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Moses and Aaron Brought Together all the Elders of the Israelites 4: 27-31

Moses and Aaron brought together all the elders of Isra'el. DIG: As one of the elders of the Israelites hearing Moses and Aaron for the first time, how would you respond?

REFLECT: Do you believe that God is concerned about you and has seen your misery? How do you respond to that knowledge?



Then **ADONAI** said to **Aaron** who had been in Egypt for forty years while **Moses** was in Midian: **Go into the desert to meet Moses. So he met Moses at the mountain of God, Mount Sinai, where Moses had the experience of the burning bush, and kissed him (4:27).** This was and is a common greeting in the Near East. Here were two brothers, who had been separated for forty years, were brought together once again to do **God's** will. **Moses** knew that **Aaron** was on **his** way and **Aaron** knew that **Moses** was coming to meet **him**. Then **Moses** told **Aaron** everything that **ADONAI** had sent him to say, and also about all the miraculous signs he had commanded him to perform (4:28). On his part, **Aaron** would tell of the old home, of the passing away of the generation to which they belonged, of their sister **Miriam**, of **his** own marriage and children, and especially of the gathering shadows and deep anguish of **his** people. Then the two brothers set off for Egypt.

Once **Moses and Aaron** arrived, they **brought together all the elders of the Israelites and Aaron**, as **Moses'** spokesman, **told them everything ADONAI had said to Moses (4:29-30a)**. There **he** told **them** of the strange story of **his** rescue from the Nile, of **his** adoption by **Hatshepsut**, and of his rejection of all that Egypt stood for. **He** told them of **his** murder of the Egyptian and **his** fleeing to Midian. Nothing had been heard of **him** for forty years. Even **his** own family was ignorant of what had become of **him**. That **he** had fled from the wrath of Thutmose III was well known, but **his** life in the desert was not. It was eerie to be face to face with one of whom **they** had heard so much.⁷² Then **Moses and Aaron** told **the elders of the Israelites** about the burning bush and the delivery of the nation of **Isra'el**, but **the elders** did not believe **them**. This lack of belief would be a motif that would repeat itself over and over again with the nation of **Isra'el**.

Therefore, **Moses performed the three signs before the people (4:30b)**. First, **he** turned **his** staff into a snake. The fact that **he** had to perform all **three miraculous signs (to see link click [Au](#) - Put Your Hand Inside Your Cloak)** indicates that one was not enough for **them** to be convinced. **The LORD** had anticipated **the people's** lack of belief, and therefore **He** gave **Moses** the second sign; **he** turned **his** own hand leprous and returned it to normal again. **God** then said: **If they do not believe you or pay attention to the first miraculous sign, they may believe the second. But if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground (4:8)**. Apparently not even two **signs** were enough for these **people** who were living by sight, so **Moses** then turned **water** into **blood**. Lack of faith becomes a major theme of **Exodus** and their wilderness wanderings. **They** lived by sight and not by faith.⁷³

Finally, after seeing all three miracles, **they** said **they believed** what **Moses** had said to **them (4:29-31a)**. But we will see that **their** faith lasted only as long as **they** had no opposition. **And when they heard that ADONAI was concerned about them and had seen their misery, they bowed down and worshiped (4:31b)**. What a gathering that must have been! It was probably held under the shadow of night, at some secluded spot in the heart of Goshen. Quietly, probably by ones and twos, the gray beards of **God's** oppressed **people** gathered with **one** whom **they** had probably heard of, but had never seen.

Here we are introduced to the true nature of the confrontation in Egypt. It was not merely a hostile engagement between the two earthly nations of Egypt and **Isra'el**. Neither was it a conflict between **Moses** and Pharaoh, or between **Moses** and the magicians of the court of Pharaoh. There was much more at stake. The conflict was between the **God of Isra'el** and



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the god of Egypt, or Pharaoh. Rabbi Sha'ul spoke of this in **Ephesians 6:12** when he said: **For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.** Therefore, the book of **Exodus** shows us much more than a national struggle against oppression. It is really about spiritual warfare.⁷⁴