



Moses in the Wilderness

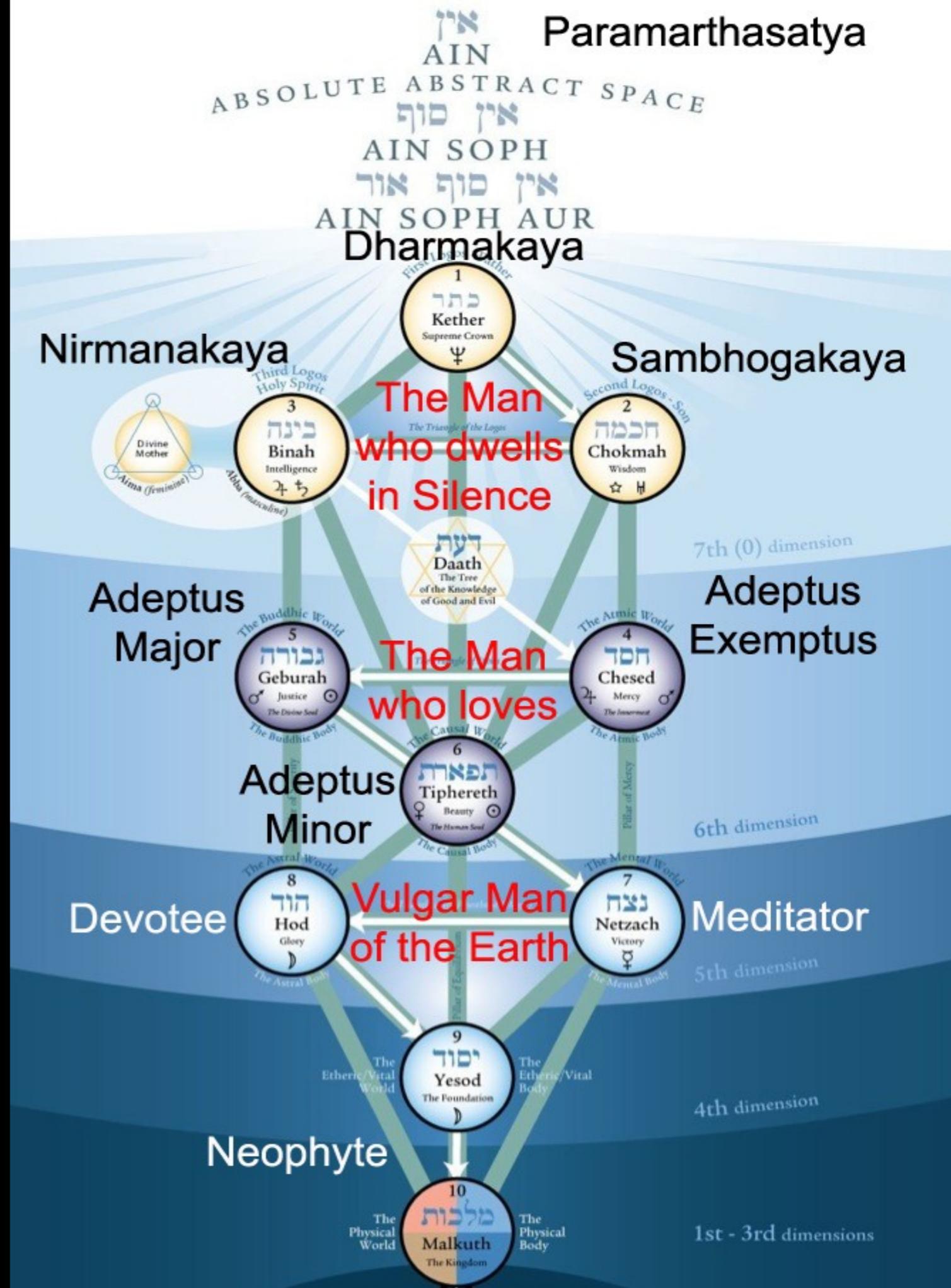
דבר = Word
(Dabar)

לדבר = To Speak
(L'dabar)

מדבר = Wilderness
(Midbar)

במדבר = Numbers
(B'midbar)

דברים = Deuteronomy
(Dabarim)



בת ראשי
ברא אלהים
את האש-מים
ואת הארץ

Bath Rashith

(The Daughter of my Head)

Bara Elohim

(created Elohim)

With the fire, water
and with the earth.

- Genesis 1: 1



And the sojourning of the children of Israel who were in captivity in Mitsrayim was four hundred (years in Netzach) and thirty years (in Thiphereth).

