

Exodus: Chapters 3-4

Chapter 3

- V. 1 – Now Moses was pasturing the flock of his father-in-law Jethro, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God.
- V. 2 – Then the angel of the LORD appeared to him in a blazing fire from the midst of a bush (SC: You want to circle that and figure out what that means. It's a metaphor. It's not *literal*. So get a handle on that.); and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.
- V. 3 – So Moses said, "I must turn aside and see this marvelous sight, why the bush is not burning up!"
- SC: And it *could* be literal. Just figure it out. There's nothing stupendous about it.
- V. 4 – 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."
- SC: And I wrote out to the side, "Availability: His response was, 'I'm available. I'm ready.'"
- V. 5 – Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground."
- SC: So, there are a couple things here about holy ground:
 - Don't come near.
 - Take your shoes off your feet.
- V. 6 – And He (SC: God) said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." (SC: And go back through our Worship Service notes and find out the significance of Abraham, Isaac and Jacob. That's important). Then Moses hid his face (SC: That's HUGE), for he was afraid to look at God.
- SC: So, parallel this verse with Moses "speaking face to face" with God in Exodus 33:11.
- V. 7 – And the LORD said, "I have certainly seen the affliction of My people who are in Egypt, and heard their cry because of their taskmasters (SC: Now, think of this as employment. "The affliction of my people" and "I hear their cry" "Because of their taskmasters." Because of their bosses. Slave owners.), for I am aware of their sufferings."
 - SC: Key, right there. He is aware of what you're going through. You're not alone.
- V. 8 – So I have come down to rescue them from the power (SC: or "the hand") of the Egyptians, and to bring them up (SC: Notice the word "down" and then "up") from that land to a good and spacious land, to a land flowing with milk and honey, to the place (SC: Or "the land") of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite.
- SC: That's SIX different NATIONS of people. This good, spacious land flowing with milk and honey. So, in other words, something that's not taught, is God is calling on the Children of Israel to remove themselves out of slavery and passiveness, to reactivity and being invaders. So He's calling on them to completely and abruptly change, not just their lives, but to change their lives they have to change their lifestyle and their mindsets from being *passive* slaves to *proactive* invaders and combatants. I mean, you stop and think about the ramifications of that, it's pretty tremendous. Because, for generations, the *habit* has been to be passive; do what you're told to do. *Wait around* to be told what to do. That's *slavery*. And *now* God's saying, bring them up from that land to a

good and *spacious* land. You just have to kill off these six nations to do it. It's pretty amazing. And by the way, this explains *why* they gripe and complain when they're in the wilderness. Passive people are always victims and always have a victim mindset. They're always complaining. Because they're passive and their psychology is passiveness, instead of taking responsibility, taking ownership, being assertive, being aggressive, being proactive.

- V. 9 – And now, behold, the cry of the sons of Israel has come to Me
 - SC: So, God's saying, "I *hear* your prayers, I *hear* you and I'm *answering*. And my answer is, you have to transform from being passive to proactive. You have to transform from being a slave to being a son. Which means: be proactive, take ownership, be assertive, kill off the enemy or what will *become* your enemy.)
 - ...furthermore, I have seen the oppression with which the Egyptians are oppressing them.
- SC: Mark it down. Every person who is passive and is having to be led, managed by someone else, that *someone else* is an oppressor. Passive people *live* in a state of oppression. Because they're having to be told what to do *constantly*. And they're a *burden* on the oppressors.
- V. 10 – And therefore come now (SC: That's an *act*. Can't be passive.), and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt."
- V. 11 – But Moses said to God (SC: This is his humility, his response.), "Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"
 - SC: Moses is saying, "What qualifications do I have?"
- V. 12 – And God said, "Certainly I will be with you (SC: That's all he *needs*), and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain." (SC: That's the sign, right there.)
- V. 13 – Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers (SC: Listen to that: "The God of your fathers." In other words, Moses is trying to use spiritual capital, legacy capital, generational capital, traditional capital on these Israelites to have some power and influence over them.) has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?"
- V. 14 – And God said to Moses, "I AM WHO I AM"; and He said, "This is what you shall say to the sons of Israel: 'I AM has sent me to you.'" (SC: Which translates to "Yahweh.")
- V. 15 – God furthermore said to Moses, "This is what you shall say to the sons of Israel: 'The LORD, the God of your fathers (SC: There He is *again*. Again, He's using *generational legacy* to influence these people. Imagine *their* mindsets. All they know is oppression, blaming, passiveness, sitting around and waiting to be told what to do. They're a victim. They don't know how to think any other way.) the God of Abraham, the God of Isaac, and the God of Jacob (SC: They *knew* who Abraham, Isaac and Jacob were because back then you didn't have all our document communication apparatuses so everything was passed down from generation to generation through word of mouth. So you always talked about fathers and forefathers.), has sent me to you.' This is My name forever, and this is the name for all generations to use to call upon Me.
- V. 16 – Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, Isaac, and Jacob (SC: You see what he's doing? He's saying it a second, a third time to them.) has appeared to me, saying, "I am indeed concerned about you and what has been done to you in Egypt.
- SC: I want you to see how Moses is choosing and God's telling him to use some political capital, if you will. Go in with as much power and influence as you can so that your words have *meaning* to these people. So how can your words have meaning to people when you need to influence those people? That's the question, here's the answer. It's a great principle: Who are they important people in *their* lives.)
- V. 17 – So I said, I will bring you up out of the oppression of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey.'"
- V. 18 – Then they will pay attention to what you say (SC: They'll *hear* you. They'll *listen*.); and you with the elders of Israel will come to the king of Egypt (SC: So He's not telling them to go to the king of Egypt by himself, [He's saying] "Get the leaders of this slave unit because Pharaoh's smart enough to know 'I have to have their leaders

