



The Reverend Dr. David V. Silvernail, Jr.
Exodus 4:10–17

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English Standard Version

“Moses Doubts the Lord”

The 7^h Sermon in a series on the Book of Exodus entitled

“The Glory of the Lord!”

Exodus 4:10-17

“But Moses said to the LORD, “Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue.” ¹¹ Then the LORD said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? ¹² Now therefore go, and I will be with your mouth and teach you what you shall speak.” ¹³ But he said, “Oh, my Lord, please send someone else.” ¹⁴ Then the anger of the LORD was kindled against Moses and he said, “Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart. ¹⁵ You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do. ¹⁶ He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him. ¹⁷ And take in your hand this staff, with which you shall do the signs.”

Heavenly Father, this is Your Word and we need it. You teach us much about Yourself and about Your Word and about the role of Your prophet Moses. You teach us about how You Yourself redeem Your people and how You use weak and often doubting servants to accomplish Your purposes. From all this teach us more about You. Move us to love and sing and wonder. Help us to appreciate the beauty of the Gospel and the glory of Your plan of redemption. Open our eyes to see this truth that You have for us, in this, Your Word. We need the Glory of the

Lord. And we need Jesus. We need a rescuer, a deliverer, a redeemer, a Savior. We need the salvation He offers. And so we pray that by the power of the Holy Spirit, help us see Jesus, in His name we pray, amen.

INTRODUCTION: “I am slow of speech and of tongue.”¹

As soon as I read this phrase in verse 10 of our text today, “*I am slow of speech and of tongue,*” I was reminded of the wonderful film *The King’s Speech*. Starring Colin Firth in an Oscar winning role, *The King’s Speech* tells the story of Albert Frederick Arthur George, the man who eventually becomes King George VI of England. The movie begins with Prince Albert, the Duke of York, and second son of King George V, **stammering** through a speech closing the 1925 British Empire Exhibition at Wembley Stadium, with the resulting ordeal being broadcast by radio worldwide. The speech was a **disaster**; Prince Albert’s **stammering** speech visibly **unsettles** the thousands of listeners in the audience.

The Duke has given up hope of a cure, but his wife, Elizabeth, persuades him to see **Lionel Logue**, an unorthodox Australian speech therapist in London. During their first session, Logue breaches royal etiquette by referring to the Prince as “Bertie,” a name used only by his family. When the Duke decides Logue's methods and manner are unsuitable, Logue bets him a shilling that the Duke can recite Hamlet's “*To Be, Or Not To Be*” soliloquy without any problem at all, while listening to “*The Marriage of Figaro*” on headphones. Logue records his performance on an old gramophone record. Convinced he has **stammered** throughout, Prince Albert leaves in anger, declaring his condition “hopeless,” and dismissing Logue. Logue offers him the recording as a keepsake.

After King George V makes his 1934 Christmas radio address, he explains to his son the importance of **broadcasting** to a modern monarchy. King George demands that Albert train himself, starting with a reading of his father's speech. He makes an **agonizing** attempt to do so, but his **stuttering** is **overwhelming**. It’s clearly an **emotionally painful moment**. His father the King is **disgusted** and **enraged**, and he too gives up, not just on his son’s speaking, but on his son.

Later, the Duke plays Logue's recording and hears himself **unhesitatingly** reciting Shakespeare. So he decides to return to Logue, who focuses primarily on physical exercises, not speech therapy. Logue teaches his patient muscle relaxation and breath control techniques, but continues to probe gently and persistently at the psychological roots of his **stutter**. The Duke eventually reveals some of the pressures of his childhood that came from having a domineering father and an abusive nanny, and the two men start to become friends.

In January 1936, George V dies and Albert’s older brother David ascends the thrones as Edward VIII, but promptly causes a national crisis with his determination to marry an American divorcée. When King Edward **abdicates** to marry Wallis Simpson, Albert accedes to the thrones as **King George VI**. During preparations for his coronation in Westminster Abbey, George learns that Logue has no formal qualifications as a speech therapist. When confronted, Logue explains how he was asked to help shell-shocked Australian soldiers returning from the First World War. George decides he’s going to fire Logue again, but first he has to get through the

¹ Information about *The King’s Speech* comes from www.Wikipedia.com and www.IMDB.com and From Bondage to Liberty: The Gospel According to Moses by Dr. Anthony Selvaggio, pages 57–58.

coronation and he needs his help. The new King still remains **unconvinced** of his fitness for the throne, and while he's fretting about it, Logue goes and **sits in the King's Chair**. Shocked by such **disrespect**, the King surprises himself with a sudden burst of **outraged eloquence**.

