

THE BOOK OF EXODUS

Exodus 1.1-6.1

Celebrated Names

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Part 1-the personalities of the Exodus

(a)The famous name of Jacob-Israel

"Your name shall no longer be called Jacob but Israel for you have struggled with God and with men and have prevailed"
Genesis 32.28

The book of Exodus will repay the reader who ponders how "Israel" was first named. The term is the LORD'S new name for Jacob (Gen32.28) and he in turn while blessing and adopting Joseph's sons(Genesis 48.20) exclaimed to the LORD "By **You Israel** will bless, saying, 'May God make you like forgetful and twice blessed.' *We need to "forget" lots and find God's "double blessing"* So in his blessing of his natural sons **Jacob** spoke of Simeon & Levi as mixed among the other tribes and as thinly represented in the spiritual strength of **Israel**. (Genesis 49.7) He further commended the spiritual warfare of Joseph's sons which sources in that agility and strength that comes from the hands of the mighty one of Israel, that is, from meeting with God-*the Shepherd* and *foundation stone* of **Israel** (Genesis 49.24)

READING No.1 1.1-17

Exodus 1:1-7The children of Israel celebrated

(b)The famous household names of the twelve brothers whose lives God cemented together in love

Exodus opens with "twelve famous names". **Reuben**(*See-a son!*),**Simeon** (*An answer to prayer*), **Levi** (*United*),**Judah** (*Praise*),**Issachar** (*God rewards*),**Zebulun** (*dwelling with[God or others]or by the sea*),**Benjamin** (*Son of my right hand*),**Dan** (*Judge/mediator*),**Naphtali** (*My wrestling*),**Gad** (*A blessing or a troop or tenfold blessing*),**Asher** (*Happy*) **Joseph** (*He will add*) and He did add two more-**Ephraim** (*double blessing*), and **Manasseh** (*Causing to forget slavery*) and He will add many others in the book of Exodus and away beyond through grace he added Jesus-Saviour of them all.

To make Every Jew an Israelite (Prince) is the ultimate vision of God

So we enter the book of Exodus to the oft repeated felicitous phrase "the children of Israel"(1.7, 1.9, 2.25.3.9) which is used by Moses, by Pharaoh but most tenderly by the Lord in 2.25 and 3.9-10. God desired the children of the original settlers plead with Him by faith as Israel did in the first instance. The Lord was often bitterly disappointed in His desire for His people but he answered their earnest prayers and cared about them though they rebelled-and as Ronald Reagan said so we can say in modern times "you ain't see anythin' yit"-of the glories when Yeshua (Messiah) comes. God will wait in patience through the generations for new "princes with God" in the house of their fathers and for the nation of the latter day to claim its birthright as it seeks the Lord together. One of the most salutary things of modern times is the reality of men giving themselves to prayer at the Western Wall-where the cries for Messiah besiege God's throne day and night. "He will hear their faintest cry-He will answer by and by"

(c) Joseph celebrated

*In this section of his second book Moses by revelation and grace enters one of the most consistent relationships with God of all time. He records 12 words of God spoken to him over this time. Here are the **celebrated names** of 12 children of the "prince with God", the visionary brother Joseph among them, and their families-70 souls in all who entered Egypt. **All that generation died but the children of Israel became "exceeding mighty" or stayed united like a bone** (Hebrew *mX*) throughout Egypt.(v.7) This reading shows how Christians like those children of Israel can be in the world and not of it-and that where faith and fellowship prevail in the heart holiness remains vibrant.*

Exodus 1: 8-14 The Pharaoh forgotten in scripture- infamous Egyptian empire builder -Tutmoses 3

"Then there arose a new king (Hebrew *cdj*-a restorer)1.8 So well has history hidden the name of this Pharaoh that scholars differ as to who he is and my own search to find him has been one of those tantalising voyages where the result is at best "satisfactory".

