Study of Moses - Part 5

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[0:00] Now, seeking the Lord's blessing, we'll turn to the first part of Scripture we read, Exodus chapter 4.

And we'll read at verse 24, Exodus chapter 4 at verse 24. And it came to pass by the way in the inn that the Lord met him and saw to kill him.
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.
So he let him go. Then she said, A bloody husband thou art, or a husband of blood, because of the circumcision. The Lord met him and sought to kill him.
Now, we've seen already how the Lord met with Moses in the burning bush. And how, after 40 years, God recommissioned Moses and instructed him to go back down to Egypt and there to deliver Israel from bondage.
[1:33] And we also saw the particular objections that Moses made. He was first concerned that the people would not believe him. So God gave him three distinctive signs to perform in front of the people.

First, his rod would become a snake. But then when he grasped hold of it again by the tail, it would become a rod again. And that was to teach the people that by faith in God they would overcome the power of the serpent or the power of the devil.
Secondly, Moses was to put his hand to his chest and take it out. And it would be leprous. So he was to put his hand back to his chest and take it out. And it would be restored like his other hand. And that was to teach the people that God would cure them in their heart. And he would give them a clean life. He would deal with the problem of sin which had brought them into bondage in the first place.
In other words. And the third sign was that he would take some of the water of the Nile, pour it on the ground, and it would become red like blood.
[2:41] And that was to teach the people that God would turn the blessings of Egypt into their curse. The very people who worshipped the Nile would be destroyed by the Nile to show that God is the Lord.

But then Moses began to put up other objections. He couldn't speak properly. He was too weak. He wasn't adequate. Until finally Moses accepted the commission that the Lord gave him.
And he now set about going down to Egypt to deliver Israel. Before he does so, he takes the flock of sheep back home to his father-in-law, Jethro.
You remember that for 40 years Moses has lived in his father-in-law's house and he has worked for him as a shepherd. Now he goes back to him and asks for permission to go to Egypt.
Let me go, he says, and return to my brethren which are in Egypt and see whether they be yet alive. Now he does that out of respect.
[3:45] Jethro took him in when he was a fugitive from Egypt. And Jethro gave him a home and gave him one of his daughters in marriage. And Moses is respectful.

And before he leaves he goes back to ask Jethro for permission. Now he doesn't tell Jethro the whole story. And that's just discretion. It wasn't deceit, it was just discretion.
You don't always have to tell everything. He doesn't tell Jethro everything. But he asks respectively for permission to go. And Jethro gives him that permission.
And so Moses takes his wife and his two sons. He has a son called Gershom. Which means I've been a stranger in a strange land. And he has another son called Eliezer.
Which means God is my help. It's the same kind of name as Lazarus. God is my help. And he puts them on Anas. And he sets out on his long and fearful journey back to Egypt for the first time in 40

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years.
[4:50] Now he stops for a night at Anun. Now beside the road very often, just as today you have hotels on highways, so you had inns where people could stop for some kind of refreshment.

Now if the road wasn't a particularly busy one, then the inn could sometimes be pretty crude. Sometimes it might just be an enclosure or a shelter. A place where you could tie up the animals and feed them.
And have some rest for the night. Perhaps it was a pretty crude kind of inn that Moses stopped in this night. But here he had another encounter with God.
And this encounter is completely different to the one he had just had some days previously at the burning bush. At the burning bush God spoke to him in a way that spoke of closeness and friendship and intimacy.
But here at the inn we find these staggering words in verse 24. It came to pass by the way in the inn that the Lord met him and sought to kill him.
[5:57] Now you could hardly find a greater transition than that. One day the Lord appears as a friend. But now suddenly the Lord has some kind of controversy with Moses.

