

**INTRODUCTION:*****In Chapter 3 Jesus visits Moses and tells Moses...***

Exodus 3:7–8, 10 (NKJV)

<sup>7</sup> And the LORD said: "I have surely seen the oppression of My people who *are* in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. <sup>8</sup> So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, <sup>10</sup> Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."

***And in Chapter 4 Moses responds....***

Exodus 4:1 (NKJV)

<sup>4</sup> Then Moses answered and said, "But suppose they will not believe me or listen to my voice; suppose they say, 'The LORD has not appeared to you.' "

- Moses has already pre-determined that the people will not listen to him
- And immediately assumes the problem is himself
- They will not believe me, they will not listen to me... why?
- Because Moses wrongly assumes God is relying on Moses to deliver Israel from Pharaoh
- That is a mistake many believers make... when God commands me to do something I look at my strengths and weaknesses and I immediately decide whether I'm qualified for the job
- But God does not make mistakes and we forget God empowers those He commands and watch how God empowers Moses

Exodus 4:2 (NKJV)

<sup>2</sup> So the LORD said to him, "What *is* that in your hand?" He said, "A rod."

- Now... God knows what's in Moses' hand... Why does God ask Moses?
- Because God is demonstrating His power to Moses
- He wants Moses to be aware of how God works

Exodus 4:3 (NKJV)

<sup>3</sup> And He said, "Cast it on the ground." So he cast it on the ground, and it became a serpent; and Moses fled from it.

- The Hebrew word used for snake is “nahas” and it refers to a “venomous snake” which is why Moses fled from it... it’s dangerous!

#### Exodus 4:4–5 (NKJV)

<sup>4</sup> Then the LORD said to Moses, “Reach out (quickly send out) your hand and take (seize) *it* by the tail” (and he reached out his hand and caught it, and it became a rod in his hand (palm)), <sup>5</sup> “that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”

#### **God is instructing Moses on how to operate by faith**

- First it begins with the command of God... God telling Moses what to do
- Then it requires an immediate response on the part of Moses
- God says... quickly stretch out your hand and seize it
- So often God commands us to do something and we are slow to act
- Well I need to pray about it and make sure it’s the Lord
- But God says when I command you to reach out your hand do it quickly
- The result... the people who witness Moses operating by faith will believe the God of Abraham, Isaac and Jacob has appeared to you

#### Exodus 4:6–9 (NKJV)

<sup>6</sup> Furthermore the LORD said to him, “Now put your hand in your bosom.” And he put his hand in his bosom, and when he took it out, behold, his hand *was* leprous, like snow. <sup>7</sup> And He said, “Put your hand in your bosom again.” So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his *other* flesh. <sup>8</sup> “Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign. <sup>9</sup> And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour *it* on the dry *land*. The water which you take from the river will become blood on the dry *land*.”

- God is getting rid of every excuse
- In 3:11 Moses is reluctant to obey God because he is only one man against Pharaoh and his army
- In 4:1 Moses feared the people wouldn’t believe God sent him
- God gives Moses 3 signs to convince the people

- The first sign was a display of God's power, turn the staff into a snake
- The second sign was a demonstration of God's power to save, restore a hand with leprosy (something only God could do)
- The third sign was a sign of judgment for unbelief, turn the Nile river water into blood (notice no restoration takes place)
- But Moses still has reservations

Exodus 4:10–17 (NKJV)

<sup>10</sup> 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." <sup>11</sup> 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? <sup>12</sup> Now therefore, go, and I will be with your mouth and teach you what you shall say." <sup>13</sup> But he said, "O my Lord, please send by the hand of whomever *else* You may send." <sup>14</sup> 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. <sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> And you shall take this rod in your hand, with which you shall do the signs."

- Moses basically tells God he picked the wrong guy and he puts the emphasis on his lack of ability to speak publicly
- Now you have to understand, Moses was a gifted speaker, trained by the best teachers in Egypt
- Yet he claims he cannot speak adequately enough to lead Israel and he claims he never had the ability to speak
- Vs. 12 God says I will teach you what to say and empower you to speak
- Vs. 13 Moses tells the Lord... send someone else (a lack of faith)
- This angers the Lord... why? Because Moses didn't trust God to empower Him to do what God commanded him to do
- Fear and unbelief always leads to rebellion and this angers God
- Vs 14 God appoints Aaron to be the spokesman for Moses to the people
- Notice, God doesn't disqualify Moses, God doesn't send someone else
- God says... I'll give you what you want... here's Aaron, he can speak
- This will prove to be a mistake as Aaron will lead Israel into idolatry

Exodus 4:18 (NKJV)

<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."