The13th-17th dynasties were Hyksos style led by foreign Semitic chiefs-one of these Apepi 2 is thought to have received Joseph about 1800BC) *An indigenous leader Kamose successfully challenged Hyksos rule-and finally Ahmoses I, 1550-1525BC drove out the Hyksos and ordered the deaths of the Hebrew boys. Tutmoses 3 was son of Tutmoses 2 and Iset his minor wife[From 1479-1425BC- Tutmoses 3's mother Hatshepsut usurped the throne of his father Tutmoses 2 who died at 30 remaining queen till 1457BC] Hatshepsut was Egypt's greatest queen and Tutmoses its greatest warrior who made Egypt an empire. He was the Pharaoh who opposed Moses -whose army drowned in the Red Sea.*

(d) Hatshepsut: Celebrated Queen of Egypt and Moses' adoptive mother

Hatshepsut (legendary **celebrated** adoptive mother of Moses) along with **Tutmoses 3** can be credited with consolidating indigenous rule. It is notable that if we take 480 years before 1 Kings 6.1 (966BC) we arrive at **1446 BC**. Clive Anderson in his "Day One" Guide to Egypt demonstrates this date also as 430 years after the 1876 date of Jacob's settlement in Egypt (Exodus 12.41) Moses uses a pun in vv8-10. He says the oppressive Pharaoh Ahmoses did not know Joseph (Hebrew **[dy]** "was not conversant with the story" or "did not care about Joseph") and yet of Pharaoh he says "they may Joseph themselves to our enemies" **1.10** This suggests that Pharaoh considered the original Joseph though he integrated so well in Egypt was to him an enemy of his people. It is Pharaoh who first calls Israel "the nation of the children of Israel" **1.9** His ambition was to retain Israel as bondsmen builders and his concern was that in joining Egypt's adversaries they might escape from Egypt en masse. Jericho fell in 1400BC according to Dr. Garstang and the Amarna letters cite the Habiri or Hebrews and show deep concern about conquests of what the Egyptians call "their" cities in the north.

(e) The Children of Israel - "celebrated builders" of supply cities for Pharaoh, Pithom and Rameses 1.11

We should not place heavy reliance on the name "**Rameses**" which was applied to the cities built by the Jews because Rameses was a plagiarist. As Avaris, chief city of the Hyksos rulers it was built much earlier as a storehouse for ships & goods from the Mediterranean and later called Pi-Rameses, Tanis or Zoan. **Pithom** meaning narrow place was the store city for ships and goods coming from the south to what then was a waterway extending up the gulf to this city. Naville and Kyle found the lower brick courses were **filled with good chopped straw**; the middle with **less straw and stubble** with roots and the top layer was **pure clay**. (cf Exodus 5 7-18) Besides the **Israel** stele records that the Israelites had re-settled Canaan by the 13th Century BC. In all this we note that the Lord does not even mention who Pharaoh was - he is not among the celebrated names but rather notorious **The more the Egyptian master afflicted Israel the more they increased and spread 1.12**. Here Moses gives testimony to the effect of faith amid persecution. We Christians have a saying; "The blood of the martyrs is the seed of the church" Israel was made to serve in the house of tyranny. In the boiling heat, in building, in the field it was bitter and crushing.

(f) Genocide attempt thwarted - two famous heroines emerge 1. 15-22

It is quite wonderful to find two midwives among the **celebrated names** **Shiphrah** "beauty" and **Puah** "very beautiful". Pharaoh instructed that when sitting on the stool by the couch they could predict (Hebrew **har** or foretell) a boy they should kill it (unobtrusively with the hand in the birthing process) But the midwives did not abort the foeti for they **feared Elohim 1.17**.

READING No.2 1.18-2.10

Pharaoh called and queried their action. They answered that **the Hebrew wives gave birth more speedily than Egyptians 1.19** So "God was good to the midwives." **God made them houses or families. 1.21** They had homes of which it could be said, "The Lord is the head of this house" They are a splendid example of keeping the faith under the duress of persecution. And Pharaoh commanded all his people, "You shall cast every son down into the canals (**ray** and all the girls shall live) **1.22**

(g) Amram and Jochabed - celebrated parents of Moses

Moses' mother was given a baby son. **He was beautiful** (Hebrew **brf.**) After **3 months** of hiding the baby at home **she got a papyrus box and smeared it with bitumen and resinous pitch**. Her plan was totally inspirational and gives rise to the question - did she have Genesis 6 in her possession? If Moses' mother had Genesis 6 is there any reason why she did not know Genesis 49.5? Genesis 49 records predictions about the Levis that did not produce in her an inferiority complex about her family - she saw how God could make spiritual princes out of the raw material that Jacob called "**allies**" (**in cruelty**). It would appear that she and her Levite husband both had the earliest scriptures - and that they read and knew them.