And he appears before him as an enemy or an antagonist. To such a degree that Moses is at the point of death.
Now this is a perplexing passage. But I hope by the Lord's grace that we might be able to understand some very important lessons from it for ourselves.
It's difficult. But nonetheless its teachings are precious. First, let's get a clear picture on exactly what happens. What does it mean when it says that the Lord met him and sought to kill him?
Well it's possible that the Lord appeared in the form of an angel. Many of you will know that he appeared to Abraham like that in the form of a man.
[6:57] Or you might be aware that he appeared to Jacob like that when God wrestled with Jacob. We looked at that some months ago. God appeared in the form of an angel and wrestled with Jacob all night until the break of day.

God could assume the form of a man. Now maybe he did that. Maybe he even appeared with a sword in his hand. Just as he appeared to Balaam when he was riding on the ass.
He appeared as the God of vengeance. The God of judgment. And the God of power. But I would rather tend to understand it like this. That God made himself known to Moses in a particular sickness which Moses experienced that night in the end.
Moses came under some kind of severe affliction or sickness. In such a way that he knew it was from the Lord. It was an unusual thing.
And I would guess that it hit him very, very suddenly. So that Moses is near paralyzed by some affliction from the hand of God. And he knows it's from God's hand immediately.
[8:09] And he's so physically incapacitated by it. He's so unable to move that it's Syphora who has to act. And she takes, I would assume, their youngest son.

And she circumcises the son there and then. Now it was always the male who performed that act in the family. And the fact that it was Syphora who performed it here, I think tells us that Moses was too weak and too unable even to perform that act.
He was at the threshold of death itself. Now she takes a sharp flint stone, whether they took it with them or whether it was in the inn.
Or maybe it was just a crude stone that she found. The sharp flint stone, which is very common in that part of the world. And she performs the rite. She performs the circumcision.
And interestingly, she takes the skin and she casts it. The word in the Hebrew is quite strong. Or she takes it and puts it to the feet of Moses.
[9:17] And not only does she do that, but she then says to him, surely you are a husband of blood to me. You are a husband of blood because of the circumcision.

Now, that's a mysterious thing. What are we going to make of it? Well, in the first place, it's quite clear that there's a problem in the family.
And the Lord comes to deal with that problem in the family. And the problem revolves around this sign of circumcision. Now, many of you may remember that circumcision was a special sign which God gave to Abraham.
And God said to Abraham, everyone born in your family must be circumcised. And that will be a sign in their body that I have promised you and promised them great spiritual blessings.

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And that I have given you great spiritual privileges. These things are signified by the sign of circumcision. Remember, circumcision in the old world represented cleanliness, purity, and initiation.
[10:40] And that's why it was put on to the children of the covenant. Because they were born or initiated into special families, into covenant families. And that sign told them that they must become pure and that they must become clean before God.

Now, for some reason, Moses neglected to put this sign upon his own son. At least upon one of them. I would assume the youngest one.
The one called Eliezer. And so God comes and he deals with that. We'll come on to the reasons why I think he neglected it in a moment. But sometimes, friends, even if we might be Christian people, there might be some things wrong in our lives.
Maybe some things far wrong. A commandment, perhaps, that we're overlooking. Or something that we're neglecting. And we're letting it go on in the family. And letting it go on in the home.
Now, the Lord will not leave us like that. The Lord will come and he'll deal with us about that particular point in his own way. And if we won't listen to the word, then we'll just have to listen to the rod.
[11:53] God always tries the word first. But if the word doesn't seem to penetrate, he'll accompany the word with the rod of chastisement. And that will usually do it. Because as Hebrews tells us, God has to chastise his sons.

Now, let's see the way in which things worked in this family and how the Lord dealt with it. I think perhaps we can look at three things. Why did Moses neglect to put this sign on his son?
Secondly, what was the result of it? And thirdly, how was the situation put right? Now, first of all, why was it neglected? Now, this may sound harsh, but I think it would be right for us to see the fault in the first instance as lying with Zipporah, his wife.
Now, that seems to come through quite clearly in the narrative. That she somehow has been responsible for this situation in the family. And Moses has deferred to her.
He's accepted her wishes. And perhaps even he's accepted her father's wishes. This man called Jethro. And what I mean by that is this.
[13:10] Zipporah came from a godly family herself. Her father, Jethro, we're told was a priest in Midian. But this family was surrounded by paganism.

