

SYNCHRONIZING THE HOLY BIBLE (KJV & NAS) and JASHER

The story format is for easier reading. Duplications removed.

Jacob-Israel's' story continues, Part 20

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Introduction: Where the Dead Sea Scrolls are the same as the Bible, I have, for the most part, used the Dead Sea Scrolls for this story. The Bible version, of course, you can read from the Bible. My comments are in brackets. The Holy Bible will be in black normal writing and the scrolls will be in Italics. Remember, the scrolls are not divine scripture, but they appear to be very accurate as far as history is concerned; they give more details which are very interesting. Various interpreters could have changed things a bit over the years.

JASHER 65-71:14

And it came to pass after these things, that all the counsellors of Pharaoh, king of Egypt, and all the elders in Egypt assemble and came before the king and bowed down to the ground, and they sat before him.

And the counsellors and elders of Egypt spoke unto the king, saying, Behold the people of the children of Israel is greater and mightier than we are, and thou knowest all the evil which they did to us in the road when we returned from battle.

And thou hast also seen their strong power, for his power is unto them from their fathers, for but a few men stood up against a people numerous as the sand, and smote them at the edge of the sword, and of themselves not one has fallen, so that if they had been numerous they would then have utterly destroyed them.

Now therefore give us counsel what to do with them, until we gradually destroy them from amongst us, lest they become too numerous for us in the land.

For if the children of Israel should increase in the land, they will become an obstacle to us, and if any war should happen to take place, they with their great strength will join our enemy against us, and fight against us, destroy us from the land and go away from it.

So the king answered the elders of Egypt and said unto them, this is the plan advised against Israel, from which we will not depart,

Behold in the land are Pithom and Ramses, cities unfortified against battle, it behoves you and us too build them, and to fortify them.

Now therefore go you also and act cunningly toward them, and proclaim a voice in Egypt and in Goshen at the command of the king saying,

All ye men of Egypt, Goshen, Pathros and all inhabitants! The king has commanded us to build Pithom and Ramses, and to fortify them for battle; who amongst you of all Egypt, of the children of Israel and of all the inhabitants of the cities, are willing to build with us, shall each have his wages given to him daily at the king's order; so go you first and do so cunningly, and gather yourselves and come to Pithom and Ramses to build.

And whilst you are building, cause a proclamation of this kind to be made throughout Egypt everyday at the command of the king.

And when some of the children of Israel shall come to build with you, you shall give them their wages daily for a few days.

And after they shall have built with you for their daily hire, drag yourselves away from them daily, one by one in secret, and then you shall rise up and become their task masters and officers, and you shall leave them afterward to build without wages, and should they refuse, then force them with all your might to build.

And if you do this it will be well with us to strengthen our land against the children of Israel, for on account of the fatigue of the building and the work, the children of Israel will decrease, because you will deprive them from their wives day by day.

And all the elders of Egypt heard the counsel of the king, and the counsel seemed good in their eyes and in the eyes of the servants of Pharaoh, and in the eyes of all Egypt, and they did according to the word of the king.

And all the servants went away from the king, and they caused a proclamation to be made in all Egypt, in Tachpanches and in Goshen, and in all the cities which surrounded Egypt, saying,

You have seen what the children of Esau and Ishmael did to us, who came to war against us and wished to destroy us.

Now therefore the king commanded us to fortify the land, to build the cities of Pithom and Ramses, and to fortify them for battle, if they should again come against us.

Whosoever of you from all Egypt and from the children of Israel will come to build with us, he shall have his daily wages given by the king, as his command is unto us.

And when Egypt and all the children of Israel heard all that the servants of Pharaoh had spoken, there came from the Egyptians, and the children of Israel to build with the servants of Pharaoh, Pithom and Ramses, but none of the children of Levi came with their brethren to build.

And all the servants of Pharaoh and his princes came at first with deceit to build with all Israel as daily hired labourers, and they gave to Israel their daily hire at the beginning.

And the servants of Pharaoh built with all Israel, and were employed in that work with Israel for one month.

At the end of the month, all the servants of Pharaoh began to withdraw secretly from the people of Israel daily.

And Israel went on with the work at that time, but they then received their daily hire, because some of the men of Egypt were yet carrying on the work with Israel at that time; therefore the Egyptians gave Israel their hire in those days, in order that they, the Egyptians their fellow-workmen, might also take the pay for their labor.