(h) The celebrated act of compassion of Princess Hatshepsut and the maid who could keep her counsel

She placed the little vessel **in the reeds on the edge of the Nile**. **Miriam kept positioning herself** adjacent to the ark. This suggests it may not have been anchored though hedged around by reeds. Miriam had grown too fond of her little brother to stay away. As **Pharaoh's daughter** came to wash away defilement she saw the ark and sent her **trusted servant** to fetch it. **When she opened it the baby wept real tears**. (Hebrew **akb**) **Hatshepsut was soft and gentle with him** though she recognised Moses as a Hebrew child.

(i) Miriam - the celebrated act of Moses' sister

The genius of Miriam is special. It is God-instructed. It is full of courage. She had seen Moses on Jochebed's breast and in a flash conceives a scheme that, if accepted, will serve mother and child beautifully. She approaches the princess of Egypt in what must rank as one of the most inspired actions of a young girl ever and suggests **a Hebrew woman who could give suck**. This is a bold move, and glory to the Lord, Hatshepsut accepts. Jochabed is called. Hatshepsut promises "**I will give you your wages**" Truth is stranger than fiction. Moses is a state supported baby long before the modern concept. It was a grand solution. God was in it.

(j) The Famous Leader warrior prince and prophet to whom God spoke mouth to mouth is named Moses.

Pharaoh's daughter received him from Jochebed when he was brought up. He became her son. She called him "saved from water". She had a fair right to name him and her heart of compassion cared for him, trained him and set him inline to rule Josephus

makes that the original Egyptian meaning of the name. This wonderful lady took the credit for saving him but behind her was the providential and sovereign work of God as is ever the case in salvation history. How **analogous with the life of Christ** -the baby Moses began life amid dire danger as did Jesus under Herod but both found refuge in the unlikely land of Egypt-this is **prophetic TORAH** of a "prophet like unto Moses"

READING No.3 2.11-25

Moses steps on the stage of history boldly dispensing summary justice in a clandestine affair

Moses had grown into a man of great physique (Hebrew *ldg*) He went out in an exploratory visit and saw the heavy burdens of his brothers the Israelites. There is here a second analogy or **prophetic TORAH** pointing to Jesus Christ who said, "Come unto me all you who labour and are heavy laden and I will give you rest"-He had a genuine interest in lifting heavy burdens off the shoulders of the people. He saw an Egyptian in the act of unmerciful beating (Hebrew *hkm* literally slaughtering) of a Jew. He looked this way and that and saw that there was no (other) Egyptian in sight. He struck this Egyptian and buried him in the sand. Going out another day he saw two Jews in a running fight (Hebrew *hxn*) and intervened against the wrong-doer only to be told, "Who made you a prince and judge over us to kill me" he continues "as you killed the Egyptian." And Moses saw the future (of this intervention) and said, "It is established that the matter (of my summary justice & intervention) has become known. Clearly these words reflected debate which Moses suspected may have sprung from Egyptian lips in the first instance. His suspicions were well founded. Pharaoh had heard and planned (Hebrew *cqb*) to kill Moses by sword. But Moses fled (Hebrew *Jrb* -at gazelle speed-perhaps by horse or camel) to dwell in the land of Midian and he was sitting on the well (Hebrew *bcy* has also the meaning "sitting waiting"). Here Moses for a **third time can be compared** to Christ-who sat by the well of Samaria. He sat there because he was tired no doubt-but there he waited for the opening that was to bring the nation of the Samaritans to embrace him as prophet and later as Saviour. Moses in like manner was now about to open the door of spiritual promise & hope to Midian. Now Moses does not call the well he sat on "a well" as translated by the KJV, the NKJ and the NIV versions. He calls it "**The well**". From here he met a man who was a trusty advisor, he met his wife and he met Hobab his brother in law who guided him through the desert.

