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- **Adventist Mission Website:** <http://wjafc.globalmissioncenters.org/> This website is the new resource provided by the Office of Adventist Mission of the General Conference of the Seventh-day Adventists.
- **Russian Website:** <http://www.boruh.info/> This website is in Russian, many articles and the parasha are posted on it every week.



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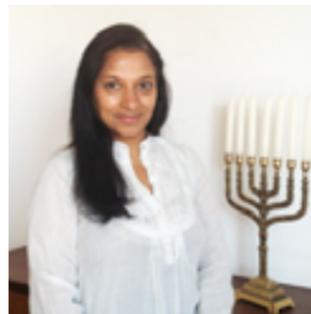
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Weekly
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Journal
of Information

We pray every week for the Jewish Ministry. I suggest our partners to pray from February 4-10 for Wilson Chris (Malachi) Garrett, Malachi is new volunteer for the Jewish ministry in Albuquerque (New Mexico), He needs our prayers. He tried to start a Jewish outreach ministry in his area, but he encounters some obstacles that is why his congregation did not start yet.



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NEWS

Next Jewish Celebrations

❖ We are in the middle of Winter (in the North Hemisphere), and some people think that there will be no celebrations until April and Passover. But in fact a careful look at the Jewish calendar shows us that the next Jewish celebration will be on Sabbath 11th of February. This celebration is called "Tu Bishvat" or 15th of the month Shevat. This is a special celebration called in English the "New Year of the tree." The Jewish people celebrate four new-year every year. They have discover that Spring time starts in Israel on Tu-Bishvat, it is the best day for planting new trees, that is why even though this day would be on an ordinary day of the week, the children don't go to school but go to the forest and any other outdoor environment to plant new trees. Up to today the Jewish people have planted about 500 millions of trees since the day of independence in 1948.

A Time in New York

❖ Richard Elofer has been in New York on January 26-29 to support Jewish ministry in that great city of the United States of America. Let's remember that New York is the largest Jewish city in the world with about 2 millions of Jews. The work there is going slowly, but still going with Pastor Gutierrez and his wife Rachel. Dr. Elofer met with the administration of the Greater New

York Conference (GNYC) to speak about the future of this work in New York, and one of the great news is that the GNYC is ready to invest more on this work and especially to call a second couple of pastors to work with Jews in this great city. As soon as this couple would be chosen and voted we will publish their name in our News.

It was also a privilege for Dr Elofer to meet again Gabriel Gutierrez in his home and office to speak about the work done and plans scheduled in order to reach out this great population.

Then on Sabbath January 28, Richard Elofer preached at the Old Westbury SDA church, in New York. It was the first time that he presented the Jewish ministry in this church, many members came to him or to pastor Bledy Leno, to say that this sermon was a opening eyes on this ministry as a Jewish Adventist Friendship ministry.



Parasha Overview: BO

G-d tells Moshe that He is hardening Pharaoh's heart so that through miraculous plagues the world will know for all time that He is the one true G-d.

Pharaoh is warned about the plague of locusts and is told how severe it will be. Pharaoh agrees to release only the men, but Moshe insists that everyone must go.

During the plague, Pharaoh calls for Moshe and Aharon to remove the locusts, and he admits he has sinned.

G-d ends the plague but hardens Pharaoh's heart, and again Pharaoh fails to free the people of Israel.

The country, except for Israelites, is then engulfed in a palpable darkness.

Pharaoh calls for Moshe and tells him to take all the people of Israel out of Egypt, but to leave their flocks behind. Moshe tells him that not only will they take their own flocks, but Pharaoh must add his own too.

Moshe tells Pharaoh that G-d is going to bring one more plague, the death of the first-born, and then the Jews will leave Egypt.

G-d again hardens Pharaoh's heart, and Pharaoh warns Moshe that if he sees him again, Moshe will be put to death. G-d



PARASHA FOR THIS WEEK

Bo



Exodus 10:1 - 13:16

TEACHING THE CHILDREN

The Torah states: "You will then be able to tell your children and grandchildren My miraculous signs that I have performed among them, and you will know that I am G-d. (Exodus 10:2). The Torah order the people of G-d to relate to their children and grandchildren what happened in Egypt, that is why in the people of G-d, parents have to teach their children about G-d, the stories of the miracles he performed for them in order to strengthen their faith in Him. The first reward for teaching their children, parents will have the happiness to see and to live with them in a happy house, the parents and the children will both of them strengthen their faith in God, and secondly they will be together happy in the world-to-come, when Mashiach will come.

