

EXODUS 3

MOSES AND THE BURNING BUSH

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ABDI Ministries
ABDI Joseph



(256) 752 JOSEPH



info@abdiministries.org



www.abdiministries.org

KEYWORD

God (Plural)
God (Singular)
LORD
GOD
Lord
lord
El Olam
Bara
Asah
Beth
Numbers

REVERANCE

Elohim (The Trinity)
El
Jehovah & or Yahweh (YHWH)
Jehovah & or Yahweh
GOD the Master (Kurios), Adonai
Man the Master
Everlasting God
God creating from nothing
God making or assembling from existent materials
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

Keywords
"create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need.

CORE

Monday, August 7, 2023 @ 4:50 AM

I was created in the beginning as a spirit. (Genesis 1:27) As a spirit I know God only in 1 dimension and that's God the creator.

However, God the creator desires that I know him in rather multiple dimensions such as but not limited to:

God the lover, healer, caretaker, friend, dad so much more

So he brings me on earth to experience and know him in all the different dimensions that are presented here on Earth.

You see it's only here on Earth that I will be given the opportunity to know him in all dimensions.

After I have known him in all these different dimensions, then I can worship him in truth and in spirit.

Then I can see him without the fear to run or be intimidated. Then he can dwell and I can dwell in him as one.



PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let your Holy spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!



REVIEW

This chapter provides one of Scripture's most famous encounters that being *Moses and the burning bush*.

This chapter can be divided into four sections, as God calls Moses to a position of leadership and vows to bring judgment on Egypt for their treatment of Israel.

First, Moses served as a shepherd of his father-in-law's sheep.

He was with the sheep on the west side of the Sinai wilderness at a place called Horeb, later associated with Mount Sinai, which would later be called the mountain of God in Exodus 24:13.

While there, the Lord appeared to Moses in a burning bush (Exodus 3:1–8).

The text notes "the angel of the LORD" appeared in the flames of a bush with fire that would not extinguish.

Moses was curious about this fire so he turned to see it and the Lord spoke to Moses from the bush, and Moses answered.

Moses was told to remove his sandals because he was standing on holy ground and of course out of fear Moses hid his face from God.

Now God revealed Himself as the same God as his father and of Abraham, Isaac, and Jacob and also expressed to Moses that He had seen the affliction of the Israelites in Egypt and came so that He could deliver them from Egypt and bring them to what later became known as the Promised Land.

The second section (Exodus 3:9–15) includes the first calling of Moses to deliver Israel from Egypt.

God had heard the cry of the Israelites and called Moses for the task.

Moses unfortunately presented his first excuse to not be the one God sends, claiming, "Who am I...?" (Exodus 3:11).

However, God promised to be with him and that he would serve the Lord at this same mountain.

Moses then makes another excuse, saying the people will ask about God's name.

It is in God's response to Moses that we find the closest thing to a personal name used by God in the Bible (Exodus 3:13–14).

Moses asks the name of God and is told, "I AM WHO I AM" (Exodus 3:14).

He claims to be the self-existent one, as well as the God of Abraham, Isaac, and Jacob (Exodus 3:6, 15, 16).

This same passage connects God's use of the "I AM" terminology to the Hebrew word YHWH, which is sometimes transliterated as Yahweh or Jehovah.

Most often, this is seen in English translations using small capitals: "The LORD."

The third section (3:16–19) consists of God's message to the elders of Israel, including instructions for their appeal to Pharaoh.

Moses was to appear to the elders of Israel, telling them they would leave slavery and travel to a new land.

They would then tell Pharaoh to let them go, but would be denied until God "compelled" him (Exodus 3:19).

The fourth section (Exodus 3:20–22) assures Moses of Israel's upcoming deliverance and the Lord promised to judge Egypt and perform signs.

When the people leave, they would plunder the Egyptians.

In fact, God was specific regarding the taking of silver and gold jewelry and clothing.

These items would then be placed on the Israelites' own children as a sign of victory over the Egyptians.

All of these predictions fortunately came true as promised in chapter 3.

However, Moses continued to object, offering further doubts throughout chapter 4 until the Lord convinces him to obey His calling.

Egyptian slavery ended through many signs and wonders, and the people left Egypt, with plunder from the Egyptians.