The Midianites were descended from Abraham. If you remember, Abraham's first wife, Sarah, died. And Abraham took a second wife, a woman called Keturah.
And one of their sons was called Midian. Now, he left the home and he went eastward into the desert areas. And from him came the Midianites. Now, they lived largely in the fellowship of the Ishmaelites.
People who were very different to the people of God. They had a different kind of religion. And these Midianites were surrounded by them. And after a couple of generations, they became like them.
But here's an exception. This man, Jethro. So, God preserved the faith in this man's family and perhaps in some families around about him.
[14:15] So that he was the priest of Midian. Now, I wonder if that's the reason why circumcision was neglected.

And that will become more clear if you think of this. The Ishmaelites used to circumcise not their children, but their young male adults. They didn't circumcise children, but young male adults.
And I wonder if that had come into this family of Jethro. So that that was their custom and that was their practice. Not to circumcise the children, but to circumcise the young adults.
Moses, Moses, perhaps deferred to this family. He deferred to his wife and he deferred to his father-in-law. In any case, for some reason, Moses didn't do what he should.
And what he knew was right. He put it off. He let it go. Until God, some years afterwards, has to deal with him like this. And you can tell from the way God deals with Moses that Moses should have done it and should have known about it.
[15:26] So the Lord has to deal with him in this way. Now, I think this has several important lessons to teach us. And the first one is this. You must live, just as I must live, by the word of God and by his commandments at all times.

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Not by commandments or rules that are in other people's lives or in other churches. Let me put it this way. It's quite possible for us.
And I think this is very practical. It's a practical thing to remember. It's quite possible for you to recognize another person to be a Christian. And it's quite possible for you to recognize another church to be a true church.
A true part of the visible church. Without becoming like them. In certain things that those people or those churches do. Because it is quite possible for them somehow to have neglected, as individuals or as churches, a commandment of God.
And you can't follow other people like that. Or other churches like that. You have to keep to the word of God. Our only rule to guide us.
[16:48] Now let me make a simple distinction here. I mean, there are certain customs and traditions that you can change to. For example, let's say you're worshipping in a home.

Let's say you're there for a weekend or you're there for a week. And in that home, they're having worship in the evening. And let's suppose that they don't go on their knees for worship.
Now it would be right for you to conform to that. Because it is not a specific commandment. If they are, whether they are lying down or seated or whatever, then you should follow them.
Unless you are breaking a commandment in God's word. That's what I mean. I know of someone who insisted on kneeling when the family remained seated. And that, to me, is not right.
I do not see how that would be right. And neither is it right the other way around. I know of a person who remained seated while the rest went on their knees. Again, that wasn't respectful. If it is a custom or a tradition, you should conform to it depending on where you are.
[17:50] Whatever it is, providing it is not against the word of God. And by the way, I consider it a good custom to kneel at family worship. Now, that is different to principles and commandments.

Let me take another example. I remember when I was in Detroit, and I met this woman. She was talking to me, and her daughter was in another American state.
And she was in a Baptist church. Now, this is particularly relevant, because baptism and circumcision are related. She said her daughter was in a Baptist church. And she told me that she was the only Presbyterian there, and she was coming under constant pressure to be immersed so that she could sit at the Lord's table.
Now, just to help us understand that a bit, that Baptist church was insisting that she be fully immersed in water before she could sit with them at the Lord's table, because that was the only baptism they recognized.
Now, on the one hand, people were saying to her, well, it doesn't matter too much. It is only arrived at a ritual. Just be immersed, and you can sit at the Lord's supper. But she felt strongly in her heart, no, that's denying my first baptism.
[19:09] I was baptized in a covenant family as a child. And that means something. And the word of God teaches it to mean something to me. And that baptism is important.

