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**C0605 – February 1, 2006 – Exodus 2:16-3:15 – YHWH Reveals Himself At The
Burning Bush**

3. MOSES' LIFE IN MIDIAN (2:16-22)

This next section picks up on the day Moses sat down at the well and the events that transpired in the following 40 years as God trained him in the desert.

¹⁶ Now the priest of Midian had seven daughters; and they came to draw water and filled the troughs to water their father's flock.

¹⁷ Then the shepherds came and drove them away, but Moses stood up and helped them and watered their flock.

¹⁸ When they came to Reuel their father, he said, "Why have you come *back* so soon today?"

¹⁹ So they said, "An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock."

²⁰ He said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat."

²¹ Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses.

²² Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land."

Now the priest of Midian had seven daughters is probably meant to tell us that he had no sons, only daughters. Since he had no sons his daughters had to go and **draw water and fill the troughs to water their father's flock** (sheep and goats). Moses was sitting at the well.

v. 17. About that time some shepherds arrived and, as was their usual custom, they drove the seven daughters away. They were aggressive, tyrannical men. Once again Moses is

confronted with an oppressive situation and he just can't stop himself, he has to do something about it.

1. Moses demonstrates compassion for the weak
2. Moses demonstrates courage to rise up against tyrants
3. Moses demonstrates a desire to deliver the oppressed

Moses was a man of justice and mercy just like the Lord Jesus Christ. Then Moses watered their flock.

v. 18. The daughters apparently got home much earlier than usual. Thus, Reuel (friend of God) asks "**Why have you come back so soon today?**"

v. 19. His seven daughters explain that **an Egyptian delivered** them from the tyrannical shepherds. Although Moses was not **an Egyptian** they supposed him to be because of his clothing and his speech. They also saved time because Moses both **drew water and watered the flock**. Moses had served as their **deliverer** by running off the tyrants and doing all their work.

v. 20. Because of this kindness Reuel asked "**Where is he then? Why is it that you have left the man behind? Invite him to have something to eat.**" A man of such high character should be thanked for his kindness and so his daughters went back to the well and invited Moses to come to their home and eat. Over the course of dinner Reuel apparently asked him to dwell with him.

v. 21. **Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses.** Moses accepted and then we are introduced to Moses wife, Zipporah ("bird"). I don't know why he married this woman. Spiritually she was an idiot. We find out later she had a terrible temper and no sympathy for the Hebrew religion. She probably fell in love with his bravery at the well but after awhile when she saw that his deepest aims were for the deliverance of his people she probably considered him a gloomy fanatic who busied his mind with visionary schemes.ⁱ

v. 22. **Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land."** Moses had two sons by Zipporah, the first here, he named **Gershom**, the second, later, Eliezer. **Gershom**ⁱⁱ means "to drive away, to banish" and is indicative of Moses situation. Moses named him this because it sounds like the verb for sojourn; *gur*. Since Moses was a sojourner he named him after his

circumstances.ⁱⁱⁱ There is no doubt that this time of his life was one spent in loneliness and humiliation. But we require times of humiliation and loneliness to become fully dependent upon God and that is what will happen to Moses during the second 40 years of his life.

These three episodes in Exodus 2 record Moses rescue, his character, and training as the future deliverer of Israel. Throughout Moses demonstrates desire for justice, his love for freedom, his compassion for the oppressed, and his courage to relieve the oppressed from tyrants. These characteristics are fully in line with his mission of deliverance and are closely akin to the character of Jesus Christ. It is therefore highly significant that the next chapter introduces the important words *salvation* and *deliverance*.

4. God Remembers the Abrahamic Covenant (2:23-25)

Remember here that the events in Exod 1-4 are designed by God to prepare the nation and Moses. We've seen a lot about Moses tonight but these verses deal with the nation. We see here that the people are beginning to call upon God for deliverance.

²³ Now it came about in *the course of* those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of *their* bondage rose up to God.

²⁴ So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob.