- God commanded Moses to do 4 things
- He was to go to the elders of Israel and tell them God appeared to him
- Second, the elders and Moses were to go to Pharaoh to announce the appearance of God
- Third, to tell Pharaoh God will judge Egypt with signs and wonders
- Fourth, to tell Pharaoh before they leave Israel will plunder Egypt
- Moses leaves with the blessing of his father in law, but he isn't honest about why he is leaving... again, a sign of fear and unbelief
- Had Moses fully trusted God, he could be completely open with his father in law and still receive a blessing

Exodus 4:19–20 (NKJV)

<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.

- This is a summary of what God said earlier in Exodus 3:1-4:17
- But notice vs. 20... Moses took the rod of God in his hand
- In vs. 2 it's a simple rod, but after God touches the Rod it becomes the rod of God

Exodus 4:21–23 (NKJV)

<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." ' "

- Vs. 21 God says I will harden Pharaoh's heart
- NOTICE: it says... I will harden his heart... speaking of a future event

- Thus God is speaking prophetically of the end result of a process
- God is giving Pharaoh the opportunity to willingly allow the children of Israel to leave Egypt, but Pharaoh will harden his OWN heart 2 times
- The third time, God will put his agreement on Pharaoh's decision and that is the time when God says I will harden Pharaoh's heart.
- God is giving Pharaoh the desire of his heart by hardening his heart
- God shares this with Moses in advance because Moses is God's friend
- Vs. 22 Moses is to tell Pharaoh... Israel is my firstborn son
- Pharaoh would have understood the concept of the firstborn son
- The firstborn son was given the position of leadership in the family business, to take on the affairs of the father
- Pharaoh should have been aware of Israel (Jacob) being the father of Joseph and his 11 brothers... who represent the nation of Israel
- God says let My son go that he may serve me... that is the role of the firstborn son
- But if you refuse... I am killing your firstborn son (not I will kill)
- This is the language of promise... this is what I am doing

Exodus 4:24–26 (NKJV)

<sup>24</sup> And it came to pass on the way, at the encampment (hotel), that the LORD met him and sought to kill him (swallow him whole like a snake).

<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.

- Although Moses is a Hebrew, he was raised as an Egyptian and he neglected to circumcise his youngest son
- Circumcision was a sign that you were under the Abrahamic Covenant
- Circumcision also represents death to the flesh
- Genesis 17:14 says an uncircumcised male will be cut off from his people, he has broken my covenant
- The word "cut off" can be translated "to kill"
- Because Moses has accepted the responsibility given to him by the LORD, the LORD is holding him accountable to the Covenant
- Now Zipporah, his wife, sees that her husband is under judgment and she grabs a flint knife and circumcises her son and touches Moses feet with the circumcised foreskin (represents death of the flesh)

- Touching the feet represents a public affirmation, thus Zipporah is making a public affirmation that she is in agreement with the covenant of blood made by her husband through circumcision

Exodus 4:27–31 (NKJV)

<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. <sup>29</sup> Then Moses and Aaron went and gathered together all the elders of the children of Israel. <sup>30</sup> And Aaron spoke all the words which the LORD had spoken to Moses. Then he did the signs in the sight of the people. <sup>31</sup> So the people believed; and when they heard that the LORD had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshiped.

- Worship is the natural response to the goodness of God
- The word used here for worship is “saha” and it means to bow down
- It’s an expression of humility
- They were so overwhelmed at the goodness of God...
- God heard them, saw their affliction and now has come to deliver them and this deeply moves them

Exodus 5:1–21 (NKJV)

**5** Afterward Moses and Aaron went in and told Pharaoh, “Thus says the LORD God of Israel: ‘Let My people go, that they may hold a feast to Me in the wilderness.’” <sup>2</sup> And Pharaoh said, “Who *is* the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go.” <sup>3</sup> So they said, “The God of the Hebrews has met with us. Please, let us go three days’ journey into the desert and sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword.” <sup>4</sup> Then the king of Egypt said to them, “Moses and Aaron, why do you take the people from their work? Get *back* to your labor.” <sup>5</sup> And Pharaoh said, “Look, the people of the land *are* many now, and you make them rest from their labor!” <sup>6</sup> So the same day Pharaoh commanded the taskmasters of the people and their officers, saying, <sup>7</sup> “You shall no longer give the people straw to make brick as before. Let them go and gather straw for themselves. <sup>8</sup> And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore they cry out, saying, ‘Let us go *and* sacrifice to our God.’” <sup>9</sup> Let more work be laid on the men, that they may labor in it,