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the Army of Yod-Havah (צבאות יהוה - Netzach)

went out from the land of Mitsrayim. - Exodus 12: 40, 41



And Yod-Havah said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth Elohim, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered Yod-Havah, and said, Skin for skin, yea, all that a man hath will he give for his life.

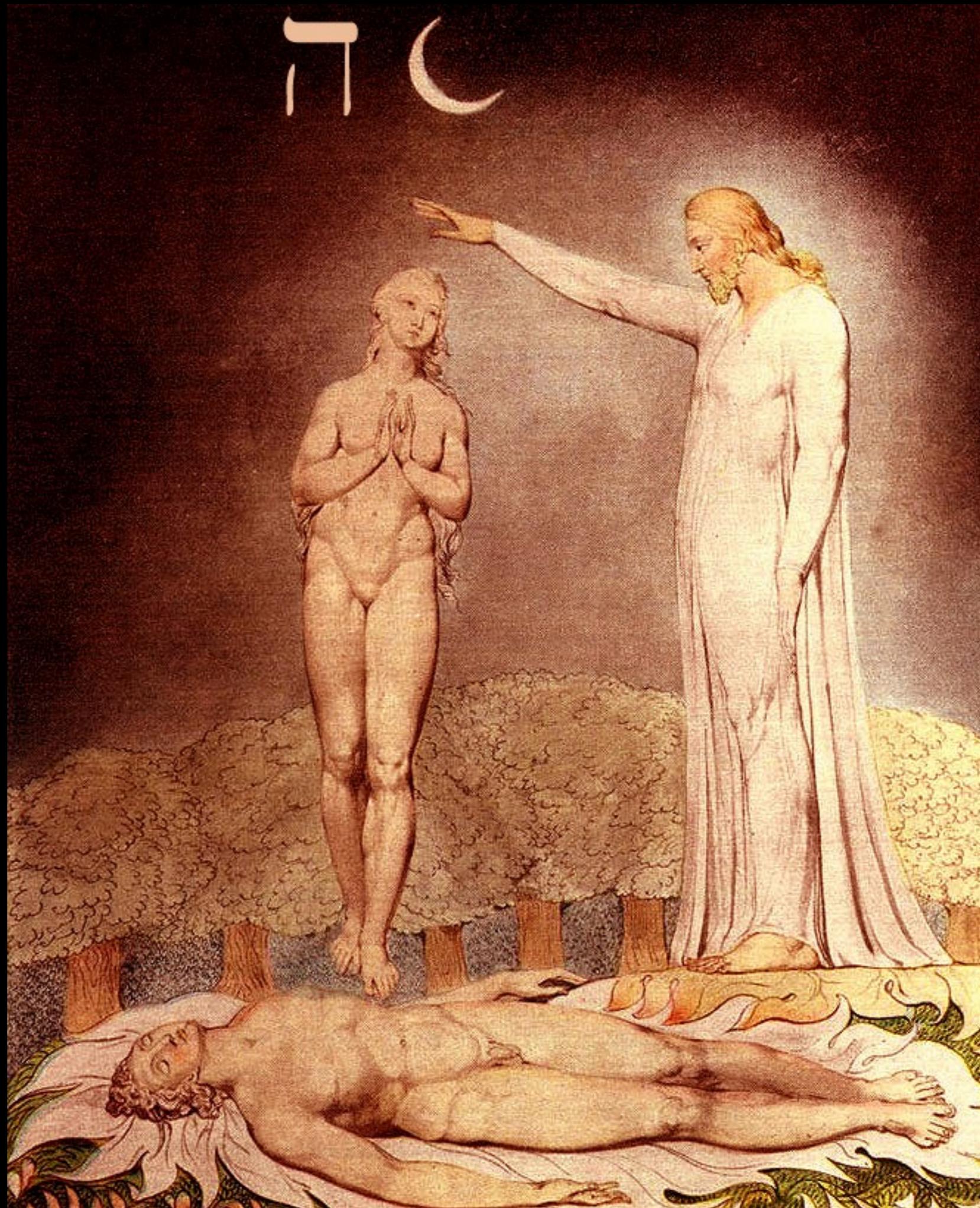
But put forth thine hand now, and touch his bone (Chesed) and his flesh (**Geburah**), and he will curse thee to thy face. - Job 2: 3-5



And Yod-Havah Elohim caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which Yod-Havah Elohim had taken from Adam, made he a woman, and brought her unto Adam.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman (Iyshsha), because she was taken out of Man (Iysh). - Genesis 2: 21-23



Who is this,
arising like
the dawn, fair
as the moon,
bright as the
sun, and
terrible as an
army with
banners?

