

**[Wednesday, January 27, 2016] Exodus Series, Exodus chapter 3, versus 1-22 – Craig Thurman**

In chapters 3-4 Moses' attempts to excuse himself from the LORD's call to deliver Israel are vain. Moses offers what appears to be five excuses to the LORD:

1. Who am I? (3.11)
2. What right do I have to be the one to deliver? (3.13)
3. What proof have I to persuade the people that you have sent me? (4.1)
4. I can't speak as I should. (4.10)
5. Send anyone but me to do the speaking. (4.13)

And the LORD answers every objection:

1. I will be with thee. (3.12)
2. Tell them, I Am hath sent thee. (3.14)
3. These signs will prove that I sent thee. (4.2-9)
4. I made the mouth. (4.12)
5. Aaron is coming and he can speak well. (4.14)

Moses has been, since he fled from Pharaoh's wrath for killing an Egyptian, 40 years in the land of Midian living with his father-in-law, Reuel, otherwise known as Jethro.

With the patriarchal rule of houses in those days it is difficult to say with any certainty that Reuel or Hobab is father to Zipporah, and therefore Moses' father in law. *Barnes' Notes*, Exodus, p.11, 'Or "brother-in-law." The word in the Hebrew is a word signifying relative by marriage.' It could be that Reuel is father to Zipporah and that when he dies Hobab assumes the role as father in his father's house, though he be a son; or that Hobab is father to Zipporah and that Reuel is actually great-father-in-law to Moses. (cf. Ex.2.18; Nu.10.29; Jud.4.11) There is no contradiction or error, but a lack of information on our part that poses the problem.

*Barnes' Notes*, Exodus, p.11, 'Or "brother-in-law." The word in the Hebrew is a word signifying relative by marriage.'

*Matthew Poole*, vol. 1, p.120, 'Jethro was either the same with *Reuel*, or his son, who, upon his father's death, succeeded into his office.'

Moses wife's name is Zipporah (Ex.2.21), and she has born him two sons named Gershon (Ex.2.22) and Eliezer (Ex.18.4). Moses was 40 years of age when he killed the Egyptian (Acts 7.23), and as we just related, he has been in Midian for 40 years. (Acts 7.30) Now he is 80 years of age. The time for the deliverance of Israel from Egypt is come, and so the LORD prepares for them both a deliverer and a spokesman.

*Ex 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*

Only other time this phrase is used, and it is the same instance:

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Ac 7:34 *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.*

### Chapter 3

רָעָה

1 ¶ Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of [or, after] the desert, and came to the mountain of God, even to Horeb.

*kept*, רָעָה, Qal part, sing, masc; Wigram, *was keeping*; this verb [רָעָה] is translated in the KJV as *fed, feeding, the shepherd* [the tending one]; *Job 24.21, evil entreateth* (perhaps, *keeps* the barren barren.

*his father in law*, הִתְנַחֵם, Qal part, act, sing, masc w/3<sup>rd</sup> ps, masc, suffix *his*; root תָּנַח; The Qal participle is all but once translated *father in law* (mother in law, cf. Deu.27.23); otherwise in Hithpael, *son in law, marriages, & affinity*.

*the desert*, מִדְבָּרָה, root בָּרָה; this is the first time that this translated *desert*. It has been translated *wilderness* seven times in Genesis. And it is translated most often as *wilderness*; Pc. 21.19 probably gives us a good sense of the meaning of this word, which is an uninhabited, lone place to dwell:

*Pr 21:19 It is better to dwell in the wilderness, than with a contentious and an angry woman.*

We want to remember that Moses is the narrator of this history.

*Gill*, vol.1, p.326, '...it should be observed that that transaction was past when Moses wrote this book.'

Here he refers to the *mountain of God*. In Moses' mind this mountain already has significant importance because with him the things being related are history.

Barnes' Notes, Exodus, p.11, 'There is no authority for assuming that the spot was previously held sacred ...' (The fact of Moses being commanded to put off his shoes, vs. 5, proves that the place was not known as a holy place.)

He is telling all of this from a historical perspective. In the Hebrew the narrative continually relates these things as if this is all a future event. It is as if he is saying to us, 'You see, and this will happen when we get here, and this will when we do this. In reality when Moses wrote these things, they were already past experiences.

The *mountain of God* refers to Mt. Sinai where the Ten Commandments and the Law of God, was written upon tables of stone. (Ex.24.12; Deu.5.2; 1Ki.8.9; Mal.4.4) This mountain and this place called Horeb is therefore famous to Moses and the nation of Israel. Not understanding this historical perspective might cause some to place an inordinate reverence to a place and a mountain that goes beyond what God will do there; as if the place itself were *holy*. (Ex.24.12; Deu.5.2; 1Ki.8.9; Mal.4.4)

Horeb marks the most southwestern border of the nation of Israel. It is said to be 11 days journey from there to Kadeshbarnea if we were heading eastward to Mt. Seir. (Deu.1.5)

בְּלִבְת־אֵשׁ

2 *And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush:*

God called unto him... vs. 4

I am the God of ... vs.6

And the LORD said ... vs.7

Gill, *ibid.*, 'Not a created angel, but the Angel of God's presence and covenant, the eternal Word and Son of God; since he is afterwards expressly called Jehovah, and calls himself the God of Abraham, Isaac, and Jacob, which a created angel would never do.'

