

[Wednesday, February 10, 2016] Exodus Series, Exodus chapter 4, versus 1-17 – Craig Thurman

This chapter will cover the remaining objections that Moses has to the LORD’s call to deliver Israel from Egyptian bondage.

<p>Objections in chapter 3: 1. Who am I? (3.11) 2. What right do I have to be the one to deliver? (3.13)</p> <p>Objections in chapter 4: 3. What proof have I to persuade the people that you have sent me? (4.1) 4. I can’t speak as I should. (4.10) 5. Send anyone but me to do the speaking. (4.13)</p>	<p>Answers in chapter 3: 1. I will be with thee. (3.12) 2. Tell them, I Am hath sent thee. (3.14)</p> <p>Answers in chapter 4: 3. These signs will prove that I sent thee. (4.2-9) 4. I made the mouth. (4.12) 5. Aaron is coming and he can speak well. (4.14)</p>
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At this time in history, God is revealing Himself to the Hebrews as the Ever-Existing One. In Scripture no one is shown to address the LORD by any name until the 15th chapter of the book of Genesis. There, Abraham calls Him אֲדֹנָי יְהוִה, Adoni Jehovah, translated very well in our KJV, Lord God. In effect, Abraham calls the LORD, Master-God; *God* being the English translation of the name Jehovah. We do not know why Abraham began to call the LORD by this name, but we do know that the LORD has not revealed Himself to anyone as yet by this name. (Ex.6.3) Furthermore, we should know that the very first time that the LORD reveals Himself by name to anyone it is to Abraham, then to Isaac, and then Jacob. That name is אֲנִי־אֵל שַׁדַּי, I am Almighty God. (Ge.17.1; 28.3; 35.11)

When once we lay aside the influence of the narrative of Moses upon our minds as he records the history of the people of God from Genesis to Deuteronomy we can more readily discern that LORD has only now chosen to take this name, define it for them, and give it to them.

We are in this place of Scripture where the LORD continues to prepare of Moses for leading His people out of Egypt. Moses continues to present his argument to the LORD who is before Him in the burning bush that is not consumed.

- לֹא־יִאֱמִינוּ -

1 ¶ *And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for* cf. vs. 5, 8, 9, 31

they will say, The LORD hath not appeared unto thee.

2 *And the LORD said unto him, What is that in thine hand? And he said, A rod.*

rod, מִטְּהָ, noun, masc, sing; KJV, Genesis, staff (2; Gen.38.18, 25; in Exodus rod until 31.2, and then tribe; staff, rod, tribe, staves.

3 *And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses*

נִימָץ

fled from before it.

The Book of Exodus

from its face

a snake, לְנֶחָשׁ, or, to a snake; always tss. *serpent* in the KJV.

from before it, מִפְּנֵי, prefix from w/ suffix, 3ps, masc, *him*; root פָּנִים, KJV, *face, countenance, presence, before, in the sight of, front.*

God can take nothing and make it alive. He can take an inanimate object and turn it into something totally different if He so willed. And He can take us,

1Pe 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Only God can do that. He made a donkey speak with a man's voice. (2Pe.2.16) He could make the stones cry out in praise to God if He so chose. (Lk.19.40) And He reconciled sinners to Himself in the death of Jesus Christ His Son. He does whatever He wills to do! And He makes His people willing when He works in them. Do you know that Jesus Christ died for you? Have you been baptized by His N.T. church. Have you since joined with the church that Jesus built? Are you walking with Him day by day in fellowship, putting away sin? If not, why not? Those are the questions every child of God ought to be asking themselves if they have truly been brought from darkness and into His marvelous light.

	וְאָחַז	בְּזָנְבוֹ
4 And the LORD said unto Moses, Put forth thine hand, and take it	and hold it	by the tail. from the tail

and take it, וְאָחַז, Qal imperative, sing, masc of אָחַז; *Ru.4.15, and hold it; 2Sa.2.21, and lay ... hold; Neh. 7.3, and bar; Cant.2.15, Take.*

by the tail, בְּזָנְבוֹ, prefix בְּ, before; suffix, 3ps, m, *his* (Hebrew has no neuter, only masc or fem); noun, masc, sing. of root זָנַב,

And he put forth his hand, and caught it, and it became a rod in his hand:

and caught, וַיִּחַזֵּק, Hiphil (Causative active) future, 3ps, masc of יָחַז; KJV, *laid hold; and caught, And ... retained; and ... constrained; shall be strong; prevailed..*

