



Moses

be Faithful, be Humble, be Bold, be Humble

Biblical Reading: Exodus 2:11-24, 3:2-22, 4:1-23; Numbers 12:8, 20:1-13; Deuteronomy 32:45-52, 34:6-12;

Related Reading: Talmud: *Selections*, by H. Polano

Wade in the Water

Wade in the water, Wade in the water, children,
Wade in the water, God's a gonna trouble the
water.

See that host all dressed in white,
God's gonna trouble the water.
The leader looks like the Israelite,
God's gonna trouble the water.

See that band all dressed in red,
God's gonna trouble the water.
Looks like the band that Moses led,
God's gonna trouble the water.

Look over yonder, what do I see?
God's gonna trouble the water.
The Holy Ghost a-coming on me,
God's gonna trouble the water.

If you don't believe I've been redeemed,
God's gonna trouble the water.
Just follow me down to Jordan's stream,
God's gonna trouble the water.

Worship in Song: A Friends Hymnal, #267
Performed by: Sweet Honey in the Rock

Talmud Reading

About this time, when Moses was three years old, Pharaoh sitting at his banquet table, with his queen upon his right, Bathia at his left, and his two sons, with Bi'lam and the princes of his realm about him, took Moses upon his lap. The child stretched forth his hand, and taking the royal crown from Pharaoh's head placed it upon his own.

In this action the king and the people around him imagined they saw a meaning, and Pharaoh asked:

"How shall this Hebrew boy be punished?"

Then said Bi'lam, the son of Be'or, the magician, "Think not, because the child is young, that he did this thing thoughtlessly. Remember, oh king, the dream which thy servant read for thee; the dream of the balances. The spirit of understanding is already implanted in this child, and to himself he takes thy kingdom. Such, my lord, hath ever been the way of his people, to trample down those who have dealt kindly with them, to deceitfully usurp the power of those who have reared and protected them. Abraham, their ancestor, deceived Pharaoh, saying of Sarah, his wife, 'She is my sister;' Isaac, his son, did the same thing; Jacob obtained surreptitiously the blessing which rightfully belonged to his brother; he travelled to Mesopotamia, married the daughters of his uncle, and fled with them secretly, taking large flocks and herds and immense possessions; the sons of Jacob sold their brother Joseph into slavery; he was afterwards exalted by thy ancestor and made second in Egypt, and when a famine came upon the land, he brought hither his father with all his family to feed upon its substance, while the Egyptians sold themselves for food; and now, my lord, this child arises to imitate their actions. He mocks thee, oh king, thy elders and thy princes. Therefore, let his blood be spilled; for the future welfare of Egypt let this thing be done."

The king replied to the words of Bi'lam:

"We will call our judges together, and if they deem the child deserving of death he shall be executed."

When the judges and wise men assembled according to the order of the king, Jithro, the priest of Midian, came with them. The king related the child's action and the advice which Bi'lam had given him, requesting their opinions on the same.

Then said Jithro, desirous to preserve the child's life:

"If it be pleasing to the king, let two plates be placed before the child, one containing fire, the other gold. If the child stretches forth his hand to grasp the gold, we will know him to be an understanding being, and consider that he acted towards thee knowingly, deserving death. But if he grasps the fire, let his life be spared."

This advice met with the king's approval, and two plates, one containing gold, the other fire, were placed before the infant Moses. The child put forth his hand, and grasping the fire put it to his mouth, burning his tongue, and becoming thereafter "heavy of mouth and heavy of tongue," as mentioned in the Bible. Through this childish action the life of Moses was saved.

Moses grew up, a handsome lad, in the palace of the king; he dressed royally, was honoured by the people, and seemed in all things of royal lineage.

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When Moses fled from Egypt he joined the army of Kikanus, and soon became a great favourite with the king and with all his companions.

And Kikanus became sick and died, and his soldiers buried him opposite the city, rearing a monument over his remains, and inscribing upon it the memorable deeds of his life. Then they said to one another, "What shall we do? For nine years we have been absent from our homes; if we attack the city it is likely we shall be again repulsed, and if we remain here, the kings of Edom, hearing that our leader is dead, will fall upon us and leave none alive. We had best appoint another king in the stead of Kikanus."

So the army appointed Moses to be their king and leader, in the hundred and fifty-seventh year after Israel went down into Egypt.

And Moses found favour in the eyes of the Lord, and he inspired his soldiers with courage by his voice and his example. He attacked the fortresses in mass, with the blowing of trumpets and great enthusiasm, and the city was delivered into his hands; eleven hundred of his opponents being slain in the battle....

...And the Ethiopians placed Moses upon their throne and set the crown of state upon his head....

When Moses was made king of Ethiopia the Assyrians again rebelled, but Moses subdued them and placed them under yearly tribute to the Ethiopian dynasty.

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More Resources:

- Part First: Biblical History. Chapter VI. Death of Jacob and His Sons – Moses—The Deliverance from Egypt. *The Talmud: Selections*, by H. Polano, [1876], pp. 126-131, <http://www.sacred-texts.com/jud/pol/pol09.htm>,
- Judaism 101, Tracey R. Rich, c: 5759-5772 (1999-2011), <http://www.jewfaq.org/israel.htm>