*Barnes' Notes*, Exodus, p.11, 'The words which Moses heard were those of God Himself, as all ancient and most modern divines have held, manifested in the Person of the Son.'

*J-F-B*, vol.1, p.120, '...not a created angel, but the Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man, and to be sent into the world in our flesh, as a messenger from God.'

*Ex 23:21 Beware of him* (the Angel [note the capitalized 'A'] that the LORD would send), *and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

*22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.*

*23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.*

*1Co.10.1 ¶ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;*

*2 And were all baptized unto Moses in the cloud and in the sea;*

*3 And did all eat the same spiritual meat;*

*4 And did all drink the same spiritual drink: for they drank of that spiritual **Rock that followed them: and that Rock was Christ.***

וַהֲסִנָּה בְּעֵר בָּאֵשׁ

אֲכָל

*and he looked, and, behold, the bush burned with fire, and the bush was not consumed.*

in a flame of, בְּלִבְת־אֵשׁ, noun, fem, sing of לְהִבֵּת or masc. לְהִבָּה; or cf. לִבָּה in a flame of, which speaks particularly of the strands that lift up from the fire [cf. 1Sa.17.7, the spear's head]; & אֵשׁ, Ge. 15.17, a burning lamp; Gen.19.24, brimstone and fire; Ge.22.6, took the fire in his hand; Ex. 9.23, the fire ran along upon the ground; Lev. 13.24, in the skin whereof there is a hot burning; Deu. 33.2, a fiery law; almost always translated by the English word fire.

*bush*, הֲסָנָה, root הִסָּן, always (6) translated *bush*.



and wash in that which was made of the looking-glasses of the women, thereby being cleansed so that we may enter into the holy place prepared for worshipful service to God.

Brethren, there are sins that are private, and there are sins that are corporate. Sins against this church are sins against Christ; fornication, adultery, lying, stealing, whatever they are when they become public knowledge become subject to the judgment of this body. The Lord will not let it go until it is confessed and forsaken or judged and put away. We are accountable to the Lord and to one another how we walk. This is the gravity of a church relationship. We all know that for the most part. If there is anything amiss, make that right.

The place is holy because of who is here, not because of the place itself.

*Barnes' Notes, Exodus, p.12, 'It became holy by the Presence of God.'*

This building we meet in is holy, not for any other reason than that for which we meet ... gathering in the name of the Lord. That place would be as holy to us if we met under a tree or by a river.

*6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.*

Two things are absolutely certain by the LORD's words to Moses. First, that Abraham, Isaac and Jacob are living. And second, that He is still their God.

There can be no possible misunderstanding of the LORD's communication to Moses. Of each, Abraham, Isaac, and Jacob, אֱלֹהֵי יָם repeats that He is their אֱלֹהֵי יִי. Notice, that God says that *I am the God of thy father...* not *I was*. And 2000 years later this truth hadn't changed one iota in the day when Jesus had repeated those words to the nay-saying Sadducees who denied, not only the resurrection of the dead, but all spiritual creatures too.

*Mk.12.26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?*

For clarity, the LORD could have said something like this: I was the God of Abraham, and had been the God of Isaac, and had been the God of Jacob. But the truth is that though they were now dead; Abraham for the past 325 years; Isaac for the past 220 years; Jacob for the past 193 years, and yet **God was still their God, and they were still His children**. If that is not true, our Lord bore false witness of God, Moses' record of this history is false, and the LORD as well. But every witness, all three of them, is true: The LORD, the Law, and our Lord Jesus Christ. They all stand or fall together in their record.

*And Moses hid his face; for he was afraid to look upon God.*

And ... hid, וַיִּסְתֵּר, Hiphil, (Causative active) fut, 3ps, masc of סָתַר; to hide, absent (in this case, the face), conceal; Job 14.13, keep secret.

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to look, מִהִבִּיט, Hiphil (Causative) infinitive of root נָבַט; to behold, regard, respect, consider, look.

