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The Call Of Moses

Ex. 3:1-22

The prophets of the Old Testament were men who were the mouthpiece of God, they spoke as the Spirit of God directed them, not of their own impulse. 2Pet. 1:20-21

Their character, reputation and memory of them has been engraved in the mind of the Jewish and Christian community forever.

But one that surpasses them all is Moses, he is seen as a national hero, the deliverer, the prophet of God, the intercessor, a judge, a healer, a miracle worker and a shepherd!

He occupies more material than any other person in the Bible, he is the dominant figure from the book of Exodus to the book of Deuteronomy, mentioned throughout the other books of the Old Testament and constantly referred to in the New Testament.

He is one par-excellence, regarding the prophets of the Old Testament

1. The name of Moses is mentioned 832 times in the entire Bible.

2. The most numerous are in the books of Moses, Exodus 287 times, Numbers 222 times, Deuteronomy 35, a total of 624 times in four of the five books of the Pentateuch.

3. The remaining 205 times, occur in the remaining Old Testament books.

4. The New Testament also bears his name, the gospels contain the name of Moses 138 times, 23 times in Acts, 14 times from Romans to Second Timothy, 11 times in Hebrews, 1 time in Jude and Revelation.

4. There are 137 chapters dealing with his call by God and the nation of Israel in the Pentateuch, excluding Genesis.

Moses by the providence of God was drawn from the Nile by the daughter of Pharaoh and raised in all the wisdom of Egypt.

Then one day, Moses went out to his brethren, the Hebrews, and looked at their burdens, at which time he saw an Egyptian beating a Hebrew, one of his brethren and Moses ended up killing the Egyptian and burying him in the sand.

The next day he went out and saw two Hebrews fighting and asked the one doing the wrong, “Why are you striking your brother?” Then he said, “Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?”

So Moses feared and said, “Surely this thing is known!” Ex. 2:13-14

* Stephen tells us Moses was forty years old at the time and he thought his brethren would have understood that God was going to deliver them by his hand. Acts 7:23, 25

Pharaoh hearing of the matter sought to kill Moses, so he fled to the land of Midian, the descendents of the sons of Abraham and Katurah. Gen. 25:4, 1Chron. 1:32-33

1. The Midianites were around the Kadesh-Barnea, the Sinai peninsula and beyond it, along the eastern shore of the Gulf of Akabah.

2. Moses married, had two sons and became a shepherd. Ex. 2:21-22

3. Moses is now eighty years old and the time has come for God to fulfill His will and promise to the children of Israel, though the call of Moses. Ex. 7:7

The book of Hebrews tells us, that by faith Moses, when he became of age, refused the honor of Egypt, being called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproaches of Christ greater riches than the treasures of Egypt for he looked to the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.” Heb. 11:24-28

God was going to use Moses as the deliverer but he was forty years too early, he had the will of God right but his timing was terrible, he got ahead of God by forty years!

The call of Moses reveals three things. Ex. 3:1-22

- I.** The consecration at Moses’ call. vs. 1-6
- II.** The commission of Moses’ call. vs. 7-12
- III.** The confirmation for Moses’ call. vs. 13-22

I. The consecration at Moses’ call. vs. 1-6

A. God appeared to Moses. vs. 1-2

- 1.** The occasion was as Moses was a shepherding a flock of sheep. vs. 1
 - a.** The particular flock belonged to his faith-in-law Jethro, the priest of Midian. vs. 1a-b
 - b.** The man Moses had led the flock to the back of the desert, and he came to Horeb, the mountain of God. vs. 1c
- 2.** The revelation was a theophany. vs. 2
 - a.** The Angel of the Lord appeared to Moses. vs. 2a
 - 1)** The Angel of the Lord is the pre-incarnation appearance of Jesus Christ.
 - 2)** The number of appearances are many in the Old Testament.

- b. The Angel of the Lord appeared in a flame of fire from the midst of a bush. vs. 2a
 - 1) A theophany is a physical appearance of God to give evidence of His presence.
 - 2) The element of light and fire is often used in the Scriptures for God, such as the pillar of fire and cloud in the wilderness, etc.
- 3. The fascination of the sight drew Moses. vs. 2b-e
 - a. Moses looked “ra’ah”, which means to gaze, so as to see if what he was seeing was true.
 - b. Moses then confirming what he thought he saw and was astounded, indicated by his word, “behold, the bush was burning with fire, but the bush was not consumed.” vs. 2
- B. God spoke to Moses. vs. 3-4
 - 1. The man Moses responded to God’s initiation. vs. 3
 - a. Moses said, “I will now turn aside and see this great sight.” vs. 3a-b
 - b. Moses was going to figure out why the bush did not burn.” vs. 3c
 - 2. The Lord called Moses by name. vs. 4
 - a. The LORD waited for Moses response to His initiation, “So when

