

Who do you trust?

Moses

Then Moses said to the Lord, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue." So the Lord said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the Lord? Now therefore, go, and I will be with your mouth and teach you what you shall say." But he said, "O my Lord, please send by the hand of whomever else You may send."

So the anger of the Lord was kindled against Moses, and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. Now you shall speak to him and put the words in his mouth. And I will be with your mouth, and with his mouth, and I will teach you what you shall do. So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. And you shall take this rod in your hand, with which you shall do the signs." (Exo 4:10-17)

So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage. And the Lord spoke to Moses, saying, "Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land." And Moses spoke before the Lord, saying, "The children of Israel have not heeded me. How then shall Pharaoh heed me, for I am of uncircumcised lips?" Then the Lord spoke to Moses and Aaron, and gave them a command for the children of Israel and for Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. (Exo 6:9-13)

And it came to pass, on the day the Lord spoke to Moses in the land of Egypt, that the Lord spoke to Moses, saying, "I am the Lord. Speak to Pharaoh king of Egypt all that I say to you." But Moses said before the Lord, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?" So the Lord said to Moses: "See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet. You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. But Pharaoh will not heed you, so that I may lay My hand on Egypt and bring My armies and My people, the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the children of Israel from among them." Then Moses and Aaron did so; just as the Lord commanded them, so they did. (Exo 6:28-7:6)

So what was wrong with Moses lips, that he was so apprehensive about speaking to people? The answer is found in the Book of Jasher.

In the third year from the birth of Moses, Pharaoh was sitting at a banquet when Alparanith the queen was sitting at his right and Bathia at his left, and the lad Moses was lying on her bosom, and Balaam the son of Beor with his two sons, and all the princes of the kingdom were sitting at table in the king's presence. And the lad stretched forth his hand on the king's head, and took the crown from the king's head and placed it on his own head. When the king and princes saw the work which the boy had done, the king and princes were terrified, and one man to his neighbor expressed astonishment.

And the king said to the princes who were before him at table, "What speak you and what say you, O ye princes, in this matter, and what is to be the judgment against the boy on account of this act?"

And Balaam the son of Beor the magician answered before the king and princes and said, "Remember now, O my lord and king, the dream which you did dream many days ago, and that which your servant interpreted to you. Now therefore this is a child from the Hebrew children in whom is the spirit of God, and let not my lord the king imagine that this youngster did this thing without knowledge. For he is a Hebrew boy, and wisdom and understanding are with him, although he is yet a child; with wisdom has he done this and chosen to himself the kingdom of Egypt. For this is the manner of all the Hebrews to deceive kings and their nobles, to do all these things cunningly, in order to make the kings of the earth and their men tremble."

"Certainly you know that Abraham their father acted thus, who deceived the army of Nimrod king of Babel and Abimelech king of Gerar, and that he possessed himself of the land of the children of Heth and all the kingdoms of Canaan. And that he descended into Egypt and said of Sarah his wife, she is my sister, in order to mislead Egypt and her king. His son Isaac also did so when he went to Gerar and lived there, and his strength prevailed over the army of Abimelech king of the Philistines. He also thought of making the kingdom of the Philistines stumble, in saying that Rebecca his wife was his sister. Jacob also dealt treacherously with his brother and took from his hand his birthright and his blessing. He went then to Padan-aram to the house of Laban his mother's brother, and cunningly obtained from him his daughter, his cattle and all belonging to him, and fled away and returned to the land of Canaan to his father."

"His sons sold their brother Joseph, who went down into Egypt and became a slave, and was placed in the prison house for twelve years. Until the former Pharaoh dreamed dreams and withdrew him from the prison house, and magnified him above all the princes in Egypt on account of his interpreting his dreams to him. And when God caused a famine throughout the land he sent for and brought his father and all his brothers, and all of his father's household, and supported them without price or reward, and brought the Egyptians for slaves. Now therefore my lord king behold this child has risen up in their stead in Egypt, to do according to their deeds and to trifle with every king, prince and judge."

"If it please the king, let us now spill his blood on the ground, that he shall not grow up and take away the government from your hand, and then the hope of Egypt perish after he shall have reigned." And Balaam said to the king, "Let us moreover call for all the judges of Egypt and the wise men thereof, and let us know if the judgment of death is due to this boy as you did say; then we will kill him."

Pharaoh sent and called for all the wise men of Egypt and they came before the king; an angel of the Lord came among them, and he was like one of the wise men of Egypt. And the king said to the wise men, "Certainly you have heard what this Hebrew boy who is in the house has done, and thus has Balaam judged in the matter. Now you judge also and see what is due to the boy for the act he has committed."