They then worship God at Mount Sinai, and eventually entered a new land as their own nation.

That's it, The Summary of Exodus 3

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EXODUS 3: 1

Now Moses kept the flock

(This was Moses' habitual occupation for which he had an experience of over 40 years)

of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert,

(This means to the west or northwest of the area.

Among the Hebrews the east is before a man, the west behind him, and the south and the north on the right and left hand.)

and came to the mountain of God,

(Also later called Mount Sinai; which later became known as the mountain of God because it was upon this Mount that the LORD gave to Moses the Ten Commandments in Exodus 20.)

even to Horeb. (Horeb probably means "desert" or "desolation," and the name gives us an idea of the terrain.)

So this chapter introduces the important biblical account of the burning bush.

In this passage, Moses experiences God's call to lead the Jews out of slavery and it begins with Moses watching the sheep of his father-in-law.

Take note that this verse names his father-in-law as Jethro, not Reuel, as was in chapter 2.

Although I think that Jethro and Reuel are the same man with the use of two different names.

The reason for these two names is not specifically given, though there are other instances in the Bible of a person going by more than one name. For example, in Genesis 17:5 & Mark 3:16, and it is also a common practice today.

Moses was a nomadic shepherd, meaning he traveled from one place to another with his flock.

At the time of this account, he had led his flock to a place described using the term "west."

This is likely a reference made from a later point in time, when the people of Israel were in the wilderness and understood where the "west side" was.

EXODUS 3: 2

And the angel of the LORD

(The reference to the angel of the LORD in the Old Testament is actually a reference to Jesus Christ.

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This is another occasion where Jesus appeared before His incarnation in the Old Testament as the Angel of the LORD, as He did many times in

- Genesis 16:7-13,
- Judges 2:1-5,
- Judges 6:11-24,
- Judges 13:3-22 and many other places

I say this because:

It is said in *John 1:18* that no one has seen God the Father at any time but only the begotten Son, who is in the bosom of the Father, and also in *1 Timothy 6:16* that no man has ever seen God in the Person of the Father.)

appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Now though the bush burned with fire, it did not crackle or diminish, no leaf curled and no branch charred.

Basically it burned, but was not consumed.

Some think the burning bush to be a symbol of Israel, or the people of God who are afflicted but not destroyed, because God is in the midst of them.

Men, when you see all the things that we have gone through in our history:

All of the persecution, all of the attempts to eradicate us; we have been in the fires for years, but never consumed. We remain and even stronger.

Also we can say that the burning bush was a picture of the cross.

The Hebrew word used to describe this bush comes from the word "to stick or to prick," this meaning a thorn-bush or bramble.

We can think of the cross – where Jesus, crowned with thorns, endured the fires of judgment and yet was not consumed by them.

EXODUS 3: 3

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Whatever exactly Moses saw, it was nothing normal.

Now some critics have tried to explain what happened here as:

EXODUS 3 MOSES AND THE BURNING BUSH

- A temporary mirage of reflected sunlight on some red leaves
- Some as a campfire of some Bedouin
- Others as the phenomenon of Saint Elmo's fire

Now this would be equivalent to substituting our experience for Moses' forty years in that area and his view that it was indeed unusual.

But as Romans 1:22 says; *Professing themselves to be wise, they became fools* ☺

Now this goes without saying that God is often associated with fire as we see in Genesis 15:17; 19:24; & Exodus 13:17—14:31; 19; 24:17; 40:34–38.

In Exodus 13:17–22; We see God appearing before the Israelites in the form of a pillar of fire.

EXODUS 3: 4

And when the LORD saw that he turned aside to see,

(Take note that God didn't speak to Moses until He had Moses' attention.

Often God's Word doesn't touch our heart the way that it might because we don't give it our attention.

The burning bush was a spectacular phenomenon that captured Moses' attention; but it changed nothing until Moses received the Word of God that came to him there.)

God called unto him out of the midst of the bush, and said, Moses, Moses.

(God's first words to Moses called him by name.

This shows that even though Moses was now a forgotten shepherd on the backside of the desert, God knew who he was, and Moses was important to God.

Now the double call (Moses, Moses!) implied importance and urgency, as when God called

- Abraham, Abraham! In Genesis 22:11,
- Samuel, Samuel! In 1 Samuel 3:10,
- Simon, Simon in Luke 22:31,
- Martha, Martha in Luke 10:41, and
- Saul, Saul in Acts 9:4)

And he said, Here am I.