(k) Zipporah and her famous father Reuel

The priest of Midian (a nation descended from Abraham by Keturah his concubine) had seven daughters. They came to draw water by bucket from the well to fill troughs to give drink to their father's flock. Shepherds came and drove them away. Moses rose up and saved (Hebrew [*c*]) them. Here is the **fourth analogy with Christ**. The humiliation and rising of Moses and his power to save the maidens speaks of the prophet like unto Moses whom God raised up as Saviour.

Moses went on to undertake the big task of drawing and delivering water to all the troughs so that the sheep that had come to the well could all be watered. This **fifth analogy** shows Moses as a shepherd figure like to Christ the Great Shepherd of the sheep.

Reuel (Hebrew "friend of God -literally one who is companion or who eats with God)-the girls' father said, "Why have you kept coming so quickly today?" Clearly the girls got home early-and they all got home early-this behaviour at the well was of long standing. They said, "The warrior of Egypt delivered us from the hands of the shepherds and he let down the bucket for us and watered our flock.

He (Reuel) said, "Where is he?" "Why have you forsaken him?" "Call him and I will have a meal prepared" And Moses yielded to the request of the man to Sabbath or abide with him and he gave him Zipporah (Hebrew "Bird") his daughter. They had a son-Moses named him "Gershom" (Hebrew "Stranger") for Moses was a stranger in foreign parts just then. It happened in these great days that Egypt's king died (2.23) The children of Israel cried (even as Isaac did at Birth) and groaned because of slavery and they were heard by God from their bondage. And God heard their anguished groan and remembered His covenant with Abraham Isaac and Jacob. God saw the children of Israel and cared about them was acquainted with them and knew and understood them as a husband. Here like Israel 400 years before they were serving-only6 in desperate circumstances. They needed divine deliverance. God had been preparing a man for these great days and Moses was that man.

READING No.4 3.1-15 God meets with Moses 3. 1-3

From this point in the Pentateuch through the man Moses we hear the word of the Lord 12 times in this section. From here till the end of Deuteronomy God will speak to this special servant 150 times. This commentary notes these special occasions -every Christian should cultivate converse with God-and a large part of that is hearing what God the Lord will say.

Moses was shepherding for Jethro (Hebrew "Pre-eminent") his wife's father. Moses urged on his flock-the Hebrew word (Hebrew *ghm* would permit "drove his flock") west of Midian -to leave the desert behind and find pasture. He came to the mount of God, to Horeb "In a great prophetic TORAH of the "burning bush the pre-incarnate Christ-"the messenger of God" (cf Isaiah 63.9 'the angel of His presence") appeared in a flame of fire from the midst of a bush and he was caused to look and behold the bush continued to feed in the fire like the sheep in the grass and there was nothing of the bush swallowed up. And Moses said, "I am captive to this and I will see this great sight -why the bush is not burned up. The LORD saw him turn aside to see. Five uses of the verb "to see" (Hebrew *har*) lead to the conclusion that this is the fount of prophecy. The swallowing up

of death in victory is the far away anti-type of this ancient foreshadowing and the angel of the Lord is He who dies to bear the curse typified by the thorns of the bush and rises to draw the world to himself as He draws Moses on this occasion.

The call of God (Speeches 1-3) Availability 3.4-6

There are over 168 speeches of God to Moses. These are designated a symbol of bread signifying God's word as the source of Israel's life in the desert.

(SPEECH No.1)Exodus 3.4

The LORD God (Hebrew *myhl a*) called from mid bush and said "Moses Moses" and he said, "Here am I"-that is *the question of availability settled*.

(2) Exodus 3.5

God said "Do not draw near" take off the shoes from your feet for the place where you stand to minister is holy ground. It is to be here that later God meets with Israel and later still with Paul. This is a place of holiness. It is a sanctuary where the word of God resides even today at St Catherine's monastery, the place where the codex Sinaiticus was discovered.

(3) Exodus 3.6

The LORD identified Himself, **I am the God of your father-the God of Abraham, of Isaac and of Jacob, and Moses hid his face for he was afraid to look at God.** Since 1800BC God had covenanted with Abraham and his descendents. He was in power then and again in Moses day and still in ours.

He hears our faintest cry; He will answer by and by (Speech No.4, 5, 6.)