And Logue simply smiles.

Upon Britain's declaration of war with Nazi Germany in September 1939, the King summons Logue to Buckingham Palace to prepare for his upcoming radio address to **millions** of listeners in Britain and the Empire. King George and Logue are then left in the room. The King delivers his speech as if to Logue alone, who coaches him through every moment. By the end of his speech, George is speaking freely with little to no guidance from Logue. Afterwards, the King steps onto the balcony of the palace and is applauded by the thousands who have gathered.

Not unlike King George VI, **Moses** was about to lead his people through a tremendous trial. **Moses** has been **enlisted** by God to be His mouthpiece and the leader of His People. **Moses** had been **called** by God to confront the mightiest military and political power on the face of the earth. But like King George VI, **Moses** felt utterly inadequate and ill equipped for the task. And so he brings his problem to God and God gives him a very unexpected answer.

But before we go too far, let's stop and review for a moment. Take your Bibles and turn with me to **Exodus 4**. Now we're continuing in our story of Moses' encounter with **The Living God** at Sinai. As we studied **Exodus 1**, we saw God's sovereignty being emphasized in His dealings with His people. When we studied **Exodus 2**, we saw Moses, the future deliverer, introduced. He's introduced in a favorable light, but he was unsuccessful in liberating Israel by his own efforts, and ends up in exile. At the end of **Exodus 2**, we saw that the redemption of Israel is rooted in God's promises, His covenant promises to Abraham, Isaac and Jacob. And you wonder, "*Okay, what is God going to do to fulfill these promises that He has made to Abraham?*" And **Exodus 3** is your answer. You get to **Exodus 3** and God **reveals** Himself to Moses. He not only **reveals** Himself through the burning bush, He **reveals** Himself by His word **and by His name**. And so God **reveals** Himself to Moses, tells him that He cares about His people, though they have been through much oppression, and that He's going to make Moses their deliverer. Secondly, God **reveals** to Moses His concern for the people and tells Moses that he will deliver his people **in order that they might worship Him**. Moses is told then that the very purpose of the exodus is that the people of God **might worship** at Sinai. **We're saved in order to worship**.

Beginning in **Exodus 3:11**, Moses starts a series of **five questions**. The longer the questions go on, the more they become **objections**. God's already appointed him as deliverer. He's told him that he, Moses, will be His spokesman to the elders, to Pharaoh, and to the people of Israel. However, Moses continues to raise questions about that, even **objections** about God's appointment of him as deliverer and spokesman. In **Exodus 3:11** you get the first question, "*Who am I.*" You know, what makes me the person that you would choose to do this important task. Then in **Exodus 3:13**, he asked a second question. "*Okay, Lord, if I'm Your spokesman, when I go who do I say sent me? Who do I say commissioned me?*"

In answer to that question **God defines Himself** giving Moses that covenant name that He is **the LORD**, He is **Yahweh**, the Lord God of Israel, the God of Abraham, Isaac, and Jacob. **God defines Himself**, and it's very clear that after that point, **GOD** will be the center of the story. Yes, Moses is the deliverer, but ultimately he's really just **the means that God uses**, because in the end, **God Himself** is the deliverer of His people.

Then last week, Rev. Dorst brought you to Moses' third question. Basically, he asked, "What do I do if the people won't listen to me?" And that's a real challenge. Moses knew from his own experience that the people of God were prone to reject you. He had already experienced that in Egypt. And so the Lord very patiently answers his question by saying, "Because I'm going to give you three signs, Moses. And by those signs you will convince the people of God." Those signs did turn out to be convincing for Israel. We'll find that out at the end of this chapter. But those signs were not convincing for Pharaoh, as we will later find out in chapter 7. And that brings us to our passage for today, **Exodus 4:10–17**, where we come to Moses' fourth question, which reveals that ...

v. 10–12: MOSES IS INSUFFICIENT ²

"But Moses said to the LORD, "Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue." ¹¹ "Then the LORD said to him, "Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? ¹² Now therefore go, and I will be with your mouth and teach you what you shall speak."