²⁵ God saw the sons of Israel, and God took notice *of them*.

v. 23. The king who died here is Thutmose III, the king who tried to kill Moses. There was no longer any justifiable excuse for Moses to not go back to Egypt. The bondage that God permitted was so great that Israel began to **sigh** and **cry out** to God. The cries of the sons of Israel rise up to the throne room of God.^{iv}

v. 24. **So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob.** First, **God heard their groaning.** God hears our prayers. He even knows our prayers before we pray them. But His knowledge is not causative. He doesn't answer His knowledge He answers human prayer. Second, **God remembered the Abrahamic Covenant.** It is not that God forgot it. He's omniscient. But He had not been tending to it because the Israelites had not been calling upon Him for deliverance. When they began to call upon Him **God** began tending to it again. Why? Because it is only the basis of **His covenant with Abraham, Isaac, and Jacob** that deliverance can

take place. This covenant was first made with Abram (Gen. 12:1-3; Gen. 13:14-17; 15:1-5, 17-21; 17:1-16; 18:18; 22:17-18), then to Isaac (Gen. 26:24), and finally to Jacob (Gen. 28:13-15). The covenant was then confirmed to all 12 sons of Jacob, that is, the **sons of Israel**. It was not made to the Arab peoples.

PRINCIPLE: There is Enough Flexibility in God's Plan for God to Answer Prayer. God has conditioned some aspects of His plan on human prayer. If He did not then human prayer is just a farce. When James said, "you do not have because you do not ask" he should have known that all was determined and that when we pray we are just doing what we have to do and therefore it is not really us doing it, in which case the verse makes no sense. Commands to pray become a farce because either we were determined to pray or not to pray, in which case it is not really us who is obeying or disobeying the command to pray! Answers to prayer become a farce too since God had already determined that course of action.

v. 25 **God saw the sons of Israel, and God took notice of them.** **God saw** doesn't mean God didn't know what was going on. God is omniscient. Rather, it means that God looked upon **the sons of Israel** as a father looks upon a son. Lastly, **God took notice of them**, meaning that God decided to intervene in the matter.

CONCLUSION

The central idea of chapter 2 is that "God raises leaders to accomplish His works". God providentially brought into the world a beautiful child, one who had the marks of a deliverer. By the age of 40 his character was like that of the Savior. Yet that character had to be trained. Character alone is not enough and leadership is not reached overnight. It takes getting alone with God and being humbled. God took Moses to the deserts of Midian to train him. Tonight we will see that God answers the nations prayer by commissioning Moses and making him the kind of leader who could lead a nation from oppression.

Chapter 3 is the story of how a *shepherd of flocks* becomes *the shepherd of Israel*. It illustrates the miraculous point that God is able to use our present work to prepare us for our future work. He is the potter, we are the clay. For the first time in over 400 years YHWH (*elohim*) will speak into history. The central point of the first 15 verses is that it doesn't matter who we are, it matters who God is. God is completely adequate for all our needs and we are completely inadequate. The chapter can be divided into two sections:

C. GOD COMMISSIONS A DELIVERER

- 1. YHWH Reveals Himself at the Burning Bush (3:1-15)**
- 2. Moses Commissioned (3:16-22)**

C. GOD COMMISSIONS A DELIVERER

- 1. YHWH Reveals Himself at the Burning Bush (3:1-15)**

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.

² 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.

³ So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up."

⁴ 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."

⁵ 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."

⁶ 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.

⁷ 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.

⁸ "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.

⁹ "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.

¹⁰ "Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt."

¹¹ 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?"

¹² 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."

13 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?"

14 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.'"

15 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.

1 Now Moses was shepherding 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.

In chapter 2 Moses father-in-law was Reuel (“friend of God”) now it is **Jethro**. These are one and the same man (cf Exod 18:1 with Numb 10:29). Perhaps, since Moses was raised as Egyptian royalty and married one of his daughters, **Reuel** thinks more highly of his status and changes his name to **Jethro**, which means “abundance” “superiority”.

At this time Moses was shepherding **the flock of Jethro** (sheep and goats) and in search of good pasture he led them **to Horeb, the mountain of God**. This region was more highly elevated and still snow-capped so there was some moisture for the surrounding vegetation. There the flock could find food. Mt Horeb is located on the Sinai Peninsula and is known as Gebel Musa. This mount is called **the mountain of God** before the fact because later it will be this mountain that God gives the Law to Israel. Thus, Mt Horeb is Mt Sinai.^v

2 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.

The **angel of the Lord** (angel of YHWH) is a visible manifestation of the presence of God. Such a manifestation of God is called the Shechinah Glory. The words Shechinah Glory mean “the dwelling of God’s glory” with man. The Shechinah Glory appears often in the Old and New Testaments in various forms; light, thick darkness, burning furnace, lightnings, thunderings, and **blazing fire**, as here. A **bush...burning with fire** was both a common and uncommon sight for Moses^{vi}. It was common then and now for bushes in the Sinai Peninsula to catch fire because of the dry conditions and heat. What was

uncommon was that this **bush was not consumed**. This shows that the **fire** was not a normal **fire** but was the Shechinah Glory.

