

## Exodus 3

Verse 1

**Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God.**

**Now Moses was pasturing the flock of Jethro his father-in-law the priest of Midian**

In Exodus 2:18 Reuel was the priest of Midian, and the father-in-law of Moses

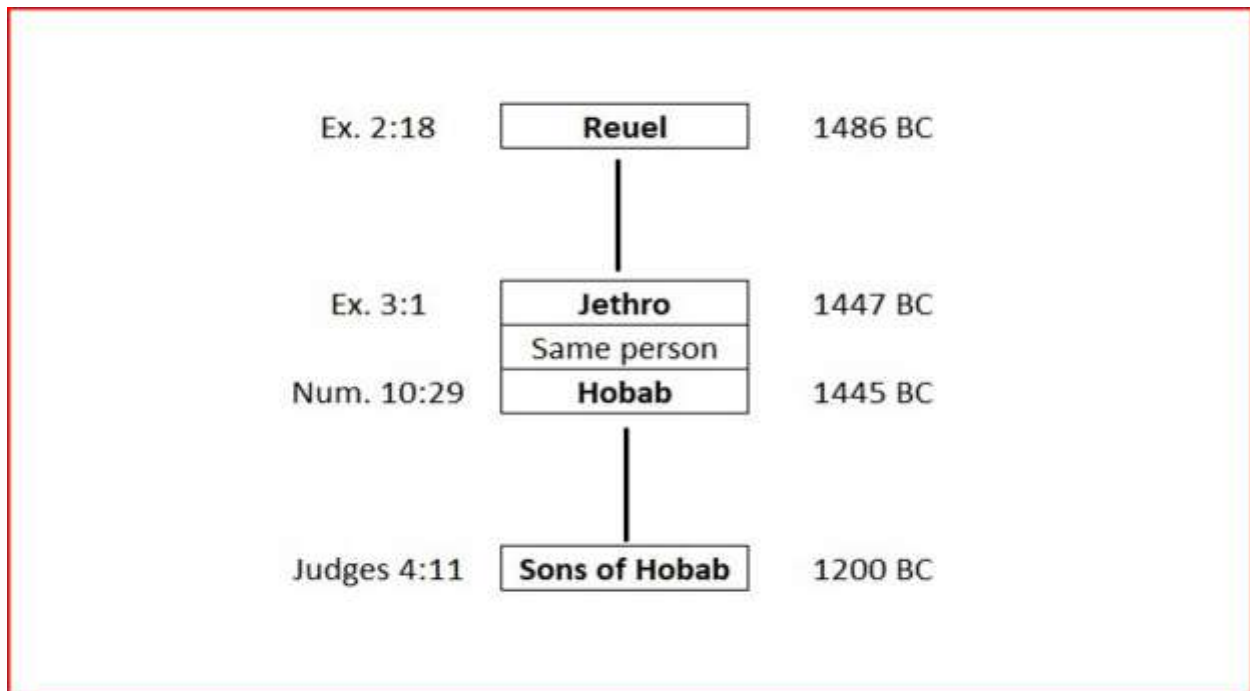
40 years later, Jethro is the priest of Midian and father-in-law of Moses

Most likely Reuel had passed away and his son Jethro took over as the tribal leader.

But why does the text say Jethro is Moses' father-in-law?

The term used for Father-in-Law in the Hebrew vernacular had a wider meaning to it than it does in our English terminology. Much like the term for son in the Hebrew was sometimes used to designate a son, grandson and even great grandson.

See chart 305



Verses 2-3

**<sup>2</sup>The angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. <sup>3</sup>So Moses said, “I must turn aside now and see this marvelous sight, why the bush is not burned up.”**

### **The angel of the Lord**

The Angel of Jehovah is not a created angel, but God himself

### **The bush was burning with fire, yet the bush was not consumed**

This was an actual event, not a vision

Moses knew this was not a natural phenomenon so he investigated it

Verses 4-6

**When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” <sup>5</sup> Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.” <sup>6</sup> He said also, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God.**

### **God called to him from the midst of the bush**

This confirms it was God and not an angel

### **I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.**

The father of Moses was Amram, the son of Kohath, the son of Levi, the son of Jacob, the son of Isaac, the son of Abraham, covering 7 generations from Abraham to Moses.

