

Exo 4:14-6:1 *VaYeled Moshe* Then Moses Departed

mo· Sheh מֹשֶׁה vai· Ye· lech וַיֵּלֶךְ

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Introduction

Tzur Yisrael Triennial Parasha [52](#) (#13.3): *VaYeled Moshe* (Then Moses Departed), note ^A

Exo 4 ^{Verses 4:14 to 4:31} Gershom & Zipporah - A bloody husband thou art

¹⁴ And the anger ^B of YHVH was kindled against Moses, and he said,

^A Ahavta <http://www.ahavta.org/Commentary%20Y-1/Y1-47.htm>.

Tzur Yisrael extras Haftorah: Isa 27:6, Isa 52:1-6, Isa 65:19-23; Brit: Act 7:17-29, 6 2Co 6:1-10; Aleph Tav Exo, 28, 30

^B YHVH is angry because ultimately Moshe doesn't believe that YHVH will do what He said He will do! This is the essence of faith and belief. If, per Num 12:3 Moshe was the most meek man on the face of the earth then I must ask what does that word mean, because what is described here is not flattering. I've always understood the meaning to be pliable, as in you allow yourself by YHVH to be pliable how is this a characteristic of Moshe? I argue he became meek/pliable, but I don't see it here.

See Exo-03-11-to-4-13-The-5-Responses-by-Moshe-to-YHVH, article [#679](#).

“Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. ¹⁵ And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach (הוֹרִיתִי ^{ve·ho·rei·Ti})^C אַתָּה ^D you what ye shall do. ¹⁶ And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. ¹⁷ And thou shalt take this rod (הַמֶּטֶה ^{ham·mat·Teh}) in thine hand, wherewith thou shalt do signs (הָאֵתוֹת ^{ha·'o·Tot·signs}).”^F

Moses departs from Jethro.

¹⁸ And Moses went and returned to Jethro his father in law, and said unto him,

“Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive.”

And Jethro said to Moses,

“Go in peace.”

¹⁹ And YHVH said unto Moses in Midian,

“Go, return into Egypt: for all the men are dead which sought thy life.”

²⁰ And Moses took his wife and his sons (בָּנָיו ^{ba·Nav}), and set them upon an ass,^G and he returned to the land of Egypt: and Moses took the rod of God in his hand. ²¹ And YHVH said unto Moses,

“When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden (אֶחֱזַק ^{a·chaz·Zek})^H his heart (לִבּוֹ ^{lib·Bo}),^I that he shall not let the people go. ^J ²² And thou shalt say unto Pharaoh, ‘Thus saith YHVH, Israel is my son, even my firstborn (בְּכֹרִי

^C H3384 yara KJC⁸² teach(ers)(ing)⁴⁹, sho(o)t(ers)¹⁸, archers⁵, cast(eth)⁵, rain², (instructed direct, inform, instructed, laid, showed, watered)¹

See Word-Study-Tav-Vav-Resh-like-Torah, article #403; and also #399, #388.

^D ...“I will teach *etchem et taasun*”... there is actually two Strong’s #H853 that aren’t translated. See e-Sword notes below.

^E YHVH is telling Moses to “take this rod” Which rod? The one Moses (presumably) came with, or a special one given to him by YHVH “wherewith thou shalt do signs”?

^F Because of the complaint by Moshe, YHVH puts a religious man in between himself and YHVH. The point is that the priest of Aharon was not YHVH's initial plan, but came to be as a result Moshe's persistent arguing and complaining. Isn't this the subject matter of Hebrew that everybody misses. If it is true that the book of Hebrew is about removing this layer (the Aharonic Priesthood) away from us, then, I would argue, we can draw closer to YHVH.

You get the government you deserve. It's interesting that when YHVH wanted to draw close to the nation of Israel, they freaked out and made Moshe the intervener ^{Exo 19:18}. In defense of Moshe, he is simply reflecting the attitude and disbelief of Israel.

^G Yeshua comes into Jerusalem, riding on a colt. Could this is a second witness to Isaiah?