And she withstood that, and she resisted it. And she would rather have stayed away from the Lord's supper than deny her baptism and its validity. Now, I'll tell you, I was proud of that girl.
And that girl was right, because this was a biblical principle and commandment which she didn't want to deny, and which she didn't want to invalidate. And let's help to try and see these distinctions all the time.
She wasn't saying that this church weren't Christians, not at all. But she wasn't going to break the commandment of God for it. Now, remember that in your relations. You can get on with a person. You may have fellowship with a person. But if it's breaking the word of God, don't be like that person. That's just a simple rule of thumb that you can follow. You stick to what the word of God is teaching us.
[20:11] And after all, God expects more from those who know more. God expects more from those who know more. Sometimes, again, we see that.

We see a people, perhaps, and they've recently come to Christ, and there are many things wrong in their lives. And you say, well, how come they can do that and I can't? And perhaps you're prone just immediately to become like them.
And you find that God deals with you very severely. And you say, well, why? And the Lord says to you simply, I expect more. You were born or raised up to know this and to know that, and you've always known it, whereas they are coming from darkness.

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And so, again, that is something we should remember. Let us follow the word of God, and patiently and with love, let's seek to come to a better understanding of it, and to bring others to a better understanding of it also.
So that's the first thing. If Moses gave way to them because of custom or tradition, he was wrong. God gave way to Zipporah just out of fear or something like that, or because he just let her have the final say in the matter.
[21:25] That's possible. Now, what does the New Testament tell us? Well, it tells us very clearly that anyone who rules in God's house, whether as an elder or a minister, should not be governed by domestic pressures.

It tells us that very, very simply, that no elder or minister should be ruled by pressure in his home. For example, in 1 Timothy 3, verse 4, it speaks of an elder, and this includes, I think, a minister here, as one that ruleth well his own house, having his children in subjection with all gravity.
For if a man know not how to rule his own house, how shall he take care of the church of God, ruled by domestic pressures, no, sad to say there have been ministers and elders who speak the voice of someone else.
Sometimes it's their wives you can hear in their mouth. Sometimes it's their sons you can hear in their mouth. Sometimes it's their daughters, and it's not themselves that they are representing at all. That can be. Take even a man like Eli. Eli was an unusual man. I'm fully persuaded that he was a man of God. But remember what the Lord said to him after many years.
[22:56] He said this to him, You have honored your sons more than God. And what that meant was this, that practically Eli just fell short.

There were certain things he should have dealt with, with respect to his sons and to their conduct as they were growing up, which he just did not deal with. And God said to him, You have honored your sons more than God.
And Moses is being taught here, Look, if you're going down to lead my people out of Israel, then you make sure you are putting my word first, in your own life, and in your own home.
As though he's saying to Moses, Look, what good is it, if you go down and say to Israel, I'm going to give you the blessings of Abraham, and you haven't got the sign on the son yourself.
And we all know how terrible it can be, if there's a glaring inconsistency, between what a man says, and what he does himself.
[24:01] If there's a glaring inconsistency, it falls short in terms of power. Again, the man may be a Christian, he may have a defect, he may be in disobedience, and the token of it will just be a lack of power.

I would think so, a lack of power. And that can come across in many ways. Some people, who yield to a weakness, or a disobedience like that, they just seem to lose their strength.
They lose their spiritual power. You find that, until repentance comes in, and then the spiritual energy, and spiritual strength like that comes back. Now, God comes here to Moses, and he says, Put this right first, before you go down, to my people in Israel.
So then, he's neglected it. And what is the result of it? Well, God meets him in a fight. And, God has to appear, like that to us, very often.
He might let a thing go for a while, but then, certainly, he comes, and he deals with it. Now, we've noticed that Moses, was in such danger, or in such weakness here, that he just couldn't deal with it himself.
[25:12] It's Zipporah, who had to deal with it. But, it's Moses' life, that's in danger. He's the one, who's at death door. Why?