- Song of Solomon
6:10



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Woe unto us! who shall deliver us out of the hand of these mighty
Elohim? These are the Elohim that smote Mitsrayim. with all
plagues by the power of the Word. - 1 Samuel 4: 8

שחורה (Shachira) Swarthy I am
and beautiful, daughters of
Jerusalem, as tents of Kedar, as
curtains of Solomon.

God behold me, for I am
שחרחרת (Shacherchorth)
swarthy, for the sun has tanned
me.

My mother's children were angry
with me; they made me the
keeper of the vineyards; but mine
own vineyard have I not kept.

(Song of Songs of Solomon 1:5, 6)



At the time, "Yod-Hei-Vav-Hei Elohim (Binah) caused a deep sleep to fall upon Adam" (Genesis 2:21). Yod-Hei-Vav-Hei Elohim alludes to Abba and Aima (in Daath) and "a deep sleep" is the exile (Renunciation), as it is also written: "A deep sleep fell upon Abram (Chesed)..." (Genesis 15:12).

He (Yod-Hei-Vav-Hei Elohim-Binah) caused a deep sleep to fall upon Moses (Tiphereth), and as he slept - sleep is an allusion to exile (Exodus 2: 21).

In the phrase: "And he took one of his sides", from whose ribs did he take? Abba and Aima took one (rib) out of one of the maidens of the Queen. She is the aspect of white "fair as the moon." (Song of Solomon 6:10)

"And closed up the flesh in its place" (Genesis 2:21) refers to the flesh about whom it is said: "For that he (Tiphereth) also is flesh (Geburah)" (Genesis 6:3), the flesh of Moses (Tiphereth) is red, and it is said of him: The face of Moses is as (Madim) the face of the sun (in Geburah). This is the reason why: "(מִי) Who is (זֵאֵרָה) this (Eve), arising like the dawn, fair as the moon, bright as the sun". - Zohar

I made the nations to shake at the sound of (Satan) his fall, when I send him down to hell with them that descend into the pit: and all the trees of Eden, the selection and best of Lebanon (the kingdom of Chokmah), all that drink water (in Yesod), shall be comforted in the hindmost parts of the earth.

They (the archetypes) also went down into hell with him (Satan) unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the nations.

To (מֶלֶךְ) whom (Daath) art thou thus like in glory and in greatness among the trees of Eden. Yet shall thou be brought down with the trees of Eden unto the hindmost parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh (פֶּרַעֲוֹה) and his entire multitude, saith אֲדֹנָי יְהוִה. – Ezekiel 31: 16-18

And Yod-Havah said unto
Moses and unto Aaron,
Take to you handfuls of
ashes of the furnace, and let
Moses sprinkle it toward
the heaven in the sight of
Pharaoh.

And it shall become small
dust in all the land of
Mitsrayim, and shall be a
boil breaking forth with
blains upon man, and upon
beast, throughout all the
land of Mitsrayim.

- Exodus 9: 8, 9





So went Satan forth from the presence of Yod-Havah, and smote Job with sore boils from the sole of his foot to his crown.... - Job 2: 7

And Yod-Havah said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Mitsrayim, upon man, and upon beast, and upon every herb of the field, throughout the land of Mitsrayim.

And Moses stretched forth his rod toward heaven: and Yod-Havah sent thunder and hail, and the fire ran along upon the ground; and Yod-Havah rained hail upon the land of Mitsrayim.

So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Mitsrayim since it became a nation. And the hail smote throughout all the land of Mitsrayim all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. - Exodus 9: 22-25



Out of (יְח) whose womb came the ice? And the hoary frost of heaven, (יְח) who hath gendered it? - Job 38: 29

Behold, tomorrow will I bring the locusts into thy coast:
And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

And they shall fill thy houses, and the houses of all thy servants, and the houses of all Mitsrayim; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. - Exodus 10: 4-6