וַיֵּאֱמִינוּ
5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and or, trust, be assured, established,

the God of Jacob, hath appeared unto thee.

they may believe, וַיֵּאֱמִינוּ, Hiphil (causative active) future, 3p pl, masc of אָמַן ; cf. 1, 8, 9, 31; KJV, translates the Hiphil future as *believe; Deu.28.66, assurance; Job 15.15, putteth ... trust; other conjugations of the verb is translated faithful, brought up, established, steadfast, verified, established, continuance, surely.*

6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, or, chief

הָאֵת הָאַחֲרֹן
that they will believe the voice of the latter sign.
sign after it.

Does this mean that the LORD does not know whether the people will believe at the first sign, second sign, or third sign? That cannot be the interpretation of this and other such texts of Scripture. The LORD had promised 430 years earlier that they would become servant to another nation, and afterwards come out with great substance. (Ge. 15.13, 14) The fact of their belief is an absolute certainty with the LORD.

The LORD is preparing Moses to withstand unbelief in his brethren, and as we shall see, even unbelief in Pharaoh. (Ex.4.21) And since the LORD knows this of them, doesn't He know the same of all men? Oh, that men, otherwise fine Christian brethren, would receive the revelation of the Word of God concerning who He is.

Standing against oppositions of brethren and of men:

Whenever anyone will stand before any group of people they face various oppositions. It is the general nature of men to reject authority. And authority is represented in the man who takes the *stand*. Standing before the dear brethren of Jesus Christ does not change that fact, though it is thought that it ought to be different. More often than not standing before others is an unpleasant and unappealing experience that you discover only after you have committed yourself to the task. Why? Because then more of our imperfections come into the public view. It might be that we do not clearly enunciate our words, or used words that are too *big*, or too small as if talking to a child ('Brother don't dumb down the message.,' some advise.); or our voice is too boisterous, or we are too soft-spoken; too fast, too slow; maybe we have a tic (some funny twitch or saying; we wag our head at the end of a strong statement; or snort, or jump, or point the finger and wave it when we get excited; or we use a repetitious phrase like, *if you will*); maybe the message is too long, even too short, or it's too deep, or too tediously detailed; maybe we read too much of the message, or there's not enough Scripture; or, maybe it was an excellent point but ... it could have been stated better. Listen, all of these things might be true, and we might need to hear them on occasion, but be assured of this: there's never a man who will take to the Lord's pulpit who is without need of personal perfection. As a teacher or pastor called of God we must trust the Lord to work. He will work in us and in the audience. Most of the work will be done in spite of the man, not because of him. Everyone needs perfecting and everyone is called to trust in the Lord. So, you have a call to the ministry. What should you do? You do what the LORD has called you to do, and be ready to be perfected in love by Him. All who stand before others must endure hardships, but the Lord always prepares His servants for service. Is He preparing you?

The Book of Exodus

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the LORD, בִּי אֲדַנִּי לֹא אִישׁ דְּבָרִים אָנֹכִי
O my Lord, I am not eloquent,
Please my Lord I am not a man of words

O, בִּי, particle of entreaty that is always with אֲדַנִּי, meaning lord, master. (All those place where this is found are: Ge.43.20; 44.18; Ex.4.10, **13**; Nu.12.11; Jos.7.8; Jud. 6.13, 15; 13.8; 1Sa.1.26; 1Ki.3.17, 26)

eloquent, דְּבָרִים, a masc, pl of the noun דְּבָר; דְּבָרִים is found for the first time in our text, and a total of 22 times in the O.T.; it is translated *words, speech, things; Ps.19.3, language; answer, and message.*

גַּם מִתְּמוּל גַּם לְשֵׁם מָשָׁח
neither heretofore, nor since thou hast spoken unto thy servant:
either from yesterday or
from the third day

heretofore:

מִתְּמוּל, prefixed מִ, from, and root מוּל, from which is translated the verb *circumcise* or preposition *against, before, front, -ward*; Wigram, *yesterday* as KJV margin *since yesterday.*

מִשְׁלֵשָׁם, prefixed מִ, from, and root שָׁלַם; Ge. 31.2, 5; Ex.4.10; 5.7, 8, 14, et al.; KJV, *before, time past, the third day, heretofore, beforetime, excellent things.*

Pr 22:20 Have not I written to thee excellent things מִשְׁלֵשָׁם *in counsels and knowledge,*

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

Nothing has changed even since I have been speaking before you, seems to be Moses expression.