G-D'S COMMUNITY

The Torah affirms: "So Moses and Aaron went in to Pha-

raoh and said to him, "Thus says the LORD, the God of the Hebrews, 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me.'" (Exodus 10:3), This text, from verse 3 to 10, uses three different expressions to describe the people of Israel. First Moshe reports the words of G-d saying "my people" 'ami (3) in Hebrew, which is a personal and affective way of speaking about the people of G-d. Pharaoh then uses the word *anashim* (7), plural of *enosh* for man. Even though Pharaoh received clear instructions, did not agree with Moses and asked "who" "which ones are to go?" (8). He is still in the religion of Egypt and their concepts. For Pharaoh, the gods are not listening to the children and women. Egyptian religion used intermediaries, that is why Moshe refuse to compromise with G-d religion and said "We will go with our young (*Na'ar*) and our old (*Zakenim*). We will go with our sons (*Banim*) and daughters (*Banot*) and with our flocks and herds, for we must hold a feast to the LORD." (Exodus 10:9). The God of heavens and earth is

listening to everyone, there is no intermediaries, no priests, no representatives before God. If we are to go we must all go, from the youngest infant to the last sheep in our possession. The community of God is found in each one of us.

A MONTH OF MIRACLES

The Torah states: "This month (Nissan) shall be for you the head of the months." (Exodus 12:2). Nissan is the month of the Exodus and the feast Passover that is why in the Biblical and Jewish traditions this month was and always will be the month of miracles and redemption (Talmud Rosh Hashanah 11b). Some Jewish commentators have said that in this verse, the word *Lachem*, "for you" is not necessary, however, with the word "lachem" the Torah is emphasizing that the coming of Mashiach and the ultimate redemption depends on "you" the people of G-d. It is possible for you to hasten or slow down the coming of the Mashiach, and it depends on you to recognize the Mashiach on the Month of Nissan or not.



SACRIFICES

The Torah says: "Do not eat of it partially raw, or cooked in water, only roasted over fire." (Exodus 12:9) According to Rambam, the meat of the sacrifices may be eaten by the Kohanim (priests) in whatever manner suits their palates. They may eat it cooked, broiled or roasted, etc. (Ma'aseh haKurbanot 10:10). Thus we ask the question: Why did G-d want Israel to eat the Passover lamb offering only roasted with fire? One of the answers given by the tradition is that a lamb partially raw and fully cooked meat hardly have an aroma. But if it is roasted, however, it can be smelled at a distance. The people of Israel were slaves in Egypt for many years and were afraid of their Egyptian masters. Thus G-d commanded to offer sheep and lamb, animals worshipped by the Egyptians, as a Passover offering in order to frighten them. If the lamb would have been partially raw or fully cooked the Egyptians would not have noticed it. Consequently, G-d told Moshe to tell the people, "Enough is enough! Stop walking with your heads bowed down. Lift

them up and be proud of the fact that you are the people of Israel and a free people. Roast the sacrifice on fire, let the aroma be smelled from one end of Egypt to the other (let's remember that the people of God was numbered between 2 to 3 millions people, they needed hundreds of thousands of sheep and lambs for this great number), and let the entire country know that you are proudly worshipping your G-d, and not the gods of Egypt."

SIGN ON THE DOORPOST

The people of Israel were invited to put a sign (blood) on the doorpost of their house, in order to be saved from the last plague, the death of the firstborn. And even though the text of the Bible says that G-d himself will come, it is also speaking about "the destroyer" (*Hamashchit*) who will pass on that night. "For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not al-

"Moses raised his hand over Egypt, and all that day and night, God made an east wind blow over the land. When morning came, the east wind was carrying the locusts." (Exodus 10:13)

low the destroyer to enter your houses to strike you." (Exodus 12:23). The Haggadah shel Pesach (traditional Jewish narration of the Exodus) explains the passage, "and I will strike all the firstborn in the land of Egypt," (Exodus 12:12) to mean "this will not be done by an angel." Thus one of the questions is why was it necessary to make a sign for "the destroyer," since the plague of the firstborn was inflicted by G-d Himself? Let's remember that in Egypt lived millions of Israelites and millions of Egyptians. In such a big population, it was normal that some people die each day. If an Israelite would have died during the night of the plague of the firstborn, Pharaoh would not have agreed that a miracle had taken place. He would have claimed that there was an epidemic which claimed Egyptians and Israelites alike. Therefore, it was the will of G-d that through the sign, which was an act of faith in Israel, no one among G-d's people would die.

