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C0606 – February 8, 2006 – Ex 3:16-4:17 – YHWH Commissions Moses

Chapters 1-4 are preparatory for the nation and for Moses. God allowed the Egyptian taskmasters to increase the Hebrews oppression in order to implant in them a desire for deliverance. At the proper time, God prepared Moses to be the deliverer. He was a beautiful child, bearing the marks of a ‘deliverer’. By faith, Moses parents hid him for three months and then placed him in a little ark in the Nile. By divine providence he was rescued from the Nile by the compassionate daughter of Pharaoh. For 40 years he was raised in the Pharaoh’s royal palace and trained in all the learning of the Egyptians, after which time he went out to see his brethren and seeing a tyrannical Egyptian taskmaster beating his brother he made the decision of a lifetime; to leave Egyptian royalty and be a Hebrew slave. Carnally he murdered the Egyptian and hid him in the sand. The next day he went out again and saw two of his brothers in a conflict. He quickly intervened but the accused turned accuser and wondered if Moses would murder him as he murdered the Egyptian. Because the matter had become known and the laws of Egypt prescribed life-for-life, by faith, Moses fled to Midian and sat down by a well where he met seven daughters who were watering their father’s flocks. When tyrannical shepherds tried to run them off Moses intervened and courageously stood up for the daughters. In all three instances Moses demonstrates that he has the courage to stand against tyrants. He seeks swift justice. He seeks the freedom of the oppressed. He has the character of a deliverer. But this character had to be disciplined in the wilderness and so, for the next 40 years of his life he becomes nothing more than a lowly shepherd of flocks. But now he is ready to become what he was meant to be, the shepherd of Israel. At the same time the nation is crying out to God because of their intense bondage and their cries rise to the throne room of God and He hears their prayers and decides to supernaturally intervene. And so God comes down to Moses and appears to him in the burning bush and gives him His great commission.

- I. YHWH Commissions Moses’ (3:16-4:17)**
 - A. YHWH’s Commission (3:16-22)**

B. Moses' Doubts and God's Answers (4:1-17)

^{3:16} **"Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, 'I am indeed concerned about you and what has been done to you in Egypt.**

Three tasks are laid out for Moses. First, **Go**. **Go** from Midian to Egypt. Second, **gather**. **Gather the elders of Israel together**. Third, **say to them**. The first thing Moses is to tell them about is the theophany in the burning bush. **'YHWH, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me**. If they wondered, **"What is his name?"** Moses would have already answered that curiosity. His name is **YHWH**, His memorial-name to all generations (3:15). The second thing Moses is to tell them is what YHWH told him, that **"I am indeed concerned about you and what has been done to you in Egypt."** How would Moses come by this information if YHWH did not reveal it to him? How could Moses have known what Israel's prayers had been if YHWH had not truly heard them and revealed them to him? Moses had been out of the country for 40 years! As a result of Israel's prayers God had remembered the sons of Israel and had decided to supernaturally intervene in their situation. When Moses tells the **elders** this they would remember God's promises in Genesis:

Genesis 15:13-16 "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. ¹⁴ "But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.

Genesis 48:21 Then Israel said to Joseph, "Behold, I am about to die, but God will be with you, and bring you back to the land of your fathers.

Genesis 50:24-25 Joseph said to his brothers, "I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob." ²⁵ Then Joseph made the sons of Israel swear, saying, "God will surely take care of you, and you shall carry my bones up from here."

This will reveal to the Israelites that the time of REDEMPTION had arrived. Continuing in verse 17

¹⁷ **"So I said, I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, to a land flowing with milk and honey."**

This repeats verse 8 and reminds us that God had come down to deliver. Moses was the human deliverer but it would be God's power that brought about the deliverance. God would take them **out of Egypt** and into the Promised **land**. Moses would be instrumental in the first event but not the second. Again, this recalls the **land** promise which is an eternal promise (Gen 13:15; Exod 32:13; Ezek 37:25). The good and spacious land would easily accommodate 2 million inhabitants and would produce a tremendous amount in return for little work. The mentioning of the Hamites living in the land hints at future military conflict to remove them. But if God can deliver them from the greatest superpower on earth then certainly He can defeat these lesser peoples who inhabit their **land**.

