

**TruthInScripture**  
**Pastor Rick Kabrick**  
**Exodus 4. Part 2.**

We will do the LORD's Supper.

So far in CH 4 we have seen GOD calling Moses from the burning bush on Mt Sinai. Moses has been told his mission if you will.

GOD told Moses that HE, GOD would be with him. And GOD told Moses to tell the Israelites that the covenant GOD of Abraham, Isaac and Yakob was with them as well, and they were to leave Egypt and enter the Promise Land.

CH 4 begins with Moses seeking something, confidence, a way out,

some say he is just using  
excuses...

**1 Then Moses said, “What if they will not believe me or listen to what I say? For they may say, ‘The LORD has not appeared to you.’”**

The following miracles were performed to remove the first obstacle, namely, the reluctance, fear, lack of confidence of Moses.

Moses was conscious of his own weakness, and that is a good thing. We need to realize we are indeed weak without the LORD, but in that weakness, that is where we find strength by going to Yeshua.

Remember what Paul wrote to the Corinthians?

**2 COR 12:7-11, Paul said to keep him from getting a big ego, the LORD gave him a thorn in his side. Paul asked the LORD 3 times for that thorn to be removed. But the LORD told Paul : “My grace is sufficient for you, for power is perfected in weakness.”**

**/So Paul wrote: Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.**

Well, Moses at least knew that by himself was weak and insufficient.

As we all are. So, the LORD gives him a shot of reality, that is I AM WITH YOU.

The LORD is going to demonstrate HIS Power. HE could have done many things, but look what the LORD uses as learning aids.

**2 The LORD said to him, “What is that in your hand?” And he said, “A staff.”**

**/3 Then He said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent (נָחָשׁ nāḥāš = snake); and Moses fled from it.**

This nahash is serpent the same word used in GEN 3. However, it is not the same word for when

Aaron throws down his staff in CH 7. That word is tannin and is more like a crocodile.

**4 But the LORD said to Moses, “Stretch out your hand and grasp it by its tail”, so he stretched out his hand and caught it, and it became a staff in his hand**

Moses had a shepherd’s staff let’s say 6-7 feet tall. So, the implication is that the staff became a 6-7 foot snake. So, this was not a Gardner snake.

In snake handling 101, there is a rule...not that I look for opportunities, but if you do pick up a snake, you NEVER grab it by the

tail. This is especially important if it is a cobra whose bite is deadly in seconds. But the LORD says do exactly that. And Moses does it.

This miracle had a meaning which Moses could not mistake. This cobra was the symbol of royal and divine power on the crown of every Pharaoh.



/Moses knew exactly what this represented. GOD was telling Moses, look I know you are not going to do this alone, you can't.

The power of the Pharaoh is great.  
But I AM GREATER. And the  
power of Pharaoh will be defeated  
and MY people will leave Egypt.

This was specific, a representation  
of putting down your life as a  
shepherd and become MY tool to  
liberate MY people.

GOD will provide all Moses needs  
for victory over the king and gods  
of Egypt! The only thing that GOD  
could not provide, was the  
availability of Moses.

/GOD would provide the  
capability, Moses had to provide  
the availability.

**4 But the LORD said to Moses,  
“Stretch out your hand and**

**grasp it by its tail”, so he stretched out his hand (יָד yād = hand) and caught it, and it became a staff in his hand (כַּף kaḥ = palm).**

**5 “that they may believe that the LORD, the GOD of their fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, has appeared to you.”**

So, this first sign: The turning of Moses staff into a serpent, which became a staff again when Moses took it by the tail, had reference to the calling of Moses.

The staff in his hand was his shepherds staff, and represented his calling as a shepherd.



The giving up of his shepherd-life would expose him to many dangers, but GOD showed Moses that he was in the hand firmly in the hand of GOD.

/Yeshua is our shepherd Who laid down HIS life and went to the Cross. And we are inscribed in the palms of HIS hands (wounds from the Cross, as ISA 49:16 prophesized.