The **burning bush** may symbolize Israel in the furnace of Egyptian bondage (Dt 4:20). According to the Hebrew Sages, the Burning Bush symbolized to Moses that “As the bush was burned by fire but not consumed, so also the Egyptians could not annihilate the Jewish people”. The Burning Bush continues to this day to symbolize the eternity of the Jewish people despite the hardships and suffering they have endured for 1,000’s of years.

³ So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up."

Moses thinks there is something peculiar with the bush but he discovers it is something about the fire (Acts 7:31).

⁴ 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."

Since God spoke **from the midst of the bush** many have said this symbolized that He was with Israel during their fiery affliction in Egypt. God’s first words in 400 years were “**Moses, Moses!**” The repetition is meant to signal urgency. And Moses **said**, “**Here I am.**” This was the right response. It means I am ready to hear and obey.^{vii}

PRINCIPLE: When God calls you what is your response to Him?

⁵ 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."

Do not come near me with your soiled sandals for this **ground is holy**. Of course, the **ground** is not innately **holy**, it is God who is holy. To approach Him safely requires obedience. It was and still is a common practice to remove one's sandals when entering the presence of royalty. We will all be made perfectly holy before entering His presence (Eph 1:4; 5:27).^{viii}

⁶ 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.

Moses is told who that the one speaking is the covenant making and covenant keeping God. He has heard the prayers of His covenant people who cried out in 2:23. God’s

response to their prayers in heaven (2:24-25) is now being made known on earth (3:6-10). Notice God says, **I am the God of your father** (singular) and not **fathers** (plural). This is because God views Abraham, Isaac, and Jacob collectively as the father of Israel. Israel as a nation is the elect of God. **Moses hid his face, for he was afraid to look at God,** and rightly so. God is holy; to look upon him without any filter would cause immediate death. Later he will commune with God face to face (which we will explain then).^{ix}

7 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.

Three words are important in verse 7. **seen, heard,** and **knows**. YHWH has **seen the affliction of My people**. YHWH has **heard their cry because of their taskmasters**. YHWH **knows of their sufferings**. I told you that God was preparing His people by permitting the oppression to increase. As a result the people cried out to God (2:23).

PRINCIPLE: God wants us to cry out to Him for help. He does not want us to be self-sufficient. He wants us to be Him-sufficient. He is to be our all-sufficiency.

PRINCIPLE: God answers prayer. His character and word are immutable but He is not a static God. He is a dynamic relational God. Often several courses of action could be consistent with His character and word.

Notice also that YHWH has **seen the affliction of My people**. These are not just any people. These are His very own possessions. There is an intense personal intimacy in these words. God had a people that He had set apart for His purposes

8 "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 idea that God has to **come down** to earth **to deliver them** does not mean that God has not been with them this whole time. In the Hebrew these words mean God has decided to supernaturally intervene in human affairs. And yet, if God has come down to intervene then why is Moses needed? Because God usually uses human means to carry out His purposes.^x God has come down in order to do two things:

1. **to deliver them from the power of the Egyptians**
2. **to bring them...to a good and spacious land, to a land flowing with milk and honey.**

YHWH will take them to is **a good and spacious land**. It will produce a lot of food and it will be very **spacious** so as to accommodate the whole nation. The phrase **a land flowing with milk and honey** is very common in the OT. "This formula was at first coined by nomadic shepherds to denote a land blessed with pastures for cattle producing milk and with trees whose boughs afforded man...food as nourishing and as sweet as bees' honey."^{xi}

The promise of the land hearkens back to the Abrahamic Covenant and the location of the Promised Land is coupled with those peoples who lived in the land: **the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite**. In the appearance of the Shechinah Glory to Abraham similar promises were made and similar peoples were mentioned.

Genesis 15:18-21 On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates: ¹⁹ the Kenite and the Kenizzite and the Kadmonite ²⁰ and the Hittite and the Perizzite and the Rephaim ²¹ and the Amorite and the Canaanite and the Gergashite and the Jebusite."

As you can see, some of the peoples that now lived in the Promised Land changed since Abraham's day but some remained the same.

⁹ **"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.**

¹⁰ **"Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt."**

I have **come down** to you now you **come** to Me and do My will. This is the commissioning of Moses. YHWH **will send Moses to Pharaoh, so that Moses may bring** YHWH's people, **the sons of Israel, out of Egypt**. Importantly, God only commissions Moses to carry out the deliverance. There is no mention of Moses taking them into the Promised Land. That is very important and points out one of God's attributes. Can anyone tell me what it is? Omniscience. God knows what the future holds down to the finest details.^{xiii} Notice that God does not refer to His **people** as Hebrew

slaves but by their honorable title **the sons of Israel**. The Arab peoples did not go into bondage in Egypt, nor were they led out, nor are they to inherit the Promised Land.