THE WICKED SON CAN REPENT

Everyone who participated to a Seder of Pesach remember that

tells Moshe that the month of Nissan will be the first month of the year.

Israel are commanded to take a sheep on the 10th of the month and guard it until the 14th. The sheep is then to be slaughtered as a Pesach offering, its blood put on their door-posts, and its roasted meat eaten.

The blood on the doorpost will be a sign that their homes will be passed-over when G-d strikes the firstborn of Egypt. G-d's people are told to memorialize this day as the Exodus from Egypt by never eating chametz on Pesach.

Moshe relays G-d's commands, and Israel fulfill them flawlessly. G-d sends the final plague, killing the first-born, and Pharaoh sends the Israelites out of Egypt. G-d tells Moshe and Aharon the laws concerning the Pesach sacrifice, *pidyon haben* (redemption of the first-born son) and *tefillin*.

Haftarah Overview:

Jeremiah 46:13-28

In our Parasha Pharaoh does not want to repent and let G-d's people go... Then Pharaoh said to Moshe, "Get away from me!" (Exodus 10:28).

In the Haftarah Jeremiah announces the coming of Nebuchadnezzar, king of Babylon upon Egypt: "This is the message the L-rd spoke to Jeremiah the prophet about the coming of Nebuchadnezzar king of Babylon to attack Egypt." (Jeremiah 46:13). The punishment for what Egypt has done to Israel is that they will be exiled and will never come back (19). It is exactly what happened in the history, the Egyptians of today are Arabs who came from Saudi Arabia in the 7th Century.

Even though Egypt has been a great nation, with a great army, they will not resist the Babylonian invasion, the L-rd has decided to give Egypt to the Babylonian: "Why will your warriors be laid low? They cannot stand, for the L-RD will push them down. They will stumble repeatedly; they will fall over each other." (Jeremiah 46:15-16).

Egypt will go to Exile, they will not live anymore in their coun-



on the liturgy of the Seder, there are questions asked by four children, which represent four kind of people, the wise, the wicked, the innocent, and the one who does not know how to speak. In this parasha we have a verse, with a question, which is the one associated in the Haggadah shel Pesach with the wicked son. "And when your children ask you, 'What does this ceremony mean to you?'" (Exodus 12:26), this question is associated to the wicked because at the end of the question he adds "to you" if he said "to you", and not "to us" it is because he dissociates himself from this service, he seems not to be involved and interested by what happen on that night. According to the Bible, children must respect and honor their parents. They should seek their guidance and follow their instruction. A good child does not share with his parents his decision until he has heard their decision, they are expected to listen to them and not the opposite. But since this child is telling to his parents his opinion, and does not associate himself with the service of the Passover, he is considered as a wicked one. But he is still around the table, he is still participating to the Seder, because he is still loved by the other family members and listening the narration of Pesach, the Exodus and the

miracles G-d has done for his people, with the wonderful song "Dayenu" he can repent, and would change his question saying "What does this ceremony mean to us?"

BLOOD ON THE DOORPOSTS AND ON THE LINTEL

God told Moshe and Aaron to instruct the people of Israel that "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it." (Exodus 12:7). Moshe, however, called the elders of Israel and told them, "Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning." (Exodus 12:22). It is surprising that Moshe changed the order of God, indeed His command was first the "two doorposts" and then the "lintel" but when Moses reported the order, he said first the "lintel" and then the "two doorposts" the lintel and the two doorposts are three elements on which to put the blood. The sages of Israel have made analogy between these three and G-d, Moshe and Aaron. God is above all, he is in heaven and supervise everything on the earth, he is represented by the "lintel" which is

"The blood will be a sign for you on the houses where you are staying. I will see the blood and pass you by. There will not be any deadly plague among you when I strike Egypt." (Exodus 12:13)

above the two doorposts. And the two doorposts represent Moshe and Aaron, who were two pillars of faith during the time of the Exodus.