^H See Word-Study-H2388-chazaq-harden-H7185-qasha-and-H3515-kabed

^I Chazaq ^{H2388}, qasha and kabed

^J This is the first occurrence of YHVH saying that he will harden the heart of Pharaoh. This gets into the discussion of whether or not YHVH respects the free will of this man called Pharaoh. The thing that occurred to me was has not Pharaoh given up any claim that he is due in this regard considering the fact that he has attempted genocide on Israel by killing the first born.

ve- cho- Ri):^K **23** And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn (בְּכֹרְךָ ^{be- cho- Re- cha}).^L ”

Zipporah circumcises her son.

24 And it came to pass by the way in the inn, that YHVH met him, and sought to kill him.^M **25** Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said,

“Surely (כִּי ^{ki are indeed}) a bloody (דָּמִים ^{da- Mim}) husband (חַתָּן ^{cha- tan}) art thou (אַתָּה ^{at- Tah}) to me. (לִי ^{Li}) ”^N “ *ki cha-tan- da-Mim at-Tah Li* ”

26 So he let him go: then she said,

“A bloody husband thou art, because of the circumcision (לְמוֹלַת ^{lam- mu- Lot}).”^O פ

Aaron is sent to meet Moses.

27 And YHVH said to Aaron,

“Go into the wilderness to meet Moses.”

And he went, and met him in the mount of God, and kissed him. **28** And Moses told Aaron אֵת all the words of YHVH who had sent him, and all the signs which he had commanded him.

The people believe them.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel: **30** And Aaron אֵת spake all the words which YHVH had spoken unto Moses, and did the signs (הַאֲתוֹת ^{ha- 'o- Tot}) in the sight of

In the story with the confrontation of Moshe and Pharaoh, the word *chazaq* ^{H2388} is used three times where the translation is different than **harden**. In Exo 4:4 the word **caught** is used for *chazaq*. This verse is ripe with symbolism. The question I have is what symbolically has Moshe “**caught**”. With a UCC mindset, Moshe is going to capture i.e. catch the straw-men of the children of Israel.

^K YHVH is making a claim. The firstborn son means you have the birthright and the double portion of the inheritance so as to perform your duties as the trustee of the family. See notes on Heb 12:23 and e-Sword footnotes below

Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

^L Full disclosure. Isn't this what Pharaoh was doing to the son's of Israel? (Verse 23 is a death verse).

^M Gershom is the first born, and the subject is the first born (even though it is talking about Egypt), so Gershom should be killed if he is not circumcised.

^N God's ordinances are not subject to our judgments of what is important! Zipporah referred to Moses as a “bridegroom of blood”, which seems to fit Yeshua's position: the Bridegroom of the Covenant. Source Ahavta. See e-Sword notes below.

^O Zipporah says this “bloody Husband” phrase twice. Also note that it says circumcisions plural. This is the only time this Strong's H4139 for circumcisions is found. (From H4135; circumcision: - circumcision. LXX related word(s) G4061 peri tome*).

See e-Sword notes below.

ToDo: add Word references to this footnote. H6190-Orlah-LXX-of-G203-Akrobusia, Jos-5-1-10-and-the-authority-of-circumcision-renewed, Word-Study-H4135-Mool-circumcised-H4139-Mulah-circumcision, Word Study-Concision-G2699-Katatome-and-uncircumcision-Akrobusia-G203

the people. ³¹ And the people believed (וַיֵּאֱמֵן ^{vai·ya·'a·Men}): and when they heard that YHVH had visited (פָּקַד ^{fa·Kad}) the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped (וַיִּשְׁתַּחֲוּי ^{vai·Yish·ta·chav·Vu}).^P

Exodus 5 ^Q

The players

- YHVH (through The Angel of Elohim)
- Moshe and Aharon
- The officers: Hebrews who represent the children of Israel
- The children of Israel
- Pharaoh
- The Taskmasters: agents of Pharaoh

Pharaoh chides Moses and Aaron for their message.

¹ And afterward Moses and Aaron went in, and told Pharaoh, Thus saith YHVH God of Israel,
“Let my people go, that they may hold a feast (וַיַּחְגּוּ ^{ve·ya·Chog·gu}) unto me in the wilderness.”

