

**Third Presbyterian Church**  
**Midweek Bible Study**  
**Miracle Series – Shepherds Staff**  
**Lesson 21 – What’s in your hand**

**Exodus 4:1-5 (NIV)**

<sup>1</sup> Moses answered, "What if they do not believe me or listen to me and say, 'The LORD did not appear to you?'"  
<sup>2</sup> Then the LORD said to him, "What is that in your hand?" "A staff," he replied. <sup>3</sup> The LORD said, "Throw it on the ground." Moses threw it on the ground and it became a snake, and he ran from it. <sup>4</sup> Then the LORD said to him, "Reach out your hand and take it by the tail." So Moses reached out and took hold of the snake and it turned back into a staff in his hand. <sup>5</sup> "This," said the LORD, "is so 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."

**Exodus 4:17 (NIV)** - <sup>17</sup> But take this staff in your hand so you can perform miraculous signs with it."

1. Why do we tend to use so many excuses when it comes to executing the call from God to ministry work?
2. What are some of the fears you think Moses was feeling?
3. Why is acceptance such a huge concern of our and often times keeps us from being obedient to God’s direction for us?
  - a. Why do people use the excuse of “stepping on people’s toes” when it comes to executing what they are being called to do in ministry.
4. Respond to the fact that you possess everything needed in order to fulfill every request God has for your life?
  - a. What does it mean to “throw down” what we have possession of in order for God to “touch it” and pick it back up?
  - b. Give testimony of something you allowed to be supernaturally changed by God and now it is being used to fulfill God’s plan for your life.
5. When we speak the Word of God into a situation, we have the authority of God. How can we undermine the effectiveness of the word of God with a bad attitude of judgment as we speak God’s Word?
  - a. Describe a time where you used the Word of God in an uncompassionate judgmental way. What did you learn from that experience?
6. Is there a time when the Lord sent you back to a place, situation or person you were delivered from to minister? If so please share.
  - a. If not, how are you preparing with the expectation to be sent?
7. Share your main takeaway from the sermon and the lesson?

### 3. (4:1-9) **Excuse— Call, of God:** the third argument: Moses felt the people would not believe him.

1. Note Moses' excuse: what he feared was personal rejection...

- that the people would deny his call and mission
- that they would not believe the Lord had appeared to him
- that the message of deliverance and freedom from slavery was not of God.

There is a problem with this argument: the duty of the prophet is to obey God, not to argue against the call of God and question the response of people. No prophet is ever to shrink back from the call of God, and certainly not because he fears a negative response from the people. Drawing people to Himself—arousing faith within their hearts—is God's work, not the prophet's. The prophet's duty is to surrender to God's call and go—go and proclaim the message of God.

But not Moses: he was still fighting against the call of God, still arguing, still making up every excuse he could. He still wanted to live like he wanted, to do his own thing. He did not want to give up the comfortable life he had.

**Thought 1.** It is God who quickens the gospel to hearts and arouses faith within people to believe and trust Jesus Christ. The duty of God's servants is simply to go and proclaim the gospel.

**"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).**

**"And you hath he quickened [made us alive], who were dead in trespasses and sins" (Ephes. 2:1).**

**"But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us [made us alive] together with Christ, (by grace ye are saved)" (Ephes. 2:4-5).**

2. But note God's reply. As always, God had a ready answer for this feeble excuse. God would give signs—miraculous signs—to prove His prophet and His message of deliverance, signs that would prove beyond a doubt that Moses and his message were of God. Three particular signs were given to Moses.

a. The first sign: Moses' staff would be turned into a snake when cast to the ground and turned back into a rod when picked up (Exodus 4:2). God gave Moses a personal demonstration of this sign.

Picture the scene: Moses often saw snakes out in the desert as a shepherd. But here he is arguing with God, so God tells him to cast his rod (staff) to the ground. As soon as it hits the ground, it is turned into a snake, no doubt a poisonous snake. Note that Moses did just what we would do: jumped back and ran away.

The scene was probably humorous, especially when God told Moses to pick up the serpent by its tail. A snake is picked up by its neck, right behind the head, seldom by its tail, so that it cannot swing around and bite its handler. But here was God telling Moses to pick up the snake by its tail. We can only wonder what Moses was thinking, having stood there arguing with God. Nevertheless, he quickly reached over, snatched up the snake, and it was immediately turned back into a rod.

