

Exodus 4:27–5:19

“How Sweet (and Strong) the Name of Jesus Sounds!”

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What is the Lord doing in Pharaoh's refusal to let Israel go? Pastor leads his family in today's "Hopewell @Home" passage. Exodus 4:27–5:19 prepares us for the opening portion of morning public worship on the coming Lord's Day. In these twenty-four verses of Holy Scripture, the Holy Spirit teaches us that God has planned even (and especially) our troubles for His glory and our good, and He has told us about it in advance so that the troubles themselves would encourage us about the reliability of His Word.

Wednesday, September 8, 2021 • Read Exodus 4:27–5:19

Questions from the Scripture text: To whom had Yahweh spoken (v27)? What did He tell him to do? What did Aaron do (cf. v14)? What two things did Moses tell him (v28)? Then what did they do (v29)? And what two things did Aaron do (v30)? What do the people think of what they hear (v31a, cf. 3:18a)? And how do they respond to Yahweh (v31b)? Then to whom do Moses and Aaron go (5:1)? What do they say to him? How does Pharaoh respond—what question does he ask and answer (v2, cf. 3:19)? What do they add to the request in v3? What is Pharaoh upset about in vv4–5? What new command does he give (v6–8)? What rationale does he give? What does he hope to accomplish by this (v9)? Who do what in v10? What do they say (v10–11)? What do the people have to do now (v12)? What is the outcome of this new policy (v13–14)? Who go to whom in v15? What do they say (v15–16)? How does Pharaoh answer (v17–18)? What do the Israelite officers now see (v19)?

Believers often miss how encouraged we ought to be by our troubles! If such a sentence sounds strange to us, then it's because we've strayed from the faith of the apostle in Acts 14:22. In order to give us peace(!) Jesus told us that in this world we would have trouble (cf. Jn 16:33). When we actually have trouble, isn't it an encouragement that our Lord's Word holds perfectly true? We often fail to see that, but this passage in Exodus can help.

The Hebrew stem of the verb translated “said” in v27 (most?) often communicates past-perfect tense. “Now, Yahweh *had said* to Aaron...” This is likely, because of what the Lord had said in v14 and because Aaron “met him on the mountain of God.” This shows not only that the Lord's Word is true, but also that He had already provided the response to Moses's wickedness and weakness before Moses even made his complaints. Our Lord is not surprised by our failings but has already prepared His perfect response to them.

Secondly, just as Yahweh had prophesied, Aaron is glad to see Moses, as evidenced by the kiss at the end of v27. One might have expected otherwise. Moses not only enjoyed the benefits of ruling-class upbringing, but for these last forty years while Aaron had suffered in bondage, Moses had lived in comparatively great liberty and comfort. How easily the sentiment could have been resentment rather than fondness! But again, the Lord's Word holds true.

Next, Moses briefs Aaron on what to say and do (v28), and they come and tell the elders of the children of Israel (v29–30). Based upon the way the people later act, and how Moses has already been treated by them (cf. 2:14), Moses's concern about their reception of him does not seem unfounded. Indeed, by the time we get to know this people well, we might consider the positive reception here to be almost miraculous. But the Lord had told Moses that the people would heed his voice (cf. 3:18). So it is; in v31, they believe, and they worship. Again, the Word of the Lord has held true. How perfectly reliable is the Word of the Lord!

Now, we come to the part that is instructive for when we run into those troubles about which the Lord Jesus has forewarned us. For, that is exactly what the Lord had done for Moses. He had told him in 3:19, “But knowing, I know that the king of Egypt will not let you go.” In fact, He had even told Moses some of the reasons behind this refusal: so that the Lord's wonders would be displayed (cf. 3:20) and so that the people would not be sent away emptyhanded but rather plunder the Egyptians (cf. 3:21–22).

So here we are in 5:1–19, and things are just as Yahweh had told Moses. Pharaoh doesn't just refuse to let the people go; he positively states it as a refusal to acknowledge Yahweh (v2), which sets up the display of Yahweh's wonders against him. And the increased squeeze by Pharaoh, trying to get as much as he possibly can out of the Israelites (v6–19) sets up the reverse situation about which the Lord had told Moses: that this was the means by which Yahweh would enable the Israelites to squeeze as much as possible out of the Egyptians.