11 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?"

Now, this is a very important response. First, this is not a rejection of God's commission. Instead, this is an evidence of Moses' humility. Moses is no longer that carnal believer ready to murder Egyptians and do things his own way. Moses is a spiritual believer who thinks himself unworthy of such a task. **Who am I?** Moses says. Can't you find someone who could better fill this role?

PRINCIPLE: When you realize your inadequacy you've finally reached the point where you can be used. God doesn't use those who think they can do it. God uses those who think they can't do it! Those people who say **"Who am I?"** We have to come to the point of humble reliance like Moses. There can be no self-confidence left. We have to be drained of that and filled with His-confidence and power. This job came looking for me and I was like "you want me to do what?" "Why would you want me?" "I'm just a kid." "I don't know enough to lead these people." "I've never pastored before." "I'm not ready yet." Ok Lord, "Here I am." Do what you want but don't expect me to do this in my own strength. So we drove down to Fredericksburg. My constant prayer through the whole process was "Lord, I don't want this if you're not in it. Not my will but your will be done." Are you ready to be used by God? Are you afraid of being a Sunday School teacher? Are you afraid to minister to others? If you are that's good. It means you're ready for God to use you. If you're saying, **"Who am I?"** now is the time. **"Who am I?"** is the whole point. It doesn't matter who you are. It matters who HE IS! And that is why He is about to tell us who HE IS! Moses wasn't supposed to worry about who he was because...

12 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 would be with him. God would be with him as he went back to Egypt into the Pharaoh's own house where he was raised. God would be with him in delivering the **sons of Israel out of Egypt**. And to prove that God **sent** him and would be with him God gives him a **sign**. The **sign** is that Moses will bring **the people out of Egypt and shall worship God at this mountain**. Now, that's some **sign** because Mt Horeb is not on the

way to the Promised Land. Its way out of the way! Yet God would take them there nevertheless. This would show that God knows the future and that the deliverance of the sons of Israel would be by His power and might and not by Moses power and might. Thus, it matters very little who Moses is, it matters who God is!

13 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?"

Moses is asking “Just who are you anyway?” “What is your name?” See, a **name** in the ancient east was everything! The meaning of a **name** indicated the nature of the person. Moses wants to know what is the name of *elohim* because he wanted to know what is the nature of *elohim*?

14 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.'"

God’s answer is two-fold. Verse 14 “**I AM WHO I AM**” and verse 15 “**The Lord, the God of your fathers**”. First, the name “**I AM WHO I AM**”. Expositors have given a variety of explanations and translations.

- I AM THAT I AM
- I AM WHAT I AM
- I AM WHO I AM
- I AM HE WHO IS
- I AM THE ONE WHO ALWAYS IS
- I AM THAT WHICH I AM
- I AM THAT WHICH I AM
- EHYEH-ASHER-EHYEH

God is saying “I am eternal existence and boundless activity”. It is not only that God is; it is also that God is active in history! Moses had asked “**Who am I?**” God answered by saying “**I AM WHO I AM**”. It doesn’t matter who Moses was it matters who God is. That is always the issue, who and what is God? In this case it is revealed to Moses that God is totally adequate for this mission and Moses was completely inadequate. Since they both agreed about this the mission would be carried out by God through Moses.

So with Moses, the sense of these words is: It is I who am with My people. “I am who I am, always, and just as I am with you, so am I with all the children of Israel who are

enslaved, and with everyone who is in need of My help, both now and in the future.” God is saying to Moses “I AM (who I am) *has sent me to you*, that is, He who sent me to you is the God who says of Himself, *I am*.”

Jesus often applied these words to Himself claiming to be God; claiming to have the same nature of God; claiming to be eternally existing and boundless in activity!

- **John 8:58-59** Jesus said to them, "Truly, truly, I say to you, before Abraham was born, *I am*." ⁵⁹ Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.
- **Matthew 28:20** and lo, *I am* with you always, even to the end of the age."

The Jews knew very well what Jesus was claiming. They knew He was claiming to be YHWH, the one who spoke to Moses in the burning bush.

PRINCIPLE: God is and always will be with us. We are never alone. He is and He always is who He is and you can call on Him anytime because He is. He is in your midst even in the fiery trials of your life and He can lead you forth with a mighty hand.

¹⁵ 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.