Now, why this sign? Why did God choose to demonstrate His power over a shepherd's rod and a serpent? To symbolize His power and authority over Pharaoh and his government. The snake was the animal chosen by Egypt to symbolize its authority and power just as nations today choose animals as the emblems of their authority and power (for example: the eagle chosen by America and the bear chosen by Russia). Pharaoh actually wore the emblem of a snake on his crown to symbolize the authority of Egyptian rule. God was giving a clear picture of His sovereignty, power, authority, and dominion over the nations of the world—even over the greatest of nations, Egypt, and its great ruler,

Pharaoh himself. God could take rods and turn them into the feared serpents of this earth; similarly, He could take the feared serpents of this earth and turn them into rods. Egypt and its authority existed only as God willed and allowed.

This sign would, of course, help convince the people that Moses was truly sent of God. God clearly states that this was His purpose for giving the signs to Moses: to stir the people to believe that Moses and his message of deliverance were true (Exodus 4:5, 8). God was able to deliver them from their enslavement.

**Thought 1.** God holds the reigns of power over all nations and all people. Therefore, God can deliver us, and He can use us to deliver people.

**"Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all" (1 Chron. 29:12).**

**"And [Jehosaphat] said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" (2 Chron. 20:6).**

- b. The second sign: Moses' hand would be afflicted with leprosy when placed into his cloak and taken out, and restored when put back into his cloak (Exodus 4:6-7). This sign was a symbol of God's great power over health and disease, life and death. Leprosy was one of, if not *the* most, feared diseases in the ancient world.

Note God's purpose for this second sign: to stir belief if the people did not believe the first sign (Exodus 4:4). When the people saw Moses' hand turned to leprosy, they would be asking themselves, "If God could strike a man with leprosy—within a second's time—what could He do to the person who rejected His messenger and message of deliverance?" A demonstration of God's power to control health and disease, life and death would be a strong sign to stir belief. (See Deeper Study #2—Exodus 4:6-7 for more discussion.)

**Thought 1.** God has the power to control health and disease, life and death. This stands as a warning to us: we must hear the call of God; we must obey and serve God.

**"And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee" (Exodus 15:26).**

**"And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deut. 7:15).**

**"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh" (Proverbs 4:20-22).**

**"Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins" (Micah 6:13).**

**"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged" (1 Cor. 11:30-31).**

- c. The third sign: Moses was to take water from the Nile River and pour it upon the ground. As the water hit the ground, God would turn it into blood (Exodus 4:9).

The Nile was the life of Egypt, providing the water necessary for both drinking and agriculture. Simply put, the Nile was the very source of the necessities of life, of food and water for the Egyptians. By turning the water of the Nile into blood, God was demonstrating...

- that He held the power over the basic necessities of life.
- that He was the ultimate Source and Provision of the necessities of life.
- that He was the Bread and Water of life.
- that God, not the king, controlled the food and water supply of the land.

**"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?...But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:31, 33).**

**"And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee" (Exodus 23:25).**

#### **DEEPER STUDY #2 (4:6-7) Leprosy— Plagues— Diseases**

#### **DEEPER STUDY #3 (4:8) Signs**

**4. (4:10-12) Excuse— Call, of God— Speech:** the fourth argument: Moses felt he was not eloquent, not a gifted speaker.

1. What did Moses mean by this excuse? He tells us: he was "slow of speech and tongue." That is...
  - He was not fluent, not skillful with words, not expressive, not persuasive.
  - He did not have a good, forceful, persuasive speech or delivery.
  - He was not smooth-talking nor silver-tongued.
  - He did not speak with ease and was nervous when speaking. He was ill at ease even when speaking to individuals, much less to groups of people. Words did not come easily nor readily to him, no matter whom he was talking with. (Moses told God to note that he was slow speaking—even to Him.)
  - He was perhaps tongue-tied, or had a stuttering problem or some other speech impediment (cp. Exodus 6:12, 30).

Now note: this was not the only point Moses made about his slow, uneasy speech. He adds that he was not eloquent nor fluent and had never been, and that he was not even speaking with ease standing there talking with God. The implication was this: if he could not speak easily with God, how could he with others?

2. What is God's reply to the person who argues this excuse? He questions and gives a great promise to His servant. Is it not God who gives speech to man and who causes man to hear and see? The answer is clear: Yes. Then go. God will help you speak, and teach you exactly what to say.

