

Day 80 - TUESDAY: January 24th

Exodus 3

Exodus 3:1-22 NKJV

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn." So 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." Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Moreover He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God. And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. Now therefore, behold, the cry of the children of Israel has come to Me, and I have also

seen the oppression with which the Egyptians oppress them. Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?" So He said, "I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain." Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' " Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD 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 to all generations.' Go and gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, "I have surely visited you and seen what is done to you in Egypt; and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey." ' Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The LORD God of the Hebrews has met with us; and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the LORD our God.' But I am sure that

the king of Egypt will not let you go, no, not even by a mighty hand. So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go. And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

Daily Deep Dive:

Verse 1 – Who is Jethro? I thought the father-in-law was Reuel?

A couple possibilities exist: First, the term “father-in-law” is a verb, not a noun, and it means more generically “to give away” or “to join in affinity”. It can be used in the sense of a father-in-law, mother-in-law, brother-in-law, etc... (compare the same word in these other verses: Deut 27:23 (mother-in-law), 1 Sam 18:22 (son-in-law)). So that piece alone doesn’t tell us anything about Jethro’s relationship status with Moses other than he is an “in-law” of some sort. We must have additional information here and every where else this word is used to determine the relationship.

Adam Clarke's commentary states the following: "It is very possible that Reuel was now dead, it being forty years since Moses came to Midian; that Jethro was his son, and had succeeded him in his office of prince and priest of Midian; that Zipporah was the sister of Jethro; and that **chothen** should be translated **חתן** consequently the word brother-in-law in this place: as we learn from [Gen_34:9](#), [Deu_7:3](#), [Jos_23:12](#), and other places, that ".it simply signifies to contract affinity by marriage Demetrius, a non-Jewish writer, records in history that Jethro was the son of Reuel.

Jewish Historian Josephus, records that Jethro and Reuel are the same person.

Jethro means "his excellence (Strongs)" or "his abundance (BDB)". I've seen where some believe that Jethro could be a title, and not a proper name.

I don't have a strong feeling one way or the other.

Horeb is another name for Mt. Sinai (BDB). Adam Clarke's commentary adds this: "The mountain itself had two peaks; one was called Horeb, the other Sinai. Horeb was probably the primitive name of the mountain, which was afterwards called the mountain of God, because God appeared upon it

seneh, a bush, **סנה** from **סיני**, to Moses; and Mount Sinai because it was in a bush or bramble, in a flame of fire, that ".this appearance was made

Verse 2 – We spoke in a previous study how this Hebrew word for Angel, simply means “Messenger” and the translation to Angel is influenced by the New Testament Greek word “aggelos”.

This Messenger of the Lord is clearly the God Being the Word, the One who would later be born of a woman as Jesus Christ (compare verse 14 with John 8:58). We also see clearly in verse 4 that this Being is a God Family Being.

Verse 5 – When God makes something Holy (separated from what is common/unholy), it must be treated with the respect. Treating something Holy as common is a serious offense.

Verse 8 – Remember, this has always been the plan (see Genesis 15 – God’s Covenant with Abraham).

Verse 12 – After leaving Egypt, the people would return to Mt. Sinai to serve God.

Verse 14 – “I AM”: The Hebrew means “to exist, to be, to come to pass, to become”. Adam Clarke states: “they seem intended to point out the eternity and self-existence of God”. As mentioned above, Jesus Christ later used this name in John 8:58 to reveal that He existed before Abraham and existed as this Being (they immediately took up stones to stone Jesus Christ to death because they believed Him saying that to be blasphemous).

For more information into the depth of this, you can read the following two articles:

<https://www.ucg.org/beyond-today/the-great-i-am>

<https://www.ucg.org/members/united-news/who-was-jesus-christ-before-his-human-birth>

Verse 18 – It was a three days journey from the border Egypt to Mt. Sinai (to this location that Moses was now at) by direct route. The Israelites would not end up going in the direct route.

Verse 19 – The word “sure” in the NKJV means “to know”. God already knew that Pharaoh would not let the Israelites go.

Verse 21 & 22: God had promised Abraham in Genesis 15:14 “And also the nation whom they serve I will judge; afterward they shall come out with great possessions.” God here told Moses the same before hand and we will see the fulfillment of this promise in Exodus 12:35 – 36 (“Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they granted them *what they requested*. Thus they plundered the Egyptians.”)

The UCG reading plan provides this high-level chapter overview: “The time has come for God to deliver the Israelites in accordance with the prophecy given to Abraham in Genesis 15. The Almighty calls Moses from tending the flock, confronting him in a miraculous sight—a bush that, while burning with fire, was not consumed. God stated the fact that He was the God of Abraham, Isaac and Jacob, to whom the covenant promises were given. And it was now time to fulfill part of that covenant by bringing the Israelites out of captivity and into the land He had promised to their descendants.

Sometimes we must be patient with the trials that beset us. God's promises are always certain. At times, however, it feels like an eternity when we are beset with trials. Yet when God does step in, His intervention is quick! "And shall

not God avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?" (Luke 18:7-8). Just as God prepared Moses for what was going to be taking place, including the very outcome, He prepares His people today for events that will take place in the future."

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