Because the buck stops with the father. That's why. In every home, that's the case. God will lay, the responsibility of the home, how it's run, with the father, not with the mother.
Father, fathers, provoke not your children to wrath, but raise them up, in the nurture, and admonition, of the Lord.
All you fathers, are responsible, for how, your children are raised, as I am for mine. And, we will answer to God, for what they learn, what they study, what they do, how they pass their time, as long as they are under, our care, our home, and our control.
Fathers, provoke not, your children, to wrath, but bring them up, in the nurture, cherish them, in godly ways, raise them, in godly ways.

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[26:25] And, that's involved, in the vows, of our baptism. So, it's Moses here, who is chastised. And, then again, we discover this. God will do, whatever, he needs to do, in order, to correct us.

Now, my friend, let's remind ourselves here, that this is an act of love. Doesn't Hebrews tell us that? That, every father, chastens his son.
No, it's never easy to do that. It's never easy to do that, to chasten your son. Especially, if you have to, use physical punishment. God does that, with his own children.
He doesn't just use his word, but sometimes, he inflicts us physically. And, in spite of what society, will tell us today, that is laid upon us, in the word of God. To use, reasonable force.
Being guided by God, to use reasonable force, if your child, warrants it, or if his misbehavior, warrants it. Not easy to do. And, sometimes afterwards, perhaps you can feel terrible, that you've had to do this, or whatever.
[27:32] But, I don't know if you've ever found this, but, usually, in the Christian life, you discover that, everything that you have to do, has a difficulty in it. In fact, you almost have to do everything, by faith.

And that includes, justizing your children. You have to do it by faith. It's against, sometimes, what you would like. But you know, it's for their good, because God did this to you, for your good. You had a trial, from God.
You had a sickness. You had a persecution, or something, from God, for your good. Because God loves you, as a son, therefore he chastises you. If he didn't love you, he'd just let you go.
He'd say, off you go. Do what you want. Live like that. But he loves you, and he'll take you back, on that path. That's what a father, does to his son. And all children, here should know, that when your mother, or father, gives you a telling off, or when they rebuke you, or when they give you, a punishment, in some kind of way, it's to help you.
And I want all you, children to understand that. It's because, your parents love you, that they deal with you, like that. And that is how God, dealt with Moses here. He'll do what he has to do, to put it right.
[28:42] Do you remember, in the Corinthian church, they had a problem there, with the other sacrament, with the Lord's Supper. And Paul says to them, many of you are weak, he says, and many of you are sick, and many of you, have fallen asleep.

Fallen asleep. God chastised them, because they weren't observing, the Lord's Supper properly. And he does, what he has to do, in order to bring us back.
Now my friends, I think it's interesting, that Zipporah knows here, what she should do. I don't know, I suppose you could say, that maybe Moses told her, this is why God, is chastising me like this. But Zipporah knows it. She takes the stone, and she acts. I'm quite sure, that Zipporah and Moses, often spoke about this. The child hadn't just been born, he'd been probably, some years of age perhaps.
But, they had spoken about it, and it was left neglected. But here, Zipporah knows. And when God comes, to chastise like this, he'll tell you, if there's something wrong.
[29:57] I suppose you say to yourself, well how do I know? Let's say you're saying today, well something, has come into my life, and I'm wondering, if it's a chastisement. Well let me tell you this, if it's a chastisement, you'll know.

If I was going to, just hide my child, and not tell him why, it would be of no avail. Suppose, you received, some kind of punishment, go to your room, for an hour, and you don't tell why, what good is that going to do?
God will tell you why. When something's come into your life, and you're wondering, you take it to him. Take it to him in prayer, and say, Lord is this just a trial, or is this because, of something in my life?
If it's because, of something in my life, show me, and God will show you. God answers prayers. If you're his child, God will show you, that there's something wrong, in your life, that you have to put right, and that you have to deal with.
And he'll point to it. He'll point to it, either in his word, or he'll point to it in providence. He'll point to it. He'll bring it before you, and he'll say, get this out, or put this right.
[31:04] And then, the situation, will be sorted out. Now, what puts this situation, right here? Well, what puts it right, is simply this.