And at the end of a year and four months all the Egyptians had withdrawn from the children of Israel, so that the children of Israel were left alone engaged in the work.

And after all the Egyptians had withdrawn from the children of Israel they returned and became oppressors and officers over them, and some of them stood over the children of Israel as task masters, to receive from them all that they gave them for the pay of their labor.

And the Egyptians did in this manner to the children of Israel day by day, in order to afflict in their work.

And all the children of Israel were alone engaged in the labor, and the Egyptians refrained from giving any pay to the children of Israel from that time forward.

When some of the men of Israel refused to work on account of the wages not being given to them, then the exactors and the servants of Pharaoh oppressed them and smote them with heavy blows, and made them return by force, to labor with their brethren; thus did all the Egyptians unto the children all the days.

And all the children of Israel were greatly afraid of the Egyptians in this matter, and all the children of Israel returned and worked alone without pay.

And the children of Israel built Pithom and Ramses, and all the children of Israel did the work, some making bricks, and some building, and the children of Israel built and fortified all the land of Egypt and its walls, and the children of Israel were engaged to work for many years, until the time came when the Lord remembered them and brought them out of Egypt.

But the children of Levi were not employed in the work with their brethren of Israel, from the beginning unto the day of their going forth from Egypt.

For all the children of Levi knew that the Egyptians had spoken all these words with deceit to the Israelites, therefore the children of Levi refrained from approaching to the work with their brethren.

And the Egyptians did not direct their attention to make the children of Levi work afterward, somce they had not been with their brethren at the beginning, therefore the Egyptians left them alone.

And the hands of the men of Egypt were directed with continued severity against the children of Israel in the work, and the Egyptians made the children of Israel work with rigor.

And the Egyptians embittered the lives of the childdren of Israel with hard work, in mortar and bricks, and also in all manner of work in the field.

And the children of Israel called Melol the king of Egypt "Meror," king of Egypt, because in his days the Egyptians had embittered their lives with all manner of work.

And all the work wherein the Egyptians made the children of Israel labor, they exacted with rigor, in order to afflict the children of Israel, but the more they afflicted them, the more they increased and grew, and the Egyptians grieved because of the children of Israel.

At that time died Hadad the son of Bedad king of Edom, and Samlah from Mesrekah, from the country of the children of the east, reigned in his place.

In the thirtieth year of the reign of Pharaoh king of Egypt, which was the hundred and twenty-fifth year of the Israelites going down to Egypt, Samlah had reigned over Edom eighteen years.

And when he reigned, he drew forth his hosts to go and fight against Zepho the son of Eliphaz and the children of Chittim, because they had made war against Angeas king of Africa, and they destroyed the whole army.

But he did not engage with him, for the children of Esau prevented him, saying, He was their brother, so Samlah listened to the voice of the children of Esau, and turned back with all his forces to the land of Edom, and did not proceed to fight against Zepho the son of Eliphaz.

And Pharaoh king of Egypt heard this thing, saying, Samlah king of Edom has resolved to fight the children of Chittim, and afterward he will come to fight against Egypt.

And when the Egyptians heard this matter, they increased the labor upon the children of Israel, lest the Israelites should do unto them as they did unto them in their war with the children of Esau in the days of Hadad.

So the Egyptians said unto the children of Israel, Hasten and do your work, and finish your task, and strengthen the land, lest the children of Esau your brethren should come to fight against us, for on your account will they come against us.

And the children of Israel did the work of the men of Egypt day by day, and the Egyptians afflicted the children of Israel in order to lessen them in the land.

But as the Egyptians increased the labor upon the children of Israel, so did the children of Israel increase and multiply, and all Egypt was filled with the children of Israel.

And in the hundred and twenty-fifth year of Israel's going down into Egypt, all the Egyptians saw that their counsel did not succeed against Israel, but that they increased and grew, and the land of Egypt and the land of Goshen were filled with the children of Israel.

So all the elders of Egypt and its wise men came before the king and bowed down to him and sat before him.

And all the elders of Egypt and the wise men thereof said unto the king, May he king live forever; thou didst counsel us the counsel against the children of Israel, and we did unto them according to the word of the king.

But in proportion to the increase of the labor so do they increase and grow in the land, and behold the whole country is filled with them.