As I said, this is Moses fourth question to the Lord. It's really more of an **objection** than it is a question. And the objection is basically this, "**Lord, I'm not eloquent.**" You're appointing me to be a spokesman, and I'm not eloquent. I'm not suited for this. I'm not a very good speaker. He's asserting that he's not up to the task. And here Moses begins to reflect the very **unwillingness** that he fears Israel will show about his leadership. You remember he's already said, back in verse 1, "Lord, what if they don't listen to me?" But the real question here is ... "**Is Moses listening to God?**" He's worried that Israel won't listen to him. So here, the spokesman **to Israel** is saying **to the Lord**, "Well, I'm not sure that I'm really willing to do this." You see the irony here? Moses fears that Israel won't be **willing**. But he himself isn't **willing**, and as a matter of fact, he will see their **unwillingness** in the coming days.

It's even more important to notice that Moses objection, **however unintentional**, is an **implied criticism** of the Lord, "Lord, I'm not a good speaker, and even my encounter **with You** hasn't helped." Look at how he says this. I have never been eloquent, neither recently or in time past. In other words, I don't have a good track record for eloquent speech, and Lord, **even this encounter with You** hasn't changed things. It's almost like an **accusation**. Lord, I've never been an eloquent speaker. **And you would think** that if You're gonna call me to do this, that at least you'd do a miracle here and make me a good speaker. It's almost an **accusation**. He lays the blame on God.

You see the sin of Moses here? This fear of Moses was real. It continued to dog him. If you were to turn forward to **Exodus 6** he'll raise the issue again. Moses spoke before the Lord, **Exodus 6:12**, "But Moses said to the LORD, "Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?" Some versions translate that "since I speak with **faltering** lips?" or "I am **unskilled** in speech?"

2 The Exposition of the text is adapted from the book From Bondage to Liberty: The Gospel According to Moses by Dr. Anthony Selvaggio, pages 57–69. **And the sermons, "A Spokesman for Moses" by Dr. J. Ligon Duncan, Chancellor, Reformed Theological Seminary, preached at First Presbyterian Church, Jackson, MS, 12/10/00, www.fpcjackson.org; and "The Lord of Salvation" by Dr. Timothy Keller, Redeemer Presbyterian Church, New York, NY, 9/15/02, sermons.redeemer.com; Logos Bible Software 6.4: *The Timothy Keller Sermon Archive*.**

Moses is really bothered by this. Everyone speculates as to what this is. There have been suggestions that this is a loss of some of his linguistic skills, even though he'd grown up in Egypt. Maybe he's saying that he's not very good at Egyptian any more. It's been forty years since he spoke it regularly. Even though he had grown up speaking their language, perhaps he was afraid that he'd lost the pronunciation or the right sound in his forty years in the wilderness. There have been suggestions this is a speech impediment. I can identify with that. As you know, I damaged my vocal cords in the past ... and often have throat problems that make it difficult to speak. Allergies and Asthma just compound the problem. And that's why I have the humidifier here, and the special honey–lemon tea, and several bottles of water, and five different throat sprays. All of which means that I should probably be in some other profession that doesn't include preaching and teaching.

I don't know what the real reason is, but the point is, **Moses' Worry Misses The Point**. God hasn't chosen him because he's eloquent. Eloquence is not what's needed. What's needed is a man who simply **speaks the truth**. The Apostle Paul recognized this in his own day. Turn with me to **2 Corinthians 10**, believe it or not, Paul himself, **an Apostle**, was accused by the Corinthians of being fairly **unimpressive** when he was preaching among them. They apparently thought Apollos was a lot better preacher than Paul, **2 Corinthians 10:10**, "*For they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech of no account."*" Another version says, "*but in person he is unimpressive and his speaking amounts to nothing.*" I can identify with that too.

God takes Moses in light of his objection, **God takes** Moses right back to the doctrine of creation, and **He emphasizes His sovereignty**. God is the One who **gifts** as He chooses. If God has **called** Moses, He can **give** Moses what Moses needs. God is certainly capable of taking into consideration everything about Moses that needs to be taken into consideration. And so notice what the Lord says, verse 11, "***Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD?***" God reassures Moses by reminding him that He's the One who creates, and He's the One who gives these gifts.