Verse 15 records **God's** second answer. Who will Moses tell the people has sent him? **The LORD**. Let's stop there. Up until this point, whether you realized it or not, Moses had been calling the voice **God**, *elohim*, which is a general name for "god". Now, for the first time the voice tells him that He is **The LORD**. The name here is YHWH and is further explained as the One who was the **God of Abraham, the God of Isaac, and the God of Jacob**. Thus, YHWH was the **name** of the covenant making and covenant keeping God.

Finally, YHWH says

This is My name forever, and this is My memorial-name to all generations.

Many verses were patterned after this verse.

Psalm 102:12 But You, O LORD, abide forever, And Your name to all generations.

Psalm 135:13 Your name, O LORD, is everlasting, Your remembrance, O LORD, throughout all generations.

Hosea 12:5 Even the LORD, the God of hosts, The LORD is His name.

And so this name remains down to our day and as such assures the preservation of the text of Scripture. For if the Scriptures were lost then this name would be lost.

Now, Moses is prepared to answer the people's question when they say, "What is the name of the one who sent you?" His name is "I AM WHO I AM" and 'YHWH' the covenant making covenant keeping God of Abraham, Isaac, and Jacob. I AM with you and have been with you in the fiery furnace of Egypt and I AM sending you Moses to deliver you and bring you to this Mountain to worship Me.

CONCLUSION

The message of chapter 3 is that we must realize our complete insufficiency and God's complete sufficiency. When we are saying "**Who am I?**" and we realize what God means when He says "**I AM WHO I AM**" then He will use us mightily. We become His instruments of warfare that result in spiritual victory. He is the great 'I AM'; eternally existing and boundless in activity. He is YHWH, the covenant making and covenant keeping God. He is faithful to His promises and able to fulfill them in the face of all opposition.

1. Doctrine of God's Call: When God calls you what is your response to Him? Is it "Here I am." I am ready to hear and obey.
2. Doctrine of God's Sufficiency: God wants us to cry out to Him for help. He does not want us to be self-sufficient. He wants us to be Him-sufficient. He is to be our all-sufficiency.
3. Doctrine of Prayer: God answers prayer. God's character is immutable but often there are several courses which He could take that would be consistent with His character. He is not a static force but a dynamic Person.
4. Doctrine of God's Omniscience. God knows all things. He knew that Moses would lead the people out of Egypt but not into the Promised Land. Nevertheless, God's knowledge is not causative. The reason Moses did not lead them into the Promised Land was because of his own personal sin.
5. Doctrine of Human Insufficiency. When you realize your inadequacy you've finally reached the point where you can be used. It's not important who you are. It's important who God is. When we come to realize this then we are ready to be used of God. He is not looking for self-sufficiency but Him-sufficiency.

6. Doctrine of God's Omnipresence. God is and always will be with us. You are never alone. He is always with you even in the midst of your fiery trials.

ⁱ Alfred Edersheim, *Old Testament Bible History*, 100.

ⁱⁱ The name **Gershom** is derived from the verb *garas* [in the Piel, meaning to 'drive away', 'to banish'].

ⁱⁱⁱ Additionally, this name, or a derivative of it, was already a part of Moses family. Levi had named one of his sons *Gershon* (Gen. 46:11).

^{iv} God refers to them as the **sons of Israel** which is their honored title and not their slave title. This looks forward to their deliverance.

^v Moses will depart from this mountain to retrieve Israel and together they will return to this mountain.

^{vi} This was a blackberry bush, *Rubus discolor*.

^{vii} This was Abraham's response to God when Isaac was on the altar (Gen 22:1, 11). It was Jacob's response to the angel of God in the dream (Gen 31:11; 46:2). Now it is Moses who responds "Here I am" (Exod 3:4). Later it would be Samuel, (1 Sam 3:4) and Ananias (Acts 9:10).

^{viii} God's holiness turns out to be one of the major themes of the book when the tabernacle is introduced and the nation learns to worship God.

^{ix} Jesus used this verse to prove resurrection to the Sadducees in Matt 22:31ff.

^x God often works indirectly rather than directly. For example, God uses angels and men during the Tribulation to bring about judgment and consequent world chaos. On the other hand, God does some things directly such as "regeneration".

^{xi} U. Cassuto, *A Commentary on the Book of EXODUS*, 34.

^{xii} "The announcement included not only the exodus from Egypt but also the entry into the land of Canaan; nevertheless, when Moses is charged with the mission only the exodus from Egypt is mentioned, because Moses was not to lead the people into the land."

[Back To The Top](#)

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