Knowing how this story ends, we can see that the Lord is indeed doing exactly as He has said. Shouldn't the Israelites be encouraged that Pharaoh responds exactly as predicted? When we get to next week's passage, we'll find that neither they nor Moses respond well.

But don't we also know how our own story ends? And don't we know many of the saint-sanctifying, Christ's-victory-glorifying reasons for our own troubles? Shouldn't we be encouraged that our lives are so much like the Lord told us they would be? But even if we often fall short of this, we can yet be encouraged not only that His Word does in fact hold true, but that it does so even in the lives of those who are discouraged because they fail to see that this is what is happening. What a faithful, merciful Lord we have in the midst of our troubles.

In what troubles do you find yourself? What has the Lord said about them? How does this encourage you? Where can you find mercy if you have failed to be encouraged?

Sample prayer: Lord, we praise You for Your perfectly true Word and marvelously patient mercy. For, we are often forgetting how our troubles themselves show You to be true, and we look to You for patient mercy as we confess our unbelieving discouragement. Glorify Yourself by growing us in faith and peace and joy, we pray, through Jesus Christ, AMEN!

Suggested songs: ARP23B "The Lord's My Shepherd" or TPH243 "How Firm a Foundation"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus chapter 4, verse 27, through 5 verse 19. These are God's words and Yahweh said to Aaron go into the wilderness to meet Moses. So he went to meet him on the mountain of God and Kiston. So, Moses told Aaron all the words of y'all way who had sent him and all the signs which he had committed him then Moses and Aaron went and gathered together.

All the elders of the children of Israel and Aarons spoke, all the words, which y'all had spoken to Moses. And he did the signs and the side of the people. So the people believed, and when they heard that, you always had visited, the children of Israel and that he had looked on their reflection affliction.

Then they bowed their heads and worshiped afterwards and Aaron went in and told Pharaoh, that says, you always go out of Israel. What might be people go but they may hold a feast to me in the wilderness unfair. I said who is Yahoo that? I should obey his voice to let his Israel go?

I do not know you. All I nor will I let Israel go so they said the god of the Hebrews has met with us please. Well let's go three days journey into the desert and sacrifice to your way. Our God lest he fall upon us with best ones or with the sword and the king of Egypt said to the Moses and Aaron.

Why do you take the people from their work? Get back to your labor, the Pharaoh said, look the people the land are many now and you make them rest from their labor. So the same day feral commanded, the taskmasters, the people, and their officers say you shall no longer give the people straw to make bricks as before.

Let them go and gather strong for themselves and you should lay on them the quota of bricks which they made before. You shall not reduce it for their idle. Therefore they cry out saying, let us go and sacrifice to our God. Let more work be laid on the men that they may labor it, and let them not regard false words and the taskmasters of the people and their officers went out and spoke to the people say.

Thus says, Pharaoh, I will not give you straw, go get yourselves, straw, where you can find it yet. None of your work will be reduced. So the people were scattered abroad throughout the land of Egypt together, stubble, instead of straw and the taskmasters forced them to hurry saying, fulfill your work, your daily quota as when there was straw, also the officers of the children of Israel.

Him Pharaoh's taskmaster since that over them were beaten and were asked, why have you not fulfilled? Your task in making brick both yesterday? And today is before, in the officers of the children of Israel came and cried out to Pharisee. Why are you dealing thus, with your servants? There is no straw given to your servants and they say to us, make and indeed your servants are beaten, but the fault is in your own people that he said, you are idle idle.

Therefore you say, let us go sacrifice to Yahweh. Therefore, go now and work for nostril, be given you, yet. You shall deliver the quote of bricks and the officers of the children of Israel saw that they were in trouble. After it was said, you felt not reduce any bricks from your daily quota so far.