וּכְבֹד לְשׁוֹן כְּבֹד־פֶּה
but I am slow of speech, and of a *slow tongue.*
heavy mouth *heavy tongue*

slow, masc, sing, adj of כְּבֹד, KJV, *grievous, sore, great, hardened, slow, much, heavy, thick, and hard*; perhaps *dense* so that enunciation is difficult.

The Book of Exodus

It seems that Moses feared that his *ability to speak* would impede the hearing of the people, and be the cause of their rejection of the LORD's message. This was his natural response to a real problem that he had, but what he failed to do was to understand the power of God.

How many have heard the gospel of Jesus Christ from imperfect spokesmen? Every single one of us heard this wonderful message from the mouths of God's imperfect servants. And not once has it ever been that God's mouthpiece caused hearing in anyone. It is the LORD working in the ears of the hearers which brings about obedience. Whether they hear or not is the LORD's work, not man's. (Pv.20.12; Mt.11.15; 13.9, 13-16; Acts 28.27; Ro.10.17; Gal.3.2, 5)

All those that God calls to service are unworthy of their calling and incapable of performing the task apart from His power. However, every child of God is a vessel of mercy and honor, sanctified, and fit, and prepared for the service of the Master. (Ro.9.23; 2Ti.2.20, 21) We are all called being imperfect, yet this no hindrance for Him to use us provided we will be *perfectable*. All servants shall be perfected continually as they serve.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ ...

The Lord prepares and equips His servants for the accomplishment of their work. With all of the rough edges, inabilities, imperfections, and what otherwise would be thought to be distractions and hindrances, He will work mightily as we *obey*. Every servant meets with failures along the way. We're going to make a mess of things from time to time, perhaps most of the time while being perfected in the word. This process works in us conformity into the image of our Lord Jesus Christ, His Son. (Ro.8.29) And in this way God always receives the glory. What grace and love, and a wonderful work that our God does in His people! It confounds the world; sometimes it confounds the brethren, but it always give the glory to God through Christ the Lord.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

*hath made, עָשָׂה, Qal preterite, 3ps, masc of root עָשָׂה; KJV translates the preterite, make, put, set, lay, brought, done, appoint, turn, ordain; cf. vs.15, **and put** words in his mouth; vs. 21, which **I have put** in thine hand ...*

In effect the LORD tells Moses that the mouth that he has He gave to Him, and therefore He knows that through this imperfect vessel He can accomplish all that He desires. He says, I made the dumb, the deaf, the seeing and the blind; and I made your slow mouth and slow tongue.

Think about what this says on a larger scale. The disabilities that men have are never accidental. They are not always the result of the actions of others.

*Jn.9.1 ¶ And as Jesus passed by, he saw a man which was blind from his birth.
2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.*

Disabilities all form a part of the purpose of God among mankind. Think of Joni Eareckson Tada, breaking her neck when diving into a swimming pool. It changed her life. Yet the Lord uses her greatly. Perhaps David Ring, afflicted with cerebral palsy who preaches the gospel of Jesus Christ. Though he has great difficulty speaking, yet when he does people listen intently to the message he brings of Christ. Consider Fannie Crosby, one of the greatest songwriters, who by an accident was blinded from a baby. How she has blessed the saints of God with her music. Or of Dave Roeber who was terribly injured and maimed in the Viet Nam war when a prosperous grenade exploded one night while on patrol. He subsequently surrendered to preach Jesus Christ. These and so many others serve Christ beyond natural ability and prove to us the power of God again and again. And what about us?

God does whatever He will and none can hold back His hand. He chooses not to give sight or hearing, or speech, or this and that other natural and spiritual disability because He is pleased to do so. And He gives eternal life, or not, to whom He will.

Mt.11.20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

*21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for **if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.***

Ez.3.4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;

*6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. **Surely, had I sent thee to them, they would have hearkened unto thee.*** (In a moment we want to consider the rest of this text as it relates not only to Moses, but to us.)

