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| Week #: | 32 | Text: | Exodus 4:1 – 7:13 | Title: | Out of Egypt: God's Plan is Revealed |
| Songs: | My Redeemer Lives (5:06) | | | | |
| | How Great Is Our God (4:24) | | | | |
| | El Shaddai (4:11) | | | | |

Out of Egypt: God's Plan is Revealed

Exodus 4 (CJB)

¹ Moshe [Moses] replied, "But I'm certain they won't believe me, and they won't listen to what I say, because they'll say, 'ADONAI did not appear to you.'"

Moses isn't comfortable speaking. It later says in Exodus 6:12

Moshe [Moses] said to Adonai, "Look, the people of Isra'el haven't listened to me; so how will Pharaoh listen to me, poor speaker that I am?"

It isn't known exactly what his speech impediment is, but it is clear that Moses felt it would hold him back. Perhaps because in his life it had held him back. God heard his problem though and offers another way. With speech problems, often times there are letters people have trouble pronouncing – M B P - etc. I imagine these are things Moses struggled with. Or perhaps he stuttered. It isn't known – but what is known is that later in the story he does speak to Pharaoh, and he does so clearly.

² ADONAI answered him, "What is that in your hand?" and he said, "A staff." ³ He said, "Throw it on the ground!" and he threw it on the ground. It turned into a snake, and Moshe [Moses] recoiled from it. ⁴ Then ADONAI said to Moshe [Moses], "Put your hand out and take it by the tail." He reached out with his hand and took hold of it, and it became a staff in his hand. ⁵ "This is so that they will believe that ADONAI, the God of their fathers, the God of Avraham [Abraham], the God of Ya'akov [Jacob] {Isaac} and the God of Ya'akov [Jacob], has appeared to you!"

Usually if you are going to pick up a snake, you don't want to pick it up by the tail – you get it right behind the head so it can't bite you. Being a shepherd in the desert, Moses would have known this technique. God tells him to do it differently. God is setting him up for a miracle.

The Hebrew word for **serpent** is **Nakash**. Satan is also referred to as a serpent. Ez. 29:2-7

² "Human being, turn your face against Pharaoh king of Egypt; prophesy against him and against all Egypt; ³ speak out; and say that Adonai Elohim says:

'I am against you, Pharaoh king of Egypt, you big crocodile lying in the streams of the Nile! You say, "My Nile is mine; I made it for myself." ⁴ But I will put hooks in your jaws and make your Nile fish stick to your scales. Yes, I will bring you up from your Nile, with all your Nile fish sticking to your scales, ⁵ and leave you in the desert, you and all your Nile fish. You will fall in the open field and not be gathered or buried; but I will give you as food to wild animals and birds. ⁶ Then all who live in Egypt will know that I am Adonai, because they have been a support made of straw for the house of Isra'el. ⁷ When they grasped you in hand, you splintered and threw all their shoulders out of joint; when they leaned on you, you broke and made them all wrench their backs.'

Israel was leaning on Egypt to protect them from Babylon. God was going to prove that HE was the support for His people, and that HE was in charge of their captivity or their freedom.

This version says **big crocodile**, but other versions say **dragon**. The Hebrew word for **dragon** is **Tannyin** – which literally translates as **crocodile**, so that’s why the CJB translates it as such.

⁶ Furthermore *ADONAI* said to him, “Now put your hand inside your coat.” He put his hand in his coat; and when he took it out his hand was leprous, as white as snow. ⁷ Then God said, “Now put your hand back in your coat.” He put his hand back in his coat; and when he took it out, it was as healthy as the rest of his body. ⁸ **“If they won’t believe you or heed the evidence of the first sign, they will be convinced by the second.** ⁹ But if they aren’t persuaded even by both these signs and still won’t listen to what you say, then take some water from the river, and pour it on the ground. The water you take from the river will turn into blood on the dry land.”

In a sense, God is giving these signs a voice, because Moses isn’t confident in his own words. God says that they will believe the voice of the second sign though. BUT if they aren’t convinced by either, God still has more signs He can pull from until they do listen to His voice. So we have Moses’ voice, then the voice of the staff to serpent, then the voice of the leprous hand – this is the voice of **two or three witnesses**.