The fear of death for looking, regarding, considering to cast a gaze upon God in such a manner was understood, but we cannot say when that began to take place. No doubt that man in his present bodily form cannot view God as He is. Later, to Moses the LORD will say,

*Ex 33:20 And he said, Thou canst not see רָאֵה my face: for there shall no man see me, and live.*

Jacob proclaimed,

*Ge 32:30 And Jacob called the name of the place Peniel: for I have seen רָאֵה God face to face, and my life is preserved.*

Jacob, likely after the experience of wrestling into the night, realized that the LORD had met with Him in a previously unrevealed form, yet, and then express amazement that his life was spared. Doubtless, after the experience, he thought certainly that he should have died. Samson's father expressed the same fear for looking upon God:

*Jud.13.22 And Manoah said unto his wife, We shall surely die, because we have seen God. (Though this was an angel, and not the LORD. cf. Jud.13.16)*

Sometimes we might fail, for the familiarity that God has with His people, to maintain a holy reverence, also called a reverential fear of God. All life comes from and is taken back by Him. He does whatever He will and nothing can stop Him. He is not a man. He has no beginning and no ending. Nothing falls outside of His purpose. He dwells in unapproachable light. He is a consuming fire. He is Higher than the highest. There is none greater than God. There is none like Him. He is an incomparable God; Immortal and invisible; All-wise. The whole universe, its waters, the heavens, the dust, its mountains and hills are all contained in His hand. (Is.40.12) Who but a fool would fail to fear God? And His people are certainly foolish whenever they fail to regard God for who He is.

*Ec 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. (Every soul has upon him the duty to obey God.)*

*Lu 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.*

Yes, to the saints He is the loving and merciful God; full of compassion. He has decreed nothing but that which works for their eternal good. He is Friend of sinners, hears their cries and answers their prayers. He commands us to ask of Him, to seek Him, and knock at His door importunately asking. He would not have us cower and fear to approach unto Him, yet this should never minimize who He is. Men who have authority over us get into trouble because of becoming too familiar with their subordinates. Subordinates seek to take an advantage of their

superiors because it is viewed as a pliable weakness in them. And while that might be true of men it is not so with God. No weakness is with Him and He cannot be exploited by any.

1Co 1:25 *Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.* (Not meaning that there is either foolishness or weakness with God, but to convey to us how incomprehensibly and infinitely superior God is to the creature.)

אֶת־עֲנִי

7 ¶ And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard the abasement, humiliation

|           |                       |                               |                   |
|-----------|-----------------------|-------------------------------|-------------------|
|           | מִפְּנֵי              |                               | אֶת־מַכְאֲבָיו    |
| their cry | by reason of          | their taskmasters; for I know | their sorrows;    |
|           | from the faces        |                               | his pains, griefs |
|           | from intimidations or |                               |                   |
|           | for fear of           |                               |                   |

I have surely seen, רָאִיתִי; רָאָה is Qal infinitive, *to see*, Wigram, *seeing*; רָאִיתִי is Qal preterite, 1ps, *I have seen*; together it could read, Wigram, *seeing I have seen ...*

*the affliction*, אֶת־עֲנִי, noun, masc., sing., of root עֲנָה, and derived from עֲנָה; the root עֲנָה is translated in the KJV as *affliction* (33), *trouble* (3), *afflicted* (1); עֲנָה carries with it the idea and is translated as *exercised, abased, humbled, forced, weakened, afflict, submit*.

*by reason of*, מִפְּנֵי, noun, masc, pl of פָּנִים or פְּנֵים, *from the face, presence, for fear, before*; 166 times מִפְּנֵי is found in the O.T. and is translated in the KJV as *from the presence of, from the face of, because of, by reason of, because, before, of, from before, from, for fear, at the presence of, for, and from, for fear of, the face*.

*their sorrows*, אֶת־מַכְאֲבָיו, noun masc, pl w/suff 3<sup>rd</sup> ps, masc (his), root מַכָּאֹב; cf. also to root כָּאַב; both translated with the English words *pain, sorrow, grief*.

|                      |                 |                    |                                     |                 |
|----------------------|-----------------|--------------------|-------------------------------------|-----------------|
| וְאָרַד              | לְהַצִּילוֹ     | מִיַּד             | מִצְרַיִם                           | וּלְהַעֲלֹתוֹ   |
| 8 And I am come down | to deliver them | out of the hand of | the Egyptians, and to bring them up |                 |
|                      | or, to rid him  | simply, from       |                                     | and to cause to |
|                      |                 | [the] hand of      |                                     | being him up    |

*And I am come down*, וְאָרַד, Qal fut., 1ps of יָרַד, *to come down, descend*; וְאָרַד is used 4 times and translated *Deu.9.15; 10.5, and came down; Jer.18.3, Then I went down*; without the conjunction *and*, 1, *Ge.46.4, I will go down; 1Sa.26.6, will go down*. Keeping in mind that these are only the Qal future, 1ps forms of the word.

*to deliver them*, לְהַצִּילוֹ, pref. לְ, *to + Hiphil (Causative active), infinitive, w/3<sup>rd</sup> ps masc. suffix (him), root נָצַל*; also, *Ge.37.22, to rid him*.



## The Book of Exodus

Jacob entering into Egypt is 190 years. And to Moses delivering Israel is another 210. All of this equals 430 years.