EXODUS 3: 5

And he said, Draw not nigh hither:

(God literally told Moses “stop coming closer.”

Now this was a holy place; and because God is holy, there will always be a distance between God and man.

Even in perfection man will never be equal to God, though we will be able to have closer fellowship with Him than ever.)

put off thy shoes from off thy feet,

(Removing the sandals showed an appropriate humility, because the poorest and most needy have no shoes, and servants usually went barefoot.

It also recognized the immediate presence of God.

In many cultures, you take off your shoes when you come into someone’s house, and now Moses was in God’s “house,” a place of His immediate presence.

for the place whereon thou standest is holy ground.

EXODUS 3: 6

Moreover he said, I am the God of thy 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 upon God.

It is uncertain if Moses bowed with his face to the ground or he simply covered it with his clothing.

Although I think bowing is more likely as obviously he feared looking at God.

Later in Exodus 33:20; We read that Jews believed no one could see God and live.

Here also we find the very first written occurrence of God directly speaking with someone in over the prior 400 years of the history of Israel.

Interestingly, God spoke to John the Baptist, many centuries later, after another 400-year period of silence.

At the time, God introduced the coming of the Messiah to offer freedom from sins.

This time though Moses is the Messiah himself and in-fact this is one of many ways Jesus has often been noted as similar to Moses, offering a second exodus of freedom to people.

So God revealed Himself to Moses by declaring His relationship to the patriarchs.

This reminded Moses that God is the God of the covenant, and His covenant with Israel was still valid and important.

This wasn't a "new God" meeting Moses, but the same God that dealt with Abraham, Isaac, and Jacob.

God revealed Himself to Moses more intimately than He had to any of the patriarchs; yet it all began with God reminding Moses of the bridge of covenant they met on.

In Matthew 22:23-45 when the Sadducees came to Jesus, they did not believe in the resurrection, and they tried to catch Jesus in a trick question.

And Jesus responded to them after answering their question,

"How is it that God said, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' He is not the God of the dead, but of the living."

So, here's where God declared that; Jesus is quoting it to the Sadducees, and of course, they quit asking questions after that because He had really stumbled them.

EXODUS 3: 7

And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

In Psalms 115 and 135, the psalmist speaks of the gods of the heathen:

The idols that men had made and were worshipping.

These little idols that were carved out of wood, or were made from silver, or gold, with the various shapes, some in human forms.

The idols that were made would have eyes, they would have ears, they would have a nose, they would have a mouth, they would have hands, they would have feet; but the psalmist said of these idols that:

"Their gods are of wood, or of silver, or gold. Eyes they have, but they cannot see: ears they have, but they cannot hear: feet they have, but they cannot walk: mouths they have, but they cannot speak: they have noses, but they can't smell."

Many people today are worshipping gods that cannot see, that cannot hear, that cannot touch, that cannot feel.

Now, every man has a god.

You may square off and say;

"Oh no, I'm an atheist: I don't believe in God."

That's nonsense;

All you're saying is that you do not believe in the God that is revealed in the Bible, but you have your own god.

For a man's god is that master passion that governs any man's life:

That ideal, that driving force that governs your life.

That is your god.

You see, god is not a name; and we make a real mistake when we think that god is a name:

"God" is a title.

And so they said,

"The gods –plural– of the heathen are many."

There are many heathen gods indeed.

But there is only one true and living God, Eternal Creator.

When a person today talks about God, you really don't know what they're talking about many times:

Some say the force, the creative force, the energy, an essence, the dynamic and etc.

But they're not talking about a personal, living God who can see, who can hear, who feels, who can touch, who knows;

But they're talking about some abstract kind of cosmic force in the universe that is sending out emanations that sometimes get as far down as this planet earth.

Now, as we move on in Exodus here, we find that the Egyptians were polytheistic:

And they had many god's.

Most of them were represented by various animals:

Some crocodiles, birds, and so forth.

But again:

Gods that can't respond.

Now, here the LORD said to Moses,

"I have seen the oppression of my people who are in Egypt."

Again, we so often times feel that we're all alone in our suffering.

