

# THROUGH THE BIBLE STUDY

## EXODUS 1-3

When we read the creation account in Genesis 1 we come away impressed with God's unlimited scope and unbridled power. Yet God's most spectacular accomplishments are not His *creative works* - they are His *redemptive works*.

It takes no love to create... but it takes an intense love to redeem, or retrieve... and especially, when what you're *retrieving* has *rebelled* against you.

It's interesting, only a few chapters in the Bible are devoted to *creation*, but the whole Bible is about *redemption*. The Bible is the story of how God "*buys back*" mankind from the slavery of sin... This is also the theme of the book of Exodus.

The word "*Exodus*" is from two Greek words "*Ek*" or "*out of*", and "*Hodos*" or "*the road, the way*". Exodus is the road out of bondage. It's the way out - of not only Egyptian bondage - but also the spiritual bondage caused by our sin..

If you feel trapped... If sin has you in a vice grip you can't seem to shake...

If you're looking for a way out... then take heart! "*Exodus*" means "*the way out*". This is the book for you! And over the next several weeks we'll be learning how God wants to bring us out of the bondage of sin and into a life of victory.

Exodus opens as Genesis closes... Jacob and his family join Joseph in Egypt.

Originally 70 people settled in Goshen - in the northeast corner of Egypt. They planned to wait out the famine, but they never returned home to Canaan.

Verse 1, “Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher.

All those who were descendants of Jacob were 70 persons (for Joseph was in Egypt already). And Joseph died, all his brothers, and all that generation.

But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.”

In Numbers 1 a Hebrew census is taken, and Moses counts over 600,000 men, 20 years of age and older. Add women and children, and it pushes the population upwards of 2 million. Egypt at the time was a land of around 7 million people.

That means nearly 1/3 of the country’s total population was of Hebrew descent.

This frightened the Egyptians. The Hebrew women were *fertile Myrtles*. If this Hebrew baby boom wasn’t stopped, the Egyptians would become outnumbered.

Verse 8, “Now there arose a new king over Egypt, who did not know Joseph.”

This was actually more than a new king. It was a new dynasty. Joseph came to power under the *Hyksos, or shepherd kings* - foreigners that had taken over Egypt.

But now the native Egyptians recapture the throne, and the new administration shifts policy toward Israel. Jacob's family no longer enjoys favored nation status.

“And (the Pharaoh) said to his people, "Look, the people of the children of Israel are more and mightier than we; come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land." They feared an uprising.

“Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew.” You'll find this is what always happens whenever God's people are oppressed and persecuted... *they multiply!*

In Acts when the Church was attacked it grew. *Persecuting the Church is like pouring gas on a fire – it causes the flame to burn brighter.* Under persecution true believers intensify their commitment, streamline their service, bulk up their faith.

In times of ease *faith* can get *flabby*. But under mounting persecution the Church becomes *clean, lean, and serene* – a real witnessing *machine*.

Verse 12, “And they were in dread of the children of Israel. So the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard bondage - in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.”

Jewish historian, Josephus, says the Hebrew slaves also built walls, and canals throughout Egypt - even some of the famous pyramids... *Yet all this hardship and rigor didn't stunt their growth.*

So the Pharaoh came up with another plan... verse 15...

**“Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah; and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live."**

The *“birthstool”* was an Egyptian innovation in childbirth.... Women gave birth *standing up* rather than *lying down*. They crouched over two stones or bricks, and pushed down on the stones. The pushing and the law of gravity helped the baby slide down the birth canal. A midwife caught the child before he hit the ground.

Pharaoh used *external hardship* to stop the growth of the Hebrews, but to no avail. Now he tries *internal sabotage*. He asks the midwives to do his dirty work.

This is also Satan's strategy with the Church. If he can't *intimidate us from the outside*, he'll try to *infiltrate us from the inside*. He sends false teachers and selfish shepherds into the church to sabotage its growth, and to abort the new births.

Verse 17, **“But the midwives feared God,** I'm sure they feared Pharaoh, but *they feared God more*. And that's what it boils down to... *who do we fear most?*

“And (the midwives) did not do as the king of Egypt commanded them, but saved the male children alive.” *Here’s a good example of appropriate civil disobedience.* When the laws of the land violate God’s laws, we need the courage of these Hebrew midwives... “to obey God rather than man.”

