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## I Am Sending You to Pharaoh

### 3: 6-10

I am sending you to Pharaoh **DIG**: What are some of the things Moses learned when God appeared to him? What was **ADONAI**'s three-fold work? How was **YHVH** going to use Moshe in that work? What prompted **Ha'Shem** to act?

**REFLECT**: What would your land of milk and honey be like? To get there, what route do you imagine having to take? What Pharaoh stands in your way? What elders will you consult? What has the Lord called you to?

**God** had tested **Moses** for forty years in the desert. Now **he** was being called to be the deliverer of the nation of **Isra'el**. In the process, **he** will be highly exalted by **ADONAI**. It is interesting to compare the way in which **YHVH** calls to service the one **He** has appointed to **His** service. Read the story of **His** call to **Gideon (Judges 6)**, **Isaiah (Isaiah 6)**, **Jeremiah (Jeremiah 1:4-10)**, **Ezeki'el (Ezeki'el 1-3)**, and **Paul (Acts 9)**. In every case there is first a vision of **God**, which humbles to dust the one whom **God** called. Then there is a clear explanation of the work that **God** wishes accomplished; often there is reluctance on the part of the one commissioned to undertake the task. But there is always the assurance of **God's** presence and power that enables him to go forward. It was no different with **Moses**.<sup>43</sup>

**Then God** identified **Himself** in the burning bush and said: **I AM the God of your father, the God of Abraham, the God of Isaac and the God of Jacob. He** announced that **He** was the same **God** who had appeared to the patriarchs and that **He** had not forgotten the Covenant that **He** had made with **His people**. **At this Moses hid his face, because he was afraid to look at God (3:6). Moses** and others of faith believed that they would be destroyed if they looked **at Ha'Shem** because of their own lack of holiness (**Genesis 16:13, 32:30; Judges 12:22**), as **God Himself** would later affirm (**33:20**).

**ADONAI** spoke with compassion and said: **I have indeed seen the misery of My people in Egypt. I have heard them crying out because of their slave drivers, and I AM concerned about their suffering (3:7). God** sees, hears and knows everything concerning **His people**. No affliction, no **crying**, or sorrow escapes **His** tender watchful eye and ear. **He** is always ready to help those who cry out to **Him**.

**Moses** learned **the threefold work** that **YHVH** had come down to do for Isra'el (**3:8**). *Fifteen hundred years later **Jesus Christ**, came down to do this same work for all mankind. **First, He came down to rescue the nation of Isra'el from the hand of the Egyptians.*** The verb to **come down** is a common anthropomorphic expression meaning that **God** is especially intervening in the situation. It is the same phrase used in **Genesis 11:5** concerning the Tower of Babel. *Later, **God** will **rescue us from the hand of our enemies (Luke 1:74).***

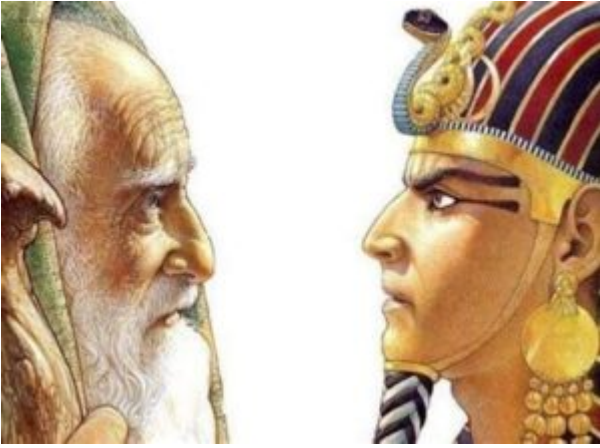
**Secondly, He came down to bring them up out of that land.** **God** would not deliver them from **the hand of the Egyptians**, and then leave them in the **land of the Egyptians**. *Later, **Rabbi Sha'ul**, in **his** letter to the church at Corinth would say: **Come out from them and be separate (Second Corinthians 6:17).***

**Thirdly, He came down to bring them into a good and specious land, a land flowing with milk and honey.** **God** not only brought **His people** out of the bad, but also into the good. *Many believers say they have come out of the world (Egypt), but they have not come into the fullness of the Christ (Canaan).*<sup>44</sup>