You know like:

- Nobody really sees,
- Nobody really knows and
- Nobody really cares.

But there's one thing about affliction:

It does create a very tremendous sense of loneliness.

But God said,

"I have seen, I have surely seen the oppression of my people."

Not only that,

"I have heard their cry because of their taskmasters."

They were forced to serve, as we read, with harshness.

The taskmasters with their sticks were constantly hitting them, goading them, pushing them on.

If they would just fall out of weariness, and try and lie for a moment on the ground, there would be the rod across their back-up and going.

And they wept, they cried, they cried out in pain but God knew and He said:

"And I have surely heard their cry. For I know, their sorrows."

Sometimes as we endeavor to minister to others who are going through heavy trials; and people come, and they begin to pour out their hearts, they begin to tell of their situations.

And I'll tell you, some people are going through some deep, rough water.

But as they tell what's going on, I say to them:

"I see your problem."

And they continue to talk, and I say,

"I hear you, I hear you, I know where you're coming from. I know what you're going through, I know what you're feeling."

But unfortunately many times, that's all the further I can go; assuring them that I can see, that I understand what they're saying, I know the problems they're facing.

But so often:

- I don't know the answer,
- I don't have the solution;

➤ I can't do anything.

I'm totally helpless to change their situation at all.

What can I do?

And that's where God takes it one step further with Moses in verse 8 about delivering them out of the hand of the Egyptians.

God just doesn't see, and hear, and know; but He also delivers.

I love that, because I need more than just your sympathetic understanding many times.

I need someone to step in and help me.

EXODUS 3: 8

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

This verse is the first to present a description repeated throughout the Torah.

That is ...

- It is a good land or a "broad land" meaning it's large.
- It is "flowing with milk and honey," and
- It is occupied by six other nations at the time.

The phrase "milk and honey" refers to a land full of good things, including food for the Israelites.

This was in contrast with the desert region of Egypt where milk and honey were difficult commodities to obtain.

The six nations mentioned here and sometimes listed as seven nations, such as in Deuteronomy 7:1 are frequently repeated in the Torah.

These nations were condemned for worshipping other gods and living immorally and as such God removed them and provided the land to His people.

Furthermore ...

- The Hittites came much later during the era of 1800-1450 B.C. (Genesis 23:10).
-

- The Amorites were the most numerous of these nations, having been in the area from 2300 B.C. (Numbers 21:26).
 - The Perizzites are not identifiable.
 - The Hivites dwelt around Shechem, Gibeon, and the region about 5 miles northwest of Jerusalem (Joshua 9:3-7; 11:19; Genesis 34:2). They were in Canaan by 2000 B.C.
 - The Jebusites occupied Jerusalem (Judges 1:21; 2 Samuel 5:6; Joshua 15:63).
 - The Girgashites (Joshua 24:11; Deuteronomy 7:1) are obscure.[17]
-

EXODUS 3: 9

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

The use of, "And now, behold," uses Hebrew words designed to draw attention to whatever words that follow.

This is similar to saying, "Look at this," in English.

So here God notes two concerns, using a poetically human perspective of "hearing" and "seeing."

First, God is aware of "the cry" of the Israelites which represents the pain of slavery endured by the Jewish people.

Second, God Himself has "seen" the oppression of the Egyptians.

The words "Egypt" or "Egyptians" are used six times in verses 7 through 12, each as a reference to the nation itself, which is strongly labelled as the enemy of God's people.

EXODUS 3: 10

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

So God is now commissioning Moses.

The time has come.

Moses is now eighty years old.

He was forty when he killed the Egyptian and fled.

He's been forty years now in the wilderness watching sheep.

He's now eighty years old, and in the last forty years, a lot of mellowing has been going on.

He's not so impetuous anymore.

He's not ready to jump in anymore.

And it is interesting how that when God now commissions him, he begins to back pedal.

"Don't know if I want to get involved."

And he begins to offer excuses.

EXODUS 3: 11

And Moses said unto God, Who am I,

(40 years ago, Moses thought he knew who he was:

You know;

He was a prince of Egypt and a Hebrew, God's chosen instrument to deliver Israel.

After forty years of chasing sheep around the desert, Moses didn't have the same self-sure confidence that he once had.

How many of us relate with Moses 😊

20 years ago...