By the way, do you remember when John sends messengers to question Jesus about being the Messiah? **Matthew 11:3-6**, "*Are you the one who is to come, or shall we look for another?*" ⁴*And Jesus answered them, "Go and tell John what you hear and see: ⁵the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. ⁶And blessed is the one who is not offended by Me."* Just as God had assured Moses of His sovereignty and His wisdom by reminding him that **He's the one** that made the blind and can make them see, **He's the one** that made the lame and can make them walk, **He's the one** that made the deaf and can make them hear, **He's the one** that made the dumb and can make them speak. So Jesus assures John that He is indeed divine. That **He's the One** whom he's looking for, by saying, look at what I'm doing, John. In My ministry, **I am doing the deeds of God. I Am The One!**

Back to Moses. God is gracious with Moses, even after these questions. God graciously and patiently promises to Moses to be his mouthpiece, to be his teacher, to be his supplier of words. Look at verse 12, "***Now therefore go, and I will be with your mouth and teach you what you shall speak.***" God is promising to be Moses' teleprompter. He doesn't have to think of anything. God is going to **supply** the words he needs. It's not the eloquence of Moses that He's after.

There are two things that stand out to me about these verses. The **first** one is simply that God uses **sinful** and **weak** vessels to accomplish His purposes. Moses displays the same kind of **weakness**, the same kind of **unwillingness** that Israel has displayed in the past and will display in the future. The story of God's servants in the Bible is not the story of sinless and perfect servants. You can look at Abraham, Isaac, Jacob, Joseph, Moses, David, all of them, **save one**, are filled with faults, flaws, and failings. God is the **Redeemer**. He's the **Savior**. Moses is His instrument. But **it's not through** Moses' courage, **it's not through** Moses' eloquence, **it's not through** Moses' natural abilities that the people of God are going to be saved. So even in this instance of doubt and lack of faith **God is just reminding us again ... that in the final analysis, it's GOD who saves us.**

Secondly, God is showing us that His message is powerful apart from the way in which it is delivered. We live in a culture where **the method** is the message. We care more about **the way** you deliver the information than the information itself. We want it **snappy**. We want it **easy**. We want it **accessible**. We'd like it with **background** music ... and maybe a video as well.

GOD, however, gives us **WORDS** which in and of themselves are powerful and effective. They are **His** words. They are creative. They never return void, **Isaiah 55:11**, "*so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.*" And usually He deliberately delivers these **words** without any flashiness, without any eloquence. You know, it's interesting, we're told that Egyptian magicians were usually thought to be very eloquent in their speech, and it seems here that God has **deliberately chosen an ineloquent spokesman** so that **the message** stands out more than the messenger. So that **the message** itself is not lost in eloquence, but stands out more starkly.

The Apostle Paul, having been thought of by the Corinthians as not much of a preacher, understood this very point. Turn with me to **1 Corinthians 1**. Paul says, **1 Corinthians 1:17**, "*For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.*" Notice that Paul suggests that eloquent speech can actually **empty the cross of Christ of its power**, can drown it out, can garble the message. It's **NOT** to be delivered in eloquent speech, **1 Corinthians 1:18, 22–25**, "*For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. ... For Jews demand signs and Greeks seek wisdom,²³ but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles,²⁴ but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.²⁵ For the foolishness of God is wiser than men, and the weakness of God is stronger than men.*"

This plain-spoken man, **this ineloquent man**, speaks the truth, will exalt God's sovereignty, will rebuke man's self-centeredness, will make the truth less pleasant to those who are wise in their own eyes, and he will make the truth more easily understandable to the humble. And all by choosing **An Ineloquent Messenger**. Listen to what one Jewish commentator says, "Whatever the circumstances of Moses in eloquence, whatever caused it, whatever Moses was referring to, whatever the circumstances, it is certain that the underlying idea is that **prophetic eloquence** is not a native talent, but **an endowment** granted for a special purpose. The message originates with God, not the prophet."

