

"Who Am I?"
Exodus 3

Note: This chapter is divided into three sections:

vv. 1-6 ~ The _____ experience; an encounter with God.

vv. 7-12 ~ God's plan of _____; Moses' excuses

vv. 13-22 ~ God's revelation of his _____; _____ of the Egyptians

v. 1 Q. It's been forty years since Moses left Egypt...and what do we find him doing?

A.

1. Moses was still _____ his father-in-law's sheep – everyday life. Jethro/priest of Midian.

Note: The _____ are meant to connect us to the previous chapter and the specific _____ (Midian)

2. Moses _____ the flock to the far side of the wilderness (desert).

Note: Shepherds usually led their flock _____ toward the mountains as the season moved on for better grazing.

3. Moses came to _____, the mountain of God.

Note: We don't know where Moses was at this point – just a _____ location.

Note: There are two options in the naming "mountain of God."

1. The _____ knew the mountain by this name.
2. This is called, "_____" – calling something a name that it will be called in the _____. The author (Moses) is looking back.

Note: This mountain is also known as "_____."

v. 2a Q. Who appeared to Moses?

A.

1. The _____ of the Lord appeared.
2. In flames of _____.
3. From within a _____.

Note: This is _____ the first time we have seen the Angel of the Lord.

Gen. 16:13 ~ _____ running away

Gen. 18:1/19:1 ~ _____ and the three men.

Gen. 22:15-16 ~ _____ sacrificing Isaac

Gen. 32:30 ~ _____ wrestling

Note: This is often termed a "_____" – a God sighting but technically, this is a _____ [a pre-incarnate appearing of Jesus] as were the others. The "burning bush" would be considered a true "theophany" in the form of the _____ who is often represented by fire/smoke/cloud. It is a _____ appearance of God.

In Jewish thought, the _____, “because of its non-material, formless, mysterious, and luminous properties, is frequently used in descriptions of the _____ of the Divine Presence.” (JPS, 14)

In Jewish thought, the Holy Spirit is never considered a “_____” but an “_____” – part of God’s person, but a _____ much like heat and light are to fire.

Note: The Jewish Publication Society commentary on this passage suggests that the Angel plays _____ role in the entire theophany. It is the _____ that attracts Moses and it is God who speaks. Of course, the fire attracts, but it overlooks the fact that the Angel of the Lord _____ the God who is speaking (v. 4).

Note Deuteronomy 33:16 [Moses’ blessing of the tribes before his death; Joseph]

¹⁶ “...with the best gifts of the earth and its fullness and the favor of him who dwelt in the burning bush. Let all these rest on the head of Joseph, on the brow of the prince among his brothers.” (Deut. 33:16 NIV)

v. 2b Q. What was unique about the bush?

A.

v. 3 Q. What did Moses do?

A. The natural _____ caught his attention, as it would us, so he went to _____.

v. 4a Q. What did God do?

A. When he saw Moses advancing toward the bush he “_____” called him.

Note: In biblical literature this is called a “double vocative” and communicates a _____. We saw this with Abraham in Genesis 22:11 and Jacob in Genesis 46:2. We will see it with little Samuel in 1 Samuel 3:10 and multiple times in the New Testament: “Martha, Martha” (Lk. 10:41), “Simon, Simon” (Luke 22:31), and “Saul, Saul” (Acts 9:4).

Note: It would have been significant that God called him by _____ and not, “Hey, you!” It communicates _____ attention to detail.

v. 4b Q. How did Moses respond?

A. “And Moses said, ‘_____.’” (Exod. 3:4 NIV)

Note: The Hebrew word is “_____.” Literally, “Behold! Me.” It is more than waving one’s hand as if to _____ your presence. It means, “I am here, _____ and _____ to do whatever it is you wish before you even ask.”

v. 5 Q. There is this sense of “come near” but “don’t.” How is this reflected in this verse? What is it teaching Moses?

- A.
1. Keep your _____.
 2. Take your _____ off.
 3. The place where you are standing is _____.

Note: The idea of sacred _____ is first found here. Sacred _____ (Sabbath) was found in Genesis.

