



Exodus 3:1-22

ENCOUNTERING GOD

The human mind, being created, has an understandable uneasiness about the Uncreated. We do not find it comfortable to allow for the presence of One who is wholly outside of the circle of our familiar knowledge. We tend to be disquieted by the thought of One who does not account to us for His being, who is responsible to no one, who is self-existent, self-dependent, self-sufficient... The philosopher and the scientist will admit that there is much that they do not know; but that is quite another thing from admitting that there is something which they can never know... To admit that there is One who lies beyond us, who exists outside of all our categories, who will not appear before the bar of our reason, nor submit to our curious inquiries: this requires a great deal of humility, more than most of us possess, so we save face by thinking God down to our level, or at least down to where we can manage Him. Yet how He eludes us! For He is everywhere while He is nowhere, for "where" has to do with matter and space, and God is independent of both. He is unaffected by time or motion, is wholly self-dependent and owes nothing to the worlds His hands have made... Few of us have let our hearts gaze in wonder at the I AM... —A. W. Tozer

Exodus 1-2 covered a span of hundreds of years. Now the narrative slows down. Moses is 80 years old. He has spent 40 years tending his father-in-law's sheep. He has gone from a high prince to a lowly shepherd. He is living an ordinary life until God encounters him.

GOD CONFRONTS MOSES WITH HIS PRESENCE (3:1-10)

- The _____ shepherd (3:1).
- The _____ bush (3:2-3).
- The _____ God (3:4-6; cf. Josh. 5:13-15).
- The _____ deliverance (3:7-10).

I have surely seen the oppression of My people...

I have come down to deliver them...

I will send you...

God wanted a shepherd for his people so his chosen man had to learn how to look after someone else's sheep! —J. Alec Motyer

The traditional site of Mt. Horeb (aka, Mt. Sinai) is in the southern region of the Sinai Peninsula.

*Not a created angel certainly, for he is called Yahweh [Ex. 3:4] and has the attributes of the Godhead applied to him... Yet he is an angel, **malak**, a messenger, in whom was the name of God... Who is this but Jesus, the Leader, Redeemer, and Savior of all mankind?*

—Adam Clarke (1762-1832)

Fire often represents the active, holy, purifying presence of God (called a theophany) in Scripture (cf. Gen. 15:17; Ex. 13:21; 19:18; Deut. 4:24; Acts 2:3; Heb. 12:29).

Removing sandals was a sign of respect toward a superior. Slaves characteristically went barefoot.

—Charles C. Ryrie

MOSES CONFRONTS GOD WITH HIS QUESTIONS (3:11-14)

Question #1: _____ (3:11)

God's Answer: _____ (3:12)

Question #2: _____ (3:13)

God's Answer: _____ (3:14)

God is self-existent.
God is self-sufficient.
God is eternal.
God is immutable.
God is incomprehensible.
God is always active.
God is always present.
God is always sustaining.
God is holy.

*For of Him and through Him and to Him are all things,
to whom be glory forever. Amen.* —Romans 11:36

GOD COMFORTS MOSES WITH HIS PROMISES (3:15-22)

- I am the God who keeps My _____ (3:15).
- I am the God who keeps My _____ (3:16-17).
- The leaders of Israel will _____ your voice (3:18a).
- The king of Egypt will not _____ your voice (3:18b-19).
- I will strike Egypt with all My _____ (3:20).
- I will give My people _____ in their eyes (3:21-22).

KEY PRINCIPLES FROM EXODUS 3

1. You are not adequate to do what God has called you to do.
2. God is ... and He is with you!

What more does Moses need? He said, "Who am I?" This showed his weakness. God said, "Never mind who you are. I will be with you." Here was strength enough for him.
—Charles H. Spurgeon

I AM. The verb is the first person imperfect of the verb, **haya**, "to be," connoting continuing unfinished action: "I am being that I am being," or "I am the Is-ing One," that is, "the One Who Always Is." Not conceptual being, being in the abstract, but active being... "I AM always I AM."
—John I. Durham

YHWH. The tetragrammaton (four letter name of God) is the 3rd person verb of "to be." Thus, "He is."

No single word in Hebrew has ever evoked such a torrent of discussion as YHWH, the personal name of God.
—Raymond Bowman

God hath His whole being in one and the same point, or moment of eternity. He receives nothing as an addition to what He was before; He loseth nothing of what He was before; He is always the same excellency and perfection in the same infiniteness as ever.
—Stephen Charnock (1628-80)

Exodus is very clear about where true Christian service begins. It begins in the presence of the Lord.
—J. Alec Motyer

Paqad ["to visit"] indicates a time when the Eternal God breaks into human history [Gen. 50:24-25].
—Dave Gibson

What do we tell people as God's missionaries? We tell them who God is and we tell them what God has said.
—Tony Merida