The first concern of G-d during the Exodus was that the people of Israel recognize Moshe and Aaron as the leaders of Israel, Moshe as the prophet and Aaron as the High Priest. He instructed that the priority was to be given to the two doorposts who represented Moshe and Aaron. But let's remember that the Torah affirms that Moshe was very humble "Now Moses was a very humble man, more humble than anyone else on the face of the earth." (Numbers 12:3), that is why he changed the order in order to give all credit first to God, he instructed thus, the people of Israel to first put blood on the "lintel" which represent God, in order to show to him all gratitude, and only after to put blood on the two doorposts. But towards the end of the chapter we have an interesting verse: "Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did." (Exodus 12:28), the people of Israel "did so" what they did, "as the Lord had commanded" thus in spite of what Moshe and Aaron said, the people of Israel did as the Lord commanded that means they first put blood on the two doorposts and then on the lintel as it was written in the verse 7.

APOSTOLIC WRITINGS — JOHN 19:33-36

The text of the parasha presents the regulations and laws for the festival of *Pesach* (Passover). One of the most important laws is about the Passover lamb. This lamb had to be chosen on Nissan 10, it should be kept at home till the 14th of the month and then be sacrificed and eaten on the night of the 14th during the Seder (meal) of *Pesach*.

The Torah states "It must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones" (Ex 12:46). Jewish families had to gather together in order to eat all the lamb, nothing had to be left for the morning. Among the specific laws about the Passover lamb, one of them is saying: "Do not break any of the bones", This law is so important that the *Torah* and the *Tanach* (Hebrew Bible) repeat it three times in Exodus 12:46 as we have already read it, but also in the book of Numbers "They must not leave any of it till morning or break any of its bones. When they celebrate the Passover, they must follow all the regulations." (9:12) And in the poetic book of Psalms "he protects all his bones, not one of them will be broken" (34:20).

In the book of Numbers the festival of *Pesach* is given to the people who would not be able to celebrate the feast on the month of *Nissan*. This impeachment could be for various reasons, they could be sick, or on business trip, and so on. Anyone who had no opportunity to celebrate *Pesach* should be able to celebrate it on the second month of the year, that means on the month of *Iyar* in the modern Hebrew calendar. It is written that they should celebrate the

feast on the 14th of the second month instead of the 14th of *Nissan*. "Then the L-rd said to Moses, 'Tell the Israelites: 'When any of you or your descendants are unclean because of a dead body or are away on a journey, they may still celebrate the L-rd's Passover. They are to celebrate it on the fourteenth day of the second month at twilight. They are to eat the lamb, together with unleavened bread and bitter herbs. They must not leave any of it till morning or break any of its bones. When they celebrate the Passover, they must follow all the regulations.'" (Numbers 9:9-12).

Psalms 34 is a Messianic text, a text which describes the Messiah as a righteous "A righteous man may have many troubles, but the L-rd delivers him from them all; he protects all his bones, not one of them will be broken." (34:19-20). We already have developed the idea of the suffering Mashiach, which is in harmony with the Bible and the Jewish tradition, that is why we have to keep in our mind that one of the specificities of the Messiah is that he will suffer. These sufferings of the Mashiach are described, among many other texts in Isaiah 53 and through the concept of the Passover lamb being sacrificed. That is why Moshe and the Psalmist agree together that "not one of them [bones] will be broken." It is exactly what it is said in the *Besorah of Yochanan* (gospel of John), chapter 19. Yeshua is the Mashiach, and part of his sufferings was to die for his people, Yeshua was arrested and condemned by the Romans, who were the governing power of that time, that is why he was crucified—A roman way to put to death. However, the death

on this case has to be speed up, it was Friday, the Shabbat and Passover were coming and it was impossible to let bodies on the cross for 24 hours. In addition, the priests had to follow the *halacha* (practical application of the laws), which specify that a dead corps has to be buried as soon as possible after death. Thus, on the request of the Jewish priests, the Romans decided to get down the three men who were crucified, they broke their legs to speed up their death, but when they came to Yeshua they discovered that he had already died. "But when they came to Jesus and found that he was already dead, they did not break his legs. ..." (John 19:33, 36). The specification of the Passover lamb was fulfilled, he died on the evening of Nissan 14, just before the *Seder* of Passover and even this small detail of the prophecy and the Torah, was fulfilled. Yeshua our Passover lamb died for us but no one of his bones were broken. Passover is coming very soon, Nissan 14 this year will be on April 10, let's rejoice that we got forgiveness of our sin, through the death and the sufferings of Mashiach and as Rabbi Shaul put it "For while we were still weak, at the right time Mashiach died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but G-d shows his love for us in that while we were still sinners, Mashiach died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of G-d." (Romans 5:6-9), "wrath of G-d" which was symbolized by the 5th cup we have explained last week.

try, even great cities like Memphis will be without its original inhabitant. "Pack your belongings for exile, you who live in Egypt, for Memphis will be laid waste and lie in ruins without inhabitant. Egypt is a beautiful heifer, but a gadfly is coming against her from the north." (Jeremiah 46:19-20). Today the people living in Egypt are not descendants of the ancient Egyptians.