“So the king of Egypt called for the midwives and said to them, “Why have you done this thing, and saved the male children alive?” They were probably quaking in their boots. They were arrested for disobeying the most powerful man in Egypt.

“And the midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them.” *Hebrew gals don’t play... Like Dominos Pizza they make fast deliveries.*

“Therefore God dealt well with the midwives, and the people multiplied and grew very mighty.” God rewarded their obedience... “And so it was, because the midwives feared God, that He provided households for them.” The two *midwives* become *housewives*. God blesses them with husbands and children of their own.

In a spiritual sense this is also what I’ve experienced as a pastor...

A pastor is a spiritual midwife. His job is to aid and assist when people are born again. A pastor finds himself caring for and ministering to the households of the church... but in return, God blesses a pastor’s family in wonderful ways...

Verse 22, “So Pharaoh commanded all his people, saying, “Every son who is born you shall cast into the river, and every daughter you shall save alive.”

Josephus says Pharaoh’s actions were prompted by a prophecy. One of his wise men had predicted that a child was about to be born among the Hebrews, and would deliver God’s people. Pharaoh wanted to wipe out this deliverer...

Chapter 2, “And a man of the house of Levi went and took as wife a daughter of Levi. So the woman conceived and bore a son.” Later, we learn the couple’s name was *Amram* and *Jochebed* - and their baby boy was named *Moses*.

“And when she saw that he was a beautiful child, she hid him three months.”

Josephus says Moses was so handsome growing up, that while living in the court of Pharaoh people would go out of their way to walk by the nursery just to admire his good looks... *My parents had the same problem... with my brother!*

Hebrews 11:23 tells us, “By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s command.” I never knew what an act of faith hiding a baby for 3 months would require, until I had a baby of my own. This took incredible faith!

What if baby Moses wakes up hungry in the night, and decides to let everyone know it? What if he gets colic? Or lets out a loud burp? Or what if dad sticks him with a safety pin... what if dad gets stuck with a safety pin, and screams?

What happens later at the Red Sea is no more a miracle than hiding a baby for 3 months. Josephus tells us Amram had a dream, and in it God told him of his child's destiny. Thus Hebrews 11:23 reads, "By faith Moses... was hidden."

Verse 3, "But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank. And his sister (Miriam) stood afar off, to know what would be done to him." Since Pharaoh ordered all male babies thrown into the river I would imagine Jochebed's impulse was to keep Moses as far from the river as possible.

Apparently though, God prompted her to place her son in a basket - then put the ark in the Nile... It's interesting that God takes instruments of death and turns them into tools of life and deliverance. The classic example is a Roman cross.

Verse 5, "Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it." Here's a work of God's amazing providence!

Pharaoh's daughter at the time may've been a girl named *Hatshepsut*. She was the barren daughter of Amenhotep I - a politically powerful princess. Hatshepsut later became queen - and it could be she looked to the baby Moses as her heir.

Cecil B. DeMille's classic movie, the Ten Commandments, may not have been that far off historically... DeMille developed the story line of his movie by weaving together the

biblical account with other extra-biblical sources, like Josephus.

The Jewish Talmud tells an interesting story about the baby Moses...

One day, while playing on Pharaoh's lap, the child grabbed the king's crown, tossed it to the floor, and then stomped on the crown. *His actions were prophetic. The baby's antics were a preview of coming attractions.* The Egyptian magicians took the incident seriously. They saw it as an act of treason, and viewed Moses with suspicion from that day forward. The king laughed it off as child's play.

Pharaoh told the magicians that if the baby were given a choice between a hot coal and a piece of gold he would be too naïve to know which one to choose. When they put Moses to the test, the baby grabbed the coal and stuck it in his mouth. The hot coal burned Moses' tongue, and caused a speech impediment.

Later, Moses uses his disability as an excuse for why he can't speak for God.

But we're getting ahead of ourselves... *Back at the river...* Verse 6, "And when she had opened (the ark or basket), she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."

Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother.



Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him."

Here's another act of God's providence. Pharaoh's daughter appoints Moses' own natural mother to nurse him. In ancient times kids were nursed, and breast fed for several years. This gave Jochebed time to teach her son God's truth.