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That sipper, that does, what she should do. And notice, God makes her do it. She's the one, who had the problem with it, and she's the one, who has to do it. She takes the stone, and she performs the act.
And the minute she performs it, God lets him go. Verse 26, So he let him go. And then she said, a husband of blood, you are to me.
Now, there's a couple of things here, I think that we need to notice, very carefully. And the first is this. Zipporah puts it right, outwardly.
But I don't think, she's right herself, inwardly. But she puts it right, outwardly. And because, she puts it right, outwardly, God lets Moses go.
[32:09] I'll come on to Zipporah, in a moment. But let me say this. In some things, God is satisfied, with putting a thing right, outwardly.

Let me give you an example. We have laws, on our statute books, that have allowed, millions of children, to be killed, in the womb. And right throughout Europe, these laws have become, so liberal, that it's more or less, abortion, on demand.
Has that brought, God's judgment, on this country, since 1967? Yes it has. We have put laws, on the statute book, that allow, lower and lower, ages of homosexual, consent.
Has that brought, God's wrath, on this country? Yes it has. You might say, there are other people, who don't bother, with these things, and they're getting on all right. That goes back, to what I said before.
Where God, has given, more God, requires more. God made, this nation great, and he built us up. And we've, thrown that away.
[33:17] Has God's wrath come? Yes it has. Now let's say, that the prime minister, was to pass a law, that, abortion was to be stopped.

And let's say, his motive for doing that, was public pressure. Let's say, it wasn't, that he feared God, but that he was getting, lots of public pressure, on all sides, to stop this slaughter.
Let's say, he changed the law, for that reason. God would withdraw, his wrath, and judgment, from the nation. Even if his own heart, wasn't, in the best motive.
Do you see, what I mean? It's the outward thing, that God is concerned, with there. And he deals with that. It's the outward, lack of the sign, that he's concerned with.
And when that's put on, he moves away, from Moses. And that's why, we should pray, for these things to happen. Because whatever, the attitude of politicians, who might change it, it doesn't matter, if it is changed, God will restore, a blessing.
[34:18] And God will take, away his wrath. But Zippor, herself, has some difficulty. She takes, the skin, and she casts it, at his feet, and says, you are a husband, of blood to me.

Now, some people, put a good interpretation, on this, and they say, that she was thankful. As much as to say, I've almost been married, to you again.
You are nearly dead to me, and I nearly lost you. But because of this, blood of circumcision, you're brought back to me. And as it were, you are a husband, of blood to me, married by blood.
Now, that may sound quite good, but to be honest, I just don't think, it's consistent, with the spirit, of what she's doing. She's casting it, at his feet, and she says, you are a husband, of blood to me.
And, something else, that's important, Moses, sent her, back home here. Now, we're not told, that specifically. It only comes, out incidentally, way forward, in chapter 18.
[35:24] when Moses has brought out, Israel, out of captivity, Jethro, and Zipporah, and the two sons of Moses, come out of Midian, to meet Moses, in the desert.

that tells us, that here, at the inn, Moses said, you must go back, and you must return home. Why? Because, she was being, an impediment.
There was something, in her spirit, that wasn't right. And, if it would continue, it would hamper, Moses, on his journey. And, so she has, to go home.
And, I'm sure, that when she went home, she rethought, and she prayed, and God brought her, to a better mind. Certainly, in Exodus 18, when they come together, everything is perfect, and everything is put behind them.
But, she has to think, and to repent. Just like David, when he tried, to take the ark home, the first time, he didn't keep, the command of God. Everything ended, in a disaster, and Uzzah, one of his leading men, died.