From this sign, many of not all probably but many of the people of Israel would perceive, that YHVH had not only called Moses to be the leader of Israel, but had endowed him with the power to do so.

**6 The LORD furthermore said to him, “Now put your hand into your bosom.” So, he put his hand into his bosom, and when he took it out, behold, his hand was leprous like snow.**

**7 Then He said, “Put your hand into your bosom again.” So, he put his hand into his bosom again, and when he took it out of his bosom, behold, it was restored like the rest of his flesh.**

*/The quick arrival and quick cure of the most feared and terrible disease known to the Israelites was a sign of their danger if they resisted the command, and of their deliverance if they obeyed it.*

So, the LORD spends a lot of time here to teach Moses, I guess we could say, convince Moses that HE GOD is not only with him Moses, but the GOD has the power to control ALL THINGS. And that is a lesson we can learn as well, a reminder for us as well.

**8 And it shall come to pass, if they will not believe you, neither listen to the voice of the first sign, that they will believe the voice of the latter sign.**

Accustomed to the magic tricks of the magicians surrounding the Pharoah and their reputation which was, exaggerated to the masses, the Israelites might be unmoved by the sight of the first miracle.

The LORD knew that some still would doubt. So, there would be another one, another sign that Moses was the one GOD chose to deliver GOD's people.

So, a third sign was provided. GOD is patient with all reasonable doubt.

**8 And if they will not believe thee, nor hearken to the voice of the first sign, they will believe thee [because] of the voice of the second sign.**

**9 “But if they will not believe even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and**

**the water which you take from the Nile will become blood on the dry ground.”**

/Now this is before the plagues happen. This is before Moses goes to the Pharaoh. GOD demonstrated to Moses the first 2 signs. But the third GOD merely told Moses what to do IF the people did not believe.

GOD will provide the plagues that eventually will harden Pharaoh's heart (by Pharaoh's rejection of the One True GOD).

So the LORD shows Moses that HE GOD has power over the worldly leaders and nations, power over sin and evil ultimately (the

snake). Then Power over the physical world and the spiritual world (leprosy). And then power over the false gods, and nature itself (water from the Nile).

So, what else do you need to go to the leaders of MY people in Egypt Moses?

**10 Then Moses said to the LORD, “Please, LORD, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue.”**

/Not one comment on the Staff and the serpent incident. Not one comment on the hand and the

leprosy. Not one comment on the water of the Nile turning to blood.

Just straight to the next issue in the mind of Moses. You see the real truth, it seems, is that Moses just doesn't want to do this. Perhaps the speech problem he has is a major concern for him, but after all he knows GOD will be with him.

**/10 Then Moses said to the LORD, “Please, LORD, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow (כָּבֵ֑ד kābēd = severe) of speech (פִּ֑ה pî = mouth) and slow (כָּבֵ֑ד kābēd = severe of tongue lah shone.**

The double expression “slow of speech and of a slow tongue” would seem to imply a difficulty both in finding words and in speaking.

Most believe that this indicates a severe case of stuttering. But the point is that whatever it is, it is severe at least as far as Moses is concerned. It was probably very real...

**11 The LORD said to him, “Who has made man’s mouth? Or who makes him mute or deaf, or seeing or blind? Is it not I, the LORD?”**



**12 “Now then go, and I, even I, will be with your mouth, and teach you what you are to say.”**

So, what other issue do you have Moses?

The fact that Moses believed that he was not eloquent is completely beside the point. The GOD who created the most eloquent, most brilliant orators of all time, was on his side.

**Makes the mute, the deaf... the blind:** Some think this is cruel of GOD. Nevertheless, the point here is to show that GOD is so mighty that HE can even call the mute, deaf, and blind to do HIS work. Moses' perceived inadequacies

didn't matter at all. Those things are not a barrier to serving GOD.

/If Moses was a poor speaker, and it appeared he was, was this news to GOD? Does Moses really think GOD made a mistake here? Or that GOD had not noticed or...