- the Lord saw that he turned aside to look.” vs. 4a
 - b. Then God called to him from the midst of the bush and said, “Moses, Moses!” vs. 4b-d
 - c. The man Moses responded, “And he said, “Here I am.” vs. 4e
- C. God struck a reverent fear in Moses. vs. 5-6
- 1. God gave Moses a warning. vs. 5
 - a. The Lord Jesus stopped Moses from approaching, “Then He said, “Do not draw near this place.” vs. 5a
 - * Moses was to recognize his own sinfulness before a holy God!
 - b. The Lord Jesus told Moses He was in the presence of the holy God. vs. 5b-c
 - 1) The instructions, “Take your sandals off your feet.” vs. 5b
 - 2) The explanation, “For the place where you stand is holy ground.” vs. 5c
 - 2. God revealed to Moses the people He represented. vs. 6
 - a. The children of Israel, “Moreover He said, “I am the God of your father-- the God of Abraham, the God of Isaac, and the God of Jacob.” vs. 6a-e
 - 1) This would include him.
 - 2) Moses was a Hebrew.

- b. The man Moses prostrated himself, “And Moses hid his face.” vs. 6f
- c. The man Moses knew he was before the holy God, “For he was afraid to look upon God.” vs. 6g
 - 1) Forty years before Moses thought he was someone in Egypt!
 - 2) Now Moses had spent the second forty years of his life knowing he was nobody!

Illustration

Isaiah seeing the throne of God and His holiness, declared, “Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts.” Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said: “Behold, this has touched your lips; Your iniquity is taken away, And your sin purged.” Is. 6:5-7

Application

1. Jesus is the One who reveals God the Father to man in the present age.
 - a. “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has **declared** Him.” Jn. 1:18
 - b. “God, who at various times and in various ways spoke in time past to the fathers by the

- prophets, has in these last days **spoken to us by His Son**, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.” Heb. 1:1-3
2. God is the epitome of holiness and man is the epitome of sinfulness.
 - a. “Jesus spoke to them again, saying, “I am the **light** of the world. He who follows Me shall not walk in darkness, but have the **light** of life.” Jn. 8:12
 - b. “And this is the condemnation, that the **light** has come into the world, and men loved darkness rather than **light**, because their deeds were evil.” Jn. 3:19
 - c. We are told that God dwells in a light that is unapproachable and that no man can see God and live. 1Tim. 6:16
 3. God is forever attempting to bring man to an awareness of his sin, that he might be convicted and repent, coming to a reverent fear of God.
 - a. “Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do? Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of

sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.” Acts 2:37-39

- b. The outcome is that we are made holy in Christ for without holiness no man shall see God. Heb. 12:14
- c. Then we are able to look upon God and approach Him on the basis of His Son. Heb. 4:14-16
- d. Paul said, “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” 1Cor. 6:9-11

The call of Moses reveals His consecration!

II. The commission of his call. vs. 7-12

- A. God revealed to Moses, His full awareness of the horrible condition of His people. vs. 7-8

- 1. God had seen all the years of their slavery. vs. 7
 - a. The Lord said, “I have surely seen the oppression of My people who are in Egypt.” vs. 7a-b
 - 1) The word oppression “oniy” means affliction and misery, all of them, God is Omnipresent.
 - 2) The people are claimed as the property of God, “My people”.
 - 3) The One speaking is the LORD “Yahweh”, in all capital letters.
 - b. The Lord said, “And I surely have heard their cry because of their taskmasters.” vs. 7c
 - 1) Their cry “tsa’aqah”, meaning their outcry of distress, out of injustices, God is Omniscient.
 - 2) The culprits were their taskmasters “sgn nagas”, those that pressed and drove them in their slave labor.
 - c. The Lord said, “For I know their sorrows.” vs. 7d
 - 1) Their sorrows “mak’ob”, meaning physical and mental pain.
 - 2) God has loving-kindness “hesed”, steadfast love, for His covenant people.
- 2. God had been waiting for the 430 years to be fulfilled. vs. 8

- a. God was going to deliver His people, “So I have come down to deliver them out of the hand of the Egyptians.” vs. 8a
 - b. God was going to give them the promise land, “And to bring them up from that land to a good and large land, to a land flowing with milk and honey.” vs. 8b-c
 - c. God was going judge godless people in that land, “The place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.” vs. 8d
 - 1) The prophecy given to Abraham of 400 years and iniquity of the Amorites was almost up. Gen. 15:13, 16
 - 2) God is not a man that He should lie, nor a son of man that He should repent, has He said it, and will He not do it? Num. 22:19
- B.** God revealed to Moses, His will to send him, as the deliverer of the people. vs. 9-10
- 1. God made Moses personally aware of the horrible condition of His people again for emphasis. vs. 9
 - a. God said, “Now therefore, behold, the cry of the children of Israel has come