- Fresh from university,
- Deep in love with my dad,
- Very ambitious,
- Very proud and popular at the university with success stories such as
- The first website designer at makerere university,
- I designed the first website to send free SMS; Boy I paid a price for this 😊

Men how I thought Solomon's wealth would be pocket change to me 😊

I remember once in 2007 I told a friend pastor Ben and that how I would be the first richest and most famous person on earth made of God and deeply rooted in Him.

20 years later and am not even sure my neighbours know me 😊

The ironies of life 😊)

that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

God often calls the most unlikely people to accomplish His greatest tasks.

For example;

- God used Abraham a childless man to serve as founder of the Jewish people.
- He used Joseph as the man raised up from slavery and imprisonment to save many people from famine.
- We also see how that God used the mother and sister of Moses to save his own life in Exodus 2.
- Now God is calling an eighty-year-old exiled shepherd to rescue slaves from the hands of the world's most powerful ruler.

Like many of us Moses realized the difficulty of the mission due to a poor self-image.

Today Moses would be advised to find the nearest counsellor and learn how to love himself so as to develop a stronger self-image.

You know, the Bible tells us that in the last days perilous times will come.

Why and what will be the signs or characteristics?

Well because:

Men will be lovers of themselves.

Today we are being taught that we ought love our selves; In otherward I ought to fall in love with myself.

But what they just don't realise is that I've been in love with myself ever since I've been able to think.

The Bible says,

No man really hated himself.

This business of "you don't love yourself" is a bunch of nonsense.

You say,

Oh, I hate myself; I'm so ugly

But were you ever angry because someone you hated was ugly?

You know, if someone that you really hated was ugly, you'd be glad.

So if you really hate yourself, you ought to be glad that you're so ugly.

Men, these councillors have they got us all screwed up. ☺

EXODUS 3: 12

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

(This is the same place which Elijah escaped to after defeating the prophets of Baal and running away from Jezebel in 1 Kings 19.)

So what's God's answer to Moses' suffering from poor self-image?

God said,

I'll go with you. You don't have confidence, Moses? All right, I'll go with you.

I'm going to send you to the Pharaoh, that you may bring my people the children of Israel out of Egypt.

God's reply is intended to take Moses' focus off of himself and on where it should be and that's on God.

Therefore, God never answered the question "Who am I?" Instead, He reminded Moses "I will certainly be with you."

This reminds us of Romans 8:31 that

"If God is for us, who can be against us?"

And in Philippians 4:13 that:

"I can do all things through him that strengtheneth me,"

EXODUS 3: 13

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

When God commanded Moses to go back to Egypt, in order to bring Israel out of slavery, Moses' first response was an expression of doubt.

God replied with reassurances, both of His own presence, and with prophecy of Moses' eventual success.

Here, unfortunately Moses provides his second objection to God's call.

His first excuse related to his identity: "Who am I?" (Exodus 3:11).

Here now the excuse given relates to God's identity.

I think Moses' question is not entirely inappropriate in that he expects people to ask a very natural question:

Who sent you to lead us?

Specifically, Moses wants to know how to answer the question of "which God" he is representing.

Now when God revealed Himself to "man" in the days of the patriarchs it was often associated with a newly revealed name or title for God.

For example:

- Abraham, in the encounter with Melchizedek called on God Most High in Genesis 14:22.
- Abraham later encountered Almighty God in Genesis 17:1.
- Abraham came to know the LORD as Everlasting God in Genesis 21:33, and The-LORD-Will-Provide in Genesis 22:14.
- Hagar encountered You-Are-the-God-Who-Sees in Genesis 16:13.
- Jacob met El Elohe Israel in Genesis 33:20 and El Bethel in Genesis 35:7.

So if Moses were to come to the elders of Israel as a representative of God, it would be logical for them to wonder,

"By what name did He reveal Himself to you Moses?"

EXODUS 3: 14

And God said unto Moses, I AM THAT I AM:

(This name I AM WHO I AM is connected with the name Yahweh which is a reference to the name YHWH.

Now Yahweh was not a new name, nor an unknown name.

It actually appears more than 160 times in the book of Genesis.

Moses' mother's name was Jochabed meaning Yahweh is my glory.

And as such Moses and Israel knew the name Yahweh.