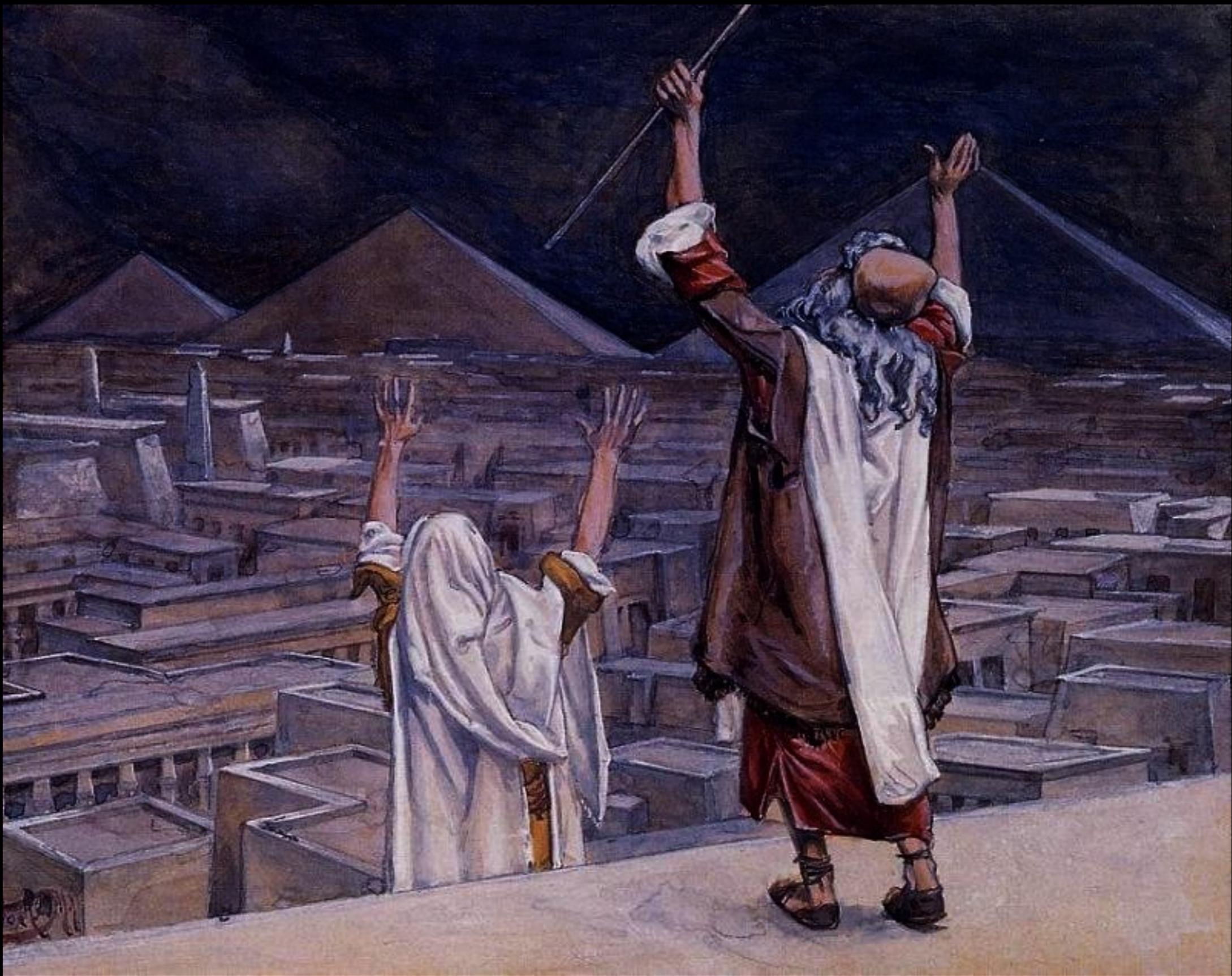
Bring all your tithes into the storehouse, that there may be meat in my house, and prove me now herewith, said Yod-Havah Sabbaoth, if I will not open for you the windows (אַרְבֵּה) of heaven, and pour on you out a blessing, that there shall not be room enough to receive it. - Malachi 3:10

And Yod-Havah said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Mitsrayim, even darkness which may be felt.

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Mitsrayim three days:

They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

- Exodus 10: 21-23



He made darkness his hiding place, his pavilion round about him,
darkness of waters, thick clouds of the skies. - Psalm 18: 11

KETHER

About midnight will I go out into the midst of Mitsrayim:
And all the firstborn in the land of Mitsrayim shall die, from
the firstborn of Pharaoh that sitteth upon his throne, even
unto the firstborn of the maidservant that is behind the mill;
and all the firstborn of behemoth

And there shall be a great cry throughout all the land of
Mitsrayim, such as there was none like it, nor shall be like it
any more.

But against any of the children of Israel shall not a dog move
his tongue, against man or behemoth: that ye may know how
that Yod-Havah doth put a difference between Mitsrayim and
Israel. - Exodus 11: 4-7



And Mitsrayim buried all their firstborn, which Yod-Havah had smitten among them: upon the Elohim also Yod-Havah executed judgments. - Numbers 33: 4

Then said his
wife unto him,
Dost thou still
retain thine
integrity?
curse God,
and die.

- Job 2: 7



Eliphaz, Bildad and Zophar: had made an appointment
together to come to mourn with Job and to comfort him.

- Job 2: 11



And Moses made a Serpent of Brass...that when one looks upon it, shall live... - Numbers 21: 7, 8