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[36:29] David went home, for six months, and thought about it, and he prayed about it. He came back again, and did it properly. And, when he did it properly, God blessed him. I think, that's what happens here.

Have you ever thought, that you might be an obstacle, in someone's spiritual life? It's possible, for a husband, to be an obstacle, to his wife. Or, for a wife, to be an obstacle, for her husband.
You know, I often hear people say, and, to some extent, I'd go along with it. that if a man, is called to the ministry, then his wife, will be called as well.
Well, I understand, what that means. But, very often, you might find, that a wife, might be resisting it, for quite a long time. And, that's not telling the man, that he's wrong.
It's just a plain fact, that she is wrong. And, that she needs to seek, the Lord's will. Could there be anyone, here in that category? I certainly know, of some. Even today, I know some wives, who would say, that they were for some time, trying, to dissuade, their husbands, from going down this road.
[37:36] But, they saw that they were wrong, that the Lord was calling them. Now, I believe again, that the Lord will show that. He'll show it. But, our duty is, when there's a clash of that kind, to come, husbands and wives, to pray over the thing, that the Lord, will make his mind clear.

Now, there was some stubbornness here, so the Lord, has to deal with it, in this kind of way. Are you keeping, someone else, back, somehow? Maybe nothing to do, with the ministry, might just be something else, in the spiritual life.
Are you keeping, someone else back? And Zipporah, is not allowed, to stand in his way, and she goes home, until the matter, is sorted out there. And, it's a very solemn thing, you know, to be standing, in the path, of someone else, like that.
And, we really need, God's guidance, and God's grace, and a willingness, to be reconciled, to his will, over these things. I just don't think, that Zipporah, liked this. The idea, of circumcising a child. But, it was God's word, and she had to yield to it. And, I think the Lord, gave her, a better heart for it. So, Moses, in the morning, there is a division, they go back to Jethro, and he makes his way, down to Egypt.
[38:52] First, he has to meet Moses, in the wilderness. And, sorry, he has to meet Aaron. Aaron's received the message, in Egypt, go, to meet your brother. So, they meet in the wilderness, at the mount of God, they kiss one another.

It had been 40 years, since they had seen each other. And, Moses told him, the signs, that he had to perform, in front of Pharaoh. And, then they went in, to Egypt. And, they gathered together, the elders, of the children of Israel.
Their representatives, gathered them together, and did the signs, Aaron did them. That was a judgment, on Moses, remember. He didn't believe, so he lost the privilege.
Aaron did the signs, and the people believed. That was one thing. The next thing, is that he has to go in, to Pharaoh. Ah, the last time, he saw Pharaoh, he was the son of Pharaoh.
This is a different Pharaoh, all right, but it's still the same throne room. It's still the same palace. Here now, he comes back, as a shepherd, with the rod of God, in his hand.
[39:57] And, he's going to face, the most powerful monarch, in his own day, and generation. And, he's going to stand, in front of him, and he's going to say, let my people go. The great cry, of the blacks, of course, in the southern states of America, to let my people go.

This was what Moses had to say, in front of Pharaoh. How would he stand, and how would Pharaoh respond? May the Lord, enable us, to take these things to heart, and to wait upon himself.
Let us pray. Oh Lord, our God, truly, thy word, teaches us many things, and if in anything, we are prone, to disobedience, and to be yielding, on something, which thy word, makes plain.
Help us, oh Lord, to identify it, and to bring it, before thyself, and to act upon it. And we pray, that they would give us strength, even in raising of children, and give husbands, and wives, a prayerful spirit, that they might seek, the will, and the mind, of the Lord, and that that mind, might be revealed to them.
And we are not to be like, the horse or mule, which do not understand, and which need a bit, or a bridle in their mouth, before they obey. Help us to be sensitive, to thy word, before we are exposed, to thy word.
[41:25] Oh Lord, have compassion, and have pity upon us, as a father, pities his children, for Christ's sake. Amen. Amen.

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Amen. Amen. Amen. Amen.

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