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### Exodus 3-4

The first attempt of Moses to deliver the children of Israel at age forty, had failed miserably and he fled to Midia, married and had two sons.

\* The Midian were the descendents of the sons of Abraham and Katurah. Gen. 25:4, 1Chron. 1:32-33

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

Moses is now eighty years old at the beginning of chapter eight, of the book of Exodus.

The commentary of Stephen tells us that Moses thought his brethren would have understood that God was going to deliver them by his hand. Acts 7:23, 25

### 3:1-6 The call of Moses.

### 3:1-2 God appears to Moses.

- 1) The occasion was as Moses was a shepherding a flock of Jethro, his faith-in-law. vs. 1a
  - \* A great training ground for Moses as God was about to call him to lead the children of Israel out of Egypt.
- 2) Jethro was the priest of Midian. vs. 1b
  - \* Later we will see that he offered sacrifice to God. Ex. 18:12
- 3) Moses had led the flock to the back of the desert, and he came to Horeb, the mountain of God. vs. 1c
- 4) The Angel of the Lord appeared to Moses. vs. 2a
  - a) The Angel of the Lord is the pre-incarnation appearance of Jesus Christ, as to others.
  - b) The Angel of the Lord appeared in a flame of fire from the midst of a bush, a theophany, an appearance of God, giving evidence of God's presence. vs. 2a
    - 1)) 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.
    - 2)) Mount Horeb applies to central group of mountains on southern peninsula.

- 3)) There is a monastery of Sinai , in the valley said to have been built on the spot where bush burned according to tradition.
- 5) The man Moses was both fascination and astounded and at the sight, looked “ra’ah”, which means to gaze but it was not consumed. vs. 2b-e  
\* God dwells in a light that is unapproachable and that no man can see God and live. 1Tim. 6:16

### **3:3-4** God called out to Moses.

- 1. The man Moses responded to God’s initiation. vs. 3
- 1) Moses attempted to draw close and get a closer look at the great sight and why it did not burn. vs. 3  
\* He knew this was no natural phenomena but super-natural!
- 2) The Lord God called Moses by name. vs. 4
  - a) Then God seeing Moses responding to the sight, called to him from the midst of the bush and said, “Moses, Moses!” vs. 4a-d
  - b) The man Moses responded, “And he said, “Here I am”, in consecration to God. vs. 4e

### **3:5-6** God brought Moses to a reverent fear.

- 1) God cautioned Moses to not draw near. vs. 5a
- 2) The Lord Jesus told to remove his shoes, for he was on holy ground, due to the presence of God. vs. 5b-c
- 3) God revealed to Moses, He was the God of the Patriarchs. vs. 6a-e  
\* This included Moses, who was a Hebrew!
- 4) Moses recognized his own sinfulness before a holy God and hid his face and was afraid to look up. vs. 6f-g
  - a) Moses is was bought to conviction of his own sinfulness, before the holy God.
  - b) Forty years before Moses thought he was someone in Egypt!
  - c) Now Moses had spent the second forty years of his life knowing he was nobody!  
\* We approach God in and through Jesus Christ. Jn. 14:6, Acts 4:1, 1Tim. 2:5, Heb. 4:14-16

### **3:7-12** The sending of Moses to Egypt.

- 3:7-8** God revealed to Moses that He was fully conscience of their inhuman condition in Egypt and He was going to deliver them.
- 1) God had seen all the years of their oppressive slavery. vs. 7

- \* He called the “My people”. vs. 7a-b
- 2) God had heard their cry because of their taskmasters.” vs. 7c
  - \* Their cry “tsa’aqah”, their outcry of distress, out of injustices.
- 3) God said, He know their sorrows.” vs. 7d
  - \* Their sorrows “mak’ob”, meaning physical and mental pain.
- 4) God was going to deliver His people from bondage and deliver to them the land He promised to Abraham. vs. 8
  - a) God had been waiting for the 430 years to be fulfilled. vs. 8a-c
  - b) God was going judge godless people in that land. vs. 8d
    - \* The prophecy given to Abraham of 400 years and iniquity of the Amorites was almost up. Gen. 15:13, 16

- 3:9-10** God revealed to Moses that He was going to be sending him as the deliverer of the people.
- 1) God communicated to Moses the ongoing suffering of the people. vs. 9
    - \* It was about to end, after 430 years!
  - 2) God was sending Moses to Pharaoh as his prophet, to deliverer His people. vs. 10
    - \* It is an imperative command was, “Come now, therefore, and I will send you to Pharaoh.”

