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Men's Club, Lecture Series 1981, notes for "The Ten Commandments" lecture and program, 1981.

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MONDAY, MARCH 9 – 7:45 p.m.

THE TEN COMMANDMENTS

with Charleton Heston and Rabbi Daniel Jeremy Silver

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MOSES THE LAWGIVER

with Burt Lancaster and Rabbi Paul Joseph

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MONDAY, MARCH 23 – 7:45 p.m.

HEROES OF THE BIBLE – MOSES

with Rabbi Stephen Klein

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HOLY MOSES

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Barnett Bookatz, Morry Levin – Co-Chairmen

A certain man of the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. When she could hide him no longer, she got a wicker basket for him and calked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would befall him.

A daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daugher, who made him her son. She named him Moses, explaining, "I drew him out of the water.

Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their toil. He saw an Egyptian beating a Hebrew, one of his kinsmen. He turned this way and that and seeing no one about, he struck down the Egyptian and hid him in the sand. When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow? He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian? Moses was frightened, and thought: Then the matter is known! When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well.

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The Bible in general has but one [illegible] 34 in Scripture which [illegible] any reference to the physical & [illegible] of Moses — The 10 C's [illegible] — [illegible] failing — in [illegible] detail — [illegible] intellectually & [illegible]

image of ~~[illegible]~~ Moses — which reflects conventional American virtues. Aetatis 1956 — when 10 C's ~~[illegible]~~ made at the end of [illegible].

Moses as strong — ~~[illegible]~~ tall — ~~[illegible]~~ — handsome — a [illegible] [illegible] — logical — humane — effective — — All this — [illegible] & necessarily of 20th cent. [illegible] — Actually — the Bible does not give us a single word of description of Moses —

We don't know if tall or short

~~[illegible]~~ or ugly

~~[illegible]~~ or ~~[illegible]~~ — — The only conventional [illegible] for the [illegible] attitude of Moses ~~[illegible]~~ [illegible] [illegible] [illegible] — in the [illegible] of Moses' [illegible] [illegible] — as a STAMMERER — in the words of Moses' DEMURRER at the Burning Bush I am slow of speech and of a slow tongue — But ~~[illegible]~~ the [illegible] [illegible] [illegible] — simply [illegible] in oriental hyperbole — No doubt [illegible] [illegible] . [illegible] 3 public [illegible] — speech [illegible] plural — to ISRAELITE LECTURERS.

I would not [illegible] of the commentary on the Torah which would misunderstand & misinterpret the essential spirit of the [illegible] any more than 10 C's — — The [illegible] the point but [illegible] placed [illegible] [illegible] [illegible] of 2 [illegible]

[illegible] [illegible] — — The Torah & The Haggadah

The Torah [illegible] a [illegible] — 7-8 centuries after [illegible] — closing [illegible] of whole Torah

The Haggadah comes from 1st centuries [illegible] [illegible] — & [illegible] to ancient [illegible] of Torah spirit.

Think of Haggadah — What does it [illegible] [illegible] [illegible] ?

Truth's mighty [illegible] — The [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible] — of [illegible] — . Then [illegible] an [illegible] God — [illegible] [illegible] — [illegible] [illegible] [illegible] —

Torah [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] of [illegible] — [illegible] [illegible] & [illegible] [illegible] — [illegible] [illegible] — [illegible] [illegible] nothing [illegible] [illegible] [illegible] —

[illegible] [illegible] [illegible] [illegible] to [illegible]
" [illegible] [illegible] [illegible] [illegible] — [illegible]
" [illegible] [illegible]
" [illegible] [illegible]
" [illegible] [illegible], [illegible], [illegible]
" [illegible] [illegible] of [illegible] [illegible]
" [illegible] [illegible]
" [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] — [illegible] [illegible] [illegible] a point

2

Problem special 10C's

Legacy — ASTROLOGERS — a [illegible] boy came to Bethlehem — [illegible] [illegible] purpose of Herod.