And the angel, who seemed like one of the wise men of Pharaoh, answered and said as follows, before all the wise men of Egypt and before the king and the princes: "If it please the king let the king send for men who shall bring before him an onyx stone and a coal of fire, and place them before the child; if the child shall stretch forth his hand and take the onyx stone, then shall we know that with

wisdom has the youth done all that he has done, and we must kill him. But if he stretches forth his hand on the coal, then shall we know that it was not with knowledge that he did this thing, and he shall live."

This thing seemed good in the eyes of the king and the princes, so the king did according to the word of the angel of the Lord. The king ordered the onyx stone and coal to be brought and placed before Moses. They placed the boy before them, and the lad endeavored to stretch forth his hand to the onyx stone, but the angel of the Lord took his hand and placed it on the coal, and the coal became extinguished in his hand; he lifted it up and put it into his mouth, and burned part of his lips and part of his tongue, and he became swollen in mouth and tongue.

And when the king and princes saw this, they knew that Moses had not acted with wisdom in taking off the crown from the king's head. So the king and princes refrained from slaying the child. Moses remained in Pharaoh's house, growing up, and the Lord was with him. And while the boy was in the king's house, he was robed in purple and he grew among the children of the king. (Jasher 70:1-32)

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This story may seem incredible, but it reminds me of verses in Isaiah, which tell a similar story. This was obviously a shadow of Abraham's childhood, and a shadow of what was to come. The choices put before the boy Moses, could also be seen as one's choices between the pursuit of Wealth – the onyx stone; or the pursuit of Righteousness - the fire of God. Also it is with the lips of our mouth, that we make the confession of faith in Jesus Christ, which takes away our sin and makes us righteous, then we are redeemed to God.

*In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said:-
"Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!"*

And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts."

Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said: "Behold, this has touched your lips; your iniquity is taken away, and your sin purged."

Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for Us?" Then I said, "Here am I! Send me." And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; keep on seeing, but do not perceive.' Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed." Then I said, "Lord, how long?" And He answered: "Until the cities are laid waste and without inhabitant, the houses are without a man, the land is utterly desolate, the Lord has removed men far away, and the forsaken places are many in the midst of the land. But yet a tenth will be in it, and will return and be consuming, as a terebinth tree or as an oak, whose stump remains when it is cut down. So the holy seed shall be its stump." (Isa 6:1-13)

Donkey

And God came to Balaam at night and said to him, "If the men come to call you, rise and go with them; but only the word which I speak to you-that you shall do." So Balaam rose in the morning, saddled his donkey, and went with the princes of Moab. Then God's anger was aroused because he went, and the angel of the Lord took his stand in the way as an adversary against him. And he was riding on his donkey, and his two servants were with him. Now the donkey saw the angel of the Lord standing in the way with his drawn sword in his hand, and the donkey turned aside out of the way and went into the field. So Balaam struck the donkey to turn her back onto the road. Then the angel of the Lord stood in a narrow path between the vineyards, with a wall on this side and a wall on that side. And when the donkey saw the angel of the Lord, she pushed herself against the wall and crushed Balaam's foot against the wall; so he struck her again. Then the angel of the Lord went further, and stood in a narrow place where there was no way to turn either to the right hand or to the left. And when the donkey saw the angel of the Lord, she lay down under Balaam; so Balaam's anger was aroused, and he struck the donkey with his staff. Then the Lord opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?" And Balaam said to the donkey, "Because you have abused me. I wish there were a sword in my hand, for now I would kill you!" So the donkey said to Balaam, "Am I not your donkey on which you have ridden, ever since I became yours, to this day? Was I ever disposed to do this to you?" And he said, "No."

Then the Lord opened Balaam's eyes, and he saw the angel of the Lord standing in the way with his drawn sword in his hand; and he bowed his head and fell flat on his face. And the angel of the Lord said to him, "Why have you struck your donkey these three times? Behold, I have come out to stand against you, because your way is perverse before Me. The donkey saw Me and turned aside from Me these three times. If she had not turned aside from Me, surely I would also have killed you by now, and let her live." And Balaam said to the angel of the Lord, "I have sinned, for I did not know You stood in the way against me. Now therefore, if it displeases You, I will turn back." Then the angel of the Lord said to Balaam, "Go with the men, but only the word that I speak to you, that you shall speak." So Balaam went with the princes of Balak. (Num 22:20-35)