- 3:11-12** Moses was reluctant to be sent to Egypt. vs. 11-12
- 1) The man Moses objected, having no authority or qualifications. vs. 11
  - 2) God assured Moses He would be with him, due to the fact that he wasn’t capable for the commission. vs. 12a-b
  - 3) God would prove it to Moses by bringing them all to Mount Horeb. vs. 12c-e
    - \* Count the person “I”, God alone would do it!

**3:13-22** **The plan given to Moses in going to Egypt.**

- 3:13-15** Moses had a second objection for going to Egypt.
- 1) Moses did not know how to respond to the children of Israel, when they asked him the name of God, who sent him. vs. 13
    - \* Moses perhaps had his first failed attempt.
  - 2) God answered Moses promptly. 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. 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 was His name forever, and His memorial to all generations.” vs. 15h-i
  - 1)) Revealing His person, character, authority, power, all that He was, His reputation.
  - 2)) A memorial to all generations, by His acts and mighty deeds.

**3:16-19** God instructs Moses on what to do in going to Egypt.

- 1) Moses was first to go directly to the elders and tell the of God appearing to him and was aware of their misery. vs. 16
  - \* By personal witness, “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 from Egypt. vs. 17a
  - b) God would place them n the promise land. vs. 17a

- c) God would bless them in the land, “flowing with milk and honey.” vs. 17b
- 3) Moses was to see the words of God come to pass. vs. 18-19
  - a) The people would obey Moses. vs. 18a
  - b) The leaders and Moses would have an audience with Pharaoh. vs. 18b
  - c) The prophet Moses was to deliver to Pharaoh a message. vs. 18c-h
  - d) The Pharaoh would refuse to let them go, his pride would destroy him and Egypt. vs. 19

**3:20-22** God would judge and spoil the Egyptians.

- 1) God would bring judgment on Egypt. vs. 20
  - a) It would be God’s own hand, through miraculous power. vs. 20a
  - b) It would result in their release and freedom. vs. 20b
- 2) God would bring the people out wealthy with full hands. vs. 21
  - \* This would be a form of back-wages, for all the years of slavery.
- 3) God would have the women collect the wealth and dispense it to the children, plundering Egypt. vs. 22

- a) God told Abraham He would judge that nation and them bring them out with great possessions. Gen. 15:14
- b) We never know how God is going to work, we must not limit Him, “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
- c) “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

**4:1-9** The accompanied sign for the children of Israel to believe.

- 4:1** Moses had a third objection for God.
- 1) Moses asked what if they still don’t believe me or listen..
  - 2) Suppose they say, God did not appear to you.
- 4:2-5** God gave Moses two signs.
- 1) God gave Moses the first sign by asking him what was in his hand?” He said, “A rod.” vs. 2

- 2) God told Moses to cast it on the ground and it became a serpent, causing Moses to flee from it. vs. 3
- 3) God gave the command to take hold of it by the tail. vs. 4
  - a) Revealing the super-natural authority vested to him by God, as his instrument.
  - b) And it became a rod in his hand.
- 4) God plainly indicated, this would make them believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, had appeared to him. vs. 5
- 5) God gave a second sign to Moses. vs. 6-8
  - a) He was to place his hand in his bosom and when he took it out, it was leprous, like snow. vs. 6
  - b) He was to put his hand in his bosom again, he drew it out and it was restored like his other flesh. vs. 7
- 6) God, then gave a third sign, if they did not believe the first two signs. vs. 8-9
  - \* Moses was to take water from the river and pour it on the dry land, then the water which he took from the river would become blood on the dry land. vs. 9

**4:10-17      Moses had a fourth objection.**

**4:10-12** Moses did not have the confidence is speaking for God.

- 1) He said he was slow of speech “kabad” meaning heavy and dull.
  - a) Some think Moses stuttered but this is man’s opinion.
  - b) Stephen says, **Moses** was learned in all the wisdom of the Egyptians, and was **mighty** in words and deeds. Acts 7:22
- 2) God tells Moses, he is the Creator and takes full responsibility for man, even in this fallen world. vs. 11
  - a) “Who has made man’s mouth?”
  - b) Or who makes the mute, the deaf, the seeing, or the blind?
  - c) Have not I, the LORD?
    - 1)) his does not mean, God causes all this but that, it is no problem for Him to fix any problem.
    - 2)) And yet, He allows the fallen-ness of this world to manifest itself.
- 3) God told Moses to go and He would be with his mouth and teach him what to say. vs. 12

**4:13-17** Moses was reluctant to go.

- 1) Moses object even to this, “But he said, “O my Lord, please send by the hand of whomever else You may send.” vs. 13