God is omnipresent. He does not go here or there, but is everywhere at all times.

*I am come down: Gill, ibid., '... but such a way of speaking is used, when he gives some eminent display of his power or goodness, as here in a wonderful manner he appeared in a burning bush, and manifested himself in a way of grace and kindness to his people, signifying that he would shortly save them ...'*

בְּנֵי־יִשְׂרָאֵל

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen sons of Israel

*the oppression wherewith the Egyptians oppress them.*

*the cry of, צַעֲקָה, noun, fem, sing of the root צָעַקְהָ; derived from צָעַק, ; vs.7 their cry; which cry shall be turned to the Egyptians in the time to come (cf. 11.6; 12.30; always translated with the English word cry.*

*the oppression, אַתְּ-הִלַּחֵץ, prefix הִ, noun, masc, sing of root חָץ לְ; KJV, oppression (6), affliction (5); related to the verb below, חָץ לְ.*

*oppress, the verb חָץ לְ, conveys the idea of restraint, 2Ki.6.32, and hold him fast at the door; Nu.22.25, and crushed Balaam's foot; Jud.1.34, And the Amorites forced the children; Nu.22.25, And when the ass ... she thrust herself unto; but again most translated oppress.*

10 Come now therefore, and I will send thee

*Come, לָךְ, Qal, imperative, sing, masc of root יָלַךְ, get, go, come, depart, follow;*

*and I will send thee, וְאֶשְׁלַחְךָ, Qal, fut, 1ps, w/ suff 2<sup>nd</sup> ps, masc., root שָׁלַח, (Qal preterite is used in vss. 12, 13, 14, 20; Qal imperative, Put forth; 13, send); to put forth or send.*

*unto Pharaoh, that thou mayest bring forth  
and you bring (Qal, Imperative)*

*that thou mayest bring, הוֹצֵא, Hiphil (Causative active) Imperative, sing, masc of root יָצָא; we might miss that this is rather assertive; cf. Ge.8.17, Bring forth; 19.5 bring them out; 38.24 bring her froth; 45.1, cause... to go out; Ex. 6.26, Bring out. J. P. Green's Bible Interlinear has, 'and you bring my people, the sons of Israel out of Egypt.*

בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם

*my people the children of Israel out of Egypt.*

11 ¶ *And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?*

What a change in Moses from 40 years earlier.

*J-F-B, vol.1, p.286, 'Considering the patriotic views that had formerly animated the breast of Moses, we might have anticipated that no mission could have been more welcome to his heart than to be employed in the national emancipation of Israel. But he evince great reluctance to it, and stated a variety of objections, all of which were successfully met and removed ...'*

**The first objection of Moses.** *Who am I?* It is true that he was nothing apart from the grace of God and the LORD's working in His life. And so, we do not see that the LORD returns any other answer than that which is true. *Certainly I will be with thee.* The LORD doesn't venture any remark that would bolster his confidence in himself. If we do not personally know for ourselves the call of God upon our lives, and we do not know that the LORD is working through us we are not walking by faith and we are going forward in the strength of our own flesh ... to fail again and again. The truth of the matter is that as there was nothing in Moses suitable for the work that the LORD was calling him to do, so there is nothing in us. As long as we look at ourselves and to ourselves we cannot progress. At the moment Moses is not moving forward because he is looking at himself. We must see Him who has called us and know that He will work in us to will and to do of His good pleasure. (Phl.2.13) We must be persuaded that the Lord has started a work in us before we can know that it will be completed at the coming of the Lord Jesus Christ. (Phl.1.6)

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

*Ps 127:1 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.*

*Heb 3: 1 ¶ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;  
2 Who was faithful to him that appointed him, **as also Moses was faithful in all his house.***

*Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

*Php 4:13 I can do all things through Christ which strengtheneth me. (That are appointed me, that He would have me to do.)*

12 *And he said, Certainly I will be with thee;*  
or, For

What a statement! The reality of his presence guaranteed, promised to Moses. And it is to us as well.

## The Book of Exodus

Ge 26:24 *And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for **I am with thee**, and will bless thee, and multiply thy seed for my servant Abraham's sake.*

He said the same to Jacob. (Ge. 28.15) And to the nation of Israel, (Is.41.10); to Jeremiah, (Jer.1.8); and Paul, the apostle (Acts 18.10)

David spake of this blessed presence of the LORD.