¹⁰ Moshe [Moses] said to *ADONAI*, “Oh, *Adonai*, I’m a terrible speaker. I always have been, and I’m no better now, even after you’ve spoken to your servant! My words come slowly, my tongue moves slowly.” ¹¹ *ADONAI* answered him, “Who gives a person a mouth? Who makes a person dumb or deaf, keen-sighted or blind? Isn’t it I, *ADONAI*?”

Moses is still trying to give his excuses to God for why God has chosen the wrong person. God once again tells him that He knows who He has chosen, and Moses is why He wants to perform this task. He is the one who made Moses the way He made him. This isn’t new information to God. He knows what holds Moses back. He also knows that this is what is needed for the task at hand. Often we might feel inadequate, but God knows what the ultimate goal is. We don’t.

¹² Now, therefore, go; and I will be with your mouth and will teach you what to say.”

¹³ But he replied, “Please, Lord, send someone else — anyone you want!” ¹⁴ At this, *ADONAI*’s anger blazed up against Moshe [Moses]; he said, “Don’t you have a brother, Aharon [Aaron] the *Levi*? I know that he’s a good speaker. In fact, here he is now, coming out to meet you; and he’ll be happy to see you. ¹⁵ You will speak to him and put the words in his mouth; and I will be with your mouth and his, teaching you both what to do. ¹⁶ Thus he will be your spokesman to the people, in effect; for you, he will be a mouth; and for him, you will be like God. ¹⁷ Now take this staff in your hand, because you need it to perform the signs.”

¹⁸ Moshe [Moses] left, returned to Yitro his father-in-law and said to him, “I beg you to let me go and return to my kinsmen in Egypt, to see if they are still alive.” Yitro said to Moshe [Moses], “Go in peace.” ¹⁹ *ADONAI* said to Moshe [Moses] in Midyan, “Go on back to Egypt, because all the men who wanted to kill you are dead.” ²⁰ So Moshe [Moses] took his wife and sons, put them on a donkey, and started out for Egypt. Moshe [Moses] took God’s staff in his hand. ²¹ *ADONAI* said to Moshe [Moses], “When you get back to Egypt, make sure that you do before Pharaoh every one of the wonders I have enabled you to do. Nevertheless, I am going to make him hardhearted, and he will refuse to let the people go.

A lot of people read vs. 24 and think it isn't fair that God hardened Pharaoh's heart, not giving him a chance to do God's will.

Ex. 8:15 says: "But when Pharaoh saw that he had been given some relief, *he made himself hardhearted* and would not listen to them, just as *ADONAI* had said would happen."

Ex. 8:32 says: "But this time, too, *Pharaoh made himself stubborn* and didn't let the people go."

Ex. 9:34 says: "When Pharaoh saw that the rain, hail and thunder had ended, *he sinned still more by making himself hardhearted*, he and his servants."

As we see, it isn't God doing the hardening, it is Pharaoh. He had a choice to listen to the signs of God, but he had no desire to do so, and so his heart was made hard because of this.

²² Then you are to tell Pharaoh: '*ADONAI* says, "Isra'el is my firstborn son. ²³ I have told you to let my son go in order to worship me, but you have refused to let him go. Well, then, I will kill your firstborn son!"'

²⁴ At a lodging-place on the way, *ADONAI* met Moshe [Moses] and would have killed him, ²⁵ had not Tziporah taken a flintstone and cut off the foreskin of her son. She threw it at his feet, saying, "What a bloody bridegroom you are for me!" ²⁶ But then, God let Moshe [Moses] be. She added, "A bloody bridegroom because of the circumcision!"

This is a weird part of the story, and a part that is usually glazed over. Why would God have killed Moses while they were along this journey?

Deut. 19:9-10 says:

⁹ provided you keep and observe all these *mitzvot* I am giving you today, loving *ADONAI* your God and always following his ways — then you are to add three more cities for yourselves, besides these three; ¹⁰ **so that innocent blood will not be shed in the land** *ADONAI* your God is giving you as an inheritance, and thus blood guilt be on you.

