

30 AMAZING BIBLE STORIES YOU MAY NOT KNOW

#3 – God Almost Kills Moses | Exodus 4:18-26

MOSES CALLED AND CONVINCED | EXODUS 4:1-17

- The calling of Moses was not as “Here am I, Send Me” as we like to picture it. Moses tried everything to get out of the task to which God was calling him.
- When Moses saw the burning bush, his response: curiosity – Exodus 3:3
- After Moses heard God’s commission, his response: who am I? – Exodus 3:11
- When God gives assurance, his response: Who are YOU? –Exodus 3:13
- After God repeats the commission, his response: I doubt it! –Exodus 4:1
- When God gives assurance, his response: I am not the right man –Exodus 4:10
- After God says He will speak for Moses, his response: Send someone else –Exodus 4:13
- And finally...**the anger of the Lord was kindled against Moses** –Exodus 4:14-17

MOSES LEAVES FOR EGYPT | EXODUS 4:18-23

- Verse 18 –
 - The very fact that Moses goes to his father-in-law lets us know that there is either an agreement/contract between them or deep respect, or both.
 - In verse 18, **Jethro** is called by the Hebrew name *Yeter* (or *Jether*). Later he will be called *Yetero* (Jethro). Ancient Jewish sages say that his name was changed when he performed the good deed of giving Moses advice.
 - Notice that Moses is not fully forthright with his father-in-law. Was Moses planning on keeping this an “undercover mission?”
- Verse 19 –
 - If he was planning to go “undercover”, then it seems God changed his mind. He was to go boldly, with his wife and sons (v. 20).
 - We almost always interpret **the men...which sought thy life** to be the Pharaoh. However, Jewish commentators almost always consider these men to be the **two men of the Hebrews** of whom **Moses feared** in [Exodus 2:13-14](#).
- Vere 20 –
 - Rashi (the Jewish commentator) notes that Abraham used a donkey to take his son to Moriah ([Gen. 22:3](#)) and that “Messiah will ride on [a donkey] when he reveals himself to the world,” making reference to Zechariah 9:9.
- Verse 21 –
 - A sign is to convince intellectually. A wonder is to demand attention. Moses was to **do all these wonders before Pharaoh**.
- Verse 22 –
 - Jacob (Israel) is the second born but had purchased “firstborn” status from Esau ([Gen. 25:29-34](#)). However, the term is likely used here to display God’s love for Israel. Compare the term used of David, [Psalm 89:27](#).

- [Deuteronomy 15:19](#) - the firstborn was not to be used for work, but for the Lord, yet Pharaoh had used God’s firstborn for hard labor.
- Verse 23 –
 - Even though this was the last of the plagues, God revealed it at the beginning, and then was slow (mercifully) to carry out this threat.

MOSES IS ALMOST KILLED BY GOD | EXODUS 4:24-26

- Verse 24 –
 - The question: The Lord **sought to kill** *who*? Moses or Moses’ son? There is a disagreement about the matter among both Christian and Jewish commentators, but a majority believe that it was *Moses* and not the son that was about to be killed.
 - Since the context is largely the death of the firstborn, a strong argument could be made that the son was being killed.
 - However, the oldest son, Gershom, was born in [Exodus 2:22](#), and that seems to be when Moses first arrives in Midian. This son is likely Eleazar, the younger son (note plural **sons** in verse 20).
 - Some argue that God was going to kill the *oldest son* because the *youngest son* had not been circumcised.
 - In any case, [Leviticus 10:3](#) is a good reminder here: God insists on being treated as Holy, especially by those whom He has called to be His own.
 - Compare also [Psalm 50:3](#) and [Psalms 90:11](#). Moses was about to lead a nation whose very identity was marked in circumcision, and for him to go with an uncircumcised child would be completely unacceptable.
 - In our dispensation, through God’s grace we come to Him through Jesus Christ, with “Christ in you, the hope of glory.” We are complete in Christ!
- Verse 25 –
 - Why did Zipporah do the work? One good argument would be that Moses was in the throes of death, and that Zipporah knew the reason and “came to the rescue.”
 - Just as the blood of the lamb would protect the firstborn of Israel, so the blood of the son protected the firstborn of Moses, or Moses himself.
 - While the words, **a bloody husband art thou to me** sound ominously negative to our ears, some believe that the words are actually an expression of a blood covenant and can be read in the Hebrew mind in a very positive way. Others believe that Zipporah is saying, in effect, “I am the one that has caused you this suffering because I am a Midianite, and because of me we did not circumcise our son.”
- Verse 26 –
 - Did Zipporah and the children continue onward? The following verse does not include them, and [Exodus 18:2](#) let us know that *at some point* the three returned to Midian.