Now therefore our lord and king, the eyes of all Egypt are upon thee to give them advice with thy wisdom, by which they may prevail over Israel to destroy them, or to diminish them from the land; and the king answered them saying, Give your counsel in this matter that we may know what to do to them.

And an officer, one of the king's counsellors, whose name was Job, from Mesopotamia, in the land of Uz, answered the king, saying,

If it please the king, let him hear the counsel of his servant; and the king said unto him, speak.

And Job spoke before the king, the princes, and before all the elders of Egypt, saying,

Behold the counsel of the king which he advised formerly respecting the labor of the children of Israel is very good, and you must not remove from them that labor forever.

But this is the advice counselled by which you may lessen them, if it seems good to the king to afflict them.

Behold we have feared war for a long time, and we said, When Israel becomes fruitful in the land, they will drive us from the land if a war should take place.

If it please the king, let a royal decree go forth, and let it be written in the laws of Egypt which shall not be revoked, that every male child born to the Israelites, his blood shall be spilled upon the ground.

And by doing this, when all the male children of Israel shall have died, the evil of their wars shall cease; let the king do so and send for all the Hebrew midwives and order them in this matter to execute it; so the thing pleased the king and the princes, and the king did according to the word of Job.

And the king sent for the Hebrew midwives to be called, of which the name of one was Shephrah, and the name of the other Puah.

And the midwives came before the king, and stood in his presence.

When you do the office of a midwife to the Hebrew women, and see them upon their stools, if I be a son, then you shall kill him, but if it be a daughter, then she shall live

Bu if you will not do this thing, then will I burn you up and all your houses with fire.

But the midwives feared God and did not hearken to the king of Egypt nor to his words, and when the Hebrew woman brought forth to the midwife son or daughter, then did the midwife do all that was necessary to the child and let it live; thus did the midwives all the days.

And this thing was told to the king, and he sent and called for the midwives and he said to them, Why have you done this thing and have saved the children alive?

And the midwives answered and spoke together before the king, saying,

Let not the king think that the Hebrew women are as the Egyptian women, for all the children of Israel are hale, and before the midwife comes to them they are delivered, and as for us thy handmaids, for many days no Hebrew woman has brought forth upon us, for all the Hebrew women are their own midwives, because they are hale.

And Pharaoh heard their words and believed them in this matter, and the midwives went away from the king, and God dealt well with them, and the people multiplied and waxed exceedingly.

There was a man in the land of Egypt of the seed of Levi, whose name was Amram, the son of Kehath, the son of Levi, the son of Israel [Jacob].

And this man went and took a wife, namely Jochebed the daughter of Levi his father's sister, and she was one hundred and twenty-six years old, and he came unto her.

And the woman conceived and bare a daughter, and she called her name Miriam, because in those days the Egyptians had embittered the lives of the children of Israel.

And she conceived again and bare a son and she called his name Aaron, for in the days of her conception, Pharaoh began to spill the blood of the male children of Israel.

In those days died Zepho the son of Eliphaz, son of Esau, king of Chittim, and Janeas reigned in his stead

And the time that Zepho reigned over the children of Chittim was fifty years, and he died and was buried in the city of Nabna in the land of Chittim.

And Janeas, one of the mighty men of the children of Chittim, reigned after him, and he reigned fifty years.

And it was after the death of the king of Chittim that Balaam the son of Beor fled from the land of Chittim, and he went and came to Egypt to the Pharaoh king of Egypt.

And Pharaoh received him with great honor, for he had heard of his wisdom, and he gave him presents and made for him a counsellor, and aggrandized him.

And Balaam dwelt in Egypt, in honor with all the nobles of the king, and he nobles exalted him, because they all coveted to learn his wisdom.

And in the one hundred and thirtieth year of Israel's going down to Egypt, Pharaoh dreamed that he was sitting upon his kingly throne, and lifted up his eyes and saw an old man standing before him, and there were scales in the hands of the old man, such scales as are used by merchants.

And the old man took the scales and hung them before Pharaoh.

And the old man took all the elders of Egypt and all its nobles and great men, and he tied them together and put them on one scale.

And he took a milk kid and put it into the other scale, and the kid preponderated over all.

And Pharaoh was astonished at this dreadful vision, why the kid should preponderate over all, and Pharaoh awoke and behold it was a dream.

And Pharaoh rose up early in the morning and called all his servants and related to them the dream, and the men were greatly afraid.