Ps.139.7 ¶ *Whither shall I go from thy spirit? or whither shall I flee from thy presence?  
8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.*

9 *If I take the wings of the morning, and dwell in the uttermost parts of the sea;*

10 *Even there shall thy hand lead me, and thy right hand shall hold me.*

11 *If I say, Surely the darkness shall cover me; even the night shall be light about me.*

12 *Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.*

Ps 23:4 *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for **thou art with me**; thy rod and thy staff they comfort me.*

This all speaks of the future comfort that those who will walk with the LORD shall enjoy through obedience (abiding in Him). In the Old Testament these five words, *I will be with thee*, were spoken to Isaac (Ge.26.3), Jacob (Ge.31.3), Moses (Ex.3.12), Joshua (Deu.31.23; Jos.1.5), Gideon (Jud.6.16); and to the nation of Israel (Is.43.2). **God never forsakes His own.**

Heb 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.***

הָאוֹת

*and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people the sign*

*out of Egypt, ye shall serve God upon this mountain.*

*a token, הָאוֹת, sing noun w/הָ prefix [the], root אָוָה; KJV, mark, sign, token, ensign, miracle.*

Notice that his *token* only comes **after** that he has done the work. The reality of the evidence comes after the reality of the faith. Faith acts on what is not seen but receives what is most real. (There are real things that are not enduring; there are real things that are eternal.)

2Co 4:18 *While we look not at the things which are seen, but at **the things which are not seen**: for the things which are seen are temporal; but the things which are not seen are eternal.*

Heb 11:1 *Now **faith is the substance of things hoped for, the evidence of things not seen.***

*Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

These things that the LORD had been directing Moses to do and the success of it will come to mind when once he has returned to this mountain in the wilderness of Horeb with all the people of God.

*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?*

**The second objection of Moses.** What authority have I to claim before the people that I am to deliver Israel? We can only imagine that in Moses' mind he was saying, I tried that before 40 years earlier, and for that I am here in the wilderness now.

*Ac 7:25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.*

There is no greater authority than that which is granted of the LORD. If He assigns the right upon some to be called the sons of God, though all others deny it, it is still so. (Jn.1.12) If He confers upon the churches the right or authority to do His work, then they alone have that right and no other, though many take such liberties upon themselves and confuse the truth of God's Word in His *small flock*. (Mt.28.18-20) Such a right, such authority is the LORD's prerogative to grant to whomever He chooses to do the work.

*Mt 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and **the gates of hell shall not prevail against it.***

God chooses that which is least esteemed in the eyes of men.

*1Co.1.26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:*

*27 But **God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;***

*28 And **base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:***

*29 That no flesh should glory in his presence.*

*30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

*31 That, according as it is written, He that glorieth, let him glory in the Lord.*

Moses has the right to go to the nation of Israel, and his own brethren and say to them that the LORD has sent him to take them out from Egyptian bondage. It was not based on his family, upbringing, or his education. And yes, he had all of these. Having these things neither qualifies nor disqualifies the person to the work of Christ *when* the call of God is upon him to serve. And let us be careful to remember this. But most haven't these:

Ja.2.5 Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

אֶהְיֶה אֲשֶׁר אֶהְיֶה

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of

אֶהְיֶה

Israel, I AM hath sent me unto you.

I am, אֶהְיֶה, Qal fut., 1ps of הָיָה, to be; אֶהְיֶה, is translated in the KJV, I will be (18), I will (1), I shall be (2), I be (1), will I be (2), I had been (1), I shall have been (1), I was (1), should I be (1), I may be (1), **I am** (4, Job 12.4)

This is all of the authority that Moses needs. He didn't need formal training, culture, wealth, power or fame to succeed in this work. All that he needed was to trust in the faithfulness of God. He needed to be willing to go wherever the LORD would direct him to go, and do whatever the LORD directed him to do.

The LORD's introduction as I AM THAT I AM is leading the Israelites to a very profound truth concerning the LORD. For the first time the revelation of God to mankind, especially here to Israel, is now focused upon His eternal existence. Notice:

יְהוָה אֱלֹהֵי

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:

וְזֶה זִכְרִי לְדֹר דֹּר

**this is my name for ever,** and this is my memorial unto all generations.

remembrance to generation of generation

for ever, לְעֹלָם, noun, masc, sing of עוֹלָם, and related to עָלַם; עוֹלָם, is translated in the KJV, for ever, always, perpetual, everlasting, ever, at any time, old, the world, ancient, of old time.

memorial, זִכְרִי, noun, masc, sing, suff 1ps (my) of זָכַר, and related to זָכַר, זָכַר to remember; translated memorial, remembrance, memory, remembered.

J. P. Green Sr., *Bible Interlinear*, 'This is my name forever, and this is my title to generation of generation.'

Like verse 6 there is the reiteration of אֱלֹהִים being the God of Abraham, and Isaac, and Jacob. But here, God, אֱלֹהִים, Elohim, reveals Himself as the Self-Existent One. LORD God, אֱלֹהִים יְהוָה, LORD God has been used in Scripture since Ge. 2.4. But nowhere has there been any formal definition given as to what these names mean. Our knowledge comes from our present text and we read that into Ge. 2.4. Frankly, neither name, יְהוָה, LORD or אֱלֹהִים, God, has been



Abraham asks, Ge. 15.8, *Lord<sup>1</sup> God<sup>2</sup> יהוה<sup>2</sup> אדני<sup>1</sup>, whereby shall I know that I shall inherit it?*

יהוה to this time was only understood as a title assigned to God. The actual meaning of it was never manifested until now. That is the issue with Moses when the LORD tells him to inform the people that I Am hath sent me.