The whole concept of blood being upon you or upon your hands is a synonym for guilt or responsibility. When Tziporah confronts Moses she tells him he is the one who should be taking responsibility for the innocent life that is about to die – namely their son. Tziporah was the one with a righteous indignation here, and yet Moses later on will be the one who is known for his righteous indignation when it comes to the laws of God. Moses first had to put his own house in order here. Before Moses can go to Pharaoh and tell him that God is going to kill his firstborn because Pharaoh isn't doing what God says, Moses has to first do what God says or his firstborn is going to be also killed. Tziporah circumcises their son as a sign of the covenant – she knows the power that comes in that blood being shed, and because of her act God chooses to spare Moses' son's life.

²⁷ *ADONAI* said to Aharon [Aaron], "Go into the desert to meet Moshe [Moses]." He went, met him at the mountain of God and kissed him. ²⁸ Moshe [Moses] told him everything *ADONAI* had said in sending him, including all the signs he had ordered him to perform. ²⁹ Then Moshe [Moses] and Aharon [Aaron] went and gathered together all the leaders of the people of Isra'el. ³⁰ Aharon [Aaron] said everything *ADONAI* had told Moshe [Moses], who then performed the signs for the

people to see.³¹ The people believed; when they heard that *ADONAI* had remembered the people of Isra'el and seen how they were oppressed, they bowed their heads and worshipped.

God now, because of the act of sacrifice that Tziporah made on behalf of her husband, is able to look past Moses' sin of not getting his household in order first. Now God has compassion on Moses and sends Aaron into the desert to meet him. Moses tells him all the signs that God has shown him. Aron then can go back to the people of Israel and do a little show and tell, and because of these signs they know god hasn't forgotten them.

Exodus 5

After that, Moshe [Moses] and Aharon [Aaron] came and said to Pharaoh, "Here is what *ADONAI*, the God of Isra'el, says: 'Let my people go, so that they can celebrate a festival in the desert to honor me.'" ² But Pharaoh replied, "Who is *ADONAI*, that I should obey when he says to let Isra'el go? I don't know *ADONAI*, and I also won't let Isra'el go."

Pharaoh is throwing down some challenges here. (Turn to chart on the last page.)

³ They said, "The God of the Hebrews has met with us. Please let us go three days' journey into the desert, so that we can sacrifice to *ADONAI* our God. Otherwise, he may strike us with a plague or with the sword." ⁴ The king of Egypt answered them, "Moshe [Moses] and Aharon [Aaron], what do you mean by taking the people away from their work? Get back to your labor!" ⁵ Look!" Pharaoh added, "the population of the land has grown, yet you are trying to have them stop working!"

⁶ That same day Pharaoh ordered the slavemasters and the people's foremen, ⁷ "You are no longer to provide straw for the bricks the people are making, as you did before. Let them go and gather straw for themselves. ⁸ But you will require them to produce the same quantity of bricks as before, don't reduce it, because they're lazing around. This is why they're crying, 'Let us go and sacrifice to our God.' ⁹ Give these people harder work to do. That will keep them too busy to pay attention to speeches full of lies."

¹⁰ The people's slavemasters went out, their foremen too, and said to the people, "Here is what Pharaoh says: 'I will no longer give you straw. ¹¹ You go, yourselves, and get straw wherever you can find it. But your output is not to be reduced.'" ¹² So the people were dispersed throughout all the land of Egypt to gather stubble for straw. ¹³ The slavemasters kept pressing them. "Keep working! Make your daily quota, just as when straw was provided." ¹⁴ The foremen of the people of Isra'el, whom Pharaoh's slavemasters had appointed to be over them, were flogged and asked, "Why haven't you fulfilled your quota of bricks yesterday and today, as you did formerly?"

¹⁵ Then the foremen of the people of Isra'el came and complained to Pharaoh: "Why are you treating your servants this way? ¹⁶ No straw is given to your servants, yet they keep telling us to make bricks. And now your servants are being flogged, but the fault lies with your own people." ¹⁷ "Lazy!" he retorted, "You're just lazy! That's why you say, 'Let us go and sacrifice to *ADONAI*.'" ¹⁸ Get going now, and get back to work! No straw will be given to you, and you will still deliver the full amount of bricks." ¹⁹ When they said, "You are not to reduce your daily production quota of bricks," the foremen of the people of Isra'el could see that they were in deep trouble.