**"For the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:12).**

**"But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).**

**"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will show you things to come" (John 16:13).**

## DEEPER STUDY #4 (4:10-11) God, LORD (capital letters) and Lord (small letters)

**5. (4:13-17) Excuse— Call, of God:** the fifth argument: Moses just did not want to go; he refused and asked God to send someone else. The picture of Moses now seen is sad and heart-breaking.

1. Moses rejected God's call. He had run out of excuses, so he now had to admit the truth: he just did not want to go. Look at the scene: he actually begged God to send someone else. "O Lord, please send someone else" (NIV). The Hebrew literally says "please send the message by the hand of whomever you will" (Exodus 4:13). The Hebrew often uses the word "hand" (yad) to express instrumentality, agency, channel, or means. For example:

**"The Lord warned Israel and Judah through [literally, 'spoken by the hand of'] all his prophets" (2 Kings 17:13, cp. Exodus 9:35).**

The point is this: Moses wanted God to call someone else, to send His message by the hand of someone else. He did not want to go; he wanted to live like he wanted, to do his own thing with his life. He was rejecting God's call...

- refusing to do what God wanted
- refusing to be God's messenger
- refusing to go forth
- refusing to declare the glorious message of salvation and deliverance to Israel

2. What was God's response? Anger. Righteous anger. Moses would be allowed to say no more. God would still act in mercy toward Moses, but God meant business. Moses was to go and proclaim the glorious deliverance that was coming. There were to be no more arguments, no more excuses. Note that Moses was allowed to say nothing else. God alone now spoke. God said five things, and these five things concluded God's great call to Moses.

- a. God promised to give Moses a helper, his brother Aaron, to be the spokesman (Exodus 4:14). Note that God refers to Aaron as *the Levite*. Moses, too, was from the tribe of Levi, so it is unlikely that God was informing Moses that Aaron was a member of the tribe of Levi. Why then did God refer to Aaron as the Levite? He was probably giving a hint of things to come. Aaron and his sons, all the men of the tribe of Levi, were to become God's spokesmen and messengers—His priests—to Israel. Aaron was to be God's first messenger and spokesman to the people; therefore, God began immediately to refer to Aaron as Aaron the Levite. The Levites were soon after to become God's mediators—His spokesmen, His messengers, His priests and ministers to Israel.
- b. God also told Moses that Aaron was on his way to visit him. Moreover, Aaron would accept and rejoice in Moses and his call by God (Exodus 4:14).
- c. God then instructed Moses as to the kind of relationship he was to have with Aaron. Moses was always to share God's Word with Aaron. God would help both of them speak and would teach them both what to do (Exodus 4:15).
- d. Aaron was to be the spokesman to the people, the very mouth of Moses to the people; and Moses was to be as God to Aaron (that is, as God's spokesman to Aaron) (Exodus 4:16).
- e. Moses was also to take the rod in his hand with him: to perform miraculous signs with it (Exodus 4:17).

**Thought 1.** Rejecting God's call is serious business. Note that God chose Aaron to replace Moses in a significant area, that of being God's spokesman and messenger to the people. Moses lost the great

privilege of being God's spokesman to the people—all because he had rejected God's call for so long. He also lost the wonderful privilege of being the father, the first of God's priests, the very first of God's messengers and spokesmen to Israel. All because he had argued so much against God's call.

**"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezekiel 3:17).**

**"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezekiel 33:6).**

**"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen" (Matthew 28:19-20).**

### DEEPER STUDY #1

(3:14-15) **God—LORD (Hebrew, YAHWEH or English, JEHOVAH)—Chart—God, Name - Titles of:** the word Jehovah or Yahweh comes from the verb "to be"; thus it means simply "I AM"—"I AM who I AM." This means that God is...

- the Self-Existent One
- the God who exists (who alone exists and who can never cease to exist)
- the Eternal One
- the Perfect One
- the Absolute One
- the Uncaused One

The Pulpit Commentary says this: "The idea expressed by the name is...that of real, perfect, unconditional, independent existence."

There are two wonderful facts about the name Jehovah. (See note 4—' Genesis 2:4; note 2, pt.3—' Genesis 2:7 for more discussion.)

1. Jehovah is the God who is personal and who reveals Himself. Jehovah is the personal name of God, the name that shows that God is the God of revelation.