God did not give Moses a previously unknown name of God, but the name they had known before.

God called them back to the faith of the patriarchs, not to something "new."

In the English-speaking world, for a time people pronounced Yahweh as Jehovah.

The pious Jews of later years did not want to pronounce the name of God out of reverence, so they left the vowels out of His name and simply said the word Lord (adonai) instead.

If the vowels of the word adonai are put over the consonants for YHWH, you can get the name "Jehovah."

All this came about much later; in the days of the Bible, the name was pronounced Yah-weh or Yah-veh.)

and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

So God told Moses His name was I AM because God simply is; there was never a time when He did not exist, or a time when He will cease to exist.

The name I AM has within it the idea that God is completely independent; that He relies on nothing for life or existence (Isaiah 40:28-29; John 5:26).

Theologians sometimes call this quality aseity.

It means that God doesn't need anybody or anything – life is in Himself.

It is also connected with the idea that God is eternal and unchanging.

This goes without saying that there is no past or future tense in the Divine Vocabulary.

When God appears to employ them, it is by way of accommodation to our limited language.

Also the idea behind the name I AM is the sense that God is *"the becoming one"*;

God becomes whatever is lacking in our time of need.

The name I AM invites us to fill in the blank to meet our need.

For example:

- When we are in darkness, Jesus says I AM the light;
- When we are hungry, He says I AM the bread of life,
- When we are defenceless, He says I AM the Good Shepherd.
- When we are lost, He says I AM the way, the truth, and the life;

God is the becoming one, becoming what we need.

In this, God's name is both an announcement and an introduction.

It announces God's presence, and also invites anyone interested to know Him by experience, to taste and see that the LORD is good.

Furthermore, I AMs is a divine title that Jesus took upon Himself often, clearly identifying Himself with the voice from the burning bush.

In John 8:24 Jesus said that:

Therefore I said to you that you will die in your sins; for if you do not believe that I AM [He], you will die in your sins.

In John 8:28 Jesus said to them,

“When you lift up the Son of Man, then you will know that I AM [He], and that I do nothing of Myself; but as My Father taught Me, I speak these things.”

In John 8:58 Jesus said to them,

“Most assuredly, I say to you, before Abraham was, I AM.”

In John 13:19 Jesus said;

Now I tell you before it comes, that when it does come to pass, you may believe that I AM.

Jesus therefore, knowing all things that would come upon Him, went forward and said to them in John 18:4-6,

“Whom are you seeking?”

They answered Him, *“Jesus of Nazareth.”*

Jesus said to them, *“I AM [He].”*

And Judas, who betrayed Him, also stood with them.

Now when He said to them, *“I am [He],”* they drew back and fell to the ground.

When Jesus was talking with the Pharisees, and they were going through this little bantering back and forth, and they said to him,

“We have Abraham for our father;”

And Jesus said,

“If Abraham was your father, then you would have believed in me, because Abraham rejoiced to see my day: and he saw it.”

They said,

“What are you talking about? Abraham saw you? You’re not even fifty years old.”

And Jesus said,

“Before Abraham was, I AM.”

And they took up stones and were going to stone Him ☺

So here we see God speaking of that eternal aspect of His character.

He is the Eternal One.

The cherubim declare of Him,

“Who is, and Who was, and Who is to come”

All at once.

He’s past, present, and future.

Now, with God, there is no past, there is no future, it’s all now.

He dwells in the eternal.

Unfortunately, I can’t really conceive that.

My mind blows a fuse, the circuits all pop when I try to conceive of the eternal now.

Because the moment I say, “I am,” then that’s past tense already.

I was. I said that ten seconds ago.

But with God, He dwells in the eternal now.

“I AM THAT I AM has sent you” – describing the eternal characteristic of God.

And also describing as God would be to you:

EXODUS 3: 15

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever,

(God here referred to the name just previously mentioned in the same verse, the LORD God (Yahweh Elohim).

“Forever” here emphasizes the eternal faithfulness of God to His covenant.)

and this is my memorial unto all generations.

This was probably totally contrary to what the elders and people of Israel desired.

They probably had no desire to return to the Promised Land; all they wanted was to be made more comfortable in Egypt.

Now take note that the first word had to come to the people of God in verse 16 and then to world in verse 18.

Often God will not speak to the wider world until He speaks to His people and He has their attention.