Any so called handicap that man has can either be viewed as a mistake by GOD or a blessing from GOD. And there are many who ...

Justin Peters...

If Moses was a poor speaker, it didn't matter, GOD said, "I will be with you, I will teach (yah rah = tells or show) you what you shall say."

By extension, GOD is sufficient for us, no matter what real or imagined inadequacies we have. Because they are not inadequacy to GOD.

**12 And now go and I will open thy mouth and will instruct thee in what thou shalt say.**

**13 And Moses said, I pray thee (please LORD = Adonai), LORD, appoint (send) whom You shalt send.**

Well now the truth of the matter. It now seems clear that Moses wasn't too excited about this assignment, this opportunity.

Moses did have a few concerns, and notice the LORD calmly

answers those concerns. WHO is it that I will say has sent me, Moses asked. The LORD provided the answer. I AM that which has been is and will be always, the Great I AM.

But now, Moses simply says, LORD here is the real issue: Please send someone else. And how does the LORD respond? Up to this point the LORD has simply answered the concerns of Moses.

**14 Then the anger of the LORD burned against Moses, and GOD said, “Is there not your brother Aaron the Levite? I know that he speaks fluently. And moreover, behold, he is coming**

**out to meet you; when he sees you, he will be glad in his heart.**

This is the first mention of Aaron. “light bringer”. The words *he can speak well*, imply that Aaron had both the power and the will to speak. Aaron is here called “the Levite,” and this is the first use of that term. A reference to the future tribe.

Aaron is appointed as the priestly part of the plan. Was it originally Moses’ role? Did he give it up to Aaron by his stalling? Not all that important. But it does remind us that GOD’s purpose will be done.

ISA 46:10,

Well in Vs 15 Thou shalt speak -  
Moses thus retains his position as  
“mediator;” the word comes to him  
first, he then transmits it to his  
brother.

**15 “You (Moses) are to speak to  
him and put the words in his  
mouth; and I, even I, will be with  
your mouth and his mouth, and  
I will teach you what you are to  
do.**

Talk about patience of GOD

**16 “Moreover, he shall speak for  
you to the people; and he will be  
as a mouth for you and you will  
be as God (Elohim = here as a  
god) to him.**

**17 “You shall take in your hand this staff, with which you shall perform the signs.”**

Finally, Moses was done with excuses and showed the real state of his heart. Simply, he would prefer that GOD send someone else. His problem wasn't really a lack of ability; it was a lack of availability.

/A quote from Ben Franklin: *“It's common for men to give pretended reasons instead of one real one.”*

And oh man, isn't that true?

The anger of the LORD was kindled against Moses:

GOD was not angry when Moses asked, “Who am I?”.

GOD was not angry when Moses asked, “Who should I say sent me?”.

GOD was not angry when Moses sort of questioned GOD’s Word and said, “suppose they will not believe me or listen to my voice”.

GOD was not even angry when Moses claimed that he was not and had never been eloquent.

However, GOD was angry when Moses was just plain unwilling, just plain unavailable. Moses was unwilling, but not unable.

Capability Vs Availability.

/When GOD brought Aaron to help lead with Moses, it was not as much GOD’s approval of Aaron,



which was there, but it was more an expression of GOD rebuking Moses.

Aaron did turn out to be a source of problems for Moses. Aaron instigated the worship of the golden calf, fashioning the calf himself and building the altar himself.

Aaron's sons blasphemed GOD with impure offerings (LEV 10).

Aaron wasn't as much as GOD's spokesman; he was more like the spokesman of Moses who really was GOD's spokesman.

I do believe Moses lost some of his role, which was still incredible, but

he did give some to his older brother Aaron...

**18 Then Moses departed and returned to Jethro (yethro = abundance) the father-in-law and Moses said to yethro, “Please, let me go, that I may return to my brethren who are in Egypt, and see if they are still alive.” And Jethro (yethro said to Moses, “Go in peace.”**

Yethro was a convert to Hebrew faith.