I often tell my students at RTS that the ones who are most naturally gifted in public speaking are the ones who'll have to **work hardest** not to get out in front of the Word. Their greatest strength is their greatest weakness. They think they can pull it off **without God**. It's not the messenger. It's not the method. It's the message. Moses, in and of himself, reflects the **weakness** of God's servants, and reminds us that God's Words, God's message, is **powerful** in and of itself. And that serves to demonstrate for us that ...

v. 13–17: GOD IS SUFFICIENT

“But he said, “Oh, my Lord, please send someone else.”¹⁴ Then the anger of the LORD was kindled against Moses and he said, “Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart.¹⁵ You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do.¹⁶ He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him.¹⁷ And take in your hand this staff, with which you shall do the signs.”

This is Moses fifth and final question, and this one really is an **objection**. It's politely stated, but it's an **objection**. Here it is, verse 13, *“Oh, my Lord, please send someone else.”* Now, at least he says it nicely. He does say **please**. He knows what he's saying is out of order, and so he says it nicely. And it sounds like he's being spiritual, *“Lord, send whoever you will.”* Switch to the Isaiah scene in **Isaiah 6:8**, *“And I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then I said, “Here I am! Send me.”* Well, Moses is saying, after God's already told him over and over again, *“You're My man,”* Moses is saying, ***“Here I am! Send Aaron.”*** Moses is just begging God, *“Oh, my Lord, please send someone else.”* But in choosing a doubting deliverer, God is showing Himself to be the true Savior of His people.

Against the backdrop of this kind patience of God, God continues to give reasonable and helpful answers to Moses. You or I would have tired of this a long time ago, but God continues to give reasonable and helpful answers to Moses. And Moses has the audacity to say, *“Oh, my Lord, please send someone else.”* And we're told in verse 14 that God's response is a combination of anger and yet wise and gracious in patience. The Lord burns, but he gives real answers to Moses' fears. And I'd like you to see two aspects to the Lord's answer. **First**, notice what we're told, ***“Then the anger of the LORD was kindled against Moses.”*** Let's just stop right there, ***“The anger of the Lord.”*** What does that mean? Does God sort of have sudden bursts of fits and rage like we do? Can we sort of tweak Him and push Him a little too far and, and then He blows up? Does He have an emotional life like ours? If so, how can He be sovereign?

Let me introduce a few terms to you. In the Bible, in the Old Testament especially, there are figures of speech called ***anthropomorphisms***. You don't have to write these down – I put them in the outline for you. In those figures of speech, we often refer to God as if God had a body like we do. Sometimes we'll speak of the arm of God or the hand of God. It's very clear that those are metaphors. That's symbolic speech, because the Scriptures are very clear that God is a spirit and doesn't have a body like we do. And so those are figures of speech to describe things that are really beyond the capacity of human language to describe.

Then there's a category of things in the Old Testament, which we call ***anthropopathisms***. That's a nice little word. It simply means not only are ***anthropomorphisms***, like the body of the human, but ***anthropopathisms*** are like the **emotions** of a human – where human emotions are

ascribed to God. What do we do with those? Is God's emotional life just like our emotional life? And again, the Scriptures give a clear and definitive **NO**. God is a God who is deeply concerned for His people, who loves His people, but His love and what we would call **His affections** are so dramatically different from **our emotions** in that it's not fickle or wavering, and it's not controlled by anything outside of Himself.

That means that this is an ascription of human emotion to God in order to express His displeasure with Moses. It indicates that God is not an unmoved, unfeeling being. He's a God who deeply cares about right and wrong and about our obedience. And so His divine displeasure is described as **His anger was kindled**. But look not only at God's displeasure, look at the graciousness and patience with which He deals with Moses. Go back to verse 14. God gives him a wise, gracious, patient response. Three things that he does to help Moses. First, he says, **"Is there not Aaron, your brother, the Levite?"** The Levites were amongst the educated elite in Israel. They were already the teachers in Israel. And so He says, "Well, there's your brother. He's a Levite, he's a teacher, he's an educator."

Secondly, He says, **"I know that he can speak well."** "Moses, there's your brother. He's an educator, he's a teacher, he's respected in the community, **and he's a good speaker. He speaks well.** And third, let me tell you something else that you don't know, Moses. End of verse 14, **"Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart."** And so God encourages Moses, even though Moses tests His patience.