so there's no rebellion.' Again, 200 years ago, the biggest fear slave owners had was rebellion. It was a *constant* fear. And they did *ruthless* acts on slaves out of a paranoia and fear of a slave uprising. So here, they're using that power and influence of all the leaders of Israel, because that'll give Moses power and influence when he approaches Pharaoh. At least that's the plan.), and you will say to him, 'The LORD, the God of the Hebrews, has met with us. So now, please let us go a three days' journey into the wilderness, so that we may sacrifice to the LORD our God.'

- SC: That's an outright lie. To the most powerful person on the earth at the time.
- V. 19 – But I know that the king of Egypt will not permit you to go, except under compulsion.
- V. 20 – So I will reach out with My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go.
- V. 21 – I will grant this people favor in the sight of the Egyptians (SC: And you already know the story, so you think, "Okay, did they have *favor* in the Egyptian's sight? Or was it that the Egyptians by then were beat down, scared to death, at their weakest moment and so that ended up being *favor* for the slaves, the Hebrews, the Israelites?); and it shall be that when you go, you will not go empty-handed.
- SC: Now *this* is what's incredible.
- V. 22 – But every woman shall ask her neighbor and the woman who lives in her house for articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. So you will plunder the Egyptians."
 - SC: That's what is *amazing*. And the word "plunder" means "take" or "steal." So you're *literally* going to take and steal from the Egyptians gold and silver and clothing. So to do *that*, the Egyptians are going to have to be brought to an incredibly low point.

Chapter 4

- V. 1 – Then Moses said, "What if they will not believe me or listen (SC: His first response is out of fear, worry, doubt, is what I want you to see.) to what I say? For they may say, 'The LORD has not appeared to you.'"
- SC: In other words, they may doubt me, question me, challenge me. And of course, he knows passive people. That's who he's with.
- V. 2 – The LORD said to him, "What is that in your hand?" And he said, "A staff."
- V. 3 – Then He said, "Throw it on the ground." So he threw it on the ground, and it became a snake; and Moses fled from it.
- V. 4 – But the LORD said to Moses, "Reach out with your hand and grasp it by its tail"—so he reached out with his hand and caught it, and it turned into a staff in his hand—
- SC: That's just an outright miracle. No other way to explain it. Because you catch a snake by its tail, they don't stiffen up.
- V. 5 – "that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."
- SC: He keeps using the same thing. Why? For power and influence. To influence these people.
- V. 6 – The LORD furthermore said to him, "Now put your hand inside the fold of your robe." So he put his hand inside the fold, and when he took it out, behold, his hand was leprous like snow.
- SC: So that's the *second* miracle.
- V. 7 – Then He said, "Put your hand inside the fold of your robe again." So he put his hand into the fold again, and when he took it out of the fold, behold, it was restored like the rest of his flesh.
- V. 8 – "So if they will not believe you nor head the witness of the first sign, they may believe the witness of the last sign.
- SC: Now y'all figure out what the witness of the first sign and the witness of the last sign is. Now, what's interesting is the word "head" means "listen." And that's why He's using he power of the forefathers, because

He wants them to listen. Instead of a passive mindset which does the opposite of listening. They reject. And they give all kinds of excuses why the person's wrong. Or why it can't happen.