If you have questions concerning this we certainly understand. But perhaps pointing this out might help further clarify our thoughts on this topic. In our place in Exodus we are still dealing with narrative. Moses is relating things that are historic, yet in his narration he uses place names, and including the names of God as He is only now being revealed, in the earliest texts of Genesis. We can read of Jehovah Elohim as early as Ge.2.5, but He had not revealed Himself as such until much later. (Again reference Ex. 6.3)

*Barnes' Notes, Exodus, p.13, 'The name, which Moses was thus commissioned to use, was at once new and old; old in its connection with previous revelations; new in its full interpretation, and in its bearing upon the covenant of which Moses was the destined mediator.'*

And so we find such to be the case for each of them: **To Abraham (Ge.17.1); to Isaac (Ge. 28.3); to Jacob (Ge.35.11).** God was revealed as Lord God, יהוה אדני, El-Shaddai, אלהים, Elohim, אלהים; and even the LORD, the Most High, יהוה אל עליון, but He was yet to be comprehended as the LORD God. To this time the evidence suggests that they comprehended the LORD God as God אלהים is God יהוה. But now He will be known as the Ever-living God, even though the names are the same. But why? Because He has defined Himself so to them.

What is the significance of this? In this place God reveals Himself specially to Moses and Israel as the Ever-existing one? At least He is saying, I was with your fathers in their day and I am the same that is with you this day. These Israelites had as yet no written record of this wonderful history. God was reminding them of it through His Word communicated through Moses. What a blessing it must have been to have heard that the God of their fathers, even though they have died, is still the God of their fathers. This same God is alive and well and has visited them to bring about a great deliverance! And praise God; He Who visited them then, is the same who is with us now, and shall always be with His people, and they with Him! And who do we see when we see God? Jesus!

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

*Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.*

*Re 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

Joh 20:28 And Thomas answered and said unto him, My Lord and my God.

16 ¶ Go, and gather the elders of Israel together, and say unto them, The <sup>אלהי יהוה</sup> **LORD** God of your fathers, the

and gather, וְאַסַּפְתָּ, Qal preterite of אָסַף, gather, bring, take lose, recover, assemble, withdraw.

the elders, אֲתֵּיזְקִינֵי, pl. adj., masc of זָקֵן, old, elders, aged, ancient.

God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, <sup>נִרְאָה</sup> I have surely visited <sup>פָּקַד פְּקַדְתִּי</sup> you, was seen

has appeared, נִרְאָה, Niphal (Simple passive) preterite of רָאָה, was seen.

I have surely, פָּקַד פְּקַדְתִּי; פָּקַדְתִּי, Qal Preterite of root פָּקַד; פָּקַד Qal infinitive; in visiting I will visit.

and [seen] that which is done to you <sup>בְּמִצְרַיִם</sup> in Egypt:  
or, by Egypt

As the Hebrew says in effect, I have visited in visiting you, so Acts has, *I have seen, I have seen the affliction of my people... Acts 7.34*

There is no place where my people may go that I am not with them, and there is nothing that they suffer of which I do not know.

17 And I have said, I will bring you up <sup>מִמִּצְרַיִם</sup> out of the affliction of Egypt unto the land of the Canaanites, from [the] affliction

out of the affliction, מִמִּצְרַיִם, noun, masc, sing. of the root (צָרַיִם), w/prefixed from;

and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

Jacob was buried, not in Egypt, but in Shechem when he died. (Ge. 50.13) All of the brethren appear to have been taken up at their deaths to Shechem and buried. (Acts 7.16) Levi, who dies after Joseph, apparently was allowed to be buried in Shechem. But for some reason Joseph was not. And he didn't expect to be immediately either. Rather, he put the children of Israel under oath to take up his bones with them when they departed Egypt.

Ge 50:25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

## The Book of Exodus

Joseph saw by faith the future reality of God's promises to his fathers that they would possess the land.

וְשָׁמְעוּ

18 *And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the*

*And they will hear, וְשָׁמְעוּ, Qal preterite, 1p, pl of root שָׁמַע, to hear, obey; hearing and obey are synonymous terms in this respect: those who truly hear obey; those who do not, though they hear, do not obey.*

וְאָמְרָתֶם

יְהוָה אֱלֹהֵי

נִקְרָה

*king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us:*

*ye shall say, וְאָמְרָתֶם, Qal preterite, 2p pl masc of אָמַר, to say; The blessing of union. Both Moses and the elders of Israel shall be agreed and speak the same things to the king of Egypt.*

*hath met, הִנִּיקָר, Niphal (Simple passive) preterite, 3ps masc, of קָרָה; KJV, in Niphal preterite, 2Sa.1.6, I happened; Niphal future, Nu.23.3, will come; Nu.23.4, met; in Qal preterite, Ge.44.9, befall; Est.4.7, had happened. The idea of process of events.*

Is the idea that, 'We weren't looking for Him, but He found us. He is the Hebrews' LORD God. He brought us into meeting with Him. By that we know that God is not the God of the Egyptians, who is a type of the world. There is a god which the world has and they follow him. (2Co.4.4) And they both have their end in destruction. There is only One, True God, and He is over all. And He has a Son named Jesus.