Why does God do what He does? Because He alone is the only One that can. There is no other way. There is no other God. Nothing can be done without Him, without His knowledge, without His purpose. It is impossible for God not to know all things and not to have purposed all things. We know that Moses will go on and reject being the spokesperson before Pharaoh, but in that there was already one prepared and on the way to him to perform that task. And God works all of this together so that His brother Aaron, who shall become High Priest to Israel, shall be used of the Lord as a type of our Great High Priest, Jesus Christ. Only God can do that. This by no means justifies sin in us for rejecting or rebelling against the will of God. Sin always comes with a price. But God shall receive the glory through it all. He'll can and will be glorified through Satan, Cain, Nimrod, Korah, Pharaoh, Nebuchadnezzar, Saul, Cyrus, Antiochus, Titus, Herod, Pilate, Judas Iscariot, Nero, and Antichrist. And He can and will be glorified through us who are His own, no doubt about it whether we serve faithfully or not. He needs no man, but we are blessed to be called into this holy walk.

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

The Book of Exodus

and teach thee, והוֹרִיתִיךָ, Hiphil (Causative active) preterite, 2ps, masc suffix, root יָרָה; KJV, *teach, instruct*; in Hiphil fut. *shew, inform, shoot* (the idea of directing *arrows*); cf. v.15.

The LORD could do things with Moses and *cause him to be taught* to be able to say what needs to be said should he would obey.

What a lesson for us. Learning, that is, being taught to say the things *the way* we need to say them. While I cannot speak for most of you, for me this is a monumental task of faith. It seems an impossibility. But because of the LORD we continue applying and trusting the Lord to work in teaching my mouth how and what to say. The Scripture saith not in vain.

Jas 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

...

13 ¶ *Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.*

In light of Moses unbelief, look once again to Ezekiel. He was sent to the house of Israel to prove whether they would hear or not. But Ezekiel was to be the first to receive that word and to hear. Then he was to present it to Israel.

Ez.3.7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.

8 *Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.*

9 *As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.*

10 *Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.*

11 *And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; **whether they will hear, or whether they will forbear.***

The servant of the Lord must first receive into His heart the message from the LORD, and hear that Word with his hearing ear, before it can properly be sent to others. That is why you hear from time to time the preacher as he preaches saying, 'While there is one finger pointing to you, there are three pointing back to me': The Lord, His Word, and you.

בִּי אֲדֹנָי

13 *And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.*

Please my Lord

v.10

14 *And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother?*

and ... anger ... was kindled, וַיִּחַר אַף , ,

The Book of Exodus

anger, אַרָּ; first use as *anger* in Ge.27.45 of Esau, but it begins with the breathing in of life *into the nostrils* (Ge.2.7); these appear to combine in Ex.15.8, *with the blast of thy nostrils*, or, with the spirit of thy anger; In Ex. 34.6 it is the compound of *suffering* in *longsuffering*. (Nu.14.18)

kindled, אִירָּ, Qal fut, 3ps, masc of root אִירָּ; KJV translates the Qal future, *wroth, angry, kindled, displeased, burn, wax hot*; Niphal, *incensed*. It does appear that the words *anger* and *kindle* are used interchangeably. Like the N.T. use of *wrath* and *anger* which are also used interchangeably.

J. P. Green Sr., Interlinear Bible, '*And **glowed** the anger of Jehovah against Moses ...*'

The idea seems that as one would blow upon coals the fire would glow brighter and brighter. Perhaps at this the fire of the bush began to glow alarmingly bright.

And so as Moses' resolve increased to reject the commission, so the LORD's anger *was kindled*. To be clear, God is not affected by the creature in the least. The creature and its actions do not add or take away anything from God. His attributes are absolutes with Him. The conveyance of the Lord's anger against Moses, or displeasure against the people of God are evidences of the righteous judgments/chastening of God for sin. Would it have been better for Moses to have obeyed and not to have had a spokesman appointed in his behalf? Yes. And Moses shall continue under a handicap for the rest of his life because he refused to trust God. Moses mouth was never taught to speak for itself, but was always dependent upon the mouth of his brother Aaron.

The mention of the Levite means that Aaron is descended from their forefather, Levi. Aaron's father is Amram; Amram's father is Kohath; Kohath's father is Levi. So, Levi is Aaron's great-grandfather.