PRINCIPLE: God does not just want to deliver us; He also wants us to enter into blessing. In the NT, God does not want us to simply possess eternal life. He also wants us to enjoy eternal life. Christ said, "I came that they may have life, and have *it* abundantly" (Jn 10:10). All Israel would enjoy deliverance from Egypt; few would enter the Promised Land. In the same way, all believers experience deliverance; few enter the abundant life. The basic reason is failure to live by faith. The faithful spies (Joshua and Caleb) entered the land, the unfaithful spies and the rest of the nation did not. The faithful are the only ones who enter into the abundant life. Faith comes by hearing and hearing by the word of God. Listen and learn and watch your faith grow and enter into blessing.

¹⁸ "They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, 'The LORD, the God of the Hebrews, has met with us. So now, please, let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.'

God announces that the elders of Israel **will pay heed to what** Moses says. That is, they will believe the theophany is genuine. This reveals one of God's attributes. Can anyone tell me what it is? Omniscience and foreknowledge. God knows the future in advance. As such, God knows how the elders will respond to Moses (cf 4:31). **and you with the elders of Israel will come to the king of Egypt**. The meeting will require Moses and the **elders of Israel** to meet with Pharaoh Amenhotep II. Moses **will say to him, 'YHWH, the God of the Hebrews**. Pharaoh would not know who **YHWH** was but he would understand **the God of the Hebrews**. Every people supposedly had gods and goddesses including the Hebrews. The words **has met** is different than the word "appeared". This word would communicate to Pharaoh that **the God of the Hebrews** "lighted upon" one of the Hebrews on behalf of all of the Hebrews. He would understand this to be a

theophany. **So now, please, let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.'** This is a very small request and easy to grant. **Only a three days' journey into the wilderness**ⁱ. “since God lighted upon us, we request your permission to go forth from your land in order to draw near unto Him in the wilderness in the place where He manifested Himself to one of us, and to offer sacrifices to Him as a thanksgiving for His having vouchsafed us this theophany;”ⁱⁱⁱ This small request of three days will reveal the condition of Pharaoh's heart.

¹⁹ "But I know that the king of Egypt will not permit you to go, except under compulsion.

Again, this reveals one of God's attributes. Can anyone tell me what it is? Omniscience and foreknowledge. God knows in advance **that the king of Egypt will not permit them to go**, even for three days, **except under compulsion**. So, God knows two things. He knows the present condition of Pharaoh's heart and He knows what will be required for Pharaoh to change his mind and let the people go. We will soon deal with the “hardening of Pharaoh's heart” which is an apparent difficulty. The difficulty is over how Pharaoh can be held responsible for his actions if God is the one who hardens his heart. Suffice it to say now that the Jews did not struggle with such difficulties and it required Greek philosophy (which was not yet invented) in order to create such difficulties. The Bible presents the issue as follows.

- All men are equally depraved
- All men are not equally hardened
- God knew in advance the hardness of Pharaoh's heart
- God knew that Pharaoh's free choice would not permit them to go
- God only hardens a heart that is already hardened against Him
- God does not arbitrarily harden hearts

Pharaoh's refusal would clearly prove that he persisted in the hardness of his heart and that he was absolutely determined to keep the heavy yoke of bondage on the necks of the Israelites permanently. Thereby God's judgment would be vindicated. The intention of this verse is to show that God's foreknowledge is His capacity to discern the nature of His creatures and to know that a certain person in a given situation will behave in accordance with his nature and attributes in a specific manner. God knows everything that will ever happen. He is never surprised by any human action or thought. Just because God's knowledge is all-comprehensive and He knows the end from the beginning does not mean that our actions are not free and therefore that we are not responsible for them.

His knowledge of what we will do does not force us to do what we will do. It is we who will to do it; it is He who knows what we will to do (as this verse teaches).ⁱⁱⁱ

20 "So I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go.