- to Me”, He can not ignore it any longer. vs. 9a-c
 - b. God said, “And I have also seen the oppression with which the Egyptians oppress them”, He can not tolerate it any longer. vs. 9d
2. God made Moses his prophet and deliverer of the people. vs. 10
- a. The imperative command was, “Come now, therefore, and I will send you to Pharaoh.” vs. 10a-c
 - b. The imperative mission was, “That you may bring My people, the children of Israel, out of Egypt.” vs. 10c-f
- C.** God revealed to Moses, He would be with Moses to deliver the people. vs. 11-12
- 1. The man Moses objected, saying he was not capable for the commission. vs. 11
 - a. Moses did not see himself as a man of great authority, “But Moses said to God, “Who am I that I should go to Pharaoh.” vs. 11a-b
 - b. Moses did not see himself as qualified to lead them out, “And that I should bring the children of Israel out of Egypt?” vs. 11c
 - 2. God assured Moses that he wasn’t capable for the commission. vs. 12

- a. God was going to do it through Moses, “So He said, “I will certainly be with you.” vs. 12a-b
- b. God would prove it to Moses by bringing them all to Mount Horeb, “And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.” vs. 12c-e
* Count the person “I”, God alone would do it!

Illustration

God revealed to Jeremiah his commission, “Therefore prepare yourself and arise, And speak to them all that I command you. Do not be dismayed before their faces, Lest I dismay you before them. For behold, I have made you this day A fortified city and an iron pillar, And bronze walls against the whole land--Against the kings of Judah, Against its princes, Against its priests, And against the people of the land. They will fight against you, But they shall not prevail against you. For I am with you,” says the LORD, “to deliver you.” Jer. 1:17-19

Application

1. The key to being effective for God, is that it is God who calls a person.
 - a. Often people call themselves to ministry.

- b. At other times people are placed in ministry that have no calling by God.
 - c. Isaiah said, “Also I heard the voice of the Lord, saying: “Whom shall I send, And who will go for Us?” Then I said, “Here am I! Send me.” Is. 6:8
 - d. “Then the word of the LORD came to me, saying: “Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations.” Jer. 1:4
2. If God calls a person, He will also enable the person to fulfill the call.
 - a. The problem today is that there is so much technology available and some have substituted it for God’s enabling by the gifts of the Holy Spirit and anointing.
 - b. “Then said I: “Ah, Lord GOD! Behold, I cannot speak, for I am a youth.” But the LORD said to me: “Do not say, ‘I am a youth,’ For you shall go to all to whom I send you, And whatever I command you, you shall speak. Do not be afraid of their faces, For I am with you to deliver you,” says the LORD. Then the LORD put forth His hand and touched my mouth, and the LORD said to me: “Behold, I have put My words in your mouth.” Jer 1:6-9

The call of Moses revealed his commission!

III. The confirmation for his call. vs. 13-22

- A. The problem of disbelief by the children of Israel as being sent by God was another objection that made Moses reluctant to go to Egypt. vs. 13-15
1. Moses perhaps had his first failed attempt. vs. 13
 - a. Moses said to God, “Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ vs. 13a-e
 - b. Moses said, “What shall I say to them?” vs. 13f
 2. Moses promptly had his first objection answered. vs. 14
 - a. God said to Moses, “I AM WHO I AM.” vs. 14a-b
 - 1) The word “hayah” is the singular verb “to be”, “to happen”, means continuing, unfinished action, “I am being that I am being”, active presence.
 - 2) I will be that I will be, expressing a perfect, unconditional and independent existence to meet their seeming impossible situation for the present. Pulpit
 - 3) The context verifies the meaning, God would be sufficient for the

inadequacies of Moses and the questions in doubt children of Israel.

- 4) I will be whatever you want and allow Me to be, I am your all and all, in a personal relationship.
- b. God said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’” vs. 14c-e
 - 1) I AM, He who exists and will be all you need in the present, is the One Who sent me.
 - 2) The existent One, the Alpha and Omega, the Beginning and the End.
 - 3) Some has called it the “is-ness of the God of Israel”.
3. Moses personally was to declare to them that their covenant God had sent him. vs. 15
 - a. The God of the Patriarchs, “Moreover God said to Moses, “Thus you shall say to the children of Israel: ‘The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. “ vs. 15a-g
 - 1) The LORD Y@havah”, is what is called the Tatragramaton, the four consonants YHWH, no vowels

- were written, believed to be pronounced Yahweh.
- 2) The word is based on the same verb “to be” I AM Who I AM.
- b.** The God of all the generation of Jews, after the Patriarchs, “This is My name forever, and this is My memorial to all generations.” vs. 15h-i
- 1) This was God’s name forever, revealing His person, character, authority, power, all that He was, His reputation.
 - 2) The name was a memorial to all generations, His acts and mighty deeds through all generations.

