

### Moses and Family Head for Egypt

Ex 4 <sup>18</sup> So Moses went and returned to Jethro his father-in-law, and said to him, "Please let me go and return to my brethren who are in Egypt, and see whether they are still alive." And Jethro said to Moses, "Go in peace." <sup>19</sup> Now the LORD said to Moses in Midian, "Go, return to Egypt; for all the men who sought your life are dead." <sup>20</sup> Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took the rod of God in his hand. <sup>21</sup> And the LORD said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go. <sup>22</sup> Then you shall say to Pharaoh, 'Thus says the LORD: "Israel is My son, My firstborn." <sup>23</sup> So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn.' " <sup>24</sup> And it came to pass on the way, at the encampment, that the LORD met him and sought to kill him. <sup>25</sup> Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, "Surely you are a husband of blood to me!" <sup>26</sup> So He let him go. Then she said, "You are a husband of blood!"— because of the circumcision. <sup>27</sup> And the LORD said to Aaron, "Go into the wilderness to meet Moses." So he went and met him on the mountain of God, and kissed him. <sup>28</sup> So Moses told Aaron all the words of the LORD who had sent him, and all the signs which He had commanded him.

► Moses is a faithful \_\_\_\_\_ to Jethro – not by blood, but in every other way, he is the \_\_\_\_\_ Jethro never had. Moses seeks Jethro's permission and blessing because the same \_\_\_\_\_ who commanded Moses to return to Egypt also commanded parents to be \_\_\_\_\_.

Eph 6 <sup>2</sup> "Honor your father and mother," which is the first commandment with promise: <sup>3</sup> "that it may be well with you and you may live long on the earth."

► Firstborn sonship is the \_\_\_\_\_ of this entire passage, and it is the framework for everything that's going to happen in Egypt. Redemption itself is \_\_\_\_\_ up with the biblical doctrine of the firstborn son. In the OT, the firstborn son received a \_\_\_\_\_ portion of the inheritance and became the covenant \_\_\_\_\_ and leader of the family. He in large part determined the \_\_\_\_\_ of the family. All of the Bible's teaching on the firstborn son in Israel was meant to point to the two preeminent firstborn sons of all human history: \_\_\_\_\_ who failed, and \_\_\_\_\_ who succeeded.

• 1) Both Adam and Jesus are called "the \_\_\_\_\_ of God," both were made by special \_\_\_\_\_ of God, and both had the inheritance and blessing of the firstborn son held out to them.

Gn 2 <sup>7</sup> And the LORD God formed man [Hb., *adam*] of the dust of the ground, and breathed into his nostrils the breath of life

Lk 3 <sup>38</sup> Adam, the son of God;

Lk 1 <sup>35</sup> "The Holy Spirit will come upon you ...; therefore, also, that Holy One who is to be born will be called the Son of God."

Heb 2 <sup>7</sup> You have made [man] a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands. <sup>8</sup> You have put all things in subjection under his feet." [Ps 8.5-6] ... <sup>9</sup> [W]e see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor

Col 1 <sup>15</sup> He is the image of the invisible God, the firstborn over all creation ... <sup>18</sup> And ... the firstborn from the dead, that in all things He may have the preeminence.

Rom 8 <sup>29</sup> [W]hom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

• 2) Both were called, not to \_\_\_\_\_ anything, for you cannot \_\_\_\_\_ an inheritance – you can only walk in the Father's footsteps, showing that you will be a good custodian of the inheritance – so they were each called to \_\_\_\_\_ with the Father through testing, trusting and obeying his \_\_\_\_\_ implicitly, and not grabbing for themselves, but waiting for the Father to confer the authority, offices, and blessings of the firstborn son of God.

Gen 3 (the testing of Adam); Lk 4.1-15 (the testing of Jesus).

Heb 5 <sup>5</sup> Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, today I have begotten You." [Ps 2.7] ... <sup>8</sup> [T]hough He was a Son, yet He learned obedience by the things which He suffered. <sup>9</sup> And having been perfected [Gr., *teleioō*, having reached the goal], He became the author of eternal salvation to all who obey Him

• 3) Both were "Adams" – covenant \_\_\_\_\_ summing up new human races and new earths – determining the destiny of all they represented.

1Cor 15 <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive ... <sup>45</sup> ... "The first man Adam became a living being." The last Adam [lit., *final Adam*] became a life-giving spirit ... <sup>47</sup> The first man was of the earth, made of dust; the second Man is the Lord from heaven ... <sup>49</sup> And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

Gen 2 <sup>22</sup> Then the LORD God said, "Behold, the man"

In 19 <sup>5</sup> Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!"

- Jesus, the final Adam, bore a duty that the first Adam did not bear – the duty of the kinsman \_\_\_\_\_.

Heb 2 <sup>14</sup> [A]s the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, <sup>15</sup> and release those who through fear of death were all their lifetime subject to bondage ... <sup>17</sup> Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

► Why doesn't Gershom circumcise himself?

► Vs 25 says in the Hebrew that Zipporah “ \_\_\_\_\_ it to \_\_\_\_\_ feet” (or lower legs).

- All of this is what the biblical doctrine of the firstborn son in Israel was intended to signify and point to. The blood of circumcision, the blood of the Passover lamb, and all the other sacrificial blood in the OT signifies and points to the blood of \_\_\_\_\_, who was the ultimate firstborn Son and kinsman redeemer.

► In vs 25-26, to whom does Zipporah say, “Surely you are a husband of blood to me!,” and what does she mean by that?

► What is the typical interpretation of vs 24-26?

► The passage ends with Moses meeting with \_\_\_\_\_ upon the mountain of God.

► In vs 24-25, who is God seeking to kill, and who does Zipporah circumcise?

► Wasn't it sin for Moses to not circumcise his two sons at birth?

► Our application is to praise God for how he continually preached the \_\_\_\_\_ to his OT saints, and how we \_\_\_\_\_ the same heritage with them and with all the saints who will follow us.