The pagan notion that some places on earth are _____ sacred does not exist in the Bible. It is solely the _____ of God that makes a place holy (i.e., Tabernacle, Temple), albeit, _____ (i.e., Tabernacle, Temple).

Note: Taking one's sandals off was a sign of _____ and displayed an attitude of _____ – much like our common _____ of asking when we enter someone's home.

v. 6a Q. What did God do in response?

A.

1. God begins with a _____ statement, "I Am."

Note: This solemn address of _____ frequently introduces royal proclamations and inscriptions in the Near East. It becomes _____ and unchallenging.

Note the uses in Genesis: "I am the God..."

15:17 ~ God's covenant with _____; the God who brought you out of Ur.

17:1 ~ Covenant _____ before the birth of Isaac.

26:24 ~ God's same covenant with _____.

28:13 ~ God's same covenant with Jacob.

35:11 ~ God's _____ covenant with Jacob – changing his name to Israel.

46:3 ~ God's _____ of Jacob to go to _____.

2. It connects _____ with his own family ("The God of your _____").

Note: Since Jacob, God has been _____, but apparently a _____ and _____ belief in Him still existed and was passed down.

Note: _____ connection does not of necessity mean _____ connection. We see this with the current "Jewish" population in Israel, which, statistically speaking, is over 90% atheistic/agnostic.

3. God connects Moses with the unbroken _____ of the covenant _____, and subsequently, its _____.

v. 6b Q. What was Moses' response?

A.

1. Moses _____ his face.
2. It would, and is, a _____ expression of being exposed to the supernatural and deity.
3. Later we see a general, _____, understanding of fear that a person cannot see God and _____.

Note: This expression will be found later in Exodus 33:20 [_____ and the cleft of the rock] with Judges 13:22 [_____ – "We are doomed to die!" he said, "We have seen God!"] A New Testament citation would be 1 Tim. 6:16, "whom no one can see or has seen." This, of course, is referring to the _____ for the _____ is the exact representation – in the flesh – of the invisible God (Heb. 1:3).

v. 7 Q. What does God express?

A.

1. His awareness _____. (seen) [marked well]
2. His awareness _____ (heard) [heeded]
3. His is _____ about their treatment [mindful]

Note: This is the _____ time that God calls the Hebrews “his people.” This is before the agreed _____ of chapter 19, i.e., “I will be their God and they will be...my people.”

v. 8 Q. What has God determined to do?

A.

1. God is, anthropomorphically, coming down [He is Spirit] to _____ on behalf of his people.

Note: Scripture cites this activity several times: Gen. 11:5, 7; 18:21; Ex. 9:20; Num. 11:25; 2 Sam. 22:10. It implies that something is happening on earth that draws God's _____ so much that it “_____” he needs to leave his place of residence. He enters their suffering personally – a “_____” Savior.

2. God has determined to _____ them from their oppressors.
3. God has determined to bring them _____ and _____ of Egypt into a land that is good, spacious, and fertile.

Note: "Flowing with milk and honey" is a phrase used over _____ times to describe the Promised Land. The milk described is _____ milk and the honey is more aptly described as _____ that comes from dates and other ample fruits. Bedouin Arabs have been known to _____ on these two foods for months at a time.

Note: Interesting fact, Leviticus 2:11 _____ the use of "honey" as an additive to any sacrifices. No reason is given, but some have speculated that it speaks to no _____ sweeteners to that which is already sweet to the Lord. Cp. Lev. 2:12

4. God has determined to bring them into a region full of other _____ groups.

Note: There was historically never _____ people group (ethnic) who _____ over the region of Canaan until the Jews entered the Land.

Note: Even if there were a people group who _____ to possess the land prior to the Exodus, it doesn't matter. Numerous times in the Scriptures it speaks of God _____ them the land. Cp. the covenants with Abraham, Isaac, Jacob, and the Twelve Tribes, along with (subsequently) Lev. 14:34; Nu. 15:2.

v. 9 Q. What does God reiterate?

A.

1. The Hebrew's cry has _____ God.
2. Their ill-treatment by the Egyptians has not gone _____ by God.

v. 10 Q. What surprise does God have in store for Moses?