²⁰ As they were leaving Pharaoh, they encountered Moshe [Moses] and Aharon [Aaron] standing by the road; ²¹ and they said to them, “May *ADONAI* look at you and judge accordingly, because you have made us utterly abhorrent in the view of Pharaoh and his servants, and you have put a sword in their hands to kill us!”

²² Moshe [Moses] returned to *ADONAI* and said, “*ADONAI*, why have you treated this people so terribly? What has been the value of sending me? ²³ For ever since I came to Pharaoh to speak in your name, he has dealt terribly with this people! And you haven’t rescued your people at all!”

Moses is getting impatient with God. He is questioning why God is dragging this out and making His people go through all of this with Pharaoh. God answers him in the next verse.

Exodus 6

ADONAI said to Moshe [Moses], “Now you will see what I am going to do to Pharaoh. With a mighty hand he will send them off; with force he will drive them from the land!”

God is very forthcoming with the reason He is making this drag out. God then reminds Moses of His love and commitment to His people:

² God spoke to Moshe [Moses]; he said to him, “I am *ADONAI*. ³ I appeared to Avraham [Abraham], Ya’akov [Jacob] {Isaac} and Ya’akov as *El Shaddai*, although I did not make myself known to them by my name, *Yud-Heh-Vav-Heh* [*ADONAI*]. ⁴ Also with them I established my covenant to give them the land of Kena’an, the land where they wandered about and lived as foreigners. ⁵ Moreover, I have heard the groaning of the people of Isra’el, whom the Egyptians are keeping in slavery; and I have remembered my covenant.

⁶ “Therefore, say to the people of Isra’el: ‘I am *ADONAI*. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments. ⁷ I will take you as my people, and I will be your God. Then you will know that I am *ADONAI* your God, who freed you from the forced labor of the Egyptians. ⁸ I will bring you into the land which I swore to give to Avraham [Abraham], Ya’akov [Jacob] {Isaac} and Ya’akov — I will give it to you as your inheritance. I am *ADONAI*.’”

God was known to Moses as *Yud-Heh-Vav-Heh* – this is the name He told Moses to call Him. However, He was not known by this name to Abraham, Isaac, and Jacob. To them He was known as ***El Shaddai***. ***El Shaddai means God Almighty***. It is a character of God. Abraham, Isaac, and Jacob might not have known God as the name *Yud-Heh-Vav-Heh*, but they did know His character of being the essence of that name.

There’s another character quality of *El Shaddai* that we often overlook though. Along with all might comes the power to stop all might. ***El Shaddai also means the God of ENOUGH***. Enough is a term of stopping. God only allows things to go so far before He stops them. In nature we see this in that He’s the one that tells the waters to stop at the shore line.

El Shaddai is the God that put limits on everything He created. He does this because He knows that endlessness will lead to chaos and destruction. His creation cannot handle not being limited. Only God is powerful enough to handle limitlessness. That’s why He is ***El Shaddai the God Almighty***.

In this story of Exodus, He is the one who is going to say, “Enough! This ends now!” He is only going to let something go so far before He steps in and stops it.

⁹ Moshe [Moses] said this to the people of Isra’el. But they wouldn’t listen to him, because they were so discouraged, and their slavery was so cruel.

¹⁰ ADONAI said to Moshe [Moses], ¹¹ “Go in; and tell Pharaoh, king of Egypt, to let the people of Isra’el leave his land.” ¹² Moshe [Moses] said to ADONAI, “Look, the people of Isra’el haven’t listened to me; so how will Pharaoh listen to me, poor speaker that I am?” ¹³ But ADONAI spoke to Moshe [Moses] and Aharon [Aaron] and gave them orders concerning both the people of Isra’el and Pharaoh, king of Egypt, to bring the people of Isra’el out of the land of Egypt.

God was concerned with His people. He understood why they did not believe. He knew they had reached their limit, and He was now ready to show His might. His compassion compelled His grace though. He had grace enough to not punish them for their lack of faith. Instead He showed them signs and wonders and He reminded them of their heritage and the promise He had made to their forefathers.