and let them not regard false words.”<sup>10</sup> And the taskmasters of the people and their officers went out and spoke to the people, saying, “Thus says Pharaoh: ‘I will not give you straw. <sup>11</sup> Go, get yourselves straw where you can find it; yet none of your work will be reduced.’ ”<sup>12</sup> So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. <sup>13</sup> And the taskmasters forced *them* to hurry, saying, “Fulfill your work, *your* daily quota, as when there was straw.”<sup>14</sup> Also the officers of the children of Israel, whom Pharaoh’s taskmasters had set over them, were beaten *and* were asked, “Why have you not fulfilled your task in making brick both yesterday and today, as before?”<sup>15</sup> Then the officers of the children of Israel came and cried out to Pharaoh, saying, “Why are you dealing thus with your servants? <sup>16</sup> There is no straw given to your servants, and they say to us, ‘Make brick!’ And indeed your servants *are* beaten, but the fault *is* in your *own* people.”<sup>17</sup> But he said, “You *are* idle! Idle! Therefore you say, ‘Let us go *and* sacrifice to the LORD.’ ”<sup>18</sup> Therefore go now *and* work; for no straw shall be given you, yet you shall deliver the quota of bricks.”<sup>19</sup> And the officers of the children of Israel saw *that* they *were* in trouble after it was said, “You shall not reduce *any* bricks from your daily quota.”<sup>20</sup> Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them. <sup>21</sup> And they said to them, “Let the LORD look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us.”

- Moses and Aaron tell the Pharaoh everything God has told them to say
- We want to go and worship Adonai (YHWH)
- Now, this was not an unreasonable request... taking a day off to worship god was a legitimate reason for a day off
- But Pharaoh doesn’t care about the God of the Hebrews
- So he ordered them back to work and he discontinued giving them straw
- This meant the nation of Israel had to seek out and collect enough straw to keep their weekly quota
- Instead of getting angry at Pharaoh, they got angry at Moses and Aaron
- May the LORD judge you because all you did was stir up trouble between us and Pharaoh

#### Exodus 5:22–23 (NKJV)

<sup>22</sup> So Moses returned to the LORD and said, “Lord, why have You brought trouble on this people? Why *is* it You have sent me? <sup>23</sup> For since I came to

Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all.”

- Moses blames God for Pharaoh’s actions and accuses God of lying
- This is a common conclusion
- Something bad happens and it’s God’s fault, God did not keep His Word
- But God has nothing to do with Pharaoh’s reaction
- Pharaoh is the one making life hard for the Hebrews... not God
- Now I suppose some people would have said... God is in control, God allowed this for a reason
- No... this has nothing to do with control or what God allows
- This has everything to do with an evil leader who inflicts pain on God’s people for no reason and God is about to judge him

Exodus 6:1–9 (NKJV)

**6** Then the LORD (YHWH) said to Moses, “Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land.” <sup>2</sup> And God (Elohim) spoke to Moses and said to him: “I *am* the LORD (YHWH). <sup>3</sup> I appeared to (I was seen by) Abraham, to Isaac, and to Jacob, as God Almighty (El Shaddai translated The God That Is Enough), but *by* My name LORD (YHWH) I was not known to them. <sup>4</sup> I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. <sup>5</sup> And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. <sup>6</sup> Therefore say to the children of Israel: ‘I *am* the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. <sup>7</sup> I will take you as My people, and I will be your God. Then you shall know that I *am* the LORD your God who brings you out from under the burdens of the Egyptians. <sup>8</sup> And I will bring you into the land which I swore (taken an oath) to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I *am* the LORD.’ ” <sup>9</sup> So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.

- Notice vs. 3... God says to Moshe I was seen by or I manifested to Avraham, Itzaak, Jacov as The God that is enough

- They knew God by what God did for them... God fed them, rescued them, cared for them
- But God was not known to them by His Covenant name “YHWH”
- Remember the Covenant God made with Abraham is a unilateral Covenant of Grace that is received by faith
- Vs. 4 God says you are now going to know Me based on the Covenant of Grace I’ve made with you
- Vs. 5 I have heard your groanings, the pain and suffering the Egyptians have caused you and I remember (better translated “I am aware of”) My Covenant and I will rescue you, I will redeem you, I will take you
- This word “take” is a marriage term
- God says I will take you to me as a people and I will be your God... the Rabbi’s say this is the definition of redemption
- When Moses tells this to the people, they don’t listen
- The people are in anguish because of the Pharaoh’s actions and they refuse to listen to Moses because they blame Moses

#### Exodus 6:10–13 (NKJV)

<sup>10</sup> And the LORD spoke to Moses, saying, <sup>11</sup> “Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land.” <sup>12</sup> 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?” <sup>13</sup> 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.