Verse 10, "And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water." The Hebrew word "mo-sheh" means "to draw out."

In Acts 7:21-22, Stephen fills in a gap in Moses' early history. He says, "Pharaoh's daughter took him away and brought him up as her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." As the queen's son Moses was educated in Egypt's finest academies.

What an irony! God shows a sense of humor. Moses was the baby the Pharaoh wanted to kill – instead he ends up bankrolling his room, board, and education.

Imagine a child from the poorest of the poor families in Haiti - suddenly whisked away on a jet plane to the White House, where he's adopted by the President and Mrs. Bush. This is what happens to Moses... He goes from poverty to privilege.

One other note, Stephen says, "Moses was... mighty in words and deeds."

Moses must've succeeded in his education. The Egyptians schooled him in science, engineering, literature, astronomy, chemistry, law, and philosophy.

One of his *mighty deeds* is mentioned by Josephus. He says that when Moses was 30 years old, the young Egyptian prince, led the army against the Ethiopians and won a victory... DeMille also makes reference to this episode in his movie.

Apparently 40 years elapse between verses 10 and 11. In Acts 7:23 Stephen tells us, “Now when (Moses) was forty years old, it came into his heart to visit his brethren, the children of Israel.” Apparently, Moses knew his racial identity.

And evidently it had produced a personal crisis... As the prince in the royal court, Moses may've been in line to succeed the pharaoh and rule all of Egypt.

But Moses knew Egypt was not his home. God put a stirring – a restlessness - in his heart. Moses became disenchanted with the frills and thrills of Egypt. *He longed for more...* He wanted to know the true God and discover His purposes...

Hebrews 11:24 sums up Moses' spiritual awakening, “By faith Moses... refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin (all of Egypt failed to bring him lasting satisfaction), esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.”

Verse 11 records the exact incident, “Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens.”

Moses wanted an up-close look at how his people were being treated.

But, “He saw an Egyptian beating a Hebrew, one of his brethren.” He couldn’t believe the cruelty and the injustice he saw in the taskmaster, so he reacted...

“He looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.” This is not an act of obedience to God. If Moses were taking a stand for God he would’ve looked upward - in faith.

But Moses looks “this way and that way”. He’s on his own. He’s relying on his own cunning and cleverness. He’s trying to serve God, but in His own strength. So he kills the Egyptian with his bare hands and hides his dead body in the sand.

Verse 13, “And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, “Why are you striking your companion?” Then he said, “Who made you a prince and a judge over us?

Do you intend to kill me as you killed the Egyptian?” So Moses feared and said, “Surely this thing is known!” When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh...” Rather than risk arrest, Moses chooses to be a fugitive. He flees from the land of Egypt and hides in the desert.

“And (he) dwelt in the land of Midian; and he sat down by a well.” Imagine how disillusioned Moses must’ve been. He

could've used his clout to help the Hebrews, and alleviate their suffering... *but they ratted him out.* They shot themselves in the foot. Thanks to the people Moses was trying to help, he's now lost everything.

In Acts 7:25 Stephen tells us of Moses' disappointment, "**For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.**" Apparently, Moses had gained a sense of his destiny, and he wondered why the Hebrews didn't recognize him as their deliverer.

Moses wanted to serve God, and deliver His people, but now he's stripped of the earthly influence he was relying on... *And in God's economy this is a good thing...* God always does *His will His way. He works through faith, not our flesh.*

And Moses is the classic example...

Here's a man trying to serve God, but doing so through his own ingenuity and effort. Moses is relying on worldly position and clout – not the power of God.

And Moses has a lot to learn... He's spent forty years in the schools of Egypt. Now God enrolls him for the next forty years in the school of brokenness.

Remember Genesis 46:34 tells us the Egyptians despised shepherds. They looked down on them as low-lives – *well, now God makes Moses a shepherd.*

Moses has to be broken of his own pride and self-sufficiency before he can be used by God. He has to learn to trust God - not his own strength. God is about to change Moses from a *man who looks this way and that way to a man who looks*

*upward* – to a man who walks by faith, rather than has confidence in himself.

Verse 16 tells us what happens to Moses in Midian, “Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. Then the shepherds came and drove them away...”

