



Rice Memorial MBC

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Preparation for Deliverance

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **November 3, 2013**

Worship with us at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...

Exodus 3:7-17

Introduction: As Exodus 3 opens, **Moses** was a shepherd in the land of **Midian** and had been one for the past forty years (Acts 7:30). At age **eighty**, Moses no longer envisioned himself a **deliverer** of slaves. He was apparently content to take care of the flocks of his father-in-law and live in obscurity.

The area known as Midian had no definite borders, but it apparently covered much of the Sinai Peninsula. Since the Midianites were descendants of **Keturah** (Genesis 25:1-2), Moses married into an **Abrahamic** family.

"**Horeb**" (Exodus 3:1) was another name for **Sinai**, "**the mountain of God**" to which Moses would later lead the Hebrews. It became a holy place because God appeared to Moses there and later gave the law from it. The "backside of the desert" simply meant the west side. (Source: *The Bible Expositor and Illuminator, Union Press Publication- Christian Life Series*)

Exodus 3:1-4, Now Moses **kept (pastor, shepherd)** the flock of **Jethro** his father in law, the priest of **Midian**: and he led the flock to the backside of the desert, and came to the mountain of God, even to **Horeb (generic name for the Sinaitic mountains)**. And the **angel** of the Lord appeared unto him in a FLAME of FIRE out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and **see** this great sight, why the bush is not burnt. And when **the LORD** saw that he turned aside to see, **God** called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

NOTE: Much speculation surrounds the identity of the "**angel of the Lord.**" At whatever conclusion one arrives, it is clear that the angel of the Lord spoke FOR God and AS God (cf. Gen. 16:10, 22:11-18; Judg. 2:1-5). For this and other reasons, some **believe** that the angel was the **preincarnate Son** of God (cf. John 1:18; Col. 1:15). (Source: *The Bible Expositor and Illuminator, Union Press Publication- Christian Life Series*)

Thought 1. When we look at God's word, and come to a conclusion that has at least one scripture that clearly contradicts what we believe, then, we know that what we believe is NOT the truth. So, we have to continue to prayerfully study in order for the Holy Spirit, our teacher, to give us the revelation of the truth for which we are searching. And there is at least ONE scripture that proves Jesus is not "the angel of the Lord."

Matthew 1:18-20 ...When as his mother Mary was espoused to Joseph, before they came together, she was found **with child** of the Holy Ghost. ...Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put

her away privily. But while he thought on these things, behold, **the angel of the Lord appeared** unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for **THAT** which IS conceived **IN** her is of the Holy Ghost.

Thought 2. As you can see, the obvious question is if "the angel of the Lord" is in fact, as some believe, Jesus himself, how could he be IN the womb of Mary, being a human, and outside of her womb at the same time in another form? (Phil 2:7)

Exodus 3:5-6, *And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is **holy ground**. Moreover he said, I am the **GOD** of thy 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.*

God defined 430, 'elohiyim el-o-heem', SUPREME (Highest in Authority) **GOD.** God, the Supreme Being; the eternal and infinite Spirit, the CREATOR, and the Sovereign of the universe; Jehovah.

NOTE: Now recognizing that he was in the presence of the God of Israel, Moses averted his eyes, being afraid to look at God. The kind of **fear** experienced by Moses was both a **reverential awe** and an awareness of his own mortality (cf. Isa 6:1-5.) (Source: *The Bible Expositor and Illuminator, Union Press Publication- Christian Life Series*)

NOTE: God reveals Himself to Moses through declaring His relationship to the patriarchs (**the God of Abraham, the God of Isaac, and the God of Jacob**); this reminds Moses that God is the God of the covenant, and His covenant with Israel is still valid and important.

- i. It might have seemed to some that God had neglected His covenant for some **400 years**, since the time of the patriarchs; but God had been at work during that time, preserving and multiplying the nation.
- ii. God will reveal Himself to Moses more intimately than He had to any of the patriarchs; yet it all begins with God reminding Moses of the bridge of **covenant** they meet on.