- V. 9 – But if they will not believe (SC: Key word) even these two signs (SC: Notice He doesn't call'em miracles. He calls'em signs.) nor head (SC: or "listen") to what you say (SC: So, Number 1: Believe, Number 2: Listen), then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile will turn into blood on the dry ground."
- SC: So there's three signs, not miracles.
- V. 10 – Then Moses said to the LORD, "Please, Lord, I have never been eloquent (SC: That is, a man of *words*.), neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue." (SC: That's key. Doesn't have a good vocabulary, is what he's saying.)
- V. 11 – But the LORD said to him, "Who has made the human mouth? (SC: Wow!) Or who makes anyone unable to speak or deaf, or able to see or blind? Is it not I, the LORD?"
- V. 12 – Now then go (SC: Three words: Now, then, and go. "Go" is proactive. Regardless of what Moses said, as it concerns his doubts, worries and fears. What does God say in response? Go. Now.), and I Myself will be with your mouth, and teach you in what you are to say."
- V. 13 – But (SC: See that, there? Passiveness.) he said, "Please, Lord, now send the message by whomever You will."
- V. 14 – Then the anger of the LORD burned against Moses (SC: Why? Because you get tired and fed up with a person's constant worry, fear, doubt, passiveness, unbelief. When they have a *choice* not to be that way. Moses had a *choice*. And he was *choosing* to stay in worry, doubt, fear and unbelief.), and He said, "Is there not your brother Aaron the Levite? I know that he speaks fluently. And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart.
- V. 15 – And you are to speak to him and put the words in his mouth; and I Myself will be with your mouth and his mouth, and I will teach (SC: Not "tell", "teach") you in what you are to do (SC: In other words, just get off your backside and start being proactive doing what I told you to *do*. This goes back to Phil. 4:6 and 7. Just DO it. Just DO what He's telling you to DO when you read it in the Bible. Don't think about it, don't try to figure it all out. Just go DO it.).
- V. 16 – Moreover, Aaron shall speak for you (SC: Moses) to the people; and it will come about that Aaron will be as a mouth for you and you shall be as a mouth of God to him.
- V. 17 – And you shall take in your hand this staff, with which you shall perform the signs."
- SC: Again, it's the word "Sign" not "miracle".
- V. 18 – Then Moses departed (SC: So Moses finally got off his butt and acted) and returned to his father-in-law Jethro, and said to him, "Please, let me go (SC: There, again. Passive attitude. He doesn't say, "Please, I have to go" or "I have to go," he says, "LET me go." Asking permission when there's no need to ask permission.), that I may return to my brothers who are in Egypt, and see if they are still alive." And Jethro said to Moses, "Go in peace."
- V. 19 – Now the LORD said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead."
- V. 20 – So Moses took his wife and his sons and mounted them on a donkey, and returned to the land of Egypt. Moses also took the staff of God in his hand.
- V. 21 – And the LORD said to Moses, "When you go back to Egypt, see that you perform (SC: Again, an ACT. See the reactivity here.) before Pharaoh all the wonders which I have put in your power (SC: Now, a passive person would say, "What are you *talking* about? What *wonders* have you put in my power? God doesn't tell you what they're going to be. What does He do? He tells you in verse 12, "Now GO." Verse 19, "Now GO back to Egypt. Verse 20, "Perform." Those are ACTIONS.); but I will harden his heart so that he will not let the people go.
- SC: In other words, "I'm going to make him reject you and your request as part of the plan." When you get rejection, that MAY be part of God's plan.
- V. 22 – Then you shall say to Pharaoh, 'This is what the LORD says: "Israel is My son, My firstborn.

- V. 23 – So I said to you, ‘Let My son go that he may serve Me’; but you have refused to let him go. Behold, I am going to kill your son, your firstborn.”
- SC: Now right there, Pharaoh could have easily told his guards to slay Moses at that point.
- V. 24 – But it came about at the overnight encampment on the way, that the LORD met Moses, and sought to put him to death.
- V. 25 – So Zipporah took a flint and cut off her son’s foreskin and threw it at Moses’ feet; and she said, “You are indeed a groom of blood to me!”
- V. 26 – So He left him alone. At that time she said, “You are a groom of blood” — because of the circumcision.
- V. 27 – Now the LORD said to Aaron, “Go to meet Moses in the wilderness.” So he went and met him at the mountain of God and kissed him (SC: Moses).
- V. 28 – Moses told Aaron **all** the words of the LORD with which He had sent him, and **all** the signs that He had commanded him to do (SC: Keyword, do.).
- V. 29 – Then Moses and Aaron went and assembled all the elders (SC: The leaders) of the sons of Israel;
- SC: Y’all notice what I just noticed here? Moses told Aaron, verse 28. Then Aaron told *the leaders*, verse 29. What verse 28 tells us is that Moses was great at one-on-one conversation.
- V. 30 – and Aaron spoke all the words which the LORD had spoken to Moses. He then performed the signs in the sight of the people.
- SC: THAT’s what’s *amazing*.
- V. 31 – So the people believed (SC: There’s *key*. Because of Aarons *words* and the signs, the people believed.); and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, they bowed low and worshiped.
- SC: So their response was to bow low and worship. And what that tells you is, passive people are generally good people. They’re just deceived by their own fear, worry, doubt, and unbelief. But once they see it, they’re humble.