

## Chapter 4

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- 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.
- 4:2 And the LORD said unto him, What is that in thine hand?  
And he said, A rod.
- 4:3 And he said, Cast it on the ground.  
And he cast it on the ground, and it became a serpent; and Moses fled from before it.
- 4:4 And the LORD said unto Moses,  
Put forth thine hand, and take it by the tail.  
And he put forth his hand, and caught it, and it became a rod in his hand:
- 4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.
- 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom.  
And he put his hand into his bosom:  
and when he took it out, behold, his hand was leprous as snow.
- 4:7 And he said,  
Put thine hand into thy bosom again.  
And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.
- 4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.
- 4:9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.
- 4:10 And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.
- 4:11 And the LORD said unto him,  
Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?
- 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.
- 4:13 And he said, O my LORD, *send, I pray thee, by the hand of him whom thou wilt send.*  
thought: *This seems to also be saying; ". . . send someone to hold the hand of me, Moses, 'him whom thou wilt send' . . ."-as expressed in the present manner of speaking.*
- 4:14 And the anger of the LORD was kindled against Moses,  
and he said,  
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.  
thought: *Insecurity was mounting an assault on their communion; so, God raised the level of the volume of His speech with Moses, to make it clear that Moses surely was going forth for Him, and, too, to impress this strongly on Moses. But also, the volume was raised to clear any objections and stalling that Moses was engaged in--God removed, even, this excuse--so that all would be well in Moses' mind, as he went forth to do God's will.  
We have been taught thusly, those ones of us that serve as public speakers: often, to get final commitment, there is a need to isolate the last objection, and then, to clarify for all involved that, this is the last objection that will be accepted. This is done so that; once this objection / excuse is cleared, then things can proceed apace--as they must--to the completion of the mission.*
- 4:15 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 you what ye shall do.

- 4:16 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.
- 4:17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.
- 4:18 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.
- 4:19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.
- 4:20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.
- 4:21 And the LORD 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 his heart***, that he shall not let the people go.
- question:** *Why would God place Pharaoh in a position to defy Him?*
- thought:** *Just as Moses had to be pushed to the point where all his objections had been addressed, and it was crystal clear that it was God's will that he was doing; so, too, it is with Pharaoh. God raised Pharaoh's skepticism to its highest point. The LORD pushed Pharaoh to use all the logic at his disposal, for him to doubt the working of Moses; so that Pharaoh would know that it was not just some man-made gimmick. And God had to do this in such a way that all Egypt would see it; so that they would agree with Pharaoh, and not think that he was weak . . . and, so that the people and officials of Egypt would agree that this matter was bigger than Pharaoh ever could have been . . . and, so that they would not just, accept Pharaoh's decision to let Israel go, but, too, they would 'demand' it of Pharaoh--as far as the Egyptian citizens could demand anything of Pharaoh.*
- Another way of thinking about this is as follows: that, God caused a natural phenomenon to activate in the leader, Pharaoh; that phenomenon which started when God raised Pharaoh's skepticism about the events he was seeing. This is, in my mind, a natural part of being a leader; and to understand it, we need to think about what Pharaoh was facing; for, he had magicians that could duplicate that work of God. So, as a ruler--and yes, as an arrogant being, too--Pharaoh could not easily retain power if he believed everyone who presented even a plausible argument, such as Moses directed to him. Wherefore God made sure that Pharaoh retained his leader's level of skepticism. This was especially necessary since, this was a major part of the worlds' lesson, thusly: what was to be done by Pharaoh had to be unmistakably caused by the demand of God, and not just by the actions of the man, Moses, who could do marvelous things.*
- Pharaoh's major problem was not his skepticism, nor his hardness of heart; rather, Pharaoh's major problem was his duplicity. Once he realized that it was God's voice on earth, and when his advisers, even, could clearly see the hand of God; still, he did not yield. This was when his skepticism turned to pure arrogance . . . and when, these, his own words, as we will read them later, were burned into him: "Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go."*
- But through these two--Pharaoh's attitude, and actions--all who were present in that day, and all posterity that would observe it afterwards; from these examples, they would know that God has his hand on the children of Israel. Moreover, the worlds of earth would have a permanent record, telling it that God is fully fulfilling the promise to Abraham, Isaac and Jacob, as that promise is formed in the congregation of the tribes of Israel.*
- 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:
- 4:23 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.

- 4:24 And it came to pass by the way in the inn, that the LORD met **him**, and sought to kill **him**.  
 thought: *This may be two different males.*
- 4:25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.  
**question:** *Was the Lord exercising judgment because Moses' son had not been circumcised, as was commanded by the LORD? And was the child uncircumcised because his mother did not want to put her child through that 'torture'?*  
*Why is this a significant requirement for the son, and why not for Moses, too?*  
**answer:** *Moses' son would have to be joined to Israel, as a future leader; so, he needed to be fully in compliance with the covenant of Abraham, as involving circumcision of all sons. On the other hand, Moses remained as a kind of Egyptian benefactor for the congregation, at the human level. Moreover, the authorization for Moses was at a level of creator, and not so much as a member of the nation. This placed him in the mode of Abraham--during the time in which he existed as Abram, prior to his circumcision. This is another example of the subordination of circumcision, as set in relation to faith. It is as would be written about, much later, by the apostle Paul, in the New Age.*
- 4:26 So he let him go:  
then she said, A bloody husband thou art, because of the circumcision.  
**answer:** *This gives a weak indication that the second, **him**, in 4:24 is Moses' son. We say this because 4:25 and 4:26 pertain to actions on the, him, which is the son; therefore, it seems reasonable to view that as being applicable, as well, to 4:24.*
- 4:27 And the LORD said to Aaron, Go into the wilderness to meet Moses.  
 And he went, and met him in the mount of God, and kissed him.
- 4:28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.
- 4:29 And Moses and Aaron went and gathered together all the elders of the children of Israel:
- 4:30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
- 4:31 And the people believed:  
 and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.