(Source: *David Guzik's Commentaries on the Bible* classic.studylight.org/com/guz)

Exodus 3:7-11, *And **the Lord** said, I have surely seen the **affliction** of **MY people** which are in Egypt, and have heard their cry by reason of their taskmasters; for I **know** their sorrows; And I am come down to **deliver** them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto 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 is come unto me: and I have also **seen** the oppression wherewith the Egyptians oppress them. Come now therefore, and I will **SEND thee** unto Pharaoh, that thou mayest bring forth **my people** the children of Israel out of Egypt. 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?*

- NOTE:**
- a. Obviously, God had not just then decided to give Israel the land of Canaan - it was the land that He had **promised** to the patriarchs some **400 years** previous to this.
 - b. Yet, so Moses and Israel can see the compassionate heart of God, He emphasizes the truth that He has come to deliver Israel from the taskmasters of Egypt.
 - i. The land of Canaan had belonged to Israel since the day God promised it to Abraham; but God is moving Israel there *NOW* because of the compassion of His heart. The actions were ordained long ago, but **the timing** is prompted by God's heartfelt love for His people. (Source: *David Guzik's Commentaries on the Bible* classic.studylight.org/com/guz)

NOTE: "Moses, unlike his early days in Egypt, has learned to **distrust** himself so thoroughly that he **will** incur God's **anger** (Ex.4:14). Self-distrust is good, but ONLY if it leads to

trust in God. Otherwise, it ends as spiritual paralysis, **inability** and **unwillingness** to undertake any course of action".

(Source: *The Bible Expositor and Illuminator*, Union Press Publication- Christian Life Series)

NOTE: This is the first of a series of **excuses** offered by Moses in his resistance to full acceptance of God's commission of deliverance by the hand of Moses. Note: "Who am I, that I should go?" (Exodus 3:11). "What shall I say when they ask, 'What is his (God's) name?'" (Exodus 3:13). "They will not believe" (Exodus 4:1). "I am not eloquent" (Exodus 4:10). "Send someone else" (Exodus 4:13). God effectively refuted all of Moses' objections and set him forward on the road to Egypt to do the work to which God called him.

(Source: *Coffman Commentaries on the Old & New Testament* classic.studylight.org/com/bcc/)

Exodus 3:12, And he said, Certainly **I will be WITH thee;** and this shall be a **token** unto thee, that **I have sent thee:** When thou hast brought forth the people out of Egypt, ye shall **serve God** upon this **mountain**.

Thought 1. So, even though, we will not feel, or sense his presence all of the time, he IS with us ALL of the time, because he SAID he would be with us! And at his choosing, his power and all of his other things "work together" for our good since we love him, Rom. 8:28. So, when we come together, it's not a matter of us having to invite him (or his Spirit) in, because he came in when we came in since he is WITH us, living in our spirits.

Joshua 1:5, There shall not any man be able to stand before thee all the days of thy life: as I was **WITH** Moses, so I will be **WITH thee:** I will not fail thee, nor **forsake thee**.

Jeremiah 1:19, And they shall fight against thee; but they shall not prevail against thee; for **I am WITH thee,** saith the Lord, **to deliver** thee.

Matthew 28:19-20, Go ye therefore, and teach all nations... Teaching them to observe all things whatsoever I have commanded you: and, lo (*SEE*), I am **WITH you** **always**, even unto the end of the world.

1 Corinthians 6:19, What? know ye not that your body is the TEMPLE of the Holy Ghost which is in you, which ye have of (from) God, and ye are not your own?

Ephesians 2:22, In whom ye also are builded together for an **habitation** of God through the Spirit.

Hebrews 13:5-6 ...he hath said, I will **NEVER leave** thee, nor **forsake thee**. So that we may boldly say, The Lord is **my helper** ...I will **not fear** what man shall do unto me.

