give Me My first-born, I will take your first-born?" (v. 23), What does the first-born usually get?
- From the first 3 signs in this parsha, what can we glean about the significance of each one? For example, a simple rod was able to become a serpent. What did the serpent mean to the Mitsrites? What image did Pharaoh wear on his head? When Mosheh's skin appeared to have tza'arat (skin disease), what was Yahweh trying to convey? What were the Mitsrites' hygiene practices and how would this impact them? Again, consider the miracle of the water turning to blood. What significance did this have in relation to Mitsrite superstitions about the Nile River?
- Consider Yahweh's statement that He is El Shaddai (the Mighty One). Since there were 'gods' everywhere back then, discuss the impact (or lack of it) that this declaration would have for both Yisra'elites and Mitsrites. Can you see how laughable this would sound to Pharaoh? Can you understand their thinking that they would have to 'see it' to 'believe it'?