¹⁴ These were the heads of their families: the sons of Re’uven [Ruben] the firstborn of Isra’el were Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. ¹⁵ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. 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. ¹⁷ The sons of Gershon; Libni, and Shimi, according to their families. 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. ¹⁹ And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. 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. ²¹ And the sons of Izhar; Korah, and Nepheg, and Zichri. ²² And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. ²³ And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. ²⁴ And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. 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.

²⁶ ***These are that Aaron and Moses***, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies, ²⁷ and who told Pharaoh king of Egypt, to let the people of Isra’el leave Egypt. ***These are the same Moshe [Moses] and Aharon [Aaron].***

²⁸ On the day when ADONAI spoke to Moshe [Moses] in the land of Egypt, ²⁹ he said, “I am ADONAI. Tell Pharaoh, king of Egypt, everything I say to you.”

³⁰ Moshe [Moses] answered ADONAI, “Look, I’m such a poor speaker that Pharaoh won’t listen to me.”

Exodus 7

But ADONAI said to Moshe [Moses], “I have put you in the place of God to Pharaoh, and Aharon [Aaron] your brother will be your prophet. ² You are to say everything I order you, and Aharon

[Aaron] your brother is to speak to Pharaoh and tell him to let the people of Isra'el leave his land. ³ But I will make him hardhearted. Even though I will increase my signs and wonders in the land of Egypt, ⁴ Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my armies, my people the sons of Isra'el, out of the land of Egypt with great acts of judgment. ⁵ Then, when I stretch out my hand over Egypt and bring the people of Isra'el out from among them, the Egyptians will know that I am *ADONAI*."

⁶ Moshe [Moses] and Aharon [Aaron] did exactly what *ADONAI* ordered them to do. ⁷ Moshe [Moses] was eighty years old and Aharon [Aaron] eighty-three when they spoke to Pharaoh.

God's hand is about to show what might He has to all of Egypt and all the false gods of the Egyptians. The purpose for everything to come is to show that ***HE IS GOD***.

Pharaoh's Challenges: Exodus 5:2

| | | | | | |
|---|--|---|--------|--|-----|
| Who is the Lord? | Challenging God's existence. | | | | |
| Why should I obey him? | Challenging whether God concerns Himself with the world. | | | | |
| Why should I let Israel go? | Challenging God's ability to stop him. | | | | |
| God's response comes in 3 sets of 3 plagues in each set. | | | | | |
| The Father | | The Son | | The Spirit | |
| His existence | | His providence | | His omnipotence | |
| Exodus 7:17 – I am the Lord. | | Exodus 8:22 – I am the Lord in the midst of the earth. | | Exodus 9:14 – There is none like Me in all the earth. | |
| Early in the morning | | | | | |
| 1. First Plague | HAPI | 1. Fourth Plague | SHU | 1. Seventh Plague | NUT |
| Waters into blood | | Flies | | Pestilence of Hail | |
| Exodus 7:15-17 | | Exodus 8:20-22 | | Exodus 9:13-15 | |
| Go to Pharaoh | | | | | |
| 2. Second Plague | HEQET | 2. Fifth Plague | APIS | 2. Eighth Plague | SET |
| Frogs | | Pestilence of Murrain | | Locusts | |
| Exodus 8:1-4 | | Exodus 9:1-4 | | Exodus 10:1-4 | |
| No warning given | | | | | |
| 3. Third Plague | GEB | 3. Sixth Plague | HEKA | 3. Ninth Plague | RA |
| Dust into Lice | | Boils | | Darkness to be felt | |
| Exodus 8:16-18 | | Exodus 9:8-10 | | Exodus 10:21-23 | |
| And all of Egypt will know when: | | | | | |
| “I bring out the children of Israel.” | | “I put division between My people and your people.” | | “You shall be cut off from the earth.” | |
| Exodus 7:5 | | Exodus 8:22-23 | | Exodus 9:15 | |
| No death | | Death of animals | | Death of man and beast | |
| Warning given Exodus 4:22 / 11:4 | | | | | |
| | | 10. Tenth Plague | Anubis | | |
| | | Death of all firstborn | | | |
| | | Exodus 11:4-7 | | | |
| That Israel may know HOW the Lord puts a difference between the Egyptians and Israel. | | | | | |
| Marked in blue | Denotes the false gods of Egypt that the particular plague challenged. | | | | |
| Marked in purple | Denoted the plagues. | | | | |