Because Pharaoh will not let them go God will **stretch out His hand and strike Egypt with miracles...after that Pharaoh will let them go.**

PRINCIPLE: If Pharaoh is a picture of Satan, Egypt of the world system, and Israel of sinners then it is clear that since Pharaoh would not let Israel leave his system that God would have to miraculously intervene. In the same way, Satan will not let sinners leave the world system so God has to miraculously intervene. Satan uses all of his forces to blind "the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ" (2 Cor 4:4). As God had to intervene in order to bring about the redemption of Israel from Pharaoh's Egypt so God must intervene in order to bring about our salvation from Satan's world system. Every soul that believes in Christ has done so as a result of God's miraculous intervention. This shows that salvation is wholly sourced in God and not in man. Yet only those who believe in God enjoyed this salvation. Faith is the non-meritorious instrument through which God bestows salvation. Israel would have to have faith in God in order to be delivered from Egypt.

21 "I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed.

Not only will Pharaoh let them go but YHWH **will grant** Israel **favor in the sight of the Egyptians; and when they go** they will go out with many possessions. This will fulfill the prophecy of

Genesis 15:14 "But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.

How will this be accomplished? Verse 22 explains that it will simply be by asking.

22 "But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians."

What an oddity. But what we will find is that there are at least two reasons the Egyptians women (and men 11:2) will give away much silver, gold, and clothing. First, because of a supernatural work of God. God will supernaturally grant Israel favor in the sight of the Egyptians. Second, because of the intensity of the plagues. They will want them to leave to alleviate the plagues. And **thus you will plunder the Egyptians**. This is not stealing but this is the payment for their intense labor in Egypt for 400 years. God is absolutely just and He will make certain that they leave Egypt with what is justly due them.

These verses have tremendous economic implications. Egypt was the superpower of the world and their economic system would collapse overnight. In turn the slave nation of Israel would inherit a tremendous economic base. Here we see the fall of one empire and the rise of another.

PRINCIPLE: God is behind the rise and fall of nations. The result of a nation's treatment of the nation of Israel is vividly portrayed in this account. This is the outworking of Gen 12:3. "And I will bless those who bless you, And the one who curses you I will curse." Here Egypt is cursed because of her slave treatment of Israel.

The **articles of silver and gold** provide the economic base of the nation of Israel. A nation needs money to get off the ground and they will have it because of God brings about a miraculous economic turnover. A portion of these articles will be used later to build the tabernacle (25:1-9; 35:5, 22ff). The **clothing** will miraculously last through the forty years of wilderness wandering (Dt 8:4).

PRINCIPLE: God supplies all our needs. Israel is God's earthly people so He provided all their earthly needs (physical possessions). The Church is God's heavenly people so He provides all of our spiritual needs (spiritual possessions). These are provided in full at the moment of faith in Christ (Eph 1:3). To enjoy them we have to appropriate them by faith.

B. Moses' Doubts and YHWH's Answers (4:1-17)

Here comes the "what if...?" section. Well, what about this God and what about that. This is why so many of us don't enjoy our spiritual blessings, we doubt, we don't believe what God says. But because of who God is our lack of faith is always met by an unanswerable reply. God is totally sufficient for every circumstance. There is no circumstance unforeseen by God or unprovided for by God. This is why the NT says,

1 Corinthians 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

But, despite who God is, the eternally existing and boundlessly active I AM, despite of the fact that He is YHWH, the covenant making and covenant keeping God of Abraham, Isaac, and Jacob, despite that He told Moses, "I will be with you", despite all of this Moses still doubts YHWH.

1. Moses' 1st Doubt (4:1)

4:1 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.'"

What if when Moses arrives in Egypt and gathers the elders they say "You're full of it!" They may say, "YHWH has not appeared to you" in a burning bush, you wanderer! God thinks this is a reasonable question considering the fact that He had not appeared to anyone for 400 years. To alleviate Moses' doubt YHWH provides three miraculous signs which Moses can re-enact in Egypt to prove that YHWH did appear to him. These miracles will also serve as his credentials as a prophet of YHWH.

a. YHWH's 1st Sign: Staff Become Serpent (4:2-5)

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; and Moses fled from it.

