

Exodus 008
God's Name
Exodus 3:7-15
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Let us take our Bibles this morning and open them to Exodus 3:7. We may make it through Exodus 3:15 this morning. The title of our message is "God's Name." We are in that section of the Book of Exodus, as we continue our verse-by-verse teaching, where God is in the process of redeeming a nation—the Nation of Israel—from Egyptian bondage. To do so, He has to raise up a deliverer, an instrument through which He will work. We are seeing that deliverer being raised up; his name is Moses.

We are now in the last phase of Moses' life. In the first 40 years, he was raised, reared in Egypt. That is where he experienced his natural training. The second 40 years of his life were what we might call the school of hard knocks, where he got his BD degree—backside of the desert degree. He tried to fix problems with his own power at the age of 40, which revealed that he did not really understand how to wait upon the Lord, to seek God, to rely upon God. So, God put him from prince in Egypt to an obscure shepherd for 40 years.

Now that Moses has been reduced to almost nothing, God now discloses Himself to Moses in what we call the burning bush. He gives Moses his assignment at age 80. These are things that took place in the land of Midian in Arabia. As Moses is tending the sheep of his father-in-law Jethro, he brings the sheep near Mount Sinai, the mountain of God. This, of course, is the very mountain that God is going to reveal His law through Moses to the Nation of Israel. This mountain, Mount Sinai, is a big deal.

We come to Exodus 3, which we have already begun to study, where we have Moses' mission (Exodus 3:1-10) and Moses' objections to his mission (Exodus 3:11-15). Have you ever made excuses to God? We are going to see Moses making five excuses before it is all said and done. Then the chapter will end with God comforting Moses through a series of prophecies (Exodus 3:16-22).

Moses' Calling (Exodus 3:1-22)

- I. Moses' mission (1-10)
 - A. God's manifestation (1-3)
 - B. God's message (4-10)
 - 1. God's calling (4)
 - 2. God's holiness (5)
 - 3. God's covenant history (6)
 - 4. God's compassionate sight (7)
 - 5. God's direction (8)
 - 6. God's compassionate hearing (9)

- 7. God's calling (10)
- II. Moses' objections (11-15)
 - A. First objection (11-12)
 - 1. Inadequacy (11)
 - 2. God's presence (12)
 - B. Second objection (13-15)
 - 1. No authority (13)
 - 2. God's name (14-15)

We are there, in the disclosure of Moses' mission. God appears to Moses at the burning bush near Mount Sinai, the mountain of God, as he is tending the sheep. Moses sees this bush that is burning, which apparently was common in the Sinai Peninsula because of the dry wood and the heat. A combustible bush, but this bush never burned up; it just kept on burning. Moses says this is very peculiar.

It is through that disclosure that the angel of the Lord, who we think is Jesus, a pre-incarnate appearance of Jesus, speaks to Moses. He calls to Moses through the repetition of his name, "Moses, Moses" (Exodus 3:4). He tells him to take off his shoes because he is standing on holy ground. That is a tremendous disclosure of God's character (Exodus 3:5).

He reminds Moses of the fact that He is the God of the covenant that He made six centuries earlier with the patriarchs Abraham, Isaac, and Jacob (Exodus 3:6). That disclosure is very significant because Moses is going to be used to help partially fulfill that covenant, as he will be used by God to bring the nation into Canaan, or the Promised Land.

We pick it up here in Exodus 3:7, where God says, "I am a compassionate God, and through My sight I have seen the abuse that My people, the Nation of Israel, are receiving as slaves at the hands of Pharaoh." A series of pharaohs had arisen that knew not Joseph, so the days of a happy relationship between Israel and Egypt are now a thing of the past. Egypt is now abusing and enslaving God's nation.

Notice what it says here in Exodus 3:7:

"The Lord said, 'I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings.'" (Exodus 3:7)

One of the names of God that we saw in the Book of Genesis was "El Roi"—God ("El"), sees ("Roi")—God is the one who sees. God in the Book of Genesis has many names, but one of them we studied back in Genesis 16:13, where God describes Himself as the one who sees. He is the one who is aware.

That becomes very important to us, because sometimes as Christians, we are tempted to think that God really does not see my individual circumstances; He does not know

exactly what I am experiencing. We look at Jesus as someone who generically died for the human race. We have a tendency to take God and depersonalize Him and make Him an impersonal being of some kind. Yet that is not a proper understanding of who God is.

He is the God of awareness. Yes, He died for humanity in general, but He also died for you as an individual. In fact, if you were the only person on planet earth, Jesus would have died on the cross just the same, because He loves you as an individual. We are told in the Bible, that the very hairs on our head are numbered (Matthew 10:30; Luke 12:7). I hope that encourages you today as you are walking through different things. God has a great knowledge; He has a great awareness; He has a great personal love for you and me, and is aware of our circumstances.

In the process of this disclosure, as God is speaking to Moses in this burning bush experience, He gives Moses some direction. This is the direction not just for Moses, but for the whole Nation of Israel. You see it there in Exodus 3:8, where God says,

"So I have come down to deliver them from the power of the Egyptians, and to bring them up from the land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite."
(Exodus 3:8)

It is interesting there, as you look at the beginning of Exodus 3:8, God says, *"So I have come down to deliver them from the power of the Egyptians."* The power of the Egyptians. Who are the Egyptians? They were the dominant political force in the known world at that time. In spite of their power, in spite of their awesomeness, God says, "I am going to break their power and deliver them."

One of the things that we have mentioned is that Egypt is used biblically as a type of the flesh; the flesh being the sin nature. We have all been born into this world at the point of conception, really with a nature that is at war with God. You do not have to be taught how to sin; sin comes very naturally to us, thank you very much. We have to be taught to resist the sin nature. Sometimes resisting the sin nature can be such a powerful battle that we look at the sin nature as something that cannot be defeated, but the truth of the matter is, just as God broke the power of the Egyptians in the Book of Exodus, if you are a believer in the Lord Jesus Christ, the power of the sin nature has already been broken in your life. It is not something that you have to go out and break; it has already been broken.

You run into Christians today and you say, "How are you doing?" "Oh, I am really under a great battle. I am crucifying my flesh." I am thinking to myself, "If you are crucifying your flesh, you are in for a lot of struggle," because I do not crucify my flesh. You know why I do not crucify my flesh? My flesh has already been crucified. Jesus broke the power of the sin nature 2,000 years ago, and I have become the beneficiary of it by placing my faith in Jesus Christ.

Do you notice the sin nature is still in you as a Christian? It did not go on vacation. You are going to struggle with the sin nature until your dying day or until the rapture, whichever comes first. That is why we are looking forward to glory, because we will be free from the power of the sin nature. But in the nasty now and now, the sin nature is there to entice; it is there to tempt