² And Pharaoh said,
“Who is YHVH, that I should obey his voice to let Israel go? I know not YHVH, neither will I let Israel go.”

³ And they said,
“The God (אֱלֹהֵי ^{e·lo·Hei}) of the Hebrews (הָעִבְרִים ^{ha·iv·Rim}) hath met with us: let us go, we pray thee (נָא ^{na}), three ³ days' journey into the desert,^R and sacrifice (וְנִזְבַּח ^{ve·niz·be·Chah}) unto YHVH our God; lest he fall upon us with pestilence (בַּדָּבָר ^{bad·De·ver}),^S or with the sword (בַּחֶרֶב ^{ve·Cha·rev}).”^T

⁴ And the king of Egypt said unto them,

^P Strong's #H7812, See footnote on Gen 47:31 at “Gen-46-28-to-47-31-Joseph-Meets-Jacob”, article #991. See “Accept for Worship Return for Worship”, article #???

^Q See Exodus-Chapter-5-and-straw-man, article #275.

^R This was the deal with Pharaoh but when Pharaoh's heart was harden and he reneged, the three day requirement was “off the table” and therefore not enforceable. See Exo 15:22 and Exo 16:1.

^S *Deber* דָּבָר H1698 ^{KJC:49} pestilence ⁴⁷, murrain¹, plagues¹. First use of this word. Same letters as *dabar* דָּבָר H1697 word, thing

^T “Fear of God”: is Moshe embellishing here by adding that God will effectively kill them if he doesn't let them go and worship YHVH? I'm going to say no and give him the benefit of the doubt, and I support that argument based on the pattern established in Exo 4:24, where it bluntly says that “...YHVH sought to kill him”. Moshe is claiming that not being able to pursue this 3 day religious pilgrimage is an existential threat to Israel. This will be exhibited with regard to the blood of the Passover lamb over the door post that prevents the First born being killed by YHVH ^{Exo 12:23}.

“Wherefore do ye, Moses and Aaron, let ^U תַּפְרִיעוּ ^{taf-Ri-'u} אֶתְּ ^{'et-} the people from their works? get you unto your burdens.

⁵ And Pharaoh said,

“Behold, the people of the land now are many, and ye make them rest (וְהִשְׁבַּתֶּם ^{ve·hish·bat·Tem})^V from their burdens.”

He increases the Israelites' task.

⁶ And Pharaoh commanded the same day the taskmasters (הַנְּגִשִּׁים ^{han·no·ge·Sim}) of the people, and their officers (שְׂטָרִיו ^{sho·te·Rav}), saying,^W

“⁷ Ye shall no more give the people straw (תֶּבֶן ^{Te·ven}) to make brick (הַלְבָנִים ^{hal·le·ve·Nim}), as heretofore: let them go and gather straw for themselves. ⁸ And the tale (מִתְכַּנֶּת ^{mat·Ko·net} , quota) of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry (צַעֲקִים ^{tzo·'a·Kim}), saying, ‘Let us go and sacrifice to our God’. ⁹ Let there more work be laid upon the men, that they may labor therein; and let them not regard vain (שָׁקֵר ^{Sha·ker}) words.”^X

¹⁰ And the taskmasters of the people went out, and their officers, and they spake to the people, saying,

“Thus saith Pharaoh, I will not give you straw. ¹¹ Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.”

¹² So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. ¹³ And the taskmasters hastened them, saying,

“Fulfil your works, your daily tasks, as when there was straw.”

¹⁴ And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded,

“Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?”

^U See Word-Study-H6544-para-naked-uncover-refuse-etc, article #753.

^V Glenn McWilliams believes that Moshe has once again reinstated the practice of the Sabbath (the word translated as rest). Keeping Shabbath is vitally important because it is evidence that you are of YHVH and his law form.

^W The Taskmasters: are agents of Pharaoh. The Officers: are Hebrews who represent the rest of Israel. their officers, ^{H7860} *shoter*, sounds like *sh'tar*. See Word-Study-H7860-shoter-officers-H7859-shetar-side, article #661.