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--

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."

YHWH's 1st sign is a staff turning into a serpent and then back into a staff. To get the full effect YHWH draws Moses attention to the staff by asking him "**What is that in your hand?**" The point is, "it's an ordinary stick". When Moses followed God's command to **throw it on the ground it became a serpent** and Moses was struck with great fear. **But** Moses overcame his fear and courageously obeyed YHWH's command to **stretch out his hand and grasp it by its tail**. That is normally a very stupid thing to do! You normally

grab a snake by the neck to avoid getting bit! But Moses was faithful and when he **caught it...it became a staff in his hand**. This sign is significant because the cobra was a national symbol of Egypt.^{iv} It symbolized “power”. The Pharaoh’s wore a metal cobra around their heads. The serpent also symbolized Satan in the garden and so Moses would be able to overcome the Satanic powers of Egypt.^v This sign would prove three things to the Israelites in Egypt.

1. God was with Moses. God’s miracles through Moses were far superior to the Egyptian enchanters who could only charm snakes and make them motionless and then restore them to their normal vitality
2. God’s power was able to deliver. God’s miracles through Moses nullified the works of the Egyptian magicians
3. Moses had faith in YHWH. He is able to grab a serpent by the tail without fear!

When Moses re-enacts this sign it may answer the doubts of the elders of Israel and enable them to **believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, had appeared to him.**

b. YHWH's 2nd Sign: Hand Become Leprous (4:6-8)

⁶The 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.

⁷Then 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*.

⁸"If they will not believe you or heed the witness of the first sign, they may believe the witness of the last sign.

YHWH’s second sign is the changing of Moses normal hand to a leprous hand and its restoration to a normal hand. If they didn’t believe the first sign Moses could re-enact this sign. This sign has special significance because leprosy was common in Egypt and it was considered an incurable disease. Moses had run in fear of the snake but he must have been horrified when he saw his **hand was leprous like snow**. But its restoration would surely leave a deep impression in the minds of Moses and those who witnessed it. Moses willingness to go through this procedure demonstrated his faith in God to restore his hand and his courage to do whatever was necessary to fulfill his mission.

c. YHWH's 3rd Sign: Water Become Blood (4:9)

If still **they will not believe even these two signs or heed what you say** then YHWH provided a third 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."

The Nile, the source of life and fertility in the land of Egypt, was worshipped by the Egyptians as divine (they identified the Nile with their god Osiris). If Moses could turn their source of life into blood which signifies death then it would show his brethren that YHWH had authority over life and death and they would believe him. This sign would prove decisive and foreshadows the first and last plague on the Egyptians;

1. the turning of the Nile to blood
10. death of the firstborn son

These three signs were more than ample to overcome Moses first doubt. If he does these signs the Israelites will believe that YHWH appeared to him in the burning bush and they will listen to him. But he still has another complaint.^{vi}

2. Moses' 2nd Doubt (4:10)

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."

This excuse is a bit far-fetched. Stephen said that "Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds" (Acts 7:22). He is really trying to find some excuse that will relieve him of this mission. Moses is not claiming to have "handicapped" speech. He was not a "stammerer". He is claiming that he does not have the eloquence or oratorical abilities to convince the elders of Israel and the Pharaoh.

a. YHWH's Answer: I Am Creator (4:11-12)

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."

YHWH's answer is simply that "I am the Creator". If I sent you I will make you an effective communicator. You won't have to worry about that. This is an argument from the greater to the lesser. If God can do the greater thing of creating man and determining his abilities or disabilities can He not do the lesser thing of speaking through a man's mouth and teaching a man what **to say**?