EXODUS 3: 16

Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

So Moses is commissioned with three commands in this verse.

1. First, he must return to Egypt to fulfil this mission.
2. Second, Moses was to gather the "elders of Israel."

This is the first mention of these elders who apparently began serving as the leaders of the Jewish people during their slavery.

This governing body is mentioned thirty-one times in the Old Testament, including eight times in Exodus (Exodus 3:18; 12:21; 17:5, 6; 18:12; 24:1, 9) and fourteen times total in the Torah.

3. Third, Moses is to give these elders a specific message.

That:

The God of Abraham, Isaac, and Jacob had appeared to Moses to reassure Israel that He has seen their afflictions in Egypt.

This was to serve as a reminder God had not forgotten nor forsaken them.

EXODUS 3: 17

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

The Promised Land is characterized as a land "flowing with milk and honey," which implies a land extremely well-suited to growing food and raising livestock.

Though many other peoples lived there at the time these words were spoken, God promised to change the situation and place Israel in this land.

EXODUS 3: 18

And they shall hearken to thy voice:

(This was a precious promise to Moses.

Forty years ago, when it seemed that he had everything going for him, the people of Israel rejected him as a deliverer for the nation.

Surely, he must be wondering why they would listen to him now, when it seemed he had nothing going for him.

But Moses had God going for him now; they would indeed listen to Moses' message.)

and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

So God also promised Moses that the Israelite elders would listen to his voice.

Moses was concerned that his people would have no desire to listen to him and yet, God's prediction here will be confirmed in Exodus 4:31 as it says

"the people believed" the message of Moses and his brother Aaron.

The next step in God's plan was for Moses and the elders of Israel to confront the king of Egypt—the Pharaoh—and request a three-day journey into the wilderness to make sacrifices to the Lord.

This request for a three-day journey is also repeated in Exodus 8:27.

Interestingly also, the plague of darkness lasted three days, with no one working during this time in Exodus 10:22–23.

Now some have asked why God would instruct Israel to make this request, since the ultimate plan was to free Israel from Egypt entirely.

Personally I think God presented the smaller request to Pharaoh first so that the request would be as appealing and as easy to accept as possible.

He did this so Pharaoh would have no excuse at all for refusing God and hardening his heart.

But as expected, Pharaoh rejected the request, instead forcing the Jews to make bricks without straw, a move that greatly increased their workload.

EXODUS 3: 19

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

(The "mighty hand" of God is also mentioned nine times in Deuteronomy that's in Deuteronomy 3:24; 4:34; 5:15; 6:21; 7:8, 19; 9:26; 11:2; 26:8 and seventeen times total in the Bible.)

So God knew from the beginning that Pharaoh would not let them go.

He also knew what it would take to move the heart of Pharaoh, and the plagues and calamities to come were engineered for a specific purpose and they were not haphazardly planned.

Moses asked God about how his fellow Israelites would receive the news of the deliverance from Egypt, but getting the people of Israel behind Moses was only a small part of the struggle ahead.

What about the Egyptians?

How would they ever agree to let this free labour force leave the country?

Without Moses asking, God answered this question.

EXODUS 3: 20

And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

So God says He will "stretch out [His] hand" against the nation of Egypt.

This phrase is used often in the Old Testament, even outside of the books of Moses (Jeremiah 6:12; 51:25; Ezekiel 6:14; 14:9, 13; 25:13, 16; 35:3; Zephaniah 1:4).

The idea of "striking" in judgment also recurs in Exodus.

For example:

- God "strikes" the Nile to turn it to blood (Exodus 7:17).
- He instructs Aaron to "strike the dust" to send gnats into the land of Egypt (Exodus 8:16).
- God also "strikes" the firstborn sons and animals in the tenth plague (Exodus 12:12, 13, 23 twice).

God here referred to His upcoming plagues as "wonders." And He later mentions "signs and wonders" in Exodus 7:3.

God also talks about His "wonders" being multiplied in Exodus 11:9, and Exodus 11:10 talks about Moses and Aaron performing "wonders" before Pharaoh.

In Exodus 15:11 Moses and the people praised God for His "wonders."