And then after those encouragements, look at verse 15, God gives Moses some commands. Two things: **"You shall speak to him and put the words in his mouth."** First, speak to Aaron. Second, **"Tell him My words. You speak to Aaron about what we've been talking about and you tell him exactly what I told you."** And then after those commands, God immediately follows with a series of four encouragements. He says, **"and I will be with your mouth and with his mouth and will teach you both what to do."**¹⁶ **He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him."**

First, "I will be with you. I'll be with your mouth; I'll be with his mouth."

Second, "I will personally teach you what to do and say."

Third, "He, Aaron, will be your spokesman to the people."

And fourth, "You will tell him My words and only then will he speak to the people."

Now if you're looking at the passage, you're saying, well, where did you get that? Oh, I got it from right here. Look at what he says, **"he shall be your mouth, and you shall be as God to him."**

Now that's a strange thing to say, isn't it? **"You shall be as God to him."** What in the world is God talking about? How does God deal with his prophets: God speaks, His prophets listen, and they improvise? **NO!** God speaks, His prophets listen, and **They Say Exactly What God Said**. God literally puts the words in their mouths. Now listen to what He says, **"You shall be as God to him."** You see, **God** is teaching Moses what a prophet is. He's teaching **us** what a prophet is, and He's saying, "Moses, you're going to put My words into Aaron's mouth, and he's going to say **exactly** what **I've** told **you** to tell **him** to say."

And so, even in giving him Aaron, God is explaining how prophecy works. Prophecy is not according to the opinion of the prophet. The Apostle Peter tells us this, **2 Peter 1:20-21**, **"knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation."**²¹ **For no prophecy was ever produced by the will of man, but men spoke from**

God as they were carried along by the Holy Spirit.” The inspiration of the prophet is not born of his own creativity. The prophet speaks **God’s word**. He’s carried along by the Holy Spirit. He speaks only that which God has given him to speak.

God has, in fact, given us a window on the doctrine of **inspiration** here. The Bible is revelation. It’s God’s revelation of Himself to us in written form. The words of the prophets are not their reflections upon an encounter with God. They are **God’s words** given to them to describe the encounter that they have had with Him and to serve as **His word** for His people.

What do we learn from these verses? Again, two things. Again, we learn that God is ultimately the only helper and Savior of His people. He uses unwilling, doubting, flawed servants to do His bidding. God is ultimately always **our one and only** helper and Savior. And secondly, we learn that His prophets are His spokesmen, and their job is merely to speak **His word**, to add nothing to it, to take away nothing from it, just to speak **His word**. That’s the job of a prophet. It’s speaking **God’s word** for God’s people. It doesn’t matter if they like it, it doesn’t matter whether they think it’s true, it doesn’t matter what the immediate effect of it is. **It’s God’s word**. God speaks, and then His prophet speaks.

That tells us something about how we are to respond to **the Word of God** as its read, and to **the Word of God** as it’s preached. We’re to love it. We’re to see that it’s **God’s word**. It’s not the opinion of man, it’s **God’s word**. It’s for us. **It teaches us** how to live. **It teaches us** about God. **It teaches us** about His way of salvation. **It teaches us** about the Lord Jesus Christ. **It teaches us** that the proper response to **God’s Word ... is to worship**. God’s here. He’s here. He’s here by His word. His word’s been read. **He’s spoken to us**. His word’s been explained. **He’s spoken to us**. His word’s been proclaimed. **He’s spoken to us**.

Are you listening? And will you obey? Or will you object?

Ponder that ... You need to pray.

Take a moment to do that, and then I’ll close.

Our Lord and our God, thank You that You have spoken to us by Your Son. Open our eyes that we might see our sin and then see our Savior. Thank You for these servants that You called, servants who were regular folk just like us, servants who were afraid, even doubting sometimes. Because in calling those trembling, doubting men, you showed us that You are our Savior. That You showed us how You work in the world, giving Your word, even in the hands of sinful men, yet spoken perfectly and without error for Your people. We pray, oh God, that by the grace of the Holy Spirit we would respond to it, as we ought, and to receive it not as the words of men, but for what it really is, the word of God. And for this, we give You thanks, in the name of our Lord and Savior Jesus Christ, who lives and reigns with You and the Holy Spirit, One God, now and forever. Amen.

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Matthew 22:31b-33, Jesus said, “... have you not read what was said to you by God: ³² ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.” ³³ And when the crowd heard it, they were astonished at His teaching.”