(4) Exodus 3.7-8

The LORD had had watched all the facts of His oppressed people-the harshness of work overlords and knows their sorrows by experience. We need a full view of the "Warrior of sorrows-he has come under the burden of our sorrows and cares about our afflictions"-so says Isaiah (53.4) using identical words to Moses. This was so **at the first Exodus** and at the Exodus He discussed with Moses & Elijah on the mount of transfiguration, namely, the cross. The Lord is specific of His mission-He is **present to deliver from Egypt and to bring Israel to a land flowing with or haemorrhaging of milk and honey-where its fruit is being lost.** It is described by the LORD as the well known **place of five nations Canaanites** (humiliation); **Hittites** (mountain-like); **Amorites** (villagers); **Perizzites** (nomads) and **Jebusites** (threshers/threshing floor)

Therefore, behold the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. Look at how the cry of the 'sons of Israel' has touched me. That cry was marked in the Lord's voice and the agony if not anger on His face. God assures Moses that like him He has seen the oppression. He stands ready as Moses to take action. The first logical step, God says, is, "I have a plan".

The second logical step is, "I have a man hand-picked for the task-and you are that man!"

The Lord said come-bring forth my people as soldiers (Hebrew *axy*) out of Egypt. Moses reply was "who am I that I should go to Pharaoh and bring them out as soldiers?" Moses is known to have been a mighty army commander and prince. Yet at this stage he had settled for a pastoral life. He had lost his nerve and rated himself lowly. But with God with him he was to be a leader again.

(5)Exodus 3.12

The LORD said, "This is the sign -of your having caused them to come out -you will serve God at this very mountain!" To God it is a fait accompli spoken of in the Hophal tense-"deliverance has been caused to be done". The question of capability is answered

The most celebrated name of all-"Yahweh"- Lord of Salvation history

In this four part dialogue there are two further exchanges. The first involves *the question of authority*. How would Moses defend his action to the Jews? He says to God-Just envisage this-**Behold me coming to the children of Israel. They will say "what is His name?" What shall I reply.** In other words there would be a credibility gap.

(6)Exodus 3.14

God replied "I will be what I will be"-say "I will be" has sent me. This great name defines both the Lord of all life and life-giving and His plan to become frail flesh and die in the second Exodus- hence "I will be what I will be." It is not exactly the Eternal "I am" concept we are handling. It is the eternal one who reserves to Himself the authority to appear as the "angel of the bush" or the "wrestler of Isaac" or the "friend of Abram" and in the future as the "man of sorrows". Other faiths fail to let God be the One who "will be what He will be". He has authority to appoint ambassadors and to become Himself mediator! Those who gainsay this have no revelation of the prerogatives of Yahweh. So in Moses revelation there lies the latent doctrine of the incarnation of a |Mediator superior to Moses in that He is God and man.

The Lord further replied "Say, "I am" the God of Abraham Isaac & Jacob". This stresses the Lord's eternal unchangeable being as God. Thus God retains to Himself alone His angel and His Spirit the one name "I am"-the Lord of salvation History. This -which refers to verses 13 14 & 15 is the way we are to meditate on God's name through all generations.

READING No.5 3.16-4.17

Go and gather the elders of the children of Israel and say, "The God of your Fathers Abraham Isaac & Jacob has been visiting you and what is done to you." Say "I will bring you up from Egypt's affliction to a land of Five Nations -a land expiring with milk and honey. Take the elders with you to Pharaoh and say, "The God of our Fathers, Yahweh, has opportunely met us and now let us take ourselves three days into the desert and cause ourselves to worship the living one our God. I know the king will not let you go. Not when His hand is mighty. So I will stretch out my hand with my miracles of my miracle self (*Hebrew ytalpn*) in his midst and after that he will send you away. I will give grace in Egyptian eyes to this people so they go not out empty. Women shall ask neighbours and strangers for articles of silver & gold and clothes for sons and daughters and you shall strip the Egyptians. The Lord was to give them wealth with which to worship live and trade for 40 years to come.

From Celebrated names to Celebrated memorials /signs 4.1

The chapter gives us seven further speeches of God-one to Aaron (Speeches 8-14)

The sign of the rod-God deals with Moses excuse-"what if my claims are not accepted?"

