

I. Intro

A. Initial Reading: **Ex. 3:9-10**

*<sup>9</sup> And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. <sup>10</sup> Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” (Ex. 3:9-10)*

B. God Promised Deliverance (Genesis Narrative)

1. Eve:

*<sup>15</sup> I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” (Gen. 3:15)*

2. Abraham

*...“Go from your country and your kindred and your father's house to the land that I will show you. <sup>2</sup> And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.” (Gen. 12:1-3)*

3. Jacob and the 70

**\*The book of Genesis ends with overwhelming evidence of the providence of God (despite the tricks of the enemy).**

C. God Preserved Demonstrably

1. New King, New Season

*<sup>8</sup> Now there arose a new king over Egypt, who did not know Joseph. <sup>9</sup> And he said to his people, “Behold, the people of Israel are too many and too mighty for us. <sup>10</sup> Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” <sup>11</sup> Therefore they set taskmasters over them to afflict them with heavy burdens. (Ex. 1:8-11)*

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- a. The more they were afflicted, the more they increased.

*<sup>12</sup> But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. (Ex. 1:12)*

## 2. War on the Offspring

*<sup>15</sup> Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, <sup>16</sup> “When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.” (Ex. 1:15-16)*

- a. Midwives Feared God

*<sup>17</sup> But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. (Ex. 1:17)*

- b. Birth of Moses and Early Life

## II. Body

### A. The God Who Shows Up (3:1-6)

*<sup>1</sup> Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. <sup>2</sup> And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. (Ex. 3:1-2)*

- 1. The Angel of the Lord (v. 2)
  - a. **Theophany**: a manifestation of God in the Bible that is tangible to the human senses.
    - i. No one can see God and live (**Ex. 33:20**)
    - ii. I have seen God face to face (**Gen. 32:30**)
  - b. God’s tangible appearance on earth is always troubling AND exciting.
- 2. Appearance in a flame.

*<sup>3</sup> And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” <sup>4</sup> When the LORD saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” <sup>5</sup> Then he said, “Do not come*

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*near; take your sandals off your feet, for the place on which you are standing is holy ground.” (Ex. 3:3-5)*

- a. Burning with brilliant intensity, yet not consumed.
- b. Tangible revelation of God.

*<sup>6</sup>And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. (Ex. 3:6)*

*\*God Loves to reveal Himself to mankind (The God Who Shows Up).*

### **B. The God Who Sees (3:7-12)**

*<sup>7</sup>Then the LORD said, “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, (3:7)*

1. **Providence**: *“To provide, to foresee, to see that a purpose is fulfilled.”*
  - a. When God sees, He doesn’t just observe passively from a distance.
  - b. When He sees, He gets intimately involved.
2. God Saw and so He Acted

*<sup>8</sup>and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. <sup>9</sup>And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. <sup>10</sup>Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” <sup>11</sup>But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?” <sup>12</sup>He said, “But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.” (Ex. 3:8-12)*

- a. Heavy focus on the first person (ownership).

### **C. The God Who Absolutely Is (3:13-15)**

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*<sup>13</sup> Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask 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, “Say this to the people of Israel: ‘I AM has sent me to you.’” <sup>15</sup> God also said to Moses, “Say this to the people 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 thus I am to be remembered throughout all generations. (Ex. 3:13-15)*

1. Biblical names denote character and rank.
  - a. The name that God revealed is a play on the Hebrew word “to be”: YHWH.
    - i. YHWH: “the existing One”.
  - b. This name was so high and lofty that it demanded unmatched reverence, honor and awe.
2. “I AM” Implications
  - a. Self-Existent
  - b. Beginningless and Endless
  - c. Absolute Reality: all things were created by Him and by His will they exist.
  - d. Independent: The entire universe is a secondary reality.
  - e. Incomparable
  - f. Perfect in all His ways (never evolving or improving)
  - g. The Ultimate Standard
  - h. Always Does Right

### III. Conclusion

#### A. The Messenger Assignment

1. Elders: I will surely bring you out.

*<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, of Isaac, and of Jacob, has appeared to me, saying, “I have observed you and what has been done to you in Egypt, <sup>17</sup> and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.”’ (3:16-17)*

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2. Pharaoh: Let my people go to meet with Me. **(3:18)**

*<sup>18</sup> And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.'* **(3:18)**

a. He won't **(3:19)**

*<sup>19</sup> But I know that the king of Egypt will not let you go unless compelled by a mighty hand.* **(3:19)**

B. The Outcome

1. I will stretch forth My hand with wonders. **(3:20)**

*<sup>20</sup> So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. <sup>21</sup> And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty.* **(3:20-21)**

a. What is a judgment to some is a deliverance to others.  
**(3:21)**