EXODUS 3 MOSES AND THE BURNING BUSH

Moses again returned to the theme of "wonders" in Deuteronomy, mentioning God's many wonders on six occasions (Deuteronomy 4:34; 6:22; 7:19; 26:8; 29:3; 34:11).

These wonders continued in the life of Israel in Joshua's time (Joshua 3:5), and God's many wonders were praised throughout Scripture (Psalm 77:11, 14; 78:4, 11, 12).

As in the Gospel of John 20:30–31, the purpose of these miracles is to prove God's message, and His messenger, are true.

EXODUS 3: 21

And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

God promised to arrange things not only to move Pharaoh's heart, but also to move the heart of the Egyptian people so that when Israel did depart, they would be showered with silver and gold and clothing.

This was not stealing or extortion, it was the appropriate wages for the years of forced labor.

In Deuteronomy 15:12-14, God says that if you have a slave, and his time of service is up, you shall not let him go away empty-handed.

God was not going to let Israel leave their slavery in Egypt empty-handed; instead, they would plunder the Egyptians.

EXODUS 3: 22

But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptian.

This verse concludes chapter 3 with information regarding how the Jews would leave Egypt.

1. First, each woman will ask her neighbour for jewellery and clothing.
2. Second, this would include *"any woman who lives in her house."*

In otherward both the Egyptians and anyone else in the area would give the Israelites whatever they wanted and send them away.

Both references in this verse are feminine, indicating this was activity that took place among the Jewish women and the female Egyptians and immigrants or visitors there.

These Jewish women would take the jewellery and clothing and put them on their own sons and daughters.

The women who were unable to adequately clothe their children under slavery would dress their children in the finest clothing on the day they received their freedom.

In this way, they would "plunder" and defeat their Egyptians oppressors.

This goes without saying that:

The plunder of the Israelites with treasures on the day of their departure was prophesied by God Himself in a promise made to Abraham in Genesis 15:24 where it was related that they would go out of the land of their sojourning "*with great substance.*"

THE LESSONS WE LEARN FROM THIS STUDY ARE:

1. Are God's promises in the Bible still valid today?

The New Testament was written almost 2,000 years ago.

Can we really rely on God after all this time?

This chapter shows us God's promises remain valid no matter how many centuries pass.

In Genesis 15, God promised Abraham his descendants would be delivered from their oppressors and led back to the land of Canaan.

Moses was being called by God in preparation to fulfill His promise of Genesis 15.

That promise was made almost 400 years before Moses spoke to God at the burning bush.

God never has and never will forget/break a promise.

His promises are trustworthy today and they will be just as valid 2,000 years from now.

2. God Suffers with You and Refines You.

At age 80, after spending forty years raising sheep in the wilderness, God brought Moses to the top of Mount Horeb (also called Sinai)

3. God Wants Your Obedience to His Calling.

God called to Moses from inside the burning bush

4. God is Faithful. He Knows You, Calls You, Transforms You, and Forgives You.

God identified himself to Moses as the God of his father and the patriarchs, Abraham, Isaac, and Jacob.

5. God is Compassionate. He Will Not Ignore Your Suffering.

God told Moses to tell the elders that He cared about their suffering and that He would free them from their oppression.

6. God Performs His Wonders and Miracles Through Ordinary People.

In his first objection to fulfilling God's calling, Moses doubted that anyone would listen to him.

They rejected him once before. Why would they treat him any differently? Yet, rather than criticizing Moses' lack of faith, God encouraged him by promising to be with him

7. God is Sovereign and in Control of the Future.

Through His name, God reveals that He is eternal, having always existed

8. God Will Provide for You.

Because God is just, He also promised to ensure that the Jews received compensation for their approximate 400 years of servitude

We will start from Chapter 4 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
 - But right now I repent of my sins
 - I make you my Lord
 - I receive the free gift of forgiveness of sin
 - I need you, Jesus
 - Be my savior
 - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
-

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

LET'S STANDUP FOR THE FINAL BLESSING

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
-

EXODUS 3 MOSES AND THE BURNING BUSH

- May the Lord cause his face to shine upon you and give you peace
 - May your heart be filled with his love
 - May you walk in the spirit
 - May you be strengthened by the work of his Holy spirit in your inner man
 - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
 - And may God increase your faith and your trust
 - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
 - May your life be enriched in all things in Christ Jesus
 - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
 - Amen
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