See Word-Study-H5324-Natsav-Stood-est-Stand-ing-eth-officers, article #291, at contextual Verses of Deu 29:9-15 (Heb 8-14)

Deu 29:9-15 KJV ⁹ Keep therefore the words of this covenant *haBrit*, and do them, that ye may prosper in אֵת ^{et} all that ye do. ¹⁰ Ye stand (*nitsavim*) this day all of you before the YHVH your Elohim; your captains *rosh* of your tribes, *shebet* your elders, *zaqen* and your officers, *shoter* with all the men of Israel, ...

^X Pharaoh reacts to Moshe's words very negatively by adding more work to Israel and saying Moshe's words, which come from YHVH, are vain. Therefore Pharaoh is taking YHVH's words and the authority that goes with them in vain ^{H8267} and he is making them of nil effect. **Exo 20:16** “Thou shalt not bear false (שָׁקֵר ^{H8267 Sha·ker}) witness against thy neighbour.”

15 Then the officers ^Y of the children of Israel came and cried unto Pharaoh, saying,
“Wherefore dealest thou thus with thy servants? **16** There is no straw given unto thy servants, and they say to us, ‘Make brick’: and, behold, thy servants are beaten; but the fault (**וְחַטָּאת** ^{ve·cha·Tat}) ^Z is in thine own people.” ^{AA}

17 But he said,
“Ye are idle, ye are idle: therefore ye say, ‘Let us go and do sacrifice to YHVH’.” ^{BB} **18** Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.”

They cry out to Moses and Aaron.

19 And the officers of the children of Israel did see that they were in evil (**בְּרָעָה** ^{be·Ra}) case, after it was said, Ye shall not diminish ^{diminish} ought from your bricks of your daily task. **20** And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: **21** And they said unto them,

^Y Uri Harel says these were *kapos* see [Exo-04-Kapo-concentration-camp-Wikipedia.pdf](#) or [Exo-04-Kapo-e-Sword-notes.doc](#)

^Z [The expression is difficult. The word translated “fault” or “sin” has pointing for a second-person feminine singular subject (“you sinned”), which does not go well with either “Pharaoh” or “your people” as a subject; but the noun translated “sin of” has the same consonants, leading to the possibility that the word should be understood as a noun] ^{source LEB Bible}.

^{AA} ‘Thine own people.’ If I’m reading this correctly, the Officers of Israel are still talking to Pharaoh and they are complaining that ‘thine own people’ is Pharaohs people who don’t give us straw to do our job which is (or at least was) just making the bricks. This makes sense because that is what changed as a result of Moshe going to Pharaoh and saying to him “Let my people go so they can worship to their Elohim”

The officers who represent Israel are acting like slaves and are projecting their problems on YHVH and not on Pharaoh who is the one that has made them slaves in the first place and are now adding more to their burden. A similar pattern can be found with Adam getting kicked out of the Garden. Adam reacts to the sin that he partook in but he doesn’t blame the serpent who was the instigator of the whole series of mistakes, rather he blames YHVH with the first conspiracy theory in the bible.

Here is another analogy. This reminds me of my beef with the WFB Conservatives who think that the problem is we are not efficient socialists. They assume and presume that the core issue at hand is that what we need to take an ideological approach to the problem and reason with our task masters. The assumption they (WFB Conservative) have is that the task masters will respond in a reasonable way. But why would they? Are they not merely slaves themselves to Pharaoh albeit a higher ranking?

Rule 1: “Reasoning with the verbiage of a freemen will fall on deaf ears of a slave.”

In verse Exo 5:21, Israel's representatives, again thinking like slaves, minimizes the savior capabilities of YHVH by believing that Pharaoh will kill them and therefore by implication that YHVH will not save them. Their prayer is not 'YHVH save us', but rather to judge Moshe who ironically is simply a messenger for YHVH.

Midrash → Thinking with a Biblical Commercial Redemption perspective...is the problem that the Pharaoh has control over the “straw-men” of Israel?

straw man ¹ A fictitious person, esp. one that is weak or flawed. ² A tenuous and exaggerated counterargument that an advocate puts forward for the sole purpose of disproving it. - Also termed **straw-man argument**. ³ **A third party used in some transactions as a temporary transferee to allow the principal parties to accomplish something that is otherwise impermissible.** ⁴ **A person hired to post a worthless bail bond for the release of an accused.** - Also termed *stramineus homo*. ^{Blacks 7th.}

^{BB} What caused this problem i.e. what was the “straw” that broke the camel’s back? Pharaoh states it clearly “Let us go and do sacrifice to YHVH” ^{Exo 5:17}. Pharaoh is quoting Moshe’s words that he made in Exo 5:3.