And the king said to all his wise men, Interpret I pray you the dream which I dreamed, that I may know it.

And Balaam the son of Beor answered the king and said unto him,. This means nothing else but a great evil that will spring up against Egypt in the latter days.

For a son will be born to Israel who will destroy all Egypt and its inhabitants, and bring forth the Israelites from Egypt with a mighty hand. [another prophecy re Moses]

Now, therefore, O king, take counsel upon this matter, that you may destroy the hope of the children of Israel and their expectation, before this evil arise against Egypt.

And the king said unto Balaam, and what shall we do unto Israel? Surely after a certain manner did we at first counsel against them and could not prevail them.

Now therefore give you also advice against them by which we may prevail over them.

And Balaam answered the king, saying, Send now and call thy two counsellors, and we will see what their advice is upon this matter and afterward thy servant will speak.

And the king sent and called his two counsellors Reuel the Midianite and Job the Uzite, and they came and sat before the king.

And the king said to them, Behold you have both heard the dream which I have dreamed, and the interpretation thereof; now therefore give counsel and know and see what is to be done to the children of Israel, whereby we may prevail over them, before their evil shall spring up against us.

And Reuel the Midianite answered the king and said, May the king live, may the king live forever.

If it seem good to the king, let him desist from the Hebrews and leave them, and let him not stretch forth his hand against them.

For these are they whom the Lord chose in days of old, and took as the lot of his inheritance from amongst all the nations of the earth and the kings of the earth; and who is there that has stretched his hand against them with impunity, of whom their God we not avenged?

Surely thou knowest that when Abraham went down to Egypt, Pharaoh, he former king of Egypt, saw Sarah his wife, and took her for a wife, because Abraham said, She is my sister, for he was afraid lest the men of Egypt should slay him on account of his wife.

And when the king of Egypt had taken Sarah then God smote him and his household with heavy plagues, until he restored unto Abraham his wife Sarah, then was he healed.

And Abimelech the Gerarite, king of the Philistines, God punished on account of Sarah wife of Abraham, in stopping up every womb from man to beast.

When their God came to Abimelech in the dream of the night and terrified him in order that he might restore to Abraham Sarah whom he had taken, and afterward all the people of Gerar were punished on account of Sarah, and Abraham prayed to his God for them, and he was entreated of him, and he healed them.

And Abimelech feared all this evil that came upon him and his people, and he returned to Abraham his wife Sarah, and gave him with her many gifts.

He did so also to Isaac when he had driven him from Gerar, and God had done wonderful things to him, that all the water sources of Gerar were dried up, and their productive trees did not bring forth.

Until Abimelech of Gerar, and Ahuzzath one of his friends, and Pichol the captain of his host, went to him and they bent and bowed down before him to the ground.

And they requested of him to supplicate for them, and he prayed to the Lord for them, and the Lord was entreated of him and he healed them.

Jacob, also, the plain man, was delivered through his integrity from the hand of his brother Esau, and the hand of Laban the Syrian his mother's brother, who had sought his life; likewise from all ten kings of Canaan who had come together against him and his children to destroy them, and the Lord delivered them out of their hands, that they turned upon them and smote them, for who ever stretched forth his hand against them with impunity?

Surely, Pharaoh the former, thy father's father, raised Joseph the son of Jacob above all he princes of the land of Egypt, when he saw his wisdom, for through his wisdom he rescued all the inhabitants of the land from the famine.

After which he ordered Jacob and his children to come down to Egypt, in order that through their virtue, the land of Egypt and the land of Goshen might be delivered from the famine.

Now therefore if it seem good in thine eyes, cease from destroying the children of Israel, but if it be not thy will that they shall dwell in Egypt, send them forth from here, that they may go to the land of Canaan, the land where their ancestors sojourned.

And when Pharaoh heard the words of Reuel he was very angry with him, so that Reuel rose with shame from the king's presence, and went to Midian, his land, and took Joseph's stick with him.

And the king said to Job the Uzite, What sayest thou Job, and what is thy advice respecting the Hebrews?

So Job said to the king, Behold all the inhabitants of the land are in thy power, let the king do as it seems good in his eyes.

And the king said unto Balaam, What dost thou say, Balaam, speak thy word that we may hear it.