God was going back to a covenant that was now 450 years old

However, the most important part of this verse is the verb **I AM**

See Matthew 22:32

Jesus made the argument for immortality on the tense of a single verb...**I AM**

Jesus said there is a resurrection and that the departed saints are not dead, because God **is** the God of the living

Verses 7-8

**The Lord said, “I have surely seen the affliction of my people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. <sup>8</sup> So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.**

**The Lord said, “I have surely seen the affliction of my people who are in Egypt**

The Hebrews had been in slavery for 160 years

Mankind often struggles with why God allowed slavery and/or suffering to continue for so many years.

But we know God gives individuals and nations time to repent of their sin.

See 2 Peter 3:9

But in time God did judge Egypt for their slavery of the Hebrew people.

Egypt had been worshiping false gods for a long time but God held His judgement for this sin as well until it was time for their day of judgment.

Verses 7 tells us why God is about to free Israel

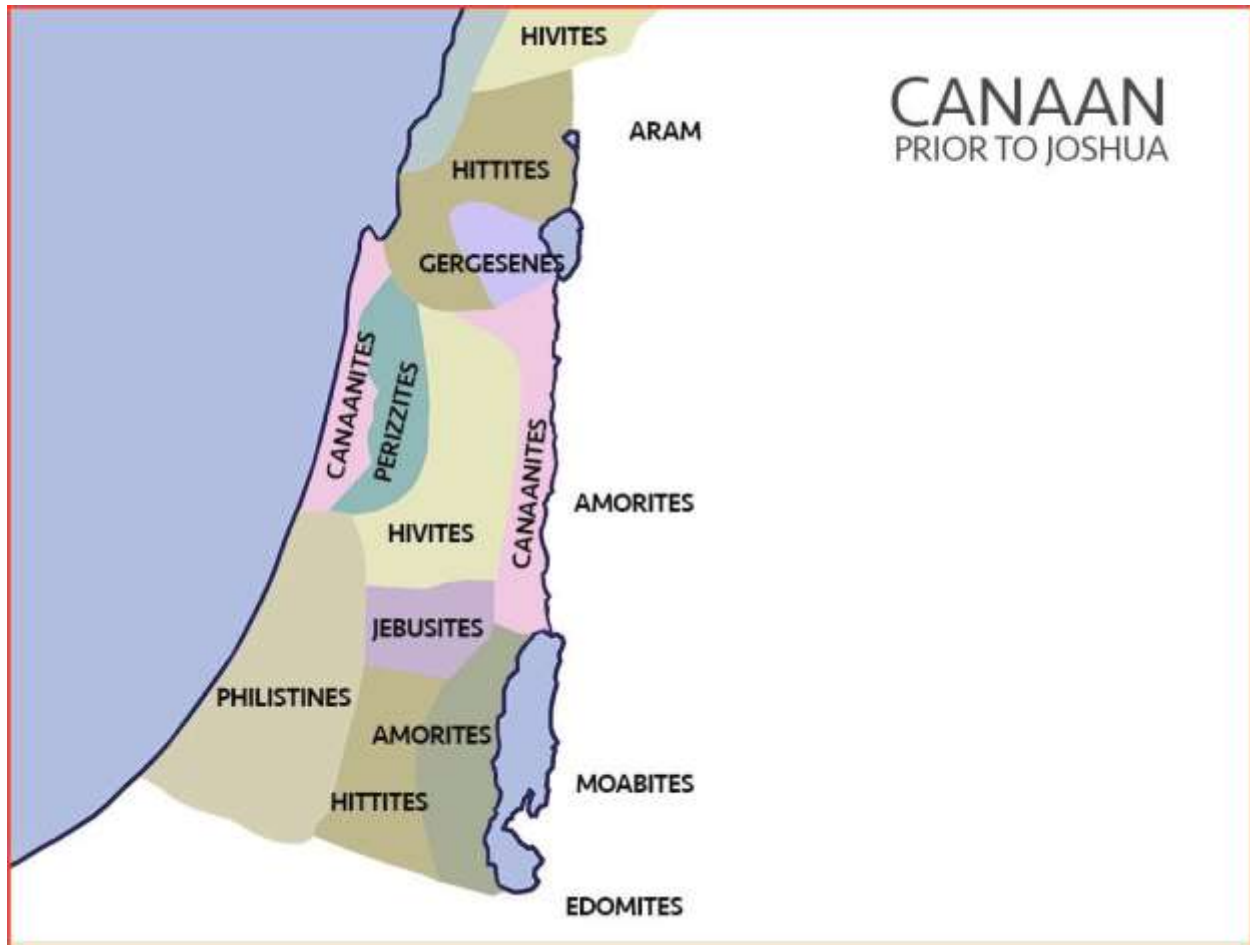
**I have surely seen the affliction of my people who are in Egypt**