PRINCIPLE: We may not be able today but God can make us able. Sometimes our greatest weaknesses become our greatest strengths to show that it is God who provided the ability. For example, in the past I was not a student or bibliophile. I only scored 910 on the SAT! I believe God did a supernatural thing with me so that He would get all the glory and so that those who knew me then could not attribute my abilities now simply to natural causes. I believe that any ability and any knowledge that I have is due solely to Him. (this is not to boast in any way or to say that I have lots of knowledge or all the answers. It is to show that my abilities and knowledge 10 years ago and my abilities and knowledge today cannot be explained by natural phenomena). Such would be the case with Moses. God would supernaturally make Moses an eloquent communicator.

3. Moses' 3rd Doubt (4:13)

¹³ But he said, "Please, Lord, now send *the message* by whomever You will."

Up to this point God has gently answered Moses concerns. Now Moses refuses to obey YHWH. **now send the message by whomever You will**, just don't send me! Initially Moses said "**Here I am**". I am ready to hear and obey (3:4). Now that he has heard what he must do he is no longer willing to say this. But he does leave the expression open. His response is wide enough to include himself but YHWH knows that he has some serious issues with going back to Egypt in spite of the fact that God has answered every difficulty of Moses.^{vii} Moses persistence in unbelief and hesitancy toward accepting his mission results in the wrath of YHWH.

PRINCIPLE: God's anger can burn against us when He continually provides and we continue to doubt in His provision.

PRINCIPLE: It is not enough to recognize our insufficiency; we must at the same time recognize His all-sufficiency. Both are crucial to being used by God. Moses had yet to learn YHWH's all-sufficiency but YHWH will teach it to him in the near future.

a. **YHWH's Answer: I Send Aaron (4:14-17)**

¹⁴ Then the anger of the LORD burned against Moses, and He 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.

¹⁵ "You 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.

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 to him.

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

Had Moses not raised this objection he alone would have received all the honor YHWH wished to give him. But his hesitancy means he will have to share the honor with his brother **Aaron**. YHWH said he would teach Moses how to communicate but now Aaron will be Moses mouthpiece so that YHWH will speak to Moses and Moses to **Aaron**. So, Moses will be above **Aaron** but **Aaron** will **speak to the people**.

YHWH's providing a **mouthpiece** for Moses was both an aid to Moses and a discipline for his hesitancy to obey. Later Aaron would at times prove to be an encouragement but at other times a huge frustration. Aaron would later build the golden calf (Exod 32:1-5) and be a lying spokesman (Exod 32:22-24).

PRINCIPLE: When we refuse to obey God He may provide aid but that aid may later become a burden and frustration.

In verse 14 God mentions **Aaron** for the first time. God knows **that** Aaron **speaks fluently** so he will not be able to make this objection. Further, God had already placed in Aaron's heart a desire to go out and meet Moses. Aaron will not doubt or hesitate like Moses did but will rejoice when he sees Moses and will help him accomplish the mission.

Aaron is to be a mediator between Moses and the people. Aaron is not to speak on his own. He is only to speak exactly what Moses speaks to him. This is why it says that Moses **will be as God to him**. He is to fulfill his role as a prophet fills his role. He is only to say exactly what Moses tells him because Moses communicates exactly what God tells him.

PRINCIPLE: The authors of Scripture did not write down their opinions, they did not write down what they thought God said, they did not write down a general summary of what God said, they did not write down some of what God said, they did not write down what God said in their own words. They wrote down what God said down to the last letter.

Every obstacle has been removed. Moses is left with no room for doubts or excuses. He must go now under divine provision to deliver Israel from the bondage of Egypt. I think Moses realized at this point that his commission was unavoidable. Those who are called by God to some task had better fulfill that task. It is a very dangerous thing to reject the call of God.

Finally, in verse 17, this ordinary staff that turned into a serpent becomes the staff Moses is to use to **perform all the signs**. In 4:20 it is called “the staff of God”.

