

Moses at Mount Sinai

Quote:

“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.”

Exodus 3:8

The Burning Bush - Mark at the top and bottom of Exodus 3 - nearest v1-6 OR on an insert

The burning bush is symbolic of Yahweh’s preservation and protection of those among whom He dwells through the covenants of promise made to Abraham, Isaac and Jacob. The bush was burning, but was not consumed, because that which is indestructible - even Yahweh was in the midst of it.

Yahweh is a consuming fire (Heb ‘akal’ - see [Exod 3:2](#), - cp [Exod 24:17](#)). He desires to dwell in the midst of his people ([Exod 3:4](#) cp [Exodus 25:8](#); [29:45-46](#); [2 Cor 6:14-18](#)).

That consuming fire is able to purify and protect ([Deut 9:3](#); [Isa 33:14-15](#); [6:6-7](#)) those who honour and glorify Him in drawing nigh to Him ([Lev 10:3](#); [Psa 145:20](#)), and consume those who do not ([Deut 4:23-24](#); [Heb 12:29](#); [Isa 22:14](#)).

Israel’s history and future demonstrates this principle:

Overall Purpose: “for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee...” ([Jer 46:28](#); [30:11](#)).

1. Yahweh dwelt in the midst of his people in the Tabernacle ([Exod 40:34-35](#)) and later the Temple ([2 Chron 5:13-14](#)) between the Cherubim ([Exod 25:22](#); [Num7:89](#); [1 Sam 4:4](#)).
2. But their wickedness caused the glory to depart, ([Ezek 10:4,18](#)), and it wasn’t long before Israel was taken captive by Babylon.
3. Israel was to return, and Yahweh was again seen among them in the form of the Son of God ([John 1:14](#)).
4. But they rejected him and crucified him, and he departed into heaven ([Acts 1:9-11](#)), and a short time later again the nation was destroyed and taken captive by Rome.
5. Yahweh is again to be manifested among them when the Lord Jesus Christ returns to purify them ([Mal 3:1-3](#)) and turn away their ungodliness ([Isa 59:20-21](#); [Jer 31:31-34](#)), and dwell in their midst for ever ([Isa 12](#) - esp v6).

Bible Marking

Exodus 3:2

“the angel of the LORD” - The angel that bore the Divine Name (Yahweh). See [v4,6,7](#).

COLOUR IN YELLOW the ways this angel is described: **“the angel of the LORD”** ([v2](#)), **“the LORD”**, **“God”** ([v4](#)), **“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob”**, **“God”** ([v6](#)), **“the LORD”** ([v7](#))

“consumed” – Heb ‘akal’ meaning a “to consume, or devour”. Yahweh was in the midst of the bush (v4). This made it unable to be consumed.

Exodus 3:4

“midst” – Yahweh desires to dwell in the midst of his people.

“bush” – Heb ‘seneh’ meaning a “thorny bush”. Probably an acacia bush. A symbol of human nature under the curse of Eden (**Gen 3:18**). (It represents the state Israel was in, and the state into which we are born). Unless Yahweh dwells in us, we will surely die.

Exodus 3:5

“draw not nigh hither” – Moses was on holy ground, entering into the presence of Yahweh.

Yahweh was instructing Moses in the principle of **Leviticus 10:3** - “I will be sanctified in them that come nigh me, and before all the people I will be glorified.” This involves acknowledgment of Yahweh’s greatness, and of our position of need before Him.

“put off thy shoes from off thy feet” – Removing shoes was a recognition of a man’s inability to redeem (**Deut 25:9-10; Josh 5:15; Ruth 4:7-8; Acts 7:33**). A redeemer does not remove his shoes: (**Mat 3:11; Mk. 1:7; Lk 3:16; Acts 13:25**). Moses was a type of Christ - our redeemer, but he was not the redeemer. Yahweh required an acknowledgment of that.

The Divine Name - Mark at the top of Exodus 3 - nearest v14 OR on an insert

The words **“I AM THAT I AM”** in **Exod 3:14** are the Hebrew words “Ehyeh Asher Ehyeh”:

“Ehyeh” - means – “I Will Be” as is shown within the chapter. (In **v12** - the same word is translated as “I will be”, cp **v6**). It is the first person singular future tense.

“Asher” - means “Who”. It is both singular and plural, masculine and feminine. Bro Thomas says, “It will therefore stand for ten thousand times ten thousands, as well as two or three persons.” ie. God’s purpose is to “become” manifested in a multitude of people who manifest His glorious character. This is shown in **Acts 15:14** where we are told that God “did visit the Gentiles, to take out of them a people for His name”. This is what **Exodus 3:15** is about. It speaks of Yahweh’s purpose to be manifested in a Divine Family - the seed of Abraham (**Gal 3:26-29**), whom He is fashioning into Elohim or Mighty Ones by a process that will culminate in changing their mortal nature into divine nature.

This process involves three stages:

- Mental Regeneration – need to understand and believe in God’s word (**John 3:16**)
- Moral Regeneration – need to build God’s character in our lives (**John 14:23**)
- Physical Regeneration – mortality needs to be transformed into immortality at the second coming of Christ (**Phil.3:20-21**)

“Yahweh” - (often translated as “LORD” in the KJV) is the third person singular future tense of the Hebrew word “Ehyeh”, it therefore means “He Who Will Be”. In the Hebrew, this word consists of four letters – YHWH – and is pronounced Yahweh. It is often incorrectly translated as Jehovah.