A. In light of all this God “sees,” “hears,” and “is concerned” language, Moses was probably thinking he was going to be giving a _____ seat to what God was going to do. He didn’t count on God making him the _____ in the unfolding drama. Surprise!

Note: There is a major word choice in this passage. The Hebrew and Greek say, “_____” while the English chooses to say, “Go.” It is a directional option but choosing the original language makes the command more of a command to _____ God (as in God is going before him) rather than God staying behind and Moses feeling like he is on his own (which is why the English versions choose “go”). Moses will, indeed, feel _____ and alone.

Note: Verse 11 begins a series of _____ excuses to why God is choosing the _____ person: 3:11; 3:13; 4:1, and 4:10.

v. 11 Q. What was Moses’ first excuse?

A.

Note: This refers to not only a _____ spirit but a damaged one. Remember he left Egypt a murderer and a _____ Savior. The Apostle Paul’s response on the road to Damascus will echo this, “What would you have me to do...especially since I have been a persecutor/murderer of your people. Can I ever be _____ for your glory?”

v. 12 Q. What was God's response?

A.

1. God promises Moses his _____ – "I will be with you."
2. God will give Moses a sign proving that He is the _____ of the sending.
3. God is going to give him an _____ sign tied to this location. [full circle]
4. It will be a _____ sign.

Note: This sets a divine pattern.

1. Divine presence _____.
2. Divine command _____.
3. Divine promise _____.
4. Faith and obedience/action _____.
5. God is proven _____ in the end.

v. 13 Q. What was Moses' second excuse for not going?

Note: Moses begins with "Who am ___?" and proceeds to "Who are _____?"

A. There are three parts to this excuse. All three are _____ related.

1. Identity tied to _____ ("sent me to you").
2. Identity over _____ ("what is his name – which one sent you?")
3. Identity _____ to Moses.

Note: "God of your father" and even the God of Abe, Isaac, and Jacob was _____ to him. We examined this beforehand in that the common name for God was "_____."

And “El” was a common name for all kinds of gods. So, what Moses was asking for was some distinction.

Note: This also implies that Moses did not know, on a _____ level, who “_____” God was who was speaking to him. And...it will be _____ that those in Egypt did not know as well. Yahweh will have to disclose himself in the wilderness wanderings and in the giving of the commandments.

Note: BTW ~ They will not ask this question. Moses is arguing about a _____ issue. “What if....”

v. 14 Q. How does God reply?

A. God answers Moses by giving him a “_____” instead of a name.

Note: The Hebrew is “*Ehyeh-Asher-Ehyeh*.” Volumes of commentary have been poured out on this verse, but it seems that the best and most consistent idea is, “_____.” “I will be whatever my people need at any given moment, in any given place, at any given time.” The shortened version would simply be, “_____...”

Note: Hebrew doesn’t have a present tense form of “_____” or copulas, i.e., verbs that need a subject or main verb. Ex. - “I am a man.” “I am going home.” In Hebrew there is no word for “is,” “am” or “are.” The future tense is used to communicate it in context. “I am who/what I am, and I will be who/what I will be.”

Note: This appears to be a “name” only given to Moses for it is _____ found again in the Torah. Speculatively, the Hebrews would have been looking for a _____ name rather than a copula (coupling verb) – enter verse 15.

Note: Much has also been made of this phrase in the Greek, “ego eimi” regarding the _____ of Jesus and the connection to Exodus 3:14. Note two passages in the New Testament (written in Greek): John 8:58 and John 18:4-6.

⁵⁸ “‘Very truly I tell you,’ Jesus answered, ‘before Abraham was born, _____!’” (Jn. 8:58 NIV)

⁴ “Jesus, knowing all that was going to happen to him, went out and asked them, ‘Who is it you want?’

⁵ ‘Jesus of Nazareth,’ they replied. ‘_____ he,’ Jesus said. (And Judas the traitor was standing there with them.)

⁶ When Jesus said, ‘_____ he,’ they drew back and fell to the ground.” [“he” is not in the original Greek but supplied] (Jn. 18:4-6 NIV)

v. 15 Q. How does God clarify things for Moses?

A.