Exodus 3:13-15, 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? And God said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. 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: this is my name for ever, and this is my memorial unto all generations.

The LORD defined 3068 Yhovah yeh-ho-vaw' from 1961; (the) self-Existent or Eternal; **JEHOVAH**, Jewish national name of God: --Jehovah, the Lord (RULER). Jehovah, Heb. only the four Heb, consonants YHVH are conceded to be certainly known.

NOTE: Is there a difference between **I AM WHO I AM** and **I AM** and **YAHWEH**? Not really; each of these sayings express the same idea.

i. Cole on: **I AM WHO I AM:** "This pithy clause is clearly a reference to the name YHWH. Probably 'Yahweh' is regarded as a shortening of the whole phrase, and a

running together of the clause into one word." In verse 15, when God says: *Thus you shall say to the children of Israel: "The Lord God of your fathers . . ."*, God is referring back to the name **I AM WHO I AM**.

ii. **Yahweh** was not a new name, nor an unknown name - it appears more than 160 times in the book of Genesis. Moses' mother's name was **Jochabed - Yahweh is my glory**; (Ex. 6:20) Moses and Israel knew the name *Yahweh*. God was not given Moses a "new and improved" name of God, but the name they had known before - God was calling them back to the **faith** of the patriarchs, not to something "new."

iii. How did this name come to be pronounced *Jehovah*? The pious Jews of later years did not want to pronounce the name of God out of reverence, so they left the vowels out of His name and simply said the word **Lord (adonai)** instead. If the vowels of the word **adonai** are put over the consonants for *YHWH*, you can get the name "Jehovah." But all this came about much later; in the days of Bible, the name was pronounced *Yah-weh* or *Yah-veh*.

c. God tells Moses His name is **I AM** - because God simply *IS*; there was never a time when He did not exist, or a time when He will cease to exist.

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz/)

Exodus 3:16-17, Go, and gather the **elders** of Israel together, and say unto them, **The LORD God** of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely **visited** you, and **seen** that which is done to you in Egypt:

And I have said, I will bring you up out of the **affliction** of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a **LAND** flowing with **milk** and **honey**.

NOTE: One may only smile at such a contradiction as that alleged by Peake, who complained that here Moses was instructed to communicate through "**the elders**," whereas in **Exo. 3:15**, it was to be "**with the people at large**"! Of course, there would have been absolutely no other way that Moses could have contacted the people at large, except through the Jewish institution of the **eldership**, visible here in the Bible for the very first time. It should be remembered that the Israelites were now a nation of some **2,000,000** people, with a potential standing army of over **600,000** men! As Dummelow expressed it: "In the Pentateuch, when the people of Israel are addressed, it is frequently the elders who are meant. They are the usual medium of communication between Moses and the people, and act as representatives of the latter."

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. As previously stated, this is the land Yahweh promised to Abraham and his seed, as he spoke with him, many years earlier in Genesis 15:7-14. He even told Abraham how long his seed would be in Egypt and what he would do at the end of those 400 years. This was a promise to Abraham and was included in a Covenant with him. But, now it was finally TIME to fulfill what been promised and covenanted to be done.

And contrary to a popular saying, "God HAD to do" these things because he SAID he would! So, it is today, he wants us to know, what he's promised, he is obligated to perform IF we, first, will BELIEVE him and OBEY his commands to us. Our Father is faithful.

Psalm 111:5, He hath given meat unto them that **fear (morally, reverent** him: he will EVER **be mindful** of his **COVENANT**.

Psalm 89:34, My **covenant** will I not break, nor **alter (CHANGE)** the thing that is gone out of my lips.

Numbers 23:19, God is not a man, that he should **LIE**; neither the son of man, that he should repent: hath he **said**, and shall he not **DO it?** Or hath he **spoken**, and shall he not make it good?