- God spoke to Moses and said Go in and tell Pharaoh to let the children of Israel go out of this land
- Moses says, how can I speak for you? The children of Israel don’t listen to me, Pharaoh won’t listen to me because I am a man of uncircumcised lips
- In other words, I am not spiritual enough... I speak fleshly things
- Notice vs. 13... how does God deal with the flesh in Moses? By giving them a command to bring the children of Israel out of Egypt
- You want to know how to walk in freedom?
- Walk in obedience to the commands of God

#### Exodus 6:14–27 (NKJV)

<sup>14</sup> These *are* the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, *were* Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben. <sup>15</sup> And the sons of Simeon *were* Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These *are* the families of Simeon. <sup>16</sup> These *are* the names of the sons of Levi according to their generations (genealogy): Gershon, Kohath, and Merari. And the years of the life of Levi *were* one hundred and thirty-seven. <sup>17</sup> The sons of Gershon *were* Libni and Shimi according to their families. <sup>18</sup> And the sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath *were* one hundred and thirty-three. <sup>19</sup> The sons of Merari *were* Mahli and Mushi. These *are* the families of Levi according to their generations. <sup>20</sup> Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram *were* one hundred and thirty-seven. <sup>21</sup> The sons of Izhar *were* Korah, Nepheg, and Zichri. <sup>22</sup> And the sons of Uzziel *were* Mishael, Elzaphan, and Zithri. <sup>23</sup> Aaron took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him Nadab, Abihu, Eleazar, and Ithamar. <sup>24</sup> And the sons of Korah *were* Assir, Elkanah, and Abiasaph. These are the families of the Korahites. <sup>25</sup> Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and she bore him Phinehas. These *are* the heads of the fathers' houses of the Levites according to their families. <sup>26</sup> These *are the same* Aaron and Moses to whom the LORD said, "Bring out the children of Israel from the land of Egypt according to their armies." <sup>27</sup> These *are* the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These *are the same* Moses and Aaron.

- Genealogies give us a picture of God's redemptive purposes down through the history of man
- There are 40 names listed... 40 according to the Rabbi's represent transition or change, the concept of renewal and a new beginning
- Vs. 16-25 the focus of attention is on the tribe of Levi because it is through the tribe of Levi that a deliverer will come
- Notice vs. 20 the family of Amram is highlighted because the sons of Amram are Moses and Aaron
- Both Levi and Amram live 137 years
- 100 is the number of God's people
- 30 is the number of change, the marking of the right moment
- 7 is the number of wholeness

- Amram is the 7<sup>th</sup> son in the family of Levi and thus through Amram, a change is coming to Israel that will make them whole (salvation)
- Notice vs. 26... God calls Israel out according to their armies
- This points out the reality that salvation is a spiritual battle and when you share Christ with someone you are on the front lines
- One thing to point out... vs. 20 Aaron is listed first because he is the oldest but in vs. 27 Moses is listed first... why?
- Because Moses is taking his role as the spiritual leader of Israel
- Again, a picture of grace that God would show favor on the 2<sup>nd</sup> born
- Aaron is the spiritual leader legally, but Moses is the spiritual leader by grace alone

Exodus 6:28–30 (NKJV)

<sup>28</sup> And it came to pass, on the day the LORD spoke to Moses in the land of Egypt, <sup>29</sup> that the LORD spoke to Moses, saying, “I *am* the LORD (ANI HASHEM). Speak to Pharaoh king of Egypt all that I say to you.” <sup>30</sup> But Moses said before the LORD, “Behold, I *am* of uncircumcised lips, and how shall Pharaoh heed me?”

- Vs. 30... Moses was supposed to simply go in obedience
- But Moses feels the need to make God aware of his weakness as if God didn't know (many of us do that)
- Moses confesses to God... I am of uncircumcised lips... it's the same word used for foreskin
- Deuteronomy 10:16 talks about circumcising the foreskin of your heart to no longer be stubborn
- Jesus said out of the abundance of the heart the mouth speaks
- Thus Moses is saying my heart is not circumcised, I doubt your power to save, I doubt you'll do what you said you would do and Pharaoh will not listen to me
- But again... God doesn't use Moses because he's qualified... God qualifies Moses because He's called and uses him despite the faulty way he sees himself