START WITH AFFIRMATIVE

To make point [illegible] ~~[illegible]~~ taught — I make decision to kill 1st born [illegible] ~~[illegible]~~, & [illegible] the ASTROLOGER birth

Christian idea — good theme — related also to himself — Messiah or Christ — SAVIOUR — ~~[illegible]~~ The — [illegible] ([illegible] [illegible]

[illegible] — [illegible] [illegible]

[illegible] — [illegible] [illegible] [illegible] — Talmud

Scapegoat of [illegible] ([illegible]) — —

The Bible does not build up stories — speaks to [illegible] —

1) No reference to Moses outside Torah except [illegible] — [illegible] — No [illegible] being equal [[illegible] [illegible] [illegible] Antiquities make it clear — but [illegible] out of TANAKH]

2) Little children — Think of [illegible] of [illegible] [illegible]

1) Yes — [illegible] [illegible] of ~~[illegible]~~ Negro

2) [illegible] [illegible] [illegible] [illegible] of Tradition [illegible] [illegible] | — ~~[illegible]~~ LOOKS THE WAY!

[illegible] — [illegible] — [illegible] // [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible]

3) [illegible] [illegible] — [illegible] [illegible] — —

INTERCESSION — [illegible] [illegible] —

// [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible] [illegible] c popular [illegible] [illegible] Think — Anti-[illegible] & prejudice [illegible] [illegible] — — different or [illegible]

1) [illegible] [illegible] — [illegible] — || [illegible] [illegible] [illegible] [illegible] — [illegible] [illegible] [illegible] — [illegible] [illegible] [illegible] — [illegible] Tradition = [illegible] — knowledge of [illegible]

2) Ethiopian [illegible] — SEX — NUM 12:1

AARON & MIRIAM SPEAK AGAINST MOSES BECAUSE HE MARRIED A CUSHITE WOMAN — CUSHA ETHIOPIA

[illegible] || old ~~[illegible]~~ Man — HOLLYWOOD ATTRACT

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OF INTERRACIAL SEX — TO INVERT ~~[illegible]~~ NEFERTITI [illegible]

The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] — [illegible] [illegible] [illegible] need? — [illegible] ~~[illegible]~~

[illegible] [illegible] [illegible] [illegible] of Alexander — [illegible] —

([illegible] of [illegible]) pre Aegyptos — [illegible] — [illegible] —

[illegible] — [illegible] — [illegible] History — but [illegible]

([illegible]) [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] — [illegible] of [illegible] [illegible] [illegible] —

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible]

[illegible] — [illegible] [illegible] [illegible] [illegible] ([illegible] [illegible])

— [illegible] [illegible] —

[illegible]

PARADISE — [illegible] — [illegible] — | [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] — [illegible]
[illegible] [illegible]

~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] — [illegible] [illegible] — [illegible]

[illegible] [illegible] [illegible] | [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] — [illegible] [illegible] [illegible]

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Philo, Joseph, Eusebius, Bible. Intro, creation, responsibility, evil. Evil = Egyptian slavery. Cry out. God hears.

"One man stands against an empire" - Jesus image as opposed to Bible's treatment of Moses as ambassador - prophecy of deliverance by one man - proclaims his birth - claim Israel expects deliverer.

The decision to kill the new-born only after Moses' birth and because news of deliverer's birth has spread among Hebrew slaves - question: God or man?

Time frames Raamses I Seti.

Miriam and her mother bow heads in prayer - Pharoah's sister finds child herself - hides child from all but one woman - no explanation how she passes Moses off as her own. Her husband is dead. Child "answer to my prayers." He shall be Pharoah. She gives him the name Moses - as if Egyptian name drawn out of Nile - midrash Moses as returning conqueror - story of serpents, Khartoum. Mention of Moses as responsible for building store cities. He had been sent to destroy a city - explanation of Cushite wife. When Ethiopian queen gives him stone and praises its beauty.

Rivalry with brother over throne and nefertiti made up

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CONTINUED ON
NEXT ROLL

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