

Moses: Called To Deliver

- God Appeared and Called Moses
- God Sent Moses to Bring Israel Forth
- God Promised to Be with Moses
- God Revealed His Name to Moses

In our previous lesson, “*Bondage in Egypt and the Need for Deliverance*,” we saw Israel suffering, under cruel bondage.

- Their cry came up unto God.
- God heard their groaning, remembered His covenant, looked upon Israel, and had respect unto them. ([Ex.2:23–25](#))

We now ask, the next question:

- **What did God do, after He heard the cry of His people?**

Exodus 3 takes us from Egypt’s brickfields, to the wilderness of Midian.

- Moses is keeping another man’s flock, on the far side of the desert.
- There God **Calls** him, **Sends** him, **Promises** His presence, and **Reveals** His name.

The lesson is not a general study of leadership. Its question is:

- **How would God carry forward, His delivering purpose, through Moses?**

God’s own words, give the answer:

- “**I will send thee**” ([Ex.3:10](#)),
- “**Certainly I will be with thee**” ([Ex.3:12](#)),
- and “**I AM, hath sent me unto you**” ([Ex.3:14](#)).

This morning, God willing, we will see that God appeared, sent, promised, and revealed.

To understand, the **calling** of Moses,

we must begin — Not with the ability of Moses — But with the God who **appeared** to him.

I. God Appeared and Called Moses

First, notice where Moses was, and Who began this encounter.

A. Moses Turned Aside, and God Called Him by Name

Moses was doing the ordinary work, of tending a flock when God drew his attention, to an extraordinary sight.

- The Bible says, “**Now Moses kept 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**. 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**.” ([Ex.3:1–4](#))

Explanation:

- The words, “**Kept the flock**” means — Moses tended the animals, entrusted to him;
- “**the backside of the desert**” means — the far side of the wilderness.
- “**Horeb**” was the mountain where God appeared, and where Israel would later serve Him. ([Ex.3:12](#))
- The word, “**Angel**” means — messenger.

The passage then says, the LORD saw and God called from the bush.

- The bush “**was not consumed**” means — the fire did not destroy it.
- “**Moses, Moses**” — was a personal call;
- And “**Here am I**” — was Moses’ acknowledgment.

Stephen, later gave an inspired summary, of this scene.

- Scripture says, “**And when forty years were expired**, there appeared to him in the wilderness, of mount Sina, an angel of the Lord, in a flame of fire in a bush. When Moses saw it, he **wondered** at the sight: and as he **drew near** to behold it, the voice of the Lord, came unto him,” ([Acts 7:30–31](#))

Explanation:

- The words, “**Forty years were expired**” means — forty years had passed.
- Moses “**wondered**” and “**drew near**”, but the voice of the Lord, explained the sight.

Moses did not appoint himself.

- God **Appeared**, **Called** him by name, and **Spoke** His Word.
- The **Bush** caught Moses’ attention, but **God’s voice** gave the event its meaning.

The call began with God — Not with Moses’ ambition.

Moses turned aside to see the bush.

He soon learned, that curiosity was not enough;

B. Moses Learned, That He Stood Before the Holy God

Before God told Moses where to go, God taught him, how to stand in His presence.

- The Bible says, “**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.” ([Ex.3:5–6](#))

Explanation:

- The words, “**Draw not nigh hither**” means — Moses could not approach on his own terms.
- “**Put off thy shoes**” — was the act, God required to show reverence.
- The word, “**Holy**” means — set apart to God; the ground was holy, because God made His presence known there.
- The Speaker was the God of Abraham, Isaac, and Jacob — the God of the continuing promise.
- Moses hid his face in fear and reverence.

Stephen’s inspired account, emphasizes the same response.

- He said, “**Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.**” ([Acts 7:32–33](#))

Explanation:

- The word, “**Trembled**” means — Moses shook with fear;
- “**durst not behold**” means — he did not dare to keep looking.
- God’s call was not casual — Moses was being summoned, by the holy God.

Moses was a servant, standing before the Lord.

- Before speaking for God, he had to listen to God.
- Before approaching Pharaoh, he had to learn reverence before the LORD.

Moses’ call, began with holiness and reverence.

The bush burned without being consumed, but the center of the scene, was God’s voice.

- God called Moses by name.
- Moses answered, “**Here am I.**”
- God taught him, that he stood upon holy ground.

The call began with the holy God, Who appeared and spoke.

The holy God, now explains why He is calling Moses.

II. God Sent Moses, to Bring Israel Forth

The previous lesson, established Israel's suffering.