וְנִלְכְּדֵנָּא

דְּרֵי

בְּמִדְבָּר

וְנִזְבְּחָהּ

*and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice*  
*let us go please lit. three days a way*

J.P. Green's Interlinear Bible

*let us go, we beseech thee, וְנִלְכְּדֵנָּא, Qal future 1p, pl of לָךְ; with נָּא, Davidson's Hebrew Lexicon (cf. vs.3), 'interj[ection] noting respectful entreaty or exhortation, I pray! ...'*

The Hebrews did not go into Pharaoh with a chip on their shoulder. They did not go before the king with insurrection. They went before him honorably to plead for this temporary release. They honored the office of the leader of this nation which God had appointed over them.

*Ro.13.7 ¶ Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*

*Jude 1:8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.*

*1Pe 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;*

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. **Honour the king.**

(1Sa.26.9; Job 36.7-12; Lk.12.11; Ro.13.1-7)

ליהוה אלהינו  
to the LORD our God.

|   |  |  |   |   |
|---|--|--|---|---|
| <p>19 And I<br/>am aware<br/>am certain<br/>(to know)</p> | <p>am sure<br/>am aware<br/>am certain<br/>(to know)</p> | <p>will not let<br/>will not grant<br/>vs.20, give</p> | <p>you go,<br/>to go<br/>to proceed</p> | <p>no, not by a mighty hand.<br/>not even by a strong hand.</p> |
|---|--|--|---|---|

am sure, יָדַעְתִּי, Qal preterite, 1ps masc of יָדַע, w/3ps, masc suff; KJV, know, sure, mark, understand, perceive, aware, consider, for certain.

will not let, לֹא יִתֵּן, Qal fut, 3ps, masc of יָתַן to give, negated with לֹא; he will not give ...

go, לֵהֵלֵךְ, Qal infinitive of הֵלֵךְ, to go; to proceed or walk; KJV, continually, going, forward, go, to go, to come, apace, wandering, along.

mighty, חֲזָקָה, adj., fem. sing of חָזַק, KJV, mighty, strong, loud, hottest battle, sore war or sickness, stiffhearted, harder than flint.

No hand of man can make this deliverance. You will not be the ones who will ply open Pharaoh's mind to give consent. This takes the hand of God.

Barnes' Notes, Exodus, p.13, '... pharaoh will not let the people go even when severely smitten.'

Keil & Delitzsch, vol.1, p.289, '... that he would be compelled to do so against his will, would be forced to do so by the plagues that were about to fall upon Egypt.'

Ex 13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: **for with a strong hand hath the LORD brought thee out of Egypt.**

Ex 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? (cf. 2Ki.17.36)

The Book of Exodus

וְשַׁלַּחְתִּי                      וְהִכִּיתִי                      וּפְלֵאתִי                      אֲשֶׁר                      אֲעֲשֶׂה  
 20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do  
 And I will send

And I will stretch, וְשַׁלַּחְתִּי, Qal preterite, 1ps of שָׁלַח; to send or put forth; most often translated with the English *send*. is found in *Ge.27.45, then I will send; Ex. 3.20, And I will stretch forth; Ex. 23.28; 33.20, And I will send.*

and smite, וְהִכִּיתִי, Hiphil (Causative active) preterite, 1ps of נָכַח; KJV, *smite, slay, kill, wound, slaughter.* (cf. 2.12 (Hiphil future) *he slew the Egyptian*).

my wonders, וּפְלֵאתִי, Niphal part, pl, fem, w/suff 1ps of פָּלַא; KJV, *wonders, marvels, miracles, wondrous works, things ... wonderful, marvelous works, things too high (Ps.131.1); Dan. 8.24 wonderfully; Dan 11.36, marvellous things.*

בְּקִרְבוֹ                      יִשְׁלַח אֶתְכֶם  
 in the midst thereof: and after that      he will let you go.  
 in its midst                                      he will send you

in the midst, , noun, masc, root קָרַב; *Ge.18.12, Sarah laughed within herself; 18.24, fifty righteous that are therein; also, among, inward parts, midst, before, through.*

So that when the LORD God is finished Pharaoh will, not only with a strong hand let them go, but also drive them out.