And Balaam said unto the king, Of all that the king has counselled against the Hebrews will they be delivered, and the king will not be able to prevail over them with any counsel.

For if thou thinkest to lessen them by the flaming fire, thou canst not prevail over them, for surely their God delivered Abraham their father from Ur of the Chaldeans; and if thou thinkest to destroy them with the sword, surely Isaac their father was delivered from it, and a ram was placed in his stead.

And if with hard and rigorous labor thou thinkest to lessen them, thou wilt not prevail even in this, for their father Jacob served Laban in all manner of hard work and prospered.

Now therefore, O King, hear my words, for this is the counsel which is counselled against them, by which thou shalt prevail over them, and from which thou shouldst not depart.

If it please the king let him order all their children which shall be born from this day forward, to be thrown into the water, for by this canst thou wipe away their name, for none of them, nor of their fathers, were tried in this manner.

And the king heard the words of Balaam, and the thing pleased the king and the princes, and the king did according to the word of Balaam.

And the king ordered a proclamation to be issued and a law to be made throughout the land of Egypt, saying, Every male child born to the Hebrews from this day forward shall be thrown into the water.

And Pharaoh called unto all his servants, saying, Go now and seek throughout the land of Goshen where the children of Israel are, and see that every son born to the Hebrews shall be cast into the river, but every daughter you shall let live.

And when the children of Israel heard this thing which Pharaoh had commanded, to cast their male children into the river, some of the people separated from their wives, and others adhered to them.

And from that day forward, when the time of delivery arrived to those women of Israel who had remained with their husbands, they went to the fields to bring forth there, and they brought forth in the field, and left their children upon the field and returned home.

And the Lord who had sworn to their ancestors to multiply them, sent one of his ministering angels which are in heaven to wash each child in water, to anoint and swathe it and to put into its hands two smooth stones from one of which it sucked milk, and from the other honey, and he caused its hair to grow to its knees, by which it might cover itself; to comfort it and to cleave to it, through his compassion for it.

And when God had compassion over them and had desired to multiply them upon the face of the land, he ordered the earth to receive them to be preserved herein till the time of their growing up, after which the earth opened its mouth and vomited them forth and they sprouted forth from the city like the herb of the earth, and the grass of the forest, and they returned each to his family and to his father's house, and they remained with them.

And the babes of the children of Israel were upon the earth like the herb of the field, through God's grace to them.

And when all the Egyptians saw this thing, they went forth, each to his field with his yoke of oxen and his ploughshare, and they ploughed it up as one ploughs the earth at seed time.

And when they ploughed they were unable to hurt the infants of the children of Israel, so the people increased and waxed exceedingly.

And Pharaoh ordered his officers daily to go to Goshen to seek for the babes of the children of Israel.

And when they had sought and found one, they took it from its mother's bosom by force, and threw it into the river, but the female child they left with its mother; thus did the Egyptians do to the Israelites all the days.

And it was at that time the spirit of God was upon Miriam the daughter of Amram the sister of Aaron, and she went forth and prophesied about the house, saying, Behold a son will be born unto us from my father and mother this time, and he will save Israel from the hands of Egypt. [Another prophecy.]

And when Amram heard the words of his daughter, he went and took his wife back to the house, after he had driven her away at the time when Pharaoh ordered every male child of the house of Jacob to be thrown into the water.

So Amram took Jochebed his wife, three years after he had driven her away, and he came to and she conceived.

And at the end of seven months from her conception she brought forth a son, and the whole house was filled with great light as of the light of the sun and moon at the time of their shining.

And when the woman saw the child that it was good and pleasing to the sight, she hid it for three months in an inner room.

In those days the Egyptians conspired to destroy all the Hebrews there.

And the Egyptian women went to Goshen where the children of Israel were, and they carried their young ones upon their shoulders, their babes who could not yet speak.

And in those days, when the women of the children brought forth, each woman had hidden her son from before the Egyptians, that the Egyptians might not know of their bringing forth, and might not destroy them from the land.

And the Egyptian women came to Goshen and their children who could not speak were upon their shoulders, and when an Egyptian woman came into the house of a Hebrew woman her babe began to cry.

And when it cried the child that was in the inner room answered it, so the Egyptian women went and told it at the house of Pharaoh.

And Pharaoh sent his officer to take the children and slay them; thus did the Egyptians to the Hebrew women all the days.