B. The plan of God was sketched out for Moses to have confident assurance to go to Egypt. vs. 16-19

1. Moses was first to go directly to the elders. vs. 16
 - a. “Go and gather the elders of Israel together, and say to them, ‘The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me.’” vs. 16a-f
 - b. saying, “I have surely visited you and seen what is done to you in Egypt. vs. 16g-h

2. Moses was to tell them the promise of God to deliver them and the deliverance of the land to them. vs. 17
 - a. God would deliver them, “and I have said I will bring you up out of the affliction of Egypt.” vs. 17a
 - b. God would place them in the land, “to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.” vs. 17a
 - c. God would bless them in the land, “to a land flowing with milk and honey.” vs. 17b
3. Moses was to see the plan unfold, as He said, giving him greater confidence in God. vs. 18-19
 - a. The people would obey Moses, “Then they will heed your voice.” vs. 18a
 - b. The leaders and Moses would have an audience with Pharaoh, “And you shall come, you and the elders of Israel, to the king of Egypt.” vs. 18b
 - c. The prophet Moses was to deliver to Pharaoh a message, “And you shall say to him, ‘The LORD God of the Hebrews has met with us; and now, please, let us go three days’ journey into the wilderness, that we may sacrifice to the LORD our God.’” vs. 18c-h

- d. The Pharaoh would refuse to let them go, “But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand.” vs. 19
- C. The promise of God was to judge and spoil the Egyptians. vs. 20-22
1. God would bring judgment on Egypt. vs. 20
 - a. It would be God’s own hand, “So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst.” vs. 20a
 - b. It would result in their freedom, “And after that he will let you go.” vs. 20b
 2. God would bring the people out wealthy. vs. 21
 - a. The Egyptians would voluntarily give of their material wealth, “And I will give this people favor in the sight of the Egyptians.” vs. 21a
 - b. The Israelites would leave financially compensated, “And it shall be, when you go, that you shall not go empty-handed.” vs. 21b-d
 3. God would have the women collect the wealth. vs. 22
 - a. The place was to be right where they lived, “But every woman shall ask of her neighbor, namely, of her who dwells near her house.” vs. 22a-c

- b. The particular items were, “Articles of silver, articles of gold, and clothing.” vs. 22d-f
- c. The people to enjoy them, “And you shall put them on your sons and on your daughters.” vs. 22g
- d. The purpose was, “So you shall plunder the Egyptians.” vs. 22h
 - * God told Abraham He would judge that nation and them bring them out with great possessions. Gen. 15:14

Illustration

God confirmed Ezekiel’s call in view of the difficulties, “And He said to me: “Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day. For they are impudent and stubborn children. I am sending you to them, and you shall say to them, ‘Thus says the Lord GOD.’ “As for them, whether they hear or whether they refuse--for they are a rebellious house--yet they will know that a prophet has been among them. And you, son of man, do not be afraid of them nor be afraid of their words, though briars and thorns are with you and you dwell among scorpions; do not be afraid of their words or dismayed by their looks, though they are a rebellious house. You shall speak My

words to them, whether they hear or whether they refuse, for they are rebellious.” Ezk. 1:3-7

Application

1. God will always direct and guide the believers life.

- a. He will led us through the most natural things, through the knowledge of His word and good common sense.
- b. He will open door, at His timing, not ours.
- c. We can get ahead of God or not trust Him at all.

* “Trust in the LORD with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, and He shall direct your paths. Do not be wise in your own eyes; Fear the LORD and depart from evil.” Prov. 3:5-7

2. God will continue to guide and bless, as long as the man continues to depend on God.

- a. If a man is called and sent, then that man must continue to look to the Lord and follow His lead.
- b. At times, men are dissatisfied with what God has for them and they attempt to promote themselves and add to their own hurt.
- c. At other times men corrupt the very things God has entrusted them with, for their own gain and glory.

d. This happens also in a believers daily life, being dissatisfied with God’s goodness, so they take hold of their own life and live by their own wisdom.

* “Now the Spirit of God came upon Azariah the son of Oded. And he went out to meet Asa, and said to him: “Hear me, Asa, and all Judah and Benjamin. The LORD *is* with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you.” 2Chron. 15:1-2

3. God will protect and defend a man, be it in his personal life or ministry, unless God knows sovereignly that the greater good will come from the suffering or persecution.

- a. Paul at Philippi suffered for the sake of the Philippians jailor and his family. Acts 16
- b. God protected Paul, throughout the missionary trips and even at Rome.

* “Let your conduct be without covetousness; *be* content with such things as you have. For He Himself has said, “I will **never leave** you nor forsake you.” Heb. 13:5

The call of Moses revealed his confirmation!

Conclusion

The call of Moses reveals:

- I. The consecration at his call!

- II.** The commission of his call!
- III.** The confirmation for his call!