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Surely You are a Bridegroom of Blood to Me 4: 24-26

Surely you are a bridegroom of blood to me DIG: What failure on the part of Moses almost kills him? Who does God hold responsible for this sin? Why?

REFLECT: The man is responsible for what goes on in the marriage (See the commentary on Genesis, to see link click Lv – I Do Not Permit a Woman to Teach or Have Authority Over a Man, She Must Be Silent, for further detail). Men, how can you make sure you don't get sidetracked from fulfilling God's plans for you in your marriage?

The flow of the previous verses seems to be rudely interrupted by this incident. **At a lodging place on the way, ADONAI met Moses and was about to kill him (4:24).** This probably meant that **Moshe** was stricken with some type of fatal illness that would surely take **his** life. The death sentence was pronounced on any who would violate the Abrahamic Covenant **(Genesis 17:14)**; therefore, **Moses** was held responsible and **God** sought **to kill him** because **he** had failed to circumcise **his** second son.

While the Midianites also practiced circumcision, it would have been a kind of puberty *rite of passage* for them (and other Semitic peoples as well). Thus, to the child's mother, the practice of circumcising babies would have been unexpected at best and repulsive at worst. **Moses** had circumcised **his** first son, but not **his** second son. When the second child was born, **Zipporah** may have possibly resisted, by saying, "You have done this with the first boy, but, not again. Not with **my** son!"[67]

Apparently, **she** didn't like the idea, and probably raised such a ruckus that **Moses** went along with **her** wishes. But, the result was that **Moses** was living in a state of disobedience, and because **he** was living in a state of disobedience, how could **he** be **Isra'el's** deliverer? **He** needed to get **his** own house in order because **he** had forgotten the very foundation sign of **Isra'el's** covenant relationship with **ADONAI.** Before delivering **Isra'el, he** was reminded that without circumcision, an **Israelite** would be cut off from the covenant **(Joshua 5:3-9).**[68] If the child's **foreskin** were not **cut off**, he would be **cut off** from the people of **God**. What we see here is the zeal with which **ADONAI** guards this most important rite. **Moshe** could argue, pout, whine and hold **his** breath about going to **Egypt** and **God** would deal patiently with **him** – but, circumcision was another matter. Failure to circumcise **his** second child met with swift punishment.[69]

Therefore, at the critical moment, when **Moses'** life hung in the balance and was rendered helpless, **she** did what **she** had objected to before. **She** took a flint knife, **cut off her son's foreskin** even though **she** was surely repulsed by it. In **her** anger, **she touched Moses' feet with it**, saying: **Surely you are a bridegroom of blood to me (4:25). She** said this because **Moses** had been as good as taken from **her** by the deadly attack upon **him**. **She** purchased **his** life by the **blood** of **her son; she** received **him** back, as it were, from the dead and married **him** once more. **He** was in fact, **a bridegroom of blood to her**.[70] But, once the problem of circumcision was taken care of, **God let him alone (4:26).**

At this point **Zipporah** disappears from the Biblical record until we get to **18:2**, where we are told that **she** was being brought back to **Moses** after being sent away. In all likelihood, because of **her** objection to following the Abrahamic Covenant, **Zipporah** and **her** two sons had been sent back to **Midian** and had missed a first hand account of all the miracles that **ADONAI** would perform against the gods of **Egypt**.[71] **They** would not see each other again until **Moses** and all **the Israelites** are gathered at the foot of Mount Sinai.

For both believers and unbelievers alike, sin has its consequences. **Zipporah** missed many of the miracles of **God** because of **her** objection to following **His** direction. Let that not be said of us. Let us embrace **His** Word in obedience and **faith**. Then we, like **the righteous** of the TaNaKh will be blessed. **The righteous will live by faith (Romans 1:17; Galatians 3:11; Hebrews 10:38)**.