And it was at that time, about three months from Jochebed's concealment of her son, that the thing was known in Pharaoh's house.

And the woman hastened to take away her son before the officers came, and she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

And his sister Miriam stood afar off to know what would be done to him, and what would become of her words.

And God sent forth at that time a terrible heat in the land of Egypt, which burned up the flesh of man like the sun in his circuit, and it greatly oppressed the Egyptians.

And all the Egyptians went down to bathe in the river, on account of the consuming heat which burned up their flesh.

And Bathia, the daughter of Pharaoh, went also to bathe in the river, and she saw the ark upon the water and sent her maid to fetch it.

And she opened it and saw the child, and behold the babe wept, and she had compassion on him, and she said, This is one of the Hebrew children.

And all the women of Egypt walking on the river side desired to give him suck, but he would not suck, for this thing was of the Lord, in order to restore him to his mother's breast.

And Miriam his sister was at that time amongst the Egyptian women at the river side, and she saw this thing and she said to Pharaoh's daughter, Shall I go and fetch a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go, and the young woman went and called the child's mother.

And Pharaoh's daughter said to Jochebed, Take this child away and suckle it for me, and I will pay thee thy wages, two bits of silver daily; and the woman took the child and nursed it.

And at the end of two years, when the child grew up, she brought him to the daughter of Pharaoh, and he was unto her as a son, and she called his name Moses, for she said, Because I drew him out of the water.

And Amram his father called his name Chabar, for he said, It was for him that he associated with his wife whom he had turned away.

And Jochebed his mother called his name Jekuthiel, because, she said, I have hoped for him to the Almighty, and God restored him unto me.

And Miriam his sister called him Jered, for she descended after him to the river to know what his end would be.

And Aaron his brother called his name Abi Zanuch, saying, My father left my mother and returned to her on his account.

And Kehath the father of Amram called his name Abigdor, because on his account did God repair the breach of the house of Jacob, that they could no longer throw their male children into the water.

And their nurse called him Abi Socho, saying, In his tabernacle was he hidden for three months, on account of the children of Ham.

And all Israel called his name Shemaiah, son of Nethanel, for the said, In his days has God heard their cries and rescued them their oppressors. And Moses was in Pharaoh's house, and was unto Bathia, Pharaoh's daughter, as a son, and Moses grew up amongst the king's children.

And the king of Edom died in those days, in the eighteenth year of his reign, and was buried in his temple which he had built for himself as his royal residence in the land of Edom.

And the children of Esau sent to Pethor, which is upon the river, and they fetched from there a young man of beautiful eyes and comely aspect, whose name was Saul, and they made him king over them in the place of Samlah.

And Saul reigned over all the children of Esau in the land of Edom for forty years.

And when Pharaoh king of Egypt saw that the counsel which Balaam had advised respecting the children of Israel did not succeed, but that they still were fruitful, multiplied an increased throughout the land of Egypt.

The Pharaoh commanded in those days that a proclamation should be issued throughout Egypt to the children of Israel, saying, No man shall diminish any thing of his daily labor.

And the man who shall be found deficient in his labor which he performs daily, whether in Mortar or in bricks, then his youngest son shall be put in their place.

And the labor of Egypt strengthened upon the children of Israel in those days, and behold if one brick was deficient in any man's daily labor, the Egyptians took his youngest boy by force from his mother, and put him into the building in the place of the brick which his father had left wanting.

And the children of Egypt did so to all the children of Israel day by day, all the days for a long period.

But the tribe of Levi did not at that time work with the Israelites their brethren, from the beginning, for the children of Levi knew the cunning of the Egyptians which they exercised at first toward the Israelites.

And in the third year from the birth of Moses, Pharaoh was sitting at a banquet, when Alparanith the queen was sitting at his right and Bathia at his left, and the lad Moses was lying upon her bosom, and Balaam the son of Beor with his two sons, and all the princes of the kingdom were sitting at table in the king's presence.

And the lad stretched forth his hand upon the king's head, and took the crown from the king's head and placed it on his own head.

And when the king and princes saw the work which the boy had done, the king and princes were terrified, and one man to his neighbor expressed astonishment.

And the king said unto the princes who were before him at the table, What speak you and what say you, O ye princes, in this matter, and what is to be the judgment against the boy on account of this act?