**19 Now the LORD said to Moses in Midian, “Go back to Egypt, for all the men who were seeking your life (nefesh...not just your**

life or soul but your spiritual life)  
**are dead.”**

Well, this is heading off any further objections, Moses had to have this excuse or concern in his holster ready to draw it, but GOD beats him to it...Almost reads as an oh by way Moses don't even mention that issue, it is over.

**20 So Moses took his wife and his sons and mounted them on a donkey, and returned to the land of Egypt. Moses took the staff (mah tay = staff) of GOD in his hand. (Mah tay ha Elohim)**

Notice the sons of Moses are mentioned. They are Gershom and Eliezer. At this point in the text we

are told that Moses has 2 sons. Their age is not provided here either.

GOD knew Moses was safe in Egypt, and so eased his mind from yet another concern or excuse of Moses, before Moses could even speak it.

GOD also knew that HE would harden Pharaoh's heart, and that it would take the death of the firstborn before Pharaoh would agree to release the children of Israel.

I know Pharoah hardened his own heart before GOD hardened it. But it was because Pharoah rejected

the One True GOD, not once but many times (at least 10).

**4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.**

**4:22 And thou shalt say to Pharaoh, These things saith the LORD Israel [is] my first-born.**

/First born is the Greek word prototokos (LXX) πρωτότοκος.

בְּכוֹר Bekor in the Hebrew, both can mean the first as in the first one, or the preeminent one, as it

does here. Was Israel the first nation? NO. But it was and is the preeminent nation.

**Remember in COL 1:15, HE is the image of the invisible GOD, the firstborn of all creation.**

Misguided people take that to mean Yeshua Who is in context here, was born, meaning HE was created. Well, HIS humanity was born, but not the first born, but HE Yeshua is the prototikos, the preeminent one.

So, the JW's for example believe Yeshua was a created being, a god Who was created and the created. But not the GOD Who created all who was not created. But they are

wrong, sincere, but sincerely wrong.

So the LORD is telling Moses what is about to happen. He Moses will tell Pharaoh that if you refuse to send Moses with the people out... I GOD will kill your firstborn son.

Pharaoh is going to be confronted by Moses and Aaron with a command, not a suggestion, not a request, but a command.

**22 Thou shalt say unto Pharaoh, Israel is MY son.**

This would be addressing Pharaoh in language familiar to him. Egyptian Pharaohs were accustomed to call themselves

“son of the sun,”. Also, Israel’s sonship is first mentioned here.

**23 “So I said to you, ‘Let MY son go that he may serve ME’; but you have refused to let him go. Behold, I will kill your son, your firstborn.”**

Next, we see an abrupt camera change, if you will.

So many days or weeks or even months go by and we arrive at his scene.

**24 Now it came about at the lodging place on the way that the LORD met him and sought to put him to death.**



WOW, that is quite a change isn't it?

**/The LORD met him and sought to kill him:** This is a mysterious event; but it seems that GOD is confronting Moses, because Moses had not circumcised his son.

GOD demands that this be set right before Moses enter Egypt and begin to fulfill the call of GOD.

Although the text does not say that specifically, the actions of Zipporah seem to bear that out as fact.

It is an illustration, I think of believers. We as believers are called, but before we can truly answer that calling, we need to

address our inadequacies, realize the weaknesses but also realize that through HIM we can do ALL things.

**/PHI 4:13, we can do all things through Christ who strengthens us.**

Once the concerns and excuses have been dealt with, there is still sometimes, some issue that needs to be addressed.

Perhaps to lay aside some area of compromise, or neglect and that thing, person whatever it is, prevents them from progressing further in GOD's plan until it is addressed.

So, it does seem to be that Moses had failed to carry out the Divine instructions concerning circumcision. It wasn't law yet, officially, but it was, we can be sure a well-known required ritual.