Here, God's knowledge of that suffering, becomes the reason for His stated action.

A. God Saw, Heard, and Knew Israel's Sorrow

Listen to the words God used, concerning His people in Egypt.

- “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...” ([Ex.3:7–8](#))

Explanation:

- The words, “**I have surely seen**” — emphasizes that Israel's suffering, had not escaped God's notice.
- “**Affliction**” means — suffering or oppression;
- “**taskmasters**” — were those forcing cruel labor.
- “**I know their sorrows**” means — God fully knew their pain.
- “**I am come down to deliver them**” means — God was now acting, to rescue His people.
- The “**good land**”, flowing with milk and honey — was the abundant land, He had promised.

Years later, Israel was commanded to confess the same truth, about God's care.

- The Bible says, “**And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:**” ([Deut.26:7](#))

Explanation:

- Israel cried to God, and He heard their voice and regarded their affliction.
- The words, “**Labour**” and “**oppression**”, describe the hard work and cruel treatment, forced upon them.

God did not call Moses, to build Moses' name.

The call, was tied to God's people and God's promise.

- God said: “**I have surely seen**,” “**have heard**,” “**I know**,” and “**I am come down to deliver**.”
- His knowledge, moved toward action, according to His purpose.

God had stated what He would do.

Now He tells Moses, the part he must fulfill, as His servant.

B. God Sent Moses, as His Servant to Pharaoh

The cry of Israel, had come before God, and God now gave Moses, a direct commission.

- Scripture says, “**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.” ([Ex.3:9–10](#))

Explanation:

- Israel's cry had come before God, and He had seen Egypt's oppression.
- “**I will send thee**” means — Moses did not go on his own authority; God commissioned him.
- The words, “**My people**” — shows Israel belonged to God.
- “**Bring forth**” means — to lead the children of Israel, out of Egypt.

Stephen later emphasized, that this mission came from God.

- He said, “**This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send, to be a ruler and a deliverer, by the hand of the angel, which appeared to him in the bush.**” ([Acts 7:35](#))

Explanation:

- Moses had once been refused — But human rejection, did Not cancel God’s commission.
- The words, “**The same did God send**” — identifies the source of Moses’ authority.
- Moses was a “**deliverer**” — as the servant, through whom God would bring Israel out.

Exodus 3, keeps God and Moses in their proper places.

- God said, “**I am come down to deliver them.**” ([Ex.3:7-8](#))
- Then He told Moses, “**I will send thee.**” ([Ex.3:9-10](#))

God would deliver Israel through Moses, the servant He sent.

Moses was not the source of the power, and he was not free to make up the message.

He was to **Go**, because God sent him, and to **Do**, what God commanded.

The emphasis is simple:

- God **Saw**, Israel’s affliction.
- God **Came** down, to deliver His people.
- God **Sent** Moses, to bring them forth.

But being sent to Pharaoh, raised a serious question in the mind of Moses.

III. God Promised to Be with Moses

Moses looked at the size of the task and then looked at himself.

God answered by directing Moses’ confidence, **away** from self and **toward** God’s presence.

A. Moses Asked, “Who Am I?”

Moses did not immediately speak, as though he possessed enough strength for the assignment.

- The Bible says, “**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?**” ([Ex.3:11](#))

Explanation:

- The question, “**Who am I?**” — shows that Moses recognized, the size of the task before him.
- Going to Pharaoh and bringing Israel out, were beyond personal power alone.

Later in the same calling account, Moses also spoke of his difficulty with speech.

- Scripture says, “**And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.**” ([Ex.4:10](#))

Explanation:

- The word, “**Eloquent**” means — skillful or fluent in speaking;
- “**heretofore**” means — before this time.
- Moses believed he was slow in speech — but the mission would not rest upon speaking ability alone.

Moses saw real limitations, but God did Not build the mission, upon Moses’ self-confidence.

- The greater question was not merely, “Who is Moses?”
- It was, “**Who is the God Who sends Moses?**”

Moses had asked, “Who am I?” Now listen to the first words of God’s answer.

B. God Answered, “Certainly I Will Be with Thee”

God’s answer, placed the weight of the mission, upon His own presence and promise.

- “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.” ([Ex.3:12](#))

Explanation:

- The word, “**Certainly**” — expresses assurance; God’s presence was Not uncertain.
- The phrase, “**I will be with thee**” — was God’s answer to Moses’ insufficiency.
- The word, “**Token**” means — a sign or assurance.
- After Israel came out, they would serve God upon that mountain.
- Deliverance would lead them to worship and obey the God Who rescued them.