- a. It is the name God chose for Himself when He revealed Himself to Moses (Exodus 3:14).
- b. It is the name by which Adam and others of his day knew God (Genesis 4:26, cp. Genesis 2:4). It can accurately be assumed that God had revealed His name (Jehovah) to Adam personally.
- c. It is the name which Christ claimed for Himself when He revealed Himself as God (John 8:58, cp. John 8:24, 28).

2. Jehovah is the God who establishes a personal relationship with man—caring and looking after every need which man may have. He is man's special guardian, completely dependable and utterly trustworthy. He can be relied upon totally.

- a. Jehovah is the redemptive name of God. God is the LORD (Jehovah, Yahweh), the God of redemption, salvation, and deliverance. It was Jehovah Elohim who sought after man when man first sinned (Genesis 3:9-13). Jehovah is the Holy One, necessitating redemption (Leviticus 11:44-45; Leviticus 19:1-2; Leviticus 20:26; Habakkuk 1:12-13). Jehovah shall judge sin, necessitating redemption even more (Genesis 6:5-7; Exodus 34:6-7; Deut. 32:36-42). Jehovah is merciful and forgiving and He shall redeem many (Exodus 34:6-7, cp. Genesis 3:21; Genesis 8:20-21).
- b. Jehovah is the covenant or redemptive name of God (Exodus 19:3; Exodus 20:1-2; Jeremiah 31:34).

Jehovah is the God of redemption, salvation, and deliverance.

The word Jehovah is sometimes combined with other words in the Old Testament. These combined words paint a revealing picture of God's redemptive dealings with man.

NAMES OF GOD	SCRIPTURE REFERENCE	ENGLISH MEANING
Jehovah-Jireh	<u>Genesis 22:14</u>	"Jehovah will provide" or "The Lord who has already seen the provision." He provides the needed sacrifice ( <u>Genesis 22:14-15</u> ).
Jehovah-Ropheka or Rapha	<u>Exodus 15:26</u>	"Jehovah who heals you."
Jehovah-Nissii	<u>Exodus 17:15</u>	"Jehovah is my banner." Victory over one's enemies (physical or spiritual) is wholly due to "the Lord our banner."
Jehovah-Meqaaddeshkem	<u>Exodus 31:13</u>	"Jehovah who sanctifies you."
Jehovah-Shalom	<u>Judges 6:24</u>	"Jehovah is Peace."
Jehovah-Hoseenu	<u>Psalms 99:5, 8-9</u>	"Jehovah, the Lord our God."
Jehovah-Tsabaot	<u>1 Samuel 1:3</u>	"Jehovah of hosts."
Jehovah-Elyon	<u>Psalms 7:17</u>	"Jehovah Most High."
Jehovah-Roi	<u>Psalms 23:1</u>	"Jehovah, my shepherd."
Jehovah-Elohay	<u>Zech. 14:5</u>	"Jehovah, the Lord my God."
Jehovah-Tsidken	<u>Jeremiah 23:6</u> ; <u>Jeremiah 33:16</u>	"Jehovah is our righteousness."
Jehovah-Shammah	<u>Ezekiel 48:35</u> ; cp. <u>Isaiah 60:14-22</u> ; <u>Isaiah 62:2</u> ; <u>Rev. 21:2</u>	"Jehovah is there." "He is there" in the future as well as there now, in the present.
Jehovah-Elohim	<u>Genesis 2:4-25</u>	"Jehovah the eternal creator."
Adonai-Jehovah	<u>Genesis 15:2, 8</u>	"Jehovah the Sovereign Lord, our Master."
Jehovah-Hoseenu or Eloheenu	<u>Psalms 99:5, 8-9</u>	"Jehovah, the Lord our God."
Jehovah-Eloheka	<u>Exodus 20:2, 5, 7</u>	"Jehovah, the Lord your God"

## DEEPER STUDY #2

(4:6-7) **Leprosy— Plagues— Diseases**: this dreaded skin condition is well-documented throughout the Bible (the term is used 37 times in the KJV). It was a plague which had no human cure; a disease which demanded social isolation for its victims. Unless God intervened, a long, drawn-out life of suffering left the victims of leprosy pleading for death. (See note 3—' Luke 5:12 for more discussion. Also see Deeper Study #1—Exodus 9:10)

**"When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean" (Leviticus 13:2-3).**

**"Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it is unclean" (Leviticus 14:44).**

**"And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him" (Luke 5:12-13).**

**Thought 1**. Leprosy is a picture, a type, a symbol of sin in the Bible. Leprosy caused pain and shame for those who lived in Bible days, and unforgiven sin causes pain and shame for the believer today.