*Moses said, "If they do not have confidence or remain faithful to me (*Hebrew mma*), if they will not listen to my voice because they say "God has not revealed Himself to you!"*

(7)Exodus 4.2 The rod becomes a sceptre or sign of authority in Moses' hand

God answers with a question. "What is this in your hand? Moses replied, "A rod." The word is used of a king's sceptre as for a branch or a shepherd's staff. It is of interest as we see from 7.9 that Aaron's rod will do equally well. It was not the rod in and of itself or its possessor but the power of God to create from it a serpent.

(8)Exodus 4.3 The sign of the rod-cast away-a token not of Moses's but God's authority

*And the LORD said, "Cast it away like a stone (*Hebrew JIV*) and they cast (*Hebrew thklvy* -Wigram reads it as a Hiphil future singular and Davidson as a Hiphil future plural) it earthwards. One must choose to go with the correct grammar against what a priori has made better sense to the bulk if not all translators and say with the Hebrew, "they threw down the rod". If you will reflect for a little alongside the grammatical accuracy of the text and bear two matters in mind you will I believe, agree with me. Remember first, (a) that Moses was writing after that event when in haste and careless pride he said of Aaron and himself and the rod, "Must we bring you water out of the rock" Numbers 20.10 On that occasion he had failed to hallow the Lord before Israel. Second, understand (b) he was faithful to what he saw-for before the rod hit the ground it was a serpent-so obviously that which he could not accomplish happened in the throwing. Hence "they cast it". Here is a case of God acting with Moses - A.B Davidson is correct in his lexicon rendering. The verb in Hebrew has the sign of the plural (final ם). The matter is resolved in favour of the **grammatical correctness** of the text taken together with **exploratory understanding** rather than immediate best sense.*

Moses fled from the face of the snake. The length of the snake paralleled the staff and was quite frightening.

(9)Exodus 4.4 The sign of the snake's tail

And the LORD said, "Send out your hand and take hold of its tail" This word "send" is reminiscent of when the Lord said the same to Thomas. There was sheer diffidence in both cases. He sent out his hand and took hold and it became a rod in his hand. Moses was learning to trust God implicitly. That they may believe that the Lord God of their fathers has appeared to you. Moses was being taught that with the lord's help he could handle the most dangerous power on earth-even Pharaoh who claimed to be god.

(10) Exodus 4.6 The sign of the leprous hand

And the Living God said to him again, put your hand in your bosom and he did and on bringing it out it was "struck with leprosy"-like snow. Moses was being taught that the people would indeed at first despise him as they would a leper.

(11)Exodus 4.7 The sign of the cleansed hand

And He said, "Put your hand back in your bosom." He did. . When he took it out Behold it returned as his other flesh. A rod becomes a snake and returns to being a rod. A hand becomes leprous and returns to being healthy. Moses was taught that from being loathed God could make him special to the people.

*If they won't believe you on account of the first sign they will on account of the last and if they believe neither take water from the river and pour it on the dry or shameful land (*Hebrew cby*) and it will become blood on the land of shame. This third miracle showed how the Lord viewed the evil actions of the Egyptians-which defiled their land.*

Moses second excuse was "I am slow of speech" 4.10

Moses said to the Lord. "I am not a warrior of words either after or three days before You spoke to your servant. I am also burdensome in mouth and tongue"

(12)Exodus 4.11 The wonderful sign of verbal inspiration for a biblical prophet

The Lord said, "Who made the mouth of mankind? Who decrees the mute the deaf the seeing the blind? Is it not I the Lord? Here the responsibility for four birth conditions is undertaken by the Lord. Now go and I will be with your mouth and teach you what to say. Here the "I will be" indicates a change God desire to bring about in this condition which seems to have been a birth condition. The teaching (Hebrew hry -to point to each word in tutelage) of God means God will take Moses along day by day and step by step. This is a very great help to those with disablements
And Moses said, "In the house of my life O My Lord send I pray in the house of a hand you will send." Moses was most gently pulling out of the proposed task and making a suggestion to God of a "Whosoever"