Then the Lord met Balaam, and put a word in his mouth, and said, "Go back to Balak, and thus you shall speak." So he came to him, and there he was, standing by his burnt offering, and the princes of Moab were with him. And Balak said to him, "What has the Lord spoken?" Then he took up his oracle and said: "Rise up, Balak, and hear! Listen to me, son of Zippor! God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good? Behold, I have received a command to bless; He has blessed, and I cannot reverse it. He has not observed iniquity in Jacob, nor has He seen wickedness in Israel. The Lord his God is with him, and the shout of a King is among them. God brings them out of Egypt; he has strength like a wild ox. For there is no sorcery against Jacob, nor any divination against Israel. It now must be said of Jacob and of Israel, 'Oh, what God has done!' Look, a people rises like a lioness, and lifts itself up like a lion; it shall not lie down until it devours the prey, and drinks the blood of the slain." (Num 23:16-24)

This looks like a future reference to Jesus Christ, flesh and blood, who was slain for our sins.

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven - not as your fathers ate the manna, and are dead. He who eats this bread will live forever." (Joh 6:53-58)

Jadon

When therefore Jeroboam had built a palace in the city of Shechem, he dwelt there. He also built him another at Penuel, a city so called; and now the feast of Tabernacles was approaching in a little time, Jeroboam considered, if he should permit the multitude to go to worship God at Jerusalem, and there to celebrate the festival, they would probably repent of what they had done, and be enticed by the temple, and by the worship of God there performed, and would leave him, and return to their first king; and if so, he should run the risk of losing his own life; so he invented this contrivance; he made two golden heifers, and built two little temples for them, the one in the city Bethel, and the other in Dan, which last was at the fountains of the lesser Jordan, and he put the heifers into both the little temples, in the forementioned cities.

And when he had called those ten tribes together, over whom he ruled, he made a speech to the people in these words: "I suppose, my countrymen, that you know this, that every place hath God in it; nor is there any one determinate place in which He is, but He everywhere hears and sees those that worship Him; on which account I do not think it right for you to go so long a journey to Jerusalem, which is an enemy's city, to worship him. It was a man that built the temple: I have also made two golden heifers, dedicated to the same God; and one of them I have consecrated in the city Bethel, and the other in Dan, to the end that those of you that dwell nearest those cities, may go to them, and worship God there: and I will ordain for you certain priests and Levites from among yourselves, that you may have no want of the tribe of Levi, or of the sons of Aaron; but let him that is desirous among you of being a priest, bring to God a bullock and a ram, which they say Aaron the first priest brought also."

When Jeroboam had said this, he deluded the people, and made them to revolt from the worship of their forefathers, and to transgress their laws. This was the beginning of miseries to the Hebrews, and the cause why they were overcome in war by foreigners and so fell into captivity. But we shall relate those things in their proper places hereafter. (8.8.4)

When the feast of tabernacles was just approaching, Jeroboam was desirous to celebrate it himself in Bethel, as did the two tribes celebrate it in Jerusalem. Accordingly he built an altar before the heifer, and undertook to be high priest himself. So he went up to the altar, with his own priests about him, but when he was going to offer the sacrifices, and the burnt offerings in the sight of all the people, a prophet, whose name was Jadon, was sent by God, and came to him from Jerusalem, who stood in the midst of the multitude, and in the hearing of the king, and directing his discourse to the altar, said thus:- "God foretells that there shall be a certain man of the family of David, Josiah by name, who shall slay upon thee those false priests that shall live at that time, and upon thee shall burn the bones of those deceivers of the people, those imposters and wicked wretches. However, that this people may believe that these things shall come to pass: This altar shall be broken to pieces immediately, and all the fat of the sacrifices that is upon it shall be poured upon the ground."

When the prophet had said this, Jeroboam fell into a passion, and stretched out his hand, and bid them lay hold of him: but the hand which he stretched out was enfeebled, and he was not able to pull it in again to him, for it was become withered, and hung down as if it were a dead hand. The altar also was broken to pieces, and all that was upon it was poured out, as the prophet had foretold should come to pass. So the king understood that he was a man of veracity, and had a divine foreknowledge; and entreated him to pray to God that He would restore his right hand. Accordingly the prophet did pray to God to grant him that request. So the king having his hand recovered to its natural state, rejoiced at it, and invited the prophet to sup with him; but Jadon said, that he could not endure to come into his house, nor to taste of bread or water in this city, for that was a thing God had forbidden him to do; as also to go back by the same way which he came; but he said he was to return by another way. So the king wondered at the abstinence of the man; but was himself in fear, as suspecting a change of his affairs for the worse, from what had been said to him. (8.8.5)