- Unforgiven sin has no human cure.

**"For all have sinned, and come short of the glory of God" (Romans 3:23).**

- Unforgiven sin causes a break in fellowship between God and His people.

**"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matthew 18:15-17).**

- Unforgiven sin leads to a slow, painful death that will have no end, lasting eternally.

**"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.... And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:41, 46).**

**"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence" (Luke 16:26).**



**"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:7-8).**

### DEEPER STUDY #3

**(4:8) Signs:** a sign is a miraculous event given by God to men for a specific purpose. God uses signs for these purposes.

1. God uses signs to demonstrate His power, that He is truly God, the Supreme Lord and Majesty of the universe, sovereign and omnipotent, ruling and reigning over all.

**"And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token [sign] of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth" (Genesis 9:11-16).**

2. God uses signs to give assurance and confidence to His followers.

**"And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground" (Judges 6:36-40).**

3. God uses signs to stir repentance and belief.

**"And before they were laid down, she came up unto them upon the roof; and she [Rahab] said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token**

**[sign]: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death" (Joshua 2:8-13).**

4. God uses signs as a warning.

**"And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token [sign] against the rebels; and thou shalt quite take away their murmurings from me, that they die not" (Numbers 17:10).**

5. God uses signs to seal and strengthen the faith of His people.

**"And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them" (Ezekiel 20:11-12).**

6. God uses signs to point to the fulfillment of His Word and promises.

**"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).**

**"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:8-12).**

**"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what [shall be] the sign of thy coming, and of the end of the world?...And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24:3, 30).**

#### DEEPER STUDY #4

**(4:10-11) God, LORD (capital letters) and Lord (small letters):** the word *LORD* (capital letters) is the Hebrew word *Yahweh* or the English word *Jehovah*. In the King James Bible, when the word *Jehovah* is translated *LORD*, it is printed in capital letters. This is to distinguish it from *Adonai* which is also translated Lord, but always printed with small letters.

Note two important facts about the names used for God throughout the Old Testament.

1. Men were careful in the way they approached and addressed God in the Old Testament. This passage clearly illustrates this fact.

**"Moses said unto the LORD (Jehovah), O my Lord (Adonai).... And the LORD (Jehovah) said unto him...." (Exodus 4:10-11).**

Each name painted a different picture of God's nature and expressed just what the person wanted or needed to say. The different pictures or meanings of the names are given below and in various other footnotes.

2. God revealed a new name for Himself when man needed a fresh experience with God. Each name was revealed at the needed time. God obviously knows what is needed in each believer's experience and when it is needed. Thus at the exact time when a new revelation of His nature was needed, God revealed that part of His nature. He revealed more about Himself—a new trait, a new characteristic, a new truth. And man's need was met personally or socially.

Another way to say this is to say that the revelation of God's name was progressive, i.e., it was progressive revelation. Very simply stated, the Old Testament believers grew in their knowledge of God as they walked through life and gained experience with God. They grew step by step (the same as all believers have always grown) and God revealed Himself to man truth by truth, part by part. He lifted the veil of His nature fold by fold (Hebrews 1:1 [polumeros, "in many parts"]. Cp. Ephes. 3:10, God's manifold wisdom, i.e., His richly, variegated or many-colored and diversified wisdom—a wisdom of many parts.)

There are three basic names for God used in the Bible. In this particular footnote, only a brief statement is given about each name. A complete discussion of each name is given in the notes to which one is referred.

1. There is the name *El, Elah, Elohim*. Elohim is primarily used when God is addressed in general, as the God of all men and the God of creation. Elohim is the God of omnipotent, unlimited, and absolute power (see note 6—\* Genesis 1:1).

2. There is the name *Jehovah* or *Yahweh*. Jehovah is almost always used when God is addressed as the God of His people, the people with whom He has made a covenant. (Jehovah means that God is The Great Redeemer and Savior, The Sustainer and Provider, The Source, Provision, and Supplier of all.) The name Jehovah points to God as the God of Revelation and Redemption. Jehovah (Yahweh) has always been considered to be the most precious and hallowed name for God among His people (see Deeper Study #1—Exodus 3:14-15).

3. There is the name *Adon* or *Adonai*. Adonai means Master or Lord. It is used to address both God and men (see note—\* Genesis 15:2).