And Balaam the son of Beor the magician, answered before the king and princes, and he said, Remember now O my lord and king, the dream which thou didst dream many days since, and that which thy servant interpreted unto thee.

Now therefore this is a child from the Hebrew children, in whom is the spirit of God, and let not my lord the king imagine that this youngster did this thing without knowledge.

For he is a Hebrew boy, and wisdom and understanding are with him, although he is yet a child, and with wisdom has he done this and chosen unto himself the kingdom of Egypt.

For this is the manner of all the Hebrews to deceive kings and their nobles, to do all these things cunningly, in order to make the kings of the earth and their men tremble.

Surely thou knowest that Abraham their father acted thus, who deceived the army of Nimrod king of Babel, and Abimelech king of Gerar, and that he possessed himself of the land of the children of Heth and all the kingdoms of Canaan.

And that he descended into Egypt and said of Sarah his wife, she is my sister, in order to mislead Egypt and her king.

His son Isaac also did so when he went to Gerar and dwelt there, and his strength prevailed over the army of Abimelech king of the Philistines.

He also thought of making the kingdom of the Philistines stumble, in saying that Rebecca his wife was his sister.

Jacob also dealt treacherously with his brother, and took from his hand his birthright and his blessing.

He went then to Padan-aram to the house of Laban his mother's brother, and cunningly obtained from his daughter, his cattle, and all belonging to him, and fled away and returned to the land of Canaan to his father.

His sons sold their brother Joseph, who went down into Egypt and became a slave, and was placed in the prison house for twelve years.

Until the former Pharaoh dreamed dreams, and withdrew him from the prison house, and magnified him above all the princes in Egypt on account of interpreting his dreams to him.

And when God caused a famine throughout the land he sent for and brought his father and all his brothers, and the whole of his father's household, and supported them without price or reward, and bought the Egyptians for slaves.

Now therefore my lord king behold this child has risen up in their stead in Egypt, to do according to their deeds and to trifle with every king, prince and judge.

If it please the king, let us now spill his blood upon the ground, lest he grow up and take away the government from thy hand, and the hope of Egypt perish after he shall have reigned.

And Balaam said to the king, Let us moreover call for all the judges of Egypt and the wise men thereof, and let us know if the judgment of death is due to this boy as thou didst say, and then we will slay him.

And Pharaoh sent and called for all the wise men of Egypt and they came before the king, and an angel of the Lord came amongst them, and he was like one of the wise men of Egypt.

And the king said to the wise men, Surely you have heard what this Hebrew boy who is in the house has done, and thus has Balaam judged in this matter.

Now judge you also and see what is due to the boy for the act he has committed.

And the angel, who seemed like one of the wise men of Pharaoh, answered and said as follows, before all the wise men of Egypt and before the king and the princes.

If it please the king let the king send for men who shall bring before him an onyx stone and a coal of fire, and place them before the child, and if the child shall stretch forth his hand and take the onyx stone, then shall we know that with wisdom has the youth done all that he has done, and we must slay him.

But if he stretch forth his hand upon the coal, then shall we know that it was not with knowledge that he did this thing, and he shall live.

And the thing seemed good in the eyes of the king and princes, so the king did according to the word of the angel of the Lord.

And the king ordered the onyx stone and coal to be brought and placed them before Moses.

And they placed the boy before them, and the lad endeavored to stretch forth his hand to the onyx stone, but the angel of the Lord took his hand and placed it upon the coal, and the coal became extinguished in his hand, and he lifted it up and put it into his mouth, and burned part of his lips and part of his tongue, and he became heavy in mouth and tongue.

And when the king and princes saw this, they knew that Moses had not acted with wisdom in taking off the crown from the king's head.

So the king and princes refrained from slaying the child, so Moses remained in Pharaoh's house, growing up, and the Lord was with him. And whilst the boy was in the king's house, he was robed in purple and he grew amongst the children of the king.

And when Moses grew up in the king's house, Bathia the daughter considered him as a son, and all household of Pharaoh honored him, and all the men of Egypt were afraid of him.

And he daily went forth and came into the land of Goshen, where his brethren the children of Israel were, and Moses saw them daily in shortness of breath and hard labor.

And Moses asked them, saying, Wherefore is this labor meted out unto you day by day?

And they told him all that had befallen them, and all the injunctions which Pharaoh had put upon them before his birth.