*Ex 6:1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.*

וְנָתַתִּי                      אֶת־חֶן                      בְּעֵינֵי  
 21 And I will give this people favour      in the sight of the Egyptians:  
 root נָתַן                      root חָן                      in the eyes  
 vs.19 will [not] let                              grace

*Keil & Delitzsch, vol.1, p.289, '... that is to say, the Egyptians should be so favourably disposed towards them, that when they solicited of their neighbours clothes and ornaments of gold and silver, their request should be granted.'*

                     פִּי תֵלְכוּן                      לֹא תֵלְכוּ                      רִיקָם  
 and it shall come to pass, that, when ye go,      ye shall not go      empty:

ye go, פִּי תֵלְכוּן, Qal future, 2p pl masc, of יָלַךְ; cf. v.11, *I should go; 18, let us go.*

ye shall ... go, Qal fut. 2p pl masc of יָלַךְ.

empty, רִיקָם, adv. from רִיק or רָק; KJV, *Ge.31.42 of the empty pit; Ru.1.21 the Lord brought me home empty; 2Sa. 1.2 the sword returned not empty; Ps.7.4, delivered*

someone without cause my enemy; Ps.25.3, to transgress without cause; Is.55.11, His word shall not return empty; Jer.14.3 of empty vessels; Jer.50.9 to return in vain.

When that time comes the Egyptians will give all that the children of Israel shall desire for making such an exodus, probably with the hopes that they should never return again.

22 But every woman shall borrow of her neighbor, and of her that sojourneth in her house, ask, desire is a stranger dwells, gathers together

shall borrow, הוֹשִׁיעַ, Qal preterite, 3ps fem of הוֹשִׁיעַ, KJV, to ask, borrow, desire, enquire, require, consult, lend; 1Sa.1.20, Samuel ... because I have asked him of the LORD.

neighbor, מִשְׁכַּנְתָּהּ, prefix מִ (from or of), with a subst. fem. sing, suff. (her], of the root שָׁכַן, KJV, neighbor, nigh unto, inhabitant.

of her that sojourneth in, וּמִגֵּרַת, prefixes וְ (and), מִ (of or from), suffix (ת) her; Qal participle active fem construct of מִגֵּרַת, root גָּוַר; KJV, to sojourn, be a stranger, shall dwell (Is.11.6), gather together (Is.54.15), et. al.

כְּלֵי־כֶסֶף and כְּלֵי־זָהָב וּשְׂמֹלֶת וּשְׂמָתָם עַל־בְּנֵיכֶם  
 jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons,  
 silver jewels and gold jewels  
 silver jewelry and gold jewelry

jewels, root כָּלִי, KJV, jewels, weapons, stuff, instruments, vessels, furniture; (these phrases *jewels of silver and jewels of gold*: cf. Ge.24.53; Ex.11.2; 12.35; **2Sa.8.10**); Gill remarks that this means **jewels set in** silver and gold. Jewels mean both ornamentation that is made of these precious metals and precious jewels set in these metals. The Israelites certainly had these jewels in their wanderings in the wilderness. (cf. Ex.28.17, 18; 39.10, 11) And it is to be seriously doubted that they had these when slaves in Egypt, but acquired them in the spoiling of Egypt.

Oxford English Dictionary

**Jewel**

1. An article of value used for adornment, chiefly of gold, silver, or precious stones. *Obs.* in *gen.* sense; now restricted to a small ornament containing a precious stone or stones, worn for personal adornment. (cf. sense 2)
2. A precious stone, a gem; *esp.* one worn as an ornament. (The prevailing modern sense: **in early use often difficult to separate from sense 1.**) (bolding added)

2Sa 8:10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him **vessels of silver כְּלֵי־כֶסֶף, and vessels of gold וְכְלֵי זָהָב, and vessels of brass ...**

## The Book of Exodus

וְעַל-בָּנוֹתֵיכֶם וְנִצַּלְתֶּם  
*and upon your daughters; and ye shall spoil the Egyptians.*

*and ye shall spoil, וְנִצַּלְתֶּם, Piel (Intensive passive) preterite, 2<sup>nd</sup> p pl, masc of root נִצַּל, 2Chron.20.25, stripped; Ex.2.19, deliver.*

These lowly shepherds of the children of Israel shall come out with great substance just as the LORD said they would to Abraham just over 400 hundred years ago.

*Ge 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*

It could probably be stated that when the children of Israel departed Egypt they were the best dressed, wealthiest refugees that the world has ever known. After great suffering there was great deliverance. And like them, when the time comes and our Lord appears from glory we shall drop off the old nature and the old body and be clothed in the robes of Christ's righteousness and our bodies shall like our Lord's, powerful, incorruptible and eternal. (Re.7.9-14) We shall come out with great substance and inherit the earth. (Mt. 5.5)

*Barnes' Notes, Exodus, p.14, 'The Hebrew women were to make the demand, and were to make it of women, who would of course be specially moved to compliance by the loss of their children, the fear of a recurrence of calamity, perhaps also by a sense of the fitness of the request in connection with a religious festival.*