(13)Exodus 4.14 The sign of Aaron's concern at that moment

And the anger of the Lord kindled in the house of Moses life and He said, 'Is not Aaron your brother of Levi. I know that he will keep going as a mouthpiece and also **BEHOLD he is coming to meet you** and he sees you and rejoices in his heart. Though justifiably angry the Lord encourages Moses by communicating the fact that Aaron is picturing his beloved brother in his heart and his face is shining with joy and his heart leaping at the thought of meeting. This intimate knowledge of another God communicates to change the perspective. So the Lord sets out His kindly plan." You will speak to him and give him the words of action. I will be with your mouth and with his mouth (in the different roles) and I will teach you both (at each stage) what you shall do. In the Lord's hands is the detail and overall responsibility He (Aaron) shall speak to the people as your mouthpiece and you will exist or be for him what God reveals or "belonging to God". You shall take this rod with which to do or build up signs. The Lord was indicating that there would have to be a whole series of signs

READING No.6 4.18-31 On the way to Egypt

And Moses went and returned to Jethro and said to him- I will be going if you please to return to my brothers in Egypt and I will see whether they are still a living testimony
(Hebrew drf) Moses was interested in their being alive and being clear in faith. Jethro said, "Go as a peace envoy".

(14)Exodus 4.19 The sign of danger past

And the Lord said to Moses in Midian, go return to Egypt for all the men of flesh who sought your soul are dead. Forty years had seen the finish of wicked lives-Moses was to survive yet further forty years! As with information concerning Aaron so in this case God gave Moses prophetic news of the land afar .Moses believed and set out. And Moses took his wife and his sons and set them on the donkey to return to Egypt and Moses had the rod of God in his hand. Because it was the Lord's rod glory for the works wrought by its means was rightly Gods. All that is written of the rod is written after the rock incident. At every turn in scripture he glorifies God.

(15)Exodus 4.21 The sign of divine wrath

And the Living Lord said to Moses, "In your going to return to Egypt -see that all the "beautiful things" or "adornments" (Hebrew tpm from hpy) that I have set in your hand-that you execute or do them before the faces of Pharaoh And I will "harden" or "confirm" his heart (Hebrew qzj) and he will not send the people away. And you shall say to Pharaoh,'Israel is my son my firstborn and I will say to you "send my son and he will worship Me but you will constantly refuse to send him away; BEHOLD I am the destroyer of your son."

Circumcision 4.24-25 The sign of circumcision

And it came to pass on the way(to Egypt) in a lodging place that the Lord was constantly rushing upon him , seeking to come face to face to kill him as the penalty for bloodshed This was a vision, a powerful reality and like compelling as Jacob's Peniel. It brought his sin into the open and in it the LORD afforded absolute catharsis to Moses as he approached the task ahead. This experience is his "Peniel" so he can say in Genesis 32.31 "Our" Penuel.
(Hebrew cqb "to seek the penalty for bloodshed") It also reminds us of the Lord's meeting with Jacob. It was in lodging place-just as in Jacob's case. The means of resolution was similar, the renewal of covenant obedience and the beginning of a closer walk with God as with Jacob. And Zipporah took a knife and cut her son's foreskin and threw it so it touched the feet of Moses and said, 'You are a bridegroom of blood espoused again to me.

(16)Speech to Aaron Moses, renewed and rejoicing in forgiveness steps out in faith (v.27)

The Rabbis are true to the spiritual power of this incident when they divide verses 25 & 26 making the former part of the From that time and since He (the LORD) has been letting him go -the time she said, 'You are a bridegroom of blood to me through circumcision', Here Moses confesses God has been forgiving overlooking and been sustaining him ever since-and the relationship with his wife is cemented under this the divine covenant as she acts as a Jewish mother observing the sign given Abram. So prepared with a strong marriage and a closer walk with God Moses went on towards Egypt-a Prince with God in the making at this stage he could only have seen God's face in dying but later as .Genesis 32.31 shows Moses had come to appreciate the Penuel experience as God had often spoken mouth to mouth with him and shown him His hinder parts.
Anyone who studies this episode will see that it is prophetic TORAH pointing to the deeper spiritual truth of "circumcision of heart"