- 2) God gives to Moses second best, an inferior commission to the one He called him to. vs. 14
- a) The LORD's anger was kindled against Moses. vs. 14a
  - b) He said: "Is not Aaron the Levite your brother? I know that he can speak well. vs. 14b-c
  - c) And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. vs. 14d-e
    - 1)) The best communication is between two people, a third one brakes down communication.
    - 2)) Aaron would become a problem for Moses, leading the people into idolatry, in the making of the golden calf.
- 3) God would use Aaron as Moses spokesman. vs. 15-17
- a) So he shall be your spokesman to the people. vs. 16a
  - b) And he himself shall be as a mouth for you, and you shall be to him as God. vs. 16b-c
  - c) Moses was to take the rod in his hand to perform the signs. vs. 17

**4:18-31**     **The preparations of Moses to go to Egypt.**

**4:18-26**    The initial preparations.

**4:18-19**    Moses returned home.

- 1) Moses returned to Jethro his father-in-law, Jethro and asked permission to leave and go to Egypt. vs. 18a-c
- 2) Moses reason was, to see if his people were still alive." vs. 18d
- 3) Jethro told Moses to go in peace. vs. 18e-f
- 4) Moses while still in Midia, was told by the Lord Yahweh to go and that all who sought him in Egypt were all dead. vs. 19

**4:20-23**    Moses began the journey to Egypt.

- 1) Moses took his wife and sons, setting them on a donkey, headed for the land of Egypt. vs. 20a-b
- 2) Moses took the rod of God in his hand, the instrument God would use for His miracles. vs. 20c
- 3) Moses is reminded by God to do all the wonders in Egypt before Pharaoh, for He would harden his heart, to not let the people go. vs. 21
- 4) Moses was to give a message to Pharaoh.
  - a) The command to Pharaoh, "Thus says the LORD: "Israel is My son, My a) firstborn." vs. 22

- \* Hosea says, “When Israel was a child, then I loved him and called my son out-of Egypt.” Hos. 11:1
- b) The purpose, “So I say to you, let My son go that he may serve Me.” vs. 23a-c
- c) The consequences, “But if you refuse to let him go, indeed I will kill your son, your firstborn.” vs. 23d-f

**4:24-26** Moses life is spared by the Lord.

- 1) God was going to kill most in route to Egypt. vs. 24
  - a) The verse alone is confusing, in view of the commission of God to Moses.
  - b) Moses seems to of been obedient in all things.
- 2) The wife of Moses made reconciliation with God for Moses. vs. 25
  - a) Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses’ feet.” vs. 25a
    - 1)) It is apparent now, what the problem was with Moses.
    - 2)) Moses had neglected circumcising his son, according the covenant given to Abraham. Gen. 17
    - 3)) How could Moses go as God’s ambassador commanding obedience from Pharaoh and he himself, not obeyed the covenant?

- b) Zipporah then said, “Surely you are a husband of blood to me!” vs. 25b-c
  - 1)) The response of Zipporah reveals she was not in favor of such a rite and did it reluctantly to save Moses.
  - 2)) The man who was not afraid of Pharaoh was afraid of his wife and compromised his home.
- 3) Moses was reconciled to God but ireconciled with his wife. vs. 26
  - a) God let Moses go to Egypt. vs. 26a
  - b) Zipporah let Moses know she was irritated over the circumcision, “Then she said, “You are a husband of blood!” --because of the circumcision. vs. 26b-d

**4:27-31** The final preparations.

- 1) Moses and Aaron met. vs. 27
  - a) The LORD told Aaron to go into the wilderness to meet Moses. vs. 27a-b
  - b) Aaron did and met Moses on the mountain of God, and kissed him. vs. 27c-d
- 2) Moses told Aaron all the words of the LORD and all the signs which He had commanded him and the fact that He had sent him to Egypt. vs. 28
  - a) Therefore from the beginning Aaron knew he was never God’s choice.



- b) Aaron was the permissive will of God, in view of Moses repeated objections.
- 3) Moses and Aaron journeyed to Egypt. vs. 29-31
  - a) Moses and Aaron gathered together all the elders of the children of Israel in Egypt. vs. 29a
  - b) Aaron spoke all the words spoken by the LORD to Moses. vs. 30a
  - c) Moses did the signs in the sight of the people. vs. 30b
- 4) The people responded, just as God said. vs. 31
  - a) The people believed; and when they heard that the LORD had visited the children of Israel and that He had looked on their affliction.” vs. 31a
  - b) The bowed their heads and worshiped. vs. 31b