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I Am Slow of Speech and Tongue

4: 10-12

I am slow of speech and tongue REFLECT: What excuses for not following ADONAI do you use? Who do you think you rely on the most? God or yourself? Why?



In his fourth objection, **Moses** addressed **God** by calling **Him Adonai** (lower case), the less personal form of the word translated **ADONAI** (upper case). **He** seems to have been deliberately avoiding the powerful implications of the names **Ehyeh** and **ADONAI**, which **YHVH**, or **the Name**, continually uses of **Himself** throughout this entire section.⁵⁹ **Moses** acknowledged **God's** right to **his** life and service when **he** said: Please **Adonai**, meaning *Master or Owner*, **I have never been eloquent, neither in the past nor since you have spoken to your servant. He** had resorted to pleading **his** case. I am slow of speech and tongue, literally *heavy in mouth and heavy in tongue (4:10)*. **Moshe** probably did not have a speech impediment, since Stephen later said that **Moses** was **powerful in speech (Acts 7:22)**. **He** objected instead that **he** was not able to speak fluently enough to impress **Pharaoh** (also see **6:12**). Similarly, someone said of the Rabbi Sha'ul: **In person he is unimpressive and his speaking amounts to nothing (Second Corinthians 10:10)**.

But **God Himself** would enable **Moses** to speak. **God** answered: **Who makes him deaf or mute? Who gives him sight or makes him blind? Is it not ADONAI (4:11)?** The point is that **YHVH** was sovereign over mankind, whether a person sees or not, hears or not, or even speaks or not. The fact that **the LORD** was sending **Moshe** was enough. It would be by **His** power and not **Moses'** speaking abilities that the mission would be accomplished.⁶⁰ **Christ** had the same exact ministry in the B'rit Chadashah. When asked if **He** was **the Messiah**, **Jesus** responded by saying: **Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor (Yochanan 11:4-5).**

Now go. I Am will help you speak and will teach you what to say (4:12). The Hebrew literally reads: *I, even I, will be with your mouth.* **God** was in control of **Moses'** mouth and whatever **he** would say to **the Hebrews**, to **the Egyptians** or to **Pharaoh**. **Moses** was not to rely on **himself**, but on **the LORD**. Now you would think that if **ADONAI** told you to **go**, that would have been enough. But not for **Moses** - **he** had a fifth objection.