(Speech No.17)The notable worship of the celebrated elders of Joshua and Caleb

And the Lord was saying to Aaron-'Go to meet Moses in the wilderness. He was (*already*) rushing to meet him (*Hebrew cgp*) and he kissed him with the strong action of drawing a bow (*Hebrew qcn*) Moses made known to him all the words of the Lord who sent him and all the signs He had commanded. And Moses & Aaron went and gathered all the elders of the sons of Israel. And Aaron spoke all the act-words the Lord spoke to Moses and enacted the signs before the people. And the people believed and obeyed or listened because the Lord visited the sons of Israel and because He had seen their affliction. And they inclined (*Hebrew ddq ʿlft*-'from a cutting that renders fragrance as cassia is cut from the bark of a bush) and they worshipped (*Hebrew jjv* from bowing in dust before one's conqueror) on their knees bowing their heads on the earth Here is a quite climactic event-the whole people do something which sets the trend of worship right until our times. They bow low and kneel before the Lord. The Anglican service retains a call to worship "Come let us kneel and bow down let us worship the Lord our God" A series of future examples are to be found in 12.27,34.8, Numbers 33.21 -and the act is framed on what Israel did when he met the Lord at Peniel. He was wrestling in the dust and ere he parted with the Lord he was blessed by one acknowledged to be greater-who left him with a weakened limb and strengthened spirit. When we put these two acts together we see the nation pent to tears bending in faith and spiritual brokenness and joy-which to the Lord was fragrant. Here were truly at this moment the "children of Israel" and as a nation they dropped in the dust to own Him their Lord. It was a good beginning.

READING No.7 5.1-6.1 Pharaoh rejects Moses' plea

And after that Moses & Aaron came and spoke to Pharaoh. "Thus says the Living God of Israel-send my people away and they shall worship me in the desert". And Pharaoh said," Who is the Lord that I should listen to his voice? I have no experience of the Lord and I will not send Israel away!" They said, 'The God of the Hebrews plans to meet with us (*Hebrew arqn-to cause Himself to meet*) We will please travel three days to the house of the desert and cause ourselves to sacrifice to Him lest he fall upon us with disease and sword. Then the king of Egypt said to Moses & Aaron,"why do you loose the people from their work? Go to your burdens. And Pharaoh said, "Look, the people of the land are many now and you (*plural*) make them Sabbath from their labours." That day Pharaoh commanded the taskmasters and the clerks(*or writers*) saying, You shall not any longer give the people straw for brick building, they shall gather it themselves as three days before. Clearly some concessions had been wrung out of the establishment-time for rest or worship, materials laid on. This relaxation had been recent. Now the treatment was to be harsher than ever.

And the fixed or daily rate of bricks shall not be diminished for they are slack and therefore cry out saying "We will go and worship our God." Heavier servitude for the strong men and they will work at it and not regard the words of falsehood Pharaoh was representing God's words as empty and false-a master of spin in his era.

And the taskmasters and the clerks went out and spoke to the people saying "Thus saith Pharaoh 'my nothingness is giving straw to you" Here Pharaoh clearly directs that his words be phrased like those of the Lord in a "Thus saith the Lord" mode. He is so poor a god however that by giving he is worsted whereas by giving the Lord is not diminished. "He giveth and giveth and giveth more grace"

Get straw for yourselves wherever you find it. Let none of your work be diminished... So the people scattered through the land to seek chaff for building. The taskmaster spoke strongly saying 'complete the daily tally as when you had straw. The clerks of the children of Israel set over them by Pharaoh's officers were beaten and asked 'why have you not fulfilled today yesterday & the day before your tally?' They came and protested to Pharaoh, 'Why have you done this to your slaves?' No straw is give your slaves and the builders say "do it"and **BEHOLD your servant's stripes** i.e. the fault is with your people. Here is a bold protest from the Jewish civil service who though beaten with stripes went direct to Pharaoh.

He said, 'you are idle ones-idle ones-therefore you go on saying let us go and sacrifice to the Lord. Go now and serve. No straw will be given Make sure you reach the quota of bricks. The clerks of the children of Israel saw they were in the house of evil concerning the saying, "You shall not diminish the tally of bricks for the day."

They lighted upon Moses & Aaron who were posted there to meet them coming from Pharaoh. And they said to them-the Lord look on you and judge in order that you may be ashamed that we are stinking in the eyes of Pharaoh and his servants and are for death by the sword in their hand

The End of Part 1 "Famous names or signs" &
"The name above all names"