Reading of this God's inspired an inherent word, some very encouraging passage. If we fail to see that it is encouraging, then we will be thinking more like Israelites who are about to show their unbelieving. Grumbling discouragement, then, like the apostle, who after his first missionary journey, went back to all the churches and encouraged them by saying, through many tribulations.

We must enter the kingdom of God. The reason it's encouraging is because everything in this, passage happens, just like the Lord had told Moses. The Lord had told Moses that Aaron was already coming out to me, him, chapter 4, verse 14, and that when Aaron sees Moses that he would be glad in his heart.

So Moses and our passage says that you always said to Aaron to go out and meet him and Moses is still

on the mountain of God verse 27, when Aaron meets him. So Aaron was all already on his way out to meet Moses when the Lord told him. So, and you might expect Aaron to be cautious or even better with his brother for the last for the first 40 years.

Mesa's life. He had grown up in the palace while Aaron had grown up with the slaves and then for the next 40 years, of Miz's life, he had been free out in the countryside. Got himself. A wife had and Aaron was well, he's probably married, but he was back in Egypt, not in freedom and comparatively miserable slavery is you can see by the occupation of the making of the bricks and so forth.

In chapter five. Well, it was this was enjoying the countryside and shepherding sheep. I know, Jacob didn't like it much, but Jacob also was a groiny complaining guy. Anyway, that there could have been some bitterness or some hard feelings, but there aren't why? Well God had told Moses. When Aaron sees you, he'll be glad.

So what does Aaron do? When he sees, when he meets messes on the mountain of God verse 27, he kisses him. PCs him. And he is, glad and Moses tells Aaron all the words in the signs and they go, and they do the words of the signs. And it is just like, God had told Moses chapter three in verse 18, then they will heed your voice and you shall come you in the elders of Israel to the king of Egypt.

So, and this is, as we are going to find out almost miraculous response of the, the Hebrews of the Israelites, they almost never heard anybody's voice. They almost never respond with humility and faith and worship. They're always grumbling and rebelling, ungrateful and unbelieving people. But the Lord had told us that this would be the reaction to three verse 18, that will heed your voice.

And we see that Aaron speaks the words. Verse first part of verse 30? Aaron doesn't sign, second part of verse 30 and very simply verse 31. So the people believed, when they heard that you always had visited the children of Israel that he had looked on their reflection. They bowed their heads and worshiped.

So the Lord was had told Moses truly about Aaron going out the Lord and told Moses truly about Aaron being glad to see him. He kisses him. The Lord had even told Moses truly about the Israelites heating his work. Well what else? Had the Lord told Moses. He had told him chapter three verse 19, but I am sure that the king of Egypt will not let you go.

No, not even by a mighty hand. So I'll stretch out my hands and strike. Egypt, with all my wonders. And as a result of striking the difficult, all this wonders. He goes on the rest of chapter three to say that this is a means by which the Egyptians or the Israelites will gain favor in the sight of their Egyptian neighbors.

So that when they are finally sent out they'll ask their neighbors for whatever they walk, then the plunder of the Egyptians and they won't go out empty. And so it's important that Pharaoh's heart be hardened a so that the Lord can make distant display of himself and be so that when they are going through the wilderness and when they're going to go to, it's back to the promised land, they don't go and dehanded, but they go as those who have all the wealth of Egypt in their hands.

So when they come and they say, you always go to Israel has thus says you all go to Israel. Let me people go. They may hold that they may hold a feast to me the wilderness chapter 5 verse 1. Pharaoh sets up exactly not only does he harden his heart but he sets up exactly what the Lord had said he refuses to acknowledge who you is, which becomes, of course, the the battleground or the circumstance, the conditions in which Yahweh will show his wonders.

Make display of himself. Pharaoh says, who is Yahweh that I should have obeyed his voice to let Israel? I do not know y'all way. Nor will I let Israel go? Well, he had heard of Yahweh, of course, but he refused to acknowledge and as as God and so the rest of the passage in which Pharaoh's heart is hardened and they're reminded that they have nothing because they are slaves and so they are needy of God to send them out in the way that he has chosen to do.