*Ex 6:16 And these are the names of the sons of **Levi** according to their generations; Gershon, and **Kohath**, and Merari: and the years of the life of Levi were an hundred thirty and seven years.*

*Ex.6.18 And the sons of **Kohath**; **Amram**, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.*

*Ex 6:20 And **Amram** took him Jochebed his father's sister to wife; and she bare him **Aaron** and **Moses**: and the years of the life of Amram were an hundred and thirty and seven years.*

*Ex 6:25 And **Eleazar Aaron's son** took him one of the daughters of Putiel to wife; and she bare him **Phinehas**: these are the heads of the fathers of the Levites according to their families.*

We again see the truth that the Israelites were no more than 210 years in the land of Egypt. Aaron's grandson, Phinehas, was born in Egypt, and must have been under twenty when the

The Book of Exodus

twelve Hebrews went to spy on Cainan, ten of whom brought back an evil report that they cannot go in and possess the land. For that unbelief all Israel was sentenced to wander in the wilderness for forty years (Nu.14.22, 23)

Nu.14.33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

and all of those souls, but for two, Joshua and Caleb (Nu.14.30), being twenty years of age and older (Nu.14.29) would die wandering in the desert. If we take the number 50, for example, as the mean age for having a son born from Levi to Phinehas, Phinehas would have been 16 years old at the Exodus.

Levi born	2182*	Exodus	2448
	<u>50</u>	Phinehas born	<u>2432</u>
Kohath born	2232	Phinehas age @ Exodus	16
	<u>50</u>		
Amram born	2282	*Years Since Creation	
	<u>50</u>		
Aaron born	2332		
	<u>50</u>		
Eliezar born	2382		
	<u>50</u>		
Phinehas	2432		

Phinehas is cited as living in Exodus (6.25), Numbers (25.7, 11; 31.6) Joshua (22.13, 30-33), and through to the book of Judges (20.28, which is not a chronological accounting of events, but would be place historically in the beginning of the book of Judges.)

- כִּי־דַבֵּר יָדַבֵּר -

I know that he can speak well.

'I know that he has busied himself eagerly to speak (Genenius' Grammar, p.141f) and shall speak.' כִּי־דַבֵּר דַּבֵּר, both in Piel, Intensive active; the first, דַּבֵּר, Piel infinitive; the second Piel future, יִדַּבֵּר.

And also, behold, he cometh forth to meet thee: and when he seeth thee,

How Aaron got his leave to go to Moses is not revealed, but we know that he did.

- וְשִׂמְחָה בְּלִבּוֹ -

he will be glad in his heart.

and ... be glad, וְשִׂמְחָה, Qal preterite; we find here the first use of this Hebrew word in the O.T.; KJV, glad, rejoice; joy,

and will teach you, וְהוֹרִיתִי, Hiphil (Causative active) preterite, 1ps of יָרָה, as in to guide or direct; to learn you; Ge.31.52, this pillar, which I have cast; Ex.15.4, his host **hath he cast** into the sea; Jos. 18.6, **that I may cast** lost for you; cf. vs. 12.

וְדַבֵּר-הוּא לְךָ אֶל-הָעָם

16 And he shall be thy spokesman unto the people: and he shall be,
And he shall speak for you unto the people, Interlinear Bible
And he shall busy himself speaking for you unto the people

and ... shall be ... spokesman, דָּבַר, Piel (Intensive active) preterite or infinitive, 3ps, masc of דָּבַר.

וְהָיָה הוּא יְהוָה-לְךָ לִפְהָ וְאַתָּה תְהִי-לּוֹ לְאֵלֹהִים

17 even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.
for you for a mouth for him for God.

תַּעֲשֶׂה-בּוֹ

אֶת-הָאֵתוֹת

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.
thou shalt do by it the signs

signs, הָאֵתוֹת, הָ prefix, root אָוַת; KJV translates this with these five English words: signs, mark, token, ensigns, miracles.

We see in this how longsuffering the Lord is with His people. (2Pe.3.9) When the Lord had revealed to Abraham that he was going to destroy Sodom and Gomorrah we saw how that He bore with Abraham's intercession to a point and then the discussion was abruptly closed.

Ge.18.32 And he said, Oh let not the Lord be angry, and I will speak yet but this once (This marks the fifth argument Abraham interposed for the righteous that might be in these cities.): Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

And here the LORD meets with Moses' five arguments. And having answered them all the discussion suddenly ceased. The next words are what every servant of the Lord should heed after receiving his instruction from the Word of God, 'And Moses went ...' The Lord assured Moses of his task, and Moses immediately prepares to return to Egypt for the work God has called him to do.

Have we been obedient to the call of God upon our lives? The call to salvation, the call to baptism, the call to glorify Christ through His church, the call to preach; Whatever it is that He is moving in us to do, let us do it with all our doing until Jesus comes again.