When Moses, later spoke of his difficulty in speaking, God again answered, with His power and presence.

- “And the LORD said unto him, Who hath made man’s mouth? or who maketh **the dumb**, or **deaf**, or the seeing, or the blind? **have not I, the LORD?** Now therefore **Go**, and **I will be with thy mouth**, and **teach thee, what thou shalt say**.” ([Ex.4:11–12](#))

Explanation:

- The LORD answered, as man’s Creator: He made the mouth and knew every human limitation.
- “**The dumb**” means — one, unable to speak;
- The word, “**deaf**” means — unable to hear.
- The words, “**I will be with thy mouth**” — promised help, in the area Moses feared.
- “**Teach thee what thou shalt say**” means — the message would come from God.

Moses asked, “**Who am I?**” and later spoke of his difficulty in speaking.

God did not answer by magnifying Moses, but by promising His own presence and help.

God said:

- “**Certainly I will be with thee.**”
- “**I will be with thy mouth.**”
- “**I will... teach thee, what thou shalt say.**”

Moses did not need to be equal to Pharaoh, or sufficient in himself.

- He needed the LORD with him,
- and the words God would give him.

God’s promise, also looked beyond the struggle with Pharaoh:

- He would bring Israel out, through Moses,
- and they would serve God, upon that mountain.

The assurance behind the call,

- was Not Moses’ self-confidence,
- but the presence, promise, and Word of the LORD.

God had promised Moses, “Certainly I will be with thee.”

Moses then asked, what he should say when Israel asked, the name of the God Who had sent him.

IV. God Revealed His Name to Moses

God did not send Moses with a message about Moses.

He sent Moses, to speak in the name of the living God.

A. God Said, “I AM THAT I AM”

Moses asked a direct question, about the name he should give, to the children of Israel.

- The Bible says, “**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.” ([Ex.3:13–14](#))

Explanation:

- The words, “**The God of your fathers**” — connected the message to Abraham, Isaac, and Jacob.
- “**I AM THAT I AM**” — is God’s own answer; He pointed Moses to no created thing or higher authority.
- Moses was to say, “**I AM hath sent me.**” — which kept the message centered upon God, Not Moses.

Psalm 90, helps us understand, that God is eternal, not temporary like men or creation.

- Scripture says, “**Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever, thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”** ([Psa.90:1–2](#))

Explanation:

- God existed before creation and has been His people’s dwelling place, through all generations.
- The words, “**From everlasting to everlasting**” means — God is without beginning or end.

John records Jesus speaking the same striking words, concerning His existence before Abraham.

- Scripture says, “**Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”** ([Jn.8:58](#))

Explanation:

- Abraham’s earthly life had a beginning — Jesus did not say, “I was,” but “**I am.**”
- After Jesus said, “**Before Abraham was, I am,**” they took up stones to cast at Him. ([Jn.8:59](#))
- In a later encounter, they explained their objection:
“**because that thou, being a man, makest thyself God.”** ([Jn.10:33](#))
- John had already declared, “**the Word was God,**” and “**the Word was made flesh.**” ([Jn.1:1,14](#))

Jesus’ words, reveal His eternal nature and direct our attention back to “**I AM THAT I AM.**”

- Jesus also warned: “**...that ye shall die in your sins: for IF ye believe Not, that I am he, ye shall die in your sins.**” ([Jn.8:24](#))

Explanation:

- The statement, “**Die in your sins**” means — to die, still bearing the guilt and consequence of sin.
- believe, “**I am he**” means — we must believe Jesus, is Who He revealed Himself to be: the Christ, the Son of God. ([Jn.20:30–31](#))

Pharaoh’s rule, Egypt’s power, Moses’ strength, and Abraham’s earthly life, were limited.

- But God is “**from everlasting to everlasting.**”
- Moses was sent by the “**I AM**” — Jesus said, “**Before Abraham was, I am.**”
- All glory belongs to God, and salvation requires faith in His Son.

God then gave Moses an additional statement, that connected His name directly to the fathers and to generations yet to come.

God had identified Himself as “I AM.”

He then connected His name with Israel’s fathers and declared how it was to be remembered, through all generations.

B. God Declared His Name for All Generations

The name Moses was to proclaim, was tied to God’s continuing faithfulness to His promise.