The phrase **a Land flowing with milk and honey** means Canaan was ideal for raising goats and cows. Feeding on good pastureland, the goats, sheep, and cows were full of **milk**. The bees were busy making **honey**. **Milk and honey** suggested agricultural prosperity. This is the first of many references in the TaNaKh to the **land flowing with milk and honey (Exodus 33:3; Leviticus 20:24; Numbers 13:27, 14:8, 16:13-14; Deuteronomy 6:3, 11:9, 26:9 and 15, 27:3, 30:20; Joshua 5:6; Jeremiah 11:5, 32:22; Ezekiel 20:6 and 15).**<sup>45</sup>

Canaan was **the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites**. This list of pagan nations is an oft-repeated formula in the Bible. **Genesis 15:18-21** provides the first list of ten nations occupying **the Promised Land**. The number of nations in the formula changes from one citation to another, although the reason is obscure. The point of the formula was to demonstrate that **the LORD** would work mightily to remove the pagans and give the **land to the Hebrews**. In addition, the fact that six nations resided there suggested that it was spacious enough to provide for **the Hebrews**.<sup>46</sup>

**ADONAI** knew the suffering of the Hebrews. **And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them (3:9).** Although at times **He** may seem distant and uninvolved, **YHVH** intimately knows and understands your suffering and pain. Because this is a repeat of **verse 7**, it brackets the beginning and the end of **God's** speech to **Moses**.



The call of **the LORD** to us is always personal and individual, and our response to **Him** must be similarly personal and individual. So it was with **Moses**.<sup>47</sup> **So now, go. I am sending you to Pharaoh to bring My people the Israelites out of the land of Egypt (3:10)**. Here was the climax of the burning bush episode - the call of **Moses**. Notice that **God's** call was not in the form of a question, as if **Moses** had a choice in the matter. It was in the form of a command. There was no doubt about the task before **him**.

This **Pharaoh** was **Amenhotep II**; it will be to **him** that **Moses**, as **God's** spokesman, would come and say: **Let My people go (5:1)**. He was the **Pharaoh** who experienced the ten plagues, including the death of **his** firstborn son (**to see link click [Bc - Pharaoh as god and upholder of Ma'at](#)**). It is under **him** that the **Exodus** finally occurred, and thus **he** is called *the Pharaoh of the Exodus*.

**Exodus** is the story of how **the LORD** redeemed **His people**. The essence of redemption is *to be bought back*. One of the great pictures of being *bought back* is in the book of **Hosea**, who prophesied to a corrupt and idolatrous **Isra'el** from **his** own experience. Instructed by **ADONAI** to marry an adulterous wife, **he** married Gomer and she bore **him** two sons and a daughter. Afterward she continued her unfaithful ways and **Hosea** put her out of **his** house. But **God** commanded **him** to demonstrate **his** love for **her** once more. This gracious act would serve as an object lesson of **YHVH's** great love for **Isra'el** despite **her** great unfaithfulness in chasing after other gods. **Hosea** responded obediently to **the LORD's** command when **he** redeemed, or *bought his wife back* for a substantial price. In that sense, the book of **Exodus** reveals how **God bought back His people**.<sup>48</sup>

When **the LORD** redeems, **He** not only redeems *from something*, **He** always redeems *to something*. We have been saved *from sin to holiness* and heaven. If you are saved today, you are completely saved (see the commentary on **The Life of Christ [Ms](#) - The Eternal**

**Security of the Believer**). You will be just as saved a million years from now as you are today because you are **in Christ (Ephesians 1:1, 3, 4, 7, 9, 11, 13, 20)**. You have been brought *out of Adam* and put *into Christ*. You have been brought *out of death* and put *into life*. You have been brought *out of darkness* and put *into light*. You have been brought *out of hell*, if you please, and put *into heaven*. **ADONAI** said to **Moses His** servant: **I am going to rescue them from the land of the Egyptians and bring them into a land flowing with milk and honey**. That is the salvation of **God**. *That is redemption.*<sup>49</sup>