1. God gives Moses the famous _____ (YHVH).

Note: Since Hebrew is a _____ language (verbs were later supplied after the Babylonian captivity), and the Hebrew people did not pronounce it because of their reverence for it, _____ really knows how it is to be pronounced.

Note: Because of the reverence for YHVH, the Hebrew people (at some point) chose to use the word, “_____” (Gk. “Lord”) as a replacement. The English _____ this, i.e., LORD, to tell us that it is YHVH. The process is known as “_____ and _____” = “what is written and what is said.” So, any time we come to the written Name, it is pronounced, “Adonai.”

Note: The common pronunciation is: “_____.” The name “_____” is a made-up name using the vowels of “Adonai” and inserting them between the consonants of YHVH. “Y’s are pronounced as “J’s” in English.

2. Once again, we have a connection to their “_____,” but this is probably in reference to the _____ because of how it is written. It is connecting us generationally and to the _____ promises.

3. It was to be a “_____” Name for the Hebrews from generation to generation.

Note: This has _____ implications not only for the Hebrew but for all of humanity. Cp. Zechariah 14:9 and Exodus 9:16.

⁹ “The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.” (Zech. 14:9 NIV)

Note: This is a larger study and outside of our purview, but this is why orthodox Christian doctrine teaches that the “_____” of the Old Testament is the “_____” of the New. Cp. Philip. 2:9-11

⁹ “Therefore, God exalted him to the highest place and gave him the name that is above every name,¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,¹¹ and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:9-11 NIV)

Note: In pagan, _____ understanding, it was thought that if you could find out the proper name of a god, you could have _____ over that god. Therefore, the name would be hidden.

We see, to a lesser extent, this scenario when Jesus commands the _____ entities possessing the man in the cemetery of the Gennesaret: "What is your name?" "Our name is "Legion" for we are many." And Jesus displays his _____ authority by casting them out. (Luke 8:30)

The God of Abraham, Isaac, and Jacob functions very differently. He _____ His name out of a desire for personal _____ but also to dispel the "power" issue that is non-existent. Knowing the name of God (Yahweh) does not give one power over Him, but power through Him.

Note: There was a _____ to this Name even compared to the prior generations. Cp. Exodus 6:3.

³ "I appeared to Abraham, to Isaac and to Jacob as God Almighty, [El Shaddai] but by my name the LORD [Yahweh] I did not make myself fully known to them. (Exod. 6:3 NIV)

Note: The Name will be the _____ identifying theme that will _____ the Exodus story, and the story will bring further _____ to the Name.

v. 16 Q. To whom is Moses to go? And what is to be his message?

A.1 Moses is to go to the _____.

Note: The institution of elders is rooted in the _____ system that shaped the Israelite society (and others) of that time. The elders were entrusted with considerable _____ – judicial and political – and its members acted as representatives of their particular tribes. Post-exodus we find that there are _____ (Num. 11:16).

A.2

1. Moses was to tell them that this was not a _____ god addressing them. This was the God of their “fathers.” It implies that they were _____, in some limited way, of His existence.
2. Moses was to tell them the God has been _____ of their suffering.
3. Moses was to convey _____ – to fulfill a promise _____ to Joseph (Gen. 50:24) and the “fathers” – to bring them up and out, and into a land currently occupied but one that will be cleansed for their _____ and _____.

v. 18a Q. What affirmation does God give to Moses?

A. ¹⁸ "The elders of Israel _____ to you."

Note: This should have given him _____, but we shall see in 4:1 that Moses _____ God's prophetic word. "What if they don't..."

v. 18b Q. What does God say about these elders? What was the message to be delivered?

A.1 The elders are to go _____ Moses to Pharaoh.

Note: In the actual account (chpt. 5), we are not told why they did not go. Scholars have surmised it was because _____ ended up being his partner. It perhaps conveys God's love for Moses in not sending him _____ to do this formidable task.

A.2

1. Yahweh, the God of the _____...

Note: Moses uses the _____ of God and connects it _____ to the Hebrew people. Pagan gods were connected to people groups and _____ areas so Pharaoh would have understood this.

Note: The _____ introduces the concept of a _____ God – a god who rules over all of creation/peoples.