CONCLUSION

In spite of all our doubts and excuses God has already provided for all our circumstances. When we know who God is there are no more “what ifs...?” “What if...?” only manifests that we don’t really know who He is and what He is capable of. God will gently answer our questions about who He is and what He is capable of as we listen to His word and see what He has done. This increases our faith in Him as we see His all-sufficiency and our insufficiency. When we reach this point we can be used of God. Moses had not yet reached that point as evidenced by his desire for God to send someone else. He knew he was insufficient but he still didn’t know that YHWH was all-sufficient for this task. Moses still thought that the power of Egypt was greater than the power of YHWH. God was angered by this and while He provided aid by sending Aaron this turned out to be a form of discipline. God does this because He loves us and wants to accomplish His will through us. The rule of thumb is to respond by saying “**Here I am**”, **send me!** I am ready to hear and obey. Even if the task is daunting we always have to remember that God is with us and it is He who will accomplish it with His strength. He does not call us because we have strength to accomplish it. He calls us because we don’t have the strength and when we believe that He is all the strength we need then it is abundantly obvious that He is at work and He gets all the glory.

1. Doctrine of Redemption: As God had to intervene in order to bring about the redemption of Israel from Pharaoh’s Egypt so God must intervene in order to bring about our salvation from Satan’s world system. All redemption requires

miraculous intervention by God. Redemption is sourced wholly in God and not in man.

2. Doctrine of Divine Provision. God supplies all our needs. Israel is God's earthly people so He provided all their earthly needs (physical possessions) when they left Egypt. The Church is God's heavenly people so He provides all of our spiritual needs (spiritual possessions) when we leave the world system. To enjoy them we must appropriate them by faith.
3. Doctrine of Sanctification: God does not simply want to deliver us out of Egypt; He also wants us to enter into the Promised Land. By way of application, God does not want us to simply possess eternal life; He also wants us to enjoy eternal life. Christ said, "I came that they may have life, and have *it* abundantly" (Jn 10:10). The only way to possess it and enjoy it is by faith.
4. Doctrine of Nations. God is behind the rise and fall of nations. A nations rise and fall is due to its treatment of Israel in accordance with the principle of Gen 12:3. "And I will bless those who bless you, And the one who curses you I will curse."
5. Doctrine of God: We may not be able today but God can make us able. Sometimes our greatest weaknesses become our greatest strengths to show that it is God who provided the ability.
6. Doctrine of Chastening. As God's anger boiled at Moses for refusing to heed His call so God's anger can burn against us when we refuse to heed his call on our life.
7. Doctrine of Chastening. When we refuse to obey God He may provide aid but that aid may later become a burden and frustration.
8. It is not enough to recognize our insufficiency; we must at the same time recognize His all-sufficiency. Both are crucial to being used by God.
9. Doctrine of Inspiration. The authors of Scripture wrote down exactly what God wanted without alteration.

ⁱ "The wilderness was the broad, dry plateau known as *et-Tih*, a barren terrain extending from the eastern border of Egypt to the south of Palestine." cf Merrill F Unger, *Unger's Commentary on the Old Testament*, 107-108.

ⁱⁱ U. Cassuto, *A Commentary on the Book of EXODUS*, 43.

ⁱⁱⁱ With reference to foreknowledge and salvation "We may say that God made His provision for the salvation of fallen human beings so wonderful, so complete, so surpassingly attractive, that He foresaw (without directly causing) that many would respond to the gracious invitation, would recognize the avenue of escape from certain doom so freely available, and would flee for refuge into the arms of the infinitely loving Savior." Quote from Samuel Fisk, *Calvinistic Paths Retraced*, 90.

^{iv} "The serpent was the symbol of royal and divine power on the diadem of every Pharaoh" –the emblem of the land, of its religion, and government. Alfred Edersheim, *Old Testament Bible History*, 103.

^v In order to re-enact this sign in Egypt Moses would have to believe one important thing. That YHWH was "with him" in Egypt as He was with him at the burning bush. God promised He would be with him in 3:12. So, Moses would have to believe His word and that YHWH was not a local deity but omnipresent.

^{vi} In these three signs, for the first time miraculous powers are given to a prophet.

^{vii} We have to remember that moving from a *shepherd of flocks* to the *shepherd of Israel* is a huge career change. This is stepping from the bottom rung of the corporate ladder to the top in one fell swoop. Such a change would be overwhelming for any of us. But YHWH does not like Moses' response.

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