And they told him all the counsels which Balaam the son of Beor had counselled against them, and what he had also counselled against him in order to slay him when he had taken the king's crown off his head.

And when Moses heard these things his anger was kindled against Balaam, and he sought to kill him, and he was in ambush for him day by day.

And Balaam was afraid of Moses, and he and his two sons rose up and went forth from Egypt, and they fled and delivered their souls and betook themselves to the land of Cush to Kikianus, king of Cush.

And Moses was in the king's house going out and coming in; the Lord gave him favor in the eyes of Pharaoh, and in the eyes of all the people of Egypt, and they loved Moses exceedingly.

And the day arrived when Moses went to Goshen to see his brethren, that he saw the children of Israel in their burdens and hard labor, and Moses was grieved on their account.

And Moses returned to Egypt and came to the house of Pharaoh, and came before the king, and Moses bowed down before the king.

And Moses said unto Pharaoh, I pray thee my lord, I have come to seek a small request from thee, turn not my face away empty; and Pharaoh said unto him, Speak.

And Moses said unto Pharaoh, Let there be given unto thy servants the children of Israel who are in Goshen, one day to rest therein from their labor.

And the king answered Moses and said, Behold I have lifted up thy face in this thing to grant thy request.

And Pharaoh ordered a proclamation to be issued throughout Egypt and Goshen, saying,

To you all the children of Israel, thus says the king, for six days you shall do your work and labor, but on the seventh day you shall rest, and shall not perform any work, thus you shall do all the days, as the king and Moses the son of Bathia have commanded.

And Moses rejoiced at this thing which the king had granted to him, and all the children of Israel did as Moses ordered them.

For his thing was from the Lord to the children of Israel, for the Lord had begun to remember the children of Israel to save them for the sake of their fathers.

And the Lord was with Moses and his fame went throughout Egypt.

And Moses became great in the eyes of all the Egyptians, and in the eyes of all the children of Israel, seeking good for his people Israel and speaking words of peace regarding them to the king.

And when Moses was eighteen years old, he desired to see his father and mother and he went to them to Goshen, and when Moses had come near Goshen, he came to the place where the children of Israel were engaged in work, and he observed their burdens, and he saw an Egyptian smiting one of his Hebrew brethren.

And when the man who was beaten saw Moses he ran to him for help, for the man Moses was greatly respected in the house of Pharaoh, and he said to him, My Lord attend to me, this Egyptian came to my house in the night, bound me, and came to my wife in my presence, and now he seeks to take my life away.

And when Moses heard this wicked thing, his anger was kindled against the Egyptian, and he turned this way and the other, and when he saw there was no man there he smote the Egyptian and hid him in the sand, and delivered the Hebrew from the hand of him that smote him.

And the Hebrew went to his house, and Moses returned to his home, and went forth and came back to the King's house.

And when the man had returned home, he thought of repudiating his wife, for it was not right in the house of Jacob, for any man to come to his wife after she had been defiled. And the woman went and told her brothers, and the woman's brothers sought to slay him, and he fled his house and escaped.

And on the second day Moses went forth to his brethren, and saw, and behold two men were quarrelling, and he said to the wicked one, Why dost thou smite thy neighbor?

And he answered him and said unto him, Who has set thee for a prince and judge over us? Dost thou think to slay me as thou didst slay the Egyptian? And Moses was afraid and he said, Surely the thing is known?

And Pharaoh heard of this affair, and he ordered Moses to be slain, so God sent his angel, and he appeared unto Pharaoh in the likeness of a captain of the guard, and took his head off with it, for the likeness of the captain of the guard was turned into the likeness of Moses.

And the angel of the Lord took hold of the right hand of Moses, and brought him forth from Egypt, and placed him from without the borders of Egypt, a distance of forty days' journey.

And Aaron his brother alone remained in the land of Egypt, and he prophesied to the children of Israel saying, Thus says the Lord God of your ancestors, Throw away each man, the abomination of his eyes, and do not defile yourselves with the idols of Egypt. And the children of Israel rebelled and would not hearken to Aaron at that time.

(Back to Israelites in Goshen in the next article.)

Ancient Book of Jubilees by Ken Johnson, Th.D., The Books of Enoch by Joseph B. Lumpkin, Ancient Book of Jasher by Ken Johnson, Th.D. OR all three in one volume called Genesis by Rob Skiba. Available on Amazon.com