2. "Yahweh, the God of the Hebrews 'has met with us' would have given Pharaoh _____. The normal questions would have been, "how?" or "where?" did this god meet with you. It is not an _____ statement given that most polytheistic systems rarely had the gods personally _____ with humans.

3. A _____ journey...

This is a _____ amount of time. It may convey the need to be sufficiently removed from anything that would be _____ to Egyptians or...it may have been designed to tap into the initial _____ of Pharaoh, i.e., the loss of free labor/runaway slaves with a three-day head start.

4. To offer _____...

Note: The _____ system, or a system of force unpaid labor by the government for public benefit, provided for periodic _____ to shrines in the wilderness. So, it was not an unusual request. The denial would expose the heart of Pharaoh.

See Z. Meshel, "An Exploration of the Journeys of the Israelites in the Wilderness," BA, 45, (1982), 20.

v. 19 Q. What does God foreknow?

- A. God knows Pharaoh will be so _____ that he will only assent under extreme _____.

Note: The idea of "_____ out a hand" was part of Pharaoh's portrayal of his personal _____ over his enemies. This is demonstrated in many Egyptian images. God is using Pharaoh's own language to demonstrate that He is God Almighty, the ultimate strength. This will appear numerous times in Exodus (11x) and finds its way even in the prophecy of _____ (7x) in the same context.

v. 20a Q. What will God's response be?

- A.
1. God will personally and intentionally _____ the Egyptians to force Pharaoh's hand.
 2. God will do this "striking" through _____ that He will perform.

Note: What we normally refer to as "_____ " are, in reality, placed under the larger umbrella of "wonders." Only _____ of the wonders (there are actually twelve) are called "plagues" (2nd – of frogs;

5th – on cattle). What God will do should be called what they are biblically called, “_____ and wonders” (Cp. 7:3)

vv. 20b-21 Q. What will be the result?

A.

1. Pharoah will be _____ to let the people go.
2. God will make it so that the Egyptian people are _____ to you (CEB).

Note: Regarding the phrase “_____,” Victor Hamilton poses a humorous question, “What people who have just had the daylights smacked out of them are going to be so _____ to those who caused so much agony and turmoil?”

Note: There are four possible answers.

1. _____ ~ Proverbs 16:7, “When a man’s ways are pleasing to the Lord, he makes even his enemies live at peace with him.”

Problem: This is a very _____ argument. Depending on where the _____ is located this could be true or not. Did the Egyptians blame Pharoah and his stubbornness for their suffering or...did they blame the Hebrews. If they blamed the Hebrews, it is hard to see how “_____” was established especially since they are leaving.

2. _____ ~ The promise to Abraham was that his descendants would be enslaved for 400 years but then, “I will punish the nation they serve as slaves, and afterward they will

come out with _____. (Cf. Gen. 15:14)
[strong argument]

3. _____ ~ Lit. – “borrow.” This reflects the thinking of Genesis 31:42 where Jacob does not want to be sent away _____ for all the slave labor he gave to Laban. This will later be _____ in Deuteronomy 15:12-13 where a master is not to send away his slave empty-handed. So, this is viewed as _____ for services rendered under duress. [strong argument]

4. _____ ~ Because of the Egyptian affliction, they were “_____” to see them go and gave them whatever they wanted without hesitation. [moderate argument]

v. 22 Q. What was the practical outworking of this “favor”?

A. Every woman is to ask for...

1. _____ (silver and gold)

2. _____ for the children.

Note: These may be things of value to be _____ in days to come.

Note: Some scholars see a restoration to _____ and _____ that they had before coming to Egypt.

Application Questions:

Q. Do you think that God has a divine encounter planned for all of us where we are set aside from the normal to experience, in some way, the supernatural?

A.

Q. What do you think Moses learned about God's character? How does that impact my own understanding of who He is?

A.

Q. Can you identify with the first two excuses? Who am I? Who are You? How?

A.

Q. Comment on this quote, "God does not use us because we are adequate for the job but because we are not?"

A.

Q. What effect does it have on you to know that God is aware of your affliction?

A.

Q. What effect does it have on you to know that God is aware of your affliction but is choosing to "do nothing"?

A.