What happened to Egypt is presented by the prophet as a punishment from G-d: The L-RD Almighty, the G-d of Israel, says: "I am about to bring punishment on Amon G-d of Thebes, on Pharaoh, on Egypt and her G-ds and her kings, and on those who rely on Pharaoh." (Jeremiah 46:25)

Even though G-d will punish also Israel for her sin He will not destroy her completely: "Do not fear, O Jacob my servant; do not be dismayed, O Israel. I will surely save you out of a distant place, your descendants from the land of their exile. Jacob will again have peace and security, and no one will make him afraid... "Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only with justice; I will not let you go entirely unpunished." (Jeremiah 46:27-28).

STORIES AND TRADITIONS

A FINE REDEMPTION

Abbi Packouz gives this story: There was once a Jewish girl who stopped in Israel on her way to India to seek spirituality. Friends suggested that she go to Neve Yerushalayim to take a class and give Judaism one last shot before seeking other pathways to spirituality. The one class happened to be studying the laws regarding returning a lost item:

- When is an item considered lost?
- What if the person gave up hope of its return?
- What constitutes a legitimate identifying mark to claim the item?
- To what extent and cost of time and money are you obligated for returning the item?

The girl was furious! This is NOT spirituality. She left in a huff and headed off to India.

Six months later she and her guru were discussing a philosophical matter while walking through the village. They came upon a wallet filled with rupees. The guru picked it up, put it in his pocket and continued with his point. The girl interrupted him and asked, "Aren't you going to see if there is identification in the wallet to return it?" The guru replied, "No. It was his karma that he lost it; it's my karma that I found it. It's mine." The girl implored, "But, he might have

a large family and that might be his monthly earnings, they could starve if you don't return it!" The guru responded, "That is their karma."

The young lady then remembered the class she took in Jerusalem—and realized that spirituality without justice, kindness and concern for others is just a false spiritual high, corrupt emotion. She returned to Jerusalem and ultimately returned to her Torah heritage. The Torah gives us great insight on spirituality.

KOSHER FOOD

After a presentation on Jewish outreach, a member of the audience approached the rabbi, Rabbi, do you know I was able to bring a 92 year old lady back to Torah and mitzvot."

Wow! How did you do that? Asked the rabbi. I own a nursing home, and this lady, Mrs. Greenberg, came to live there. Of course we ordered her kosher food.

A couple of weeks later, the state inspector for nursing homes came to check, and she complained to him:

"They don't give me normal food, here! They give me weird food. I want normal food like everyone else here." The inspector called me in on the spot and said, "This lady says you don't give her normal food." So I replied, "We're giving her better than normal food, we're giving her kosher food."

"I don't want kosher, I want normal!" She said. "But, Mrs.

Greenberg, kosher food is better for your health."

"You think, at ninety-two, I'm worried about cholesterol? Just give me normal food!"

"But, Mrs. Greenberg, kosher food tastes better."

"At my age, you think I can taste anything? I just want normal food like everyone else."

"But, Mrs. Greenberg, kosher food is more expensive than regular food."

"Keep the extra and just give me normal food!"

The inspector said to me, "Listen, I am coming back here in three months, and if you're not giving her the same food as everyone else, I am going to close you down."

So that's what happened, Rabbi, I persuaded her to eat kosher. Now she lights Shabbat candles and everything."