Rule 2: “Strongly Held Religious Beliefs and Conviction’s (SHRB&C) always trump things political”

“YHVH look upon you, and judge; because ye have made our savor (רִיחֵנוּ אֶתְּ -rei·Che·nu scent/smell) to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.”

Moses complains to God.

22 And Moses returned unto YHVH, and said,

“Lord (אֲדֹנָי a·do·Nai), wherefore hast thou so evil entreated this people? ^{CC} why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.” ^{DD}

God Promises to Deliver the Families of Israel

God renews his promise by his name JEHOVAH

1 Then YHVH said unto Moses,

“Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.”

E-Sword Notes

Standalone Aleph Tav - Exo 4:15 HSB5

אֶתְּ -et' ve·sam·Ta unto him and put וְשַׁמְתָּ e·Lav, to him' אֵלָיו ve·dib·bar·Ta And thou shalt speak וּדְבַרְתָּ
 אֶתְּ eh·Yeh become' אֶהְיֶה ve·'a·no·Chi, I וְאֶנְכִּי be·Fiv; in his mouth בְּפִי had·de·va·Rim words הַדְּבָרִים
 Pi·hu, and with his mouth פִּיהוּ ve·'im- with וְעִם- pi·cha and I will be with thy mouth פִּיךָ im- will be with' עִם-
 ta·'a·Sun. you what ye shall do תַּעֲשׂוּן a·Sher what' אֲשֶׁר et' אֶתְּ ,et·Chem' אֶתְּכֶם ve·ho·rei·Ti and will teach וְהוֹרִיתִי

...“I will teach *etchem et taasun*”... there is actually two Strong's #H853 that aren't translated

Exo 4:17 HSB5

אֶתְּ -et' bo בּוֹ ta·'a·seh- wherewith thou shalt do תִּקַּח haz·Zeh this הַזֶּה ham·mat·Teh this rod הַמַּטֵּה ve·'Et וְאֶתְּ
 אֶתְּ be·ya·De·cha; in thine hand בְּיָדְךָ
 Peh פֶּה ha·'o·Tot. signs הַאֲתֹת

Exo 4:22 – Referencing Heb 12:23

G4416 prōtotokos, From **G4413** and the alternate of **G5088**; *first born* (usually as noun, literally or figuratively): - firstbegotten (-born).

LXX: **H1060** bekhōr, **H6363** pēter, **H7218** rōsh, **H7223** rishōn

^{CC} Moshe is smart at least that in the sense that he is responding to YHVH in the form of a question.

^{DD} I wonder if Moshe's “slow speech” problem went away? ^{Exo 4:10} Moshe is angry with YHVH and, I would guess, YHVH's attitude would be “bring it on!” I would argue that it is at this point that Moshe is starting to understand what being meek means...to do that what YHVH asks you to do and not to have an attitude of being irresponsible.

KJC Occurrences: 10, **firstborn**, 7, [Mat 1:25](#), [Luk 2:7](#), [Rom 8:29](#), [Col 1:15](#), [Col 1:18](#), [Heb 11:28](#), [Heb 12:23](#)
begotten, 1, [Rev 1:5](#), **first**, 1 [Rev 1:5](#) (2), **firstbegotten**, 1 [Heb 1:5-6](#) (2)

... which are written [G583 apographo](#) ... see Word-Study-H1799-H3791-H5612-Register, article #[127](#).

RSTNE 23 To the gathering **5584** and congregation of the **bachorim**, **5585** that is enrolled in the shamayim, and to YHVH the Shophet of all, and to the ruachim of tzadikim made perfect, **5586**

RSTNE Footnotes

5584 Restoration and regathering of all the exiles into one set-apart congregation.

5585 According to Shemoth/[Exo 4:22-23](#), that firstborn congregation is eternally Yisrael. Let your part in Yisrael sink in deep.