“Girls first” was not a Midianite motto. The men went first, then the women.

“But Moses stood up and helped them, and watered their flock.” He became their knight in shining armor... “When they came to Reuel their father (this man also goes by the name *Jethro*), he said, “How is it that you have come so soon today?” And they said, “An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock.” Perhaps they call Moses “an Egyptian” because he was still wearing Egyptian clothes, or maybe he was still sporting an Egyptian-style haircut. He looked like an Egyptian.

So (Reuel) said to his daughters, “And where is he? Why is it that you have left the man? Call him, that he may eat bread.” Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses.” Moses finds a wife.

“And she bore him a son, and he called his name Gershom; for he said, “I have been a stranger in a foreign land.” The word *Gershom* means “stranger”.

Guys, one of the truths you'll discover as we go through the Old Testament is that Jesus is on every page. And here again we see him in a typological picture.

Recall, the first time Jesus came to earth he came to the Jew first, but He was rejected. It's not until He comes a second time that Israel accepts and follows Him.

And notice this is what happens to Moses. He's received by the Jews at his second coming – not his first. And what does Moses do between his two comings?

*He takes a Gentile bride.* Which is exactly what Jesus is doing – He has taken a Gentile bride – the Church... And in a spiritual sense, Jesus has named us all *Gershom* – for we too are living on this earth as *strangers* and pilgrims.

Verse 23, “Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.” Wherever there are suffering people God hears their cries and feels compassion toward them...

*But it's not His empathy alone that moves God to action...* What prompts God to work on our behalf is a covenant... God loves everybody, but not everyone has a covenant relationship with Him. Verse 24 tells us, “So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.”

In Genesis 15:13 - 600 years earlier - God promised Abraham, "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them 400 years... But in the fourth generation

they shall return here...” The 400 years of affliction is now about over – God has heard the cries of the Jews – He’s recalled the covenant – and He’s preparing a deliverer...

“And God looked upon the children of Israel, and God acknowledged them.”

Again, God acknowledged them not just because of His empathy, but because of the covenant. And the covenant God acknowledges today is the one He’s made with us through His Son. Trust in Jesus and you can have a relationship with God.

Chapter 3, “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.” Horeb is actually a mountain range. Sinai is just one peak.

The traditional Mount Sinai is a sight called “*Jebel-Musa*” or “*the mountain of Moses*”. It sits in the south-central portion of the Sinai Peninsula. Jebel-Musa is a mountain that looks like the Rock of Gibraltar - it’s 7500 feet above sea level.

There’re other theories though as to the identity of “**the mountain of God**”. Some folks place it in northwestern Saudi Arabia – east of the Gulf of Aqaba. A mountain called Jebel el Lawz also fits the description. *It’s up for debate.*

Now imagine you and the family are out for a picnic. You’re in a green, grassy meadow spreading out the blanket, and popping the top on a bucket of Kentucky Fried Chicken - when you look through the trees and seen a strange sight...

An azalea bush is on fire, but it's not oxidizing – the bush is not consumed.

This is what Moses sees, verse 2, “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.” It's not everyday you see a burning bush – so Moses decides to take a closer look...

Verse 4, “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.”

Understand, when God tells Moses he's on “holy ground”, God isn't suggesting that something mysterious happens to the dirt under Moses' feet. The dirt doesn't turn to moon rocks, or heaven dust. What makes a person, place, or object “holy” has nothing to do with the object. The word “holy” means “*to set apart or to dedicate*” - so the ground is holy because its there God meets with Moses.

This building is holy – not because we built it with golden block or sheetrock mud mixed with baptismal water – but because we've set aside this room to meet with God. *You are holy* – not because you're morally flawless, or more spiritually sensitive than everyone else – but because you've dedicated your life to God.



In verse 6 the voice coming from the bush identifies Himself - "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."

Remember, verse 2 tells us, "the Angel of the LORD appeared to (Moses) in a flame of fire from the midst of a bush..." Here the Angel refers to Himself as the God of Abraham, Isaac, and Jacob. Remember, in the Bible the word "angel" simply means "messenger"... And often in the Old Testament the Angel of the LORD is actually a pre-incarnate appearance of Jesus. I believe that's the case here. It was Jesus that spoke to Moses from the burning bush...

