

|16| There is no straw given unto thy avadim, and they say to us, Make brick. And, hinei, thy avadim are beaten; but the fault is in thine own people.

|17| But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to Hashem.

|18| Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tokhen (full measure) of bricks.

|19| And the foremen of the Bnei Yisroel did see that they were in rah (trouble), after it was said, Ye shall not reduce ought from your bricks of your daily task.

|20| And they went to meet Moshe and Aharon, who stood waiting to meet them, as they came forth from Pharaoh:

|21| And they said unto them, Hashem look upon you, and judge; because ye have made us stench to be abhorred in the eyes of Pharaoh, and in the eyes of his avadim, to put a cherev in their yad to slay us.

|22| And Moshe returned unto Hashem, and said, Adonoi, why hast Thou brought evil upon this people? why is it that Thou hast sent me?

|23| For since I came to Pharaoh to speak in Thy Shem, he hath done evil to this people; neither hast Thou delivered Thy people at all.

*T.N. Genesis offers the promise of land and life but ends with nearly everyone being swept into a tomb (see Genesis 49:29-33), with the body of Yosef going back to that tomb in a 400 year long trek (Gn 50:24-26; Ex 13:19). But a victory over, and a defeat of, that tomb will occur when "the 70" (Ex 1:5) burst forth from the tomb of Egypt in a great exodus of "600,000". This death*

*and resurrection of Yisroel was possible because of midwives who didn't believe in abortion (1:17), who did believe instead in the G-d of Abraham, Isaac and Jacob as the G-d of the living. This awesome G-d commissions Moses while he is a shepherd in Midian on Mt. Sinai (Chorev) to deliver His people with the Matteh HaElohim (the Rod of G-d) performing signs and wonders (this word "wonder," mofet in Ex. 7:3, we will see again in a key Messianic passage in Zec 3:8 which references Zec 6:11-12 where the Moshiach's personal name is revealed). The G-d of Israel reveals to Moses His personal covenant Name, that He is the G-d who always is (Ex. 3:14), the eternally self-existent true G-d. This one true G-d is the author of salvation (Ex. 6:1-8).*

**6** Then Hashem said unto Moshe, Now shalt thou see what I will do to Pharaoh; for through a yad chazakah shall he let them go, and with a yad chazakah shall he drive them out of his land.

#### [VAEIRA]

|2| And Elohim spoke unto Moshe, and said unto him, I am Hashem;

|3| And I appeared unto Avraham, unto Yitzchak, and unto Ya'akov, as El Shaddai, but by My Shem Hashem I did not make Myself known to them.

|4| And I have also established My brit (covenant) with them, to give them Eretz Kena'an, the land of their sojourning, wherein they sojourned.

|5| And I have also heard the groaning of the Bnei Yisroel, whom the Egyptians keep in bondage; and I have remembered My brit (covenant).

|6| Therefore say unto the Bnei Yisroel, I am Hashem, and I will bring you out from under the sivlot Mitzrayim, and I will free you out of their bondage, and I will redeem you with a stretched out zero'a, and with mishpatim gedolim:

|7| And I will take you to Me for a people, and I will be to you Elohim; and ye shall know that I am Hashem Eloheichem, which bringeth you out from under the sivlot Mitzrayim.

|8| And I will bring you in unto HaAretz, concerning the which I did lift up My hand to swear to give it to Avraham, to Yitzchak, and to Ya'akov; and I will give it to you for a morashah (heritage); I am Hashem.

|9| And Moshe spoke so unto the Bnei Yisroel; but they did not listen unto Moshe because of their kotzer ruach (shortness of spirit, broken spirit), and for avodah kesheh (cruel bondage).

|10| And Hashem spoke unto Moshe, saying,

|11| Go in, speak unto Pharaoh Melech Mitzrayim, that he let the Bnei Yisroel go out of his land.

|12| And Moshe spoke before Hashem, saying, See, the Bnei Yisroel have not paid heed unto me; how then shall Pharaoh hear me, who am of aral sefatayim (uncircumcised lips, stumbling speech, sealed lips)?

|13| And Hashem spoke unto Moshe and unto Aharon, and gave them a charge unto the Bnei Yisroel, and unto Pharaoh Melech Mitzrayim, to bring the