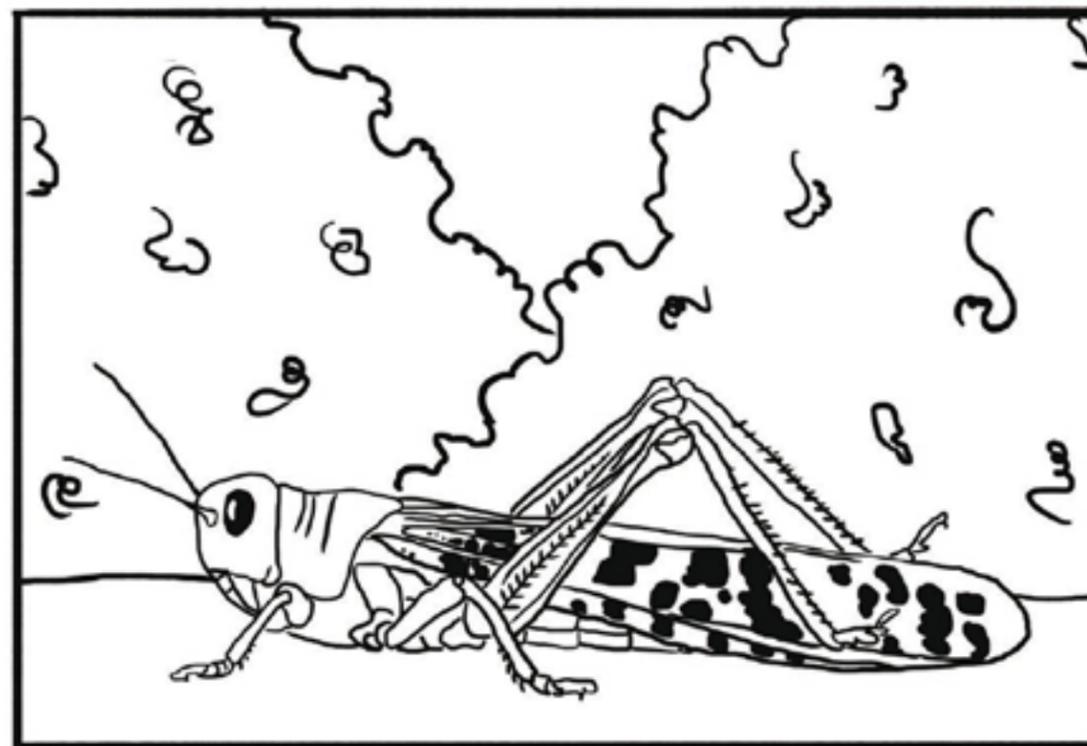
"Yes," said the rabbi, "but what did you say to her to convince her to change?"

"I have no idea. But Rabbi, you're missing the point he was going to close me down! The secret of persuasion is commitment. and so that you may relate in the ears of your son and your son's son that you may know I am Hashem."

When you want someone else to accept what you tell him or her, you first have to be completely convinced it's true yourself. Only then will your words be accepted.

In order for our children, or elderly ladies for that matter, to be convinced of what we are saying that you may relate in the ears of your son and your son's son we first have to know I am Hashem. (story heard from Mordechai Weissman.)

KIDS PARASHA BO



Exodus 10:1 - 13:16

"Then the L-rd said to Moses, "Stretch out your hand over the land of Egypt for the locusts, so that they may come upon the land of Egypt and eat every plant in the land, all that the hail has left." So Moses stretched out his staff over the land of Egypt, and the L-rd brought an east wind upon the land all that day and all that night. When it was morning, the east wind had brought the locusts. The locusts came up over all the land of Egypt and settled on the whole country of Egypt, such a dense swarm of locusts as had never been before, nor ever will be again. They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt." (Exodus 10:12-15)

<http://www.bnai-tikkun.org.nz>

Inspirational Corner

❖ It had been very hard for the Egyptian monarch and a proud and idolatrous people to bow to the requirements of the G-d of Heaven. While under the most grievous affliction the haughty king would yield a little, but when the scourge was removed he would take back all he had granted. Thus, plague after plague was brought upon Egypt, and he yielded only while he was compelled by the dreadful visitations of G-d's wrath. (ST April 1, 1880)

Inspirational Corner

❖ The king even persisted in his rebellion after Egypt had been ruined. Moses and Aaron related to him the nature and effect of each plague, before it came, that it might not be said to have happened by chance. He saw these plagues come, exactly as he was told they would come; yet he would not yield. At first he would only grant the Israelites permission to sacrifice to G-d in the land of Egypt. After Egypt had suffered by G-d's wrath, he consented that the men alone should go; and when the land had been nearly destroyed by the plague of locusts, he granted that the women and children might go also, but still refused to allow them to take their cattle. It was then that Moses warned the king that the L-rd would slay the first-born. (ST April 1, 1880)