So, it just highlights that what the Lord had said in chapter three and verse 19 was true, 19 and falling to the end of chapter 3. And then again, in chapter 4 and verse 21, I will harden his heart so that he will not let the people go. And he makes reference even to the killing of the firstborn in chapter 4, verses, 22 and 23.

So, the main point of our whole passage is that the Lord has perfectly planned, how to deliver his people from Egypt. He has told them perfectly truly about what he will do. And that even though it includes trouble, the trouble is wisely planned by God for good and that he has truthfully told them about the trouble beforehand.

And so you get that conclusion to our passage and the officers of the children of Israel saw that they were in trouble. So if the Lord Jesus has said, in this world, you will have trouble. And if the apostle has encouraged the churches by saying, through many troubles tribulations, it's a tribulations mean there are many troubles, we must enter the kingdom of God.

Do not be surprised when you have trouble as Peter. The another apostle says not to be surprised about the fiery trial that has come upon you. Your lives will have lots of troubles in them, my dear children, and I say that to you because I love you and our heavenly father to whom you belong.

Even more than you belong to me, he has said, you will have trouble, but he also says that he is working, all things according to the council of Israel, if fusions one verse 11, and that he does. So, so that you make come into your everlasting inheritance, that he is planned for you and the Lord Jesus.

And so, you cling to Jesus and you know, that although there is trouble, the plan has been perfectly designed, he is working all things together for good. He has made you to love him. He is called you according to his purpose. And what he has planned is not just that you would be forgiven.

And then that you would escape this world, he's planned something far greater for you that you would be conformed to the image of his son. So that Jesus in the last day would be the first born among many brethren, very similar to how what he had planned for. The Israelites was not merely that they would escape Egypt and and get to the promised land, but that they would do.

So in such a way that the great glory of God would be displayed to Egypt. And to all the world that we thousands of years later, thousands of miles away would study our Bibles and sit and marvel, how glorious God is, in all the things that he did to Egypt.

And that they wouldn't just get out and get to the promised land. But that they would be thoroughly furnished. There have everything that they needed by plundering the Egyptians just so the Lord does not just get heaven for you. But he prepares you for heavenly produces in you holiness, he displays as glory.

You get to rejoice that even your troubles brought glory to the God who had so wisely and perfectly planned everything to show his his glory to show his power is goodness and his wisdom. So let us learn even from our own lives. What we see or with respect to our own lives.

What we see in this passage that what the Lord has said is true and what the Lord has planned is wise even and especially when we find as they did here at the end of the passage they were in trouble. There are there are very few times and places in the church and which the church hasn't known itself to be a people who were continually in trouble.

But as one of the great temptations of our age, although less of because those who are believers are in more and more trouble in our days but it has been one of the great temptations even perhaps, especially when I was growing up to think that believers weren't supposed to have trouble.

We are supposed to have trouble. The Lord has planned it for his glory and for our good. And so when you have trouble, let you heart remember passages, like we were thinking about from the New Testament and passages like this one, and let you let your heart remember and say, oh, that is exactly as the Lord told me it would be.

And I know that his plan is good, may he be glorified? And may he accomplish all the good that he is planned for his people through this trouble into which he is brought me. And then look your catechism question says you could pray that either you would not be led into temptation or that you would be supported and delivered.

When you are tempted, let's pray.

Our father and Evan. We asked that you would help us to remember this passage we praise you for how Aaron came out. Just like he said he was glad just like he said and he is relaxed believed. Just like he said and Pharaoh's heart was hardened. Just like you said.

And so we pray that you would help us by your spirit to believe everything in your word. Since all things are and will be just as you have said, especially Lord, when we have trouble, grant to us, to remember that, you are wise, and you are good and you at work, all things according to the council of your will grant to us to rejoice over how you will glorify yourself, especially by means of the trouble, and by means of bringing us through it out of it.

Grant to us to have a child like confidence that you are heavenly. Father are doing, what is right and good for us, even in the midst of it. We ask it through. Jesus. Amen.