And this is so fitting when you realize the symbols and typology...

Fire in the Bible is symbolic of God's judgment.

The word "bush" – which in the Hebrew means "thorny bush" - represents man's sin and the curse that came about as a result – *thorns and thistles*.

A burning bush that doesn't burn represents God's grace. It's a picture that shows how sin is judged - or burned - but the sinner, or bush, is never consumed. *Jesus is our burning bush*. In Christ our sin is burned up, but the sinner is saved.

Verse 7, "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 notice Moses’ response in verse 11...*

Forty years earlier Moses was brimming with confidence, and thought he was ready to deliver the Hebrews. Not any more. “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?”

AW. Pink writes these words, “Moses at eighty was not as eager as he was at forty. Solitude had sobered him. Keeping sheep had tamed him. He saw difficulties in himself, in the people, in his task. He had already tried once and failed...”

Understand the change in Moses’ attitude... While in Egypt he thought he was God’s gift to the Hebrews, but his 40 years in the wilderness had humbled him.

DL Moody summarized Moses’ life as follows... “Moses spent his first forty years in Pharaoh’s court thinking he was a somebody. He spent his second forty years in the desert learning he was a nobody. And he spent his last forty years showing what God can do with a somebody who discovers he is a nobody.”

God always uses what's broken – what's little – what's defeated.

And Moses was all the above. In Egypt Moses was *full of himself*. In Midian he came to the *end of himself*. Now on the mountain he meets God, and leaves filled with His glory... But notice, you can't be *full of God* if you're *full of yourself*.

Moses is filled with God's glory only after he comes to the end of himself.

Moses learned the 3 *Rs* in Egypt – *reading, writing, and arithmetic*. But on the backside of the desert he learned the *R* that matters most... *reliance*... faith.

Moses though is feeling pretty inadequate in like of his commission.

God is asking Moses to walk into the court of Pharaoh and demand that he release his slave labor. That's like me walking into a palace in Beijing - look the Chinese emperor eye to eye, and demand better treatment for Christians...

As Moses puts it in verse 11, "**Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?**" *I can't do this...*

In verse 12 God answers Moses, "**I will certainly be with you.**" The promise of God's presence should've been enough to absolve all Moses' doubts and fears.

But God continues, "**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.'" God reveals His majestic, eternal name... "I AM".

"I am" is the present tense of the verb "to be" – it speaks of God's autonomy. Hey, God has need of nada. He depends on no one. He's totally self-sufficient.

In verse 11, Moses had asked God, "Who am I...?" – but now God replies... "It doesn't matter who *"you am"* – what matters is *I AM*." In the desert Moses discovered he was the "I Ain't" – now he's going to learn God is the "I AM".

And God will be with Him. Moses needs to forget about *who he is or who he ain't*, and focus on *God*. We lose our inadequacies in God's sufficiency. Moses was great not because he was *a self-made man* but a *God-made man*.

And remember, it took God forty years to make a Moses. When an artist paints a masterpiece he can't be rushed. It took Michelangelo four years to paint the Sistine Chapel. Likewise, when God makes a man, He takes His time. If you want to be great for God you need to have patience.

It reminds me of what the chancellor of Hiram College told a friend who wanted to know if he could speed up his son's education – put him on a fast track...

The chancellor replied, "It all depends on what you want to make of your son. When God makes an oak it requires 100 years. When He produces a squash it takes only 2 months." You can be a squash right now. An oak takes time. Don't

resent how long God keeps you in the cooker. It takes time to shape character.

Verse 15, “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.' When you see the word “LORD” in all caps that’s the translators way to indicate it’s the Hebrew word *Yahweh* or *Jehovah*. The name is from the verb “to be”, and harkens back to God’s statement, “I AM WHO I AM.”

In Egypt Moses is to "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.” God knows it’ll take more than one miracle, or 2, or 3, or 4... or 9... to loosen Pharaoh’s grip.

“So I will stretch out My hand and strike Egypt with all My wonders (God is ready to work all 10 plagues) 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.” God will not just defeat Egypt - He plans to strip it of the wealth made by the Hebrew slaves. After 400 years of free labor, when they leave God will orchestrate a one time pay day!

“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.”