- “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.” ([Ex.3:15](#))

Explanation:

- The words, “Thus shalt thou say” — shows that God gave Moses, the words to carry. The LORD was the God of Abraham, Isaac, and Jacob — the God of Israel’s promise.
- The words, “Hath sent me” — kept Moses in the place of a messenger.
- “My name for ever” and “my memorial unto all generations” show the lasting name, by which God would be remembered and proclaimed.

Later, Moses and Aaron carried God’s words to Israel, just as God had commanded.

- The Bible says, “And Moses and Aaron went and gathered together, all the elders of the children of Israel:

And Aaron spake all the words, which the LORD had spoken unto Moses, and did the signs, in the sight of the people.

And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.” ([Ex.4:29–31](#))

Explanation:

- Moses and Aaron gathered Israel’s elders, and Aaron spoke all the words the LORD had given.
- The words, “The people believed” means — they accepted the message as true.
- “Visited” means — the LORD had turned toward His people, to help them.
- They bowed and worshipped in reverence and gratitude.
- The signs are only mentioned here — their fuller meaning belongs to the next lesson.

God revealed His name, so Moses could carry God’s message faithfully.

- Moses was to repeat God’s name and words faithfully, not change the message or make the mission about himself.
- He was to say, “I AM hath sent me,” and Israel responded with belief and worship.

God revealed His name:

- “I AM THAT I AM.”
- “I AM hath sent me unto you.”
- “The LORD God of your fathers... hath sent me unto you.”
- “This is my name for ever.”

The call rested upon the name, Word, promise, and presence of the LORD — Not Moses’ reputation.

We have now followed Exodus 3, from the burning bush, to the name Moses was commanded to carry.

Let's now gather the lesson in some,

V. Closing Thoughts

An overview of the lesson, includes:

- God appeared and called Moses by name, before teaching him reverence on holy ground.
- God saw Israel's affliction, and sent Moses to bring His people forth.
- God answered "Who am I?" with, "Certainly I will be with thee."
- God revealed His name: "I AM THAT I AM" and "the LORD God of your fathers."

Lessons Learned:

- God's work begins with His call, not human ambition.
- God's holiness requires reverence.
- God sees affliction and acts according to His purpose.
- God's servant must **Go**, because God sends, and **Speak**, what God gives.
- God's presence, is greater than human insufficiency.
- Deliverance leads, to serving God.
- The name "**I AM**" assures us, that God is eternal and faithful.

Questions for Reflection:

- Do I begin with my own plans, or do I first listen to what God has spoken?
- Do I approach the holy God, with reverence?
- When I feel insufficient, do I trust my own ability, or the Word of God?
- Am I willing to carry God's message, without changing it?
- Have I been delivered from sin, so that I may serve God faithfully?

The previous lesson, showed **Israel's bondage** and **need** for **deliverance**.

This lesson, has shown the God Who **called** Moses, **sent** him, **promised** to be with him, and **revealed** His name.

God willing, the next lesson, "**The Power of God Over Egypt**,"

Which will show that Pharaoh, Egypt, and every false power, were unable to overthrow the purpose of the LORD.

Remember this lesson:

- God appeared. • God sent. • God promised. • and God revealed.

Through Moses, God brought Israel out of physical bondage.

But Moses' God-given work, also pointed forward to Christ:

- Stephen called Moses "a ruler and a deliverer," and then repeated Moses' promise of another Prophet: "him shall ye hear." ([Acts 7:35-37](#))
- Moses was faithful "as a servant"; but Christ is the Son over His own house. ([Heb.3:5-6](#))

Jesus is the greater Deliverer:

- He came to save His people from their sins. ([Matt.1:21](#))
- And, "If the Son therefore shall make you free, ye shall be free indeed." ([Jn.8:34-36](#))
- The gospel now calls every sinner, to come to God through Christ in obedient faith. ([Mk.16:15-16](#); [Heb.7:25](#); [Rom.16:26](#))

The lesson is yours!

It is the Lord, Who invites, and we await to assist. Won't you come...

- Desiring to **Hear** the gospel ([Rom.10:17](#)), • **Believing** in Christ ([Heb.11:6](#); [Jn.8:24](#)),
- **Repenting** of sins ([Lk. 13:3](#); [Acts 17:30](#)), along with **godly sorrow** ([2Cor.7:10](#))
- **Confessing** your belief, that Jesus Christ is the Son of God ([Acts 8:37](#); [Rom.10:9-10](#)),
- and Be **Baptized** for the forgiveness of sins ([Acts 22:16](#); [Mk.16:16](#); [Acts 2:38](#); [1Pet.3:21](#); [Gal.3:26-29](#)).

...While we stand and while we sing.

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