So now, obedience completely established, everything could move forward. And it was completed by the wife of Moses.

**25 Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me."**

**26 So He let him alone. At that time she said, "You are a**

**bridegroom of blood” because of the circumcision.**

Zipporah was not originally an Israelite... Her father Yethro was an Ishmaelite. So, it may well have been that she thought circumcision was a barbaric custom.

Perhaps this was why GOD held Moses accountable (for not doing what was right, even though his wife didn't like it), but disabled Moses (with an illness) so that Zipporah had to perform the circumcision itself.

It seems that the text is telling us Moses on the way to Egypt was struck with covid, or whatever...

Perhaps for the first time, Zipporah recognized the serious nature of her husband's calling and how important it was for their whole family to walk in the ways of the LORD.

In any event, the result is that the circumcision is completed and now Moses is ready to move forward.

**27 Now the LORD said to Aaron, "Go to meet Moses in the wilderness." So he went and met him at the mountain of God and kissed him.**

The camera if you will suddenly shift yet again. Remember many

days or weeks or months transpire here.

The scene shifts to Aaron, Moses' elder brother. We know little about him, but we do know he could “speak well,” and was to assist Moses as spokesman in his mission...

We now find God revealing himself to Aaron, and directing his movements, as he had those of Moses.

Aaron had perhaps already planned on visiting Moses, and would have looked for him in Midian. Under GOD's providence he went and met him at the Mt of GOD that is Mt. Sinai.

The meeting was followed by a full explanation, on the part of Moses, both of his own mission and of the part which Aaron was to play in it.

**27 Now the LORD said to Aaron, “Go to meet Moses in the wilderness.” So he went and met him at the mountain of God and kissed him.**

**28 Moses told Aaron all the words of the LORD with which He had sent him, and all the signs that He had commanded him to do.**

**29 Then Moses and Aaron went and assembled all the elders of the sons of Israel;**

**30 and Aaron spoke all the words which the LORD had spoken to Moses. He then performed the signs in the sight of the people.**

/Moses has probably sent Zipporah and his children in Horeb, perhaps because they might have interfered with the work which he had to do, perhaps because he thought Egypt would be a place he did not want them to experience.

He journeyed onward from Horeb with Aaron and had time for training and teaching Aaron the words of GOD.





The journey from Horeb to Goshen took many weeks. On arriving in Goshen, the two brothers, in obedience to the Divine command (EXO 3:16), proceeded at once to **“gather together all the elders of Israel”**.

These are the ones who exercised local authority in the various districts. Through the mouth of Aaron, Moses declared all that had been revealed to him at the burning bush. All of which proved

him an ambassador called by  
GOD.

It is implied by the text, the people were convinced. The people, having heard the words of Aaron and seen the signs, were also convinced. It is clear that the Israelites, though in bondage to the Egyptians, were organized as a nation.

**31 So the people believed; and when they heard that the LORD was concerned about the sons of Israel and that HE had seen their affliction, then they bowed low and worshiped.**

**So, the people believed:** It happened just as GOD said it

would happen. GOD promised that the Israelites would indeed heed the words spoken by Moses.

Their excitement was real as they anticipated the deliverance of the nation...some...

/When they heard that the LORD had visited the children of Israel: Years before when Moses offered himself as a deliverer to Israel, they rejected him. Now the time and the circumstances were right, and GOD's destiny for Moses' life would begin to be fulfilled.

**For I received from the LORD that which I also delivered to you, that the LORD Jesus in the**

**night in which HE was betrayed  
took bread;**

**24 and when HE had given  
thanks, HE broke it and said,  
“This is MY body, which is for  
you; do this in remembrance of  
ME.”**

**25 In the same way HE took the  
cup also after supper, saying,  
“This cup is the new covenant in  
MY blood; do this, as often as  
you drink it, in remembrance of  
ME.”**

**26 For as often as you eat this  
bread and drink the cup, you  
proclaim the LORD’s death  
until HE comes.**