5586 Departed justified spirits go to heaven, and the body and soul, or the being, goes into the dust waiting for the day of resurrection.

Exo 4:28 HSB5 – Standalone Aleph Tav

div· Rei **all the** דְּבָרֵי kol- all כָּל et' אֵת le· 'a· ha· Ron, Aaron לְאַהֲרֹן mo· Sheh **And Moses** מֹשֶׁה vai· yag· Ged **told** וַיִּגַּד
 kol- **and all** כָּל ve· 'Et וְאֵת she· la· Cho; **who had sent** שְׁלָחוּ a· Sher **which'** אֲשֶׁר Yah· weh **of the LORD** יְהוָה words
 tziv· Va· hu. **which he had commanded** צִוָּהוּ a· Sher **which'** אֲשֶׁר ha· 'o· Tot **him and all the signs** הָאֵתֹת

Exo 4:30 HSB5 – Standalone Aleph Tav

had· de· va· Rim, **all the words** הַדְּבָרִים kol- all כָּל et' אֵת a· ha· Ron, **And Aaron'** אַהֲרֹן vay· dab· Ber **spake** וַיְדַבֵּר
 mo· Sheh; **unto Moses** מֹשֶׁה el- to' אֶל- Yah· weh **which the LORD** יְהוָה dib· Ber **had spoken** דִּבֶּר a· Sher- **which'** אֲשֶׁר
 ha· 'Am. **of the people** הָעָם le· 'ei· Nei **in the sight** לְעֵינַי ha· 'o· Tot **the signs** הָאֵתֹת vai· Ya· 'as **and did** וַיַּעַשׂ

Exo 4:25 HSB5

-et' אֶת- vat· tich· Rot **and cut off** וַתִּכְרֹת Tzor, **a sharp stone** צֶרֶף tzip· po· Rah **Then Zipporah** צִפּוֹרָה vat· tik· Kach **took** וַתִּקַּח
 le· rag· Lav; [it] **at his feet** לְרַגְלָיו vat· tag· Ga' **and cast** וַתַּגֵּעַ be· Nah, **of her son** בְּנֶהּ a· re· Lat **the foreskin'** עֶרְלַת
 .Li : לִי at· Tah **you'** אַתָּה da· Mim **Surely a bloody** דְּמַיִם cha· tan- **husband** חַתָּן ki **are indeed** כִּי vat· To· mer **and said** וַיֹּאמֶר

Exo 4:26 HSB5

cha· Tan **husband** חַתָּן a· me· Rah, **then she said'** אָמְרָה az **time'** אָז mi· Men· nu; **that** מִמֶּנּוּ vai· Yi· ref **So he let him go** וַיִּרְף
 Peh פ lam· mu· Lot. **[thou art] because of the circumcision** לְמִוּלַת da· Mim **A bloody** דְּמַיִם

Straw-man, more comments

Before dismissing this as farfetched I would ask the reader two questions, 1) is America today in a very similar situation to how Israel founder herself during the time period of Exodus chapter 5; 2) If this pattern exists, then is it not allowed to draw metaphors from the past to help explain the present. This is what I'm doing with

Pharaoh not giving them straw, straw is the metaphor for a legal concept of a straw man which is a fictitious legal person that America doesn't understand i.e. they think that straw man JOHN SMITH = sentient living man John Smith, and that mixing those two terms and their corresponding law forms is perfectly acceptable.

Isa 55:12-56:7 –

¹²For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. ¹³Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to YHVH for a name, for an everlasting sign that shall not be cut off.

Keep justice, and do righteousness; for my salvation is near to come

The prophet exhorts to sanctification

¹Thus saith YHVH, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. ²Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

He promises it shall be general, without respect of persons

³Neither let the son of the stranger, that hath joined himself to YHVH, speak, saying, YHVH hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. ⁴For thus saith YHVH unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; ⁵Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. ⁶Also the sons of the stranger, that join themselves to YHVH, to serve him, and to love the name of YHVH, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; ⁷Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Acts 7:35-37 –

³⁵This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. ³⁶He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

that Moses himself witnessed of Christ;

³⁷This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.