Now there was a certain wicked man in that city, who was a false prophet, whom Jeroboam had in great esteem, but was deceived by him and his flattering words. This man was bed-rid, by reason of the infirmities of old age; however, he was informed by his sons concerning the prophet that was come from Jerusalem, and concerning the signs done by him; and how, when Jeroboam's right hand had been enfeebled, at the prophet's prayer, he had it revived again. Whereupon he was afraid that this stranger and prophet should be in better esteem with the king than himself, and obtain greater honor from him; and he gave order to his sons to saddle his ass presently, and make all ready that he might go out. Accordingly they made haste to do what they were commanded, and he got upon the ass, and followed after the prophet; and when he had overtaken him, as he was resting under a very large oak tree that was thick and shady, he at first saluted him, but presently he complained of him, because he had not come into his house, and partaken of his hospitality. And when the other said, that God had forbidden him to taste of anyone's provision in that city,- he replied, that "for certain God had not forbidden that I should set food before thee, for I am a prophet as thou art, and worship God in the same manner that thou dost; and I am now come as sent by Him, in order to bring thee into my house, and make thee my guest."

Now Jadon gave credit to this lying prophet, and returned back with him. But when they were at dinner, and merry together, God appeared to Jadon, and said, that he should suffer punishment for transgressing His commands,- and He told him what that punishment should be: for He said that he should meet with a lion as he was going on his way, by which lion he should be torn in pieces, and be deprived of burial in the sepulchres of his fathers:- which things came to pass, as I suppose, according to the will of God, that so Jeroboam might not give heed to the words of Jadon, as of one that had been convicted of lying. However, as Jadon was again going to Jerusalem a lion assaulted him, and pulled him off the beast he rode on, and slew him; yet did he not at all hurt the ass, but sat by him, and kept him, as also the prophet's body. This continued till some travellers that saw it came and told it in the city to the false prophet, who sent his sons and brought the body into the city, and made a funeral for him at great expense. He also charged his sons to bury himself with him; and said, that all which he had foretold against that city, and the altar, and priests, and false prophets, would prove true; and that if he were buried with him, he should receive no injurious treatment after his death, the bones not being then to be distinguished asunder.

But now, when he had performed those funeral rites to the prophet, and had given that charge to his sons, as he was a wicked and impious man, he goes to Jeroboam, and says to him, "And wherefore is it now that thou art disturbed at the words of this silly fellow?" And when the king had related to him what had happened about the altar, and about his own hand, and gave him the names of divine man, and an excellent prophet, he endeavored, by a wicked trick, to weaken that his opinion; and by using plausible words concerning what had happened, he aimed to injure the truth that was in them; for he attempted to persuade him, that his hand was enfeebled by the labor it had undergone in supporting the sacrifices, and that upon its resting a while it returned to its former nature again; and that as to the altar, it was but new, and had borne abundance of sacrifices, and those large ones too, and was accordingly broken to pieces, and fallen down by the weight of what had been laid upon it. He also informed him of the death of him that had foretold those things, and how he perished; whence he concluded that he had not anything in him of a prophet, nor spake anything like one. When he had thus spoken, he persuaded the king, and entirely alienated his mind from God, and from doing works that were righteous and holy, and encouraged him to go on in his impious practices; and accordingly, he was to that degree injurious to God, and so great a transgressor, that he sought for nothing else every day but how he might be guilty of some new instances of wickedness, and such as should be more detestable than what he had been so insolent as to do before. And so much shall at present suffice to have said concerning Jeroboam. (8.9.1)

{The Antiquities of the Jews – Josephus – ISBN : 978-0-7852-5049-4}

The Biblical account of the above, is described in the book of 1Kings 12:25–13:34 and the fulfillment of Jadon's prophecy, the defilement of the altar of Jeroboam by King Josiah, is found in the book of 2Kings 23:15-20.

My load is light

"You are the light of the world. A city that is set on a hill cannot be hidden. Let your light so shine before men, that they may see your good works and glorify your Father in heaven." (Mat 5:14,16)

"The lamp of the body is the eye (conscience). If therefore your eye (conscience) is good, your whole body will be full of light." (Mat 6:22)

"All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him. Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light." (Mat 11:27-30)

Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." (Joh 8:12)

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. (Jam 1:17)

"I Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star." (Rev 22:16)

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