**And have given heed to their cry because of their taskmasters**

**For I am aware of their sufferings**

<sup>8</sup> So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

See Map 310



In other places the word Canaanite applies to all of the 7 nations as a group but here it is one of the 7 nations of the land.

It may be that the Canaanites were the dominate group among the 7 nations.

All of them were settled in Canaan centuries before Israel.

Using secular dates the 7 nations appeared between 2300 to 1800 BC

Although it should be noted that secular dates have been changing, getting shorter and shorter for events during this time period.

Verses 9-11

**Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them. <sup>10</sup> Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt.” <sup>11</sup> But Moses said to God, “Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?”**

**I have seen the oppression with which the Egyptians are oppressing them**

It seems clear that God was judging Egypt for their slavery

**I will send you to Pharaoh, so that you may bring my people, out of Egypt**

40 years ago Moses took it upon himself to deliver an Israelite

This time it was a commission from God

**Who am I that I should go to Pharaoh**

**\*\*This is the 1st of 3 objections that Moses will use\*\***

Verses 12 - 15

**And He said, “Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain.” <sup>13</sup> Then Moses said to God, “Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?” <sup>14</sup> God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’” <sup>15</sup> God, furthermore, said to Moses, “Thus you shall say to the sons of Israel, ‘The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and this is My memorial-name to all generations.**

**And He said, “Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain.”**

God starts by promising Moses that he would be with him. Then God gave Moses a sign that will verify it is HE who sent him. However, this sign would not be revealed until Israel was out of Egypt. And sure enough, Israel worshiped God at the same mountain that Moses is currently standing on – Mount Horeb also known as Mount Sinai

**Now they may say to me, ‘What is His name?’ What shall I say to them?”**

God tells him you shall say to the sons of Israel, **I AM** has sent me to you.

But then God told him his name is **‘The Lord, the God of your fathers, the God of**

**Abraham, the God of Isaac, and the God of Jacob**

According to these verses God has two names. So what is the difference between these two names?

1. The **I AM** is His eternal name in heaven.
2. The **other name** is His name among mankind here on earth.

We know this because in the last part of verse 15 He says, this is my name forever, and this is My memorial-name to all generations.

Verses 16-18

**<sup>16</sup> 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. <sup>17</sup> 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.”’ <sup>18</sup> 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.’**

## **Go and gather the elders of Israel together and say to them**

God wants Moses to give the elders a very simple message

1. I am indeed concerned about you and what has been done to you in Egypt
2. I will bring you up out of the affliction of Egypt to a land flowing with milk and honey

## **They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt**

If Moses will give the elders the message outlined above, God guarantees that they will believe Moses' report and the elders will accompany Moses when he comes to the king

However, in the next chapter Moses will not accept what God has said at face value and he will ask for some additional help in convincing the elders that they should believe him

## **Let us go a three days' journey into the wilderness, that we may sacrifice to the Lord our God.'**

Was this a reasonable request? There were about 2.5 million Hebrew slaves at this point in time.

Also a three day journey into the wilderness meant it would take another 3 days to come back, not to mention how long it might take to sacrifice to the Lord

This was not a little ask

Verses 19-22

**<sup>19</sup> But I know that the king of Egypt will not permit you to go, except under compulsion. <sup>20</sup> 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. <sup>21</sup> 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. <sup>22</sup> 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."**

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

God is warning Moses that the king will say no, and that it will take a show of force before he will change his mind

**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**

The Hebrews had been worked without adequate wages for 160 years

(They did receive shelter, food, and clothing)

So it was only fair that the Egyptians should give them some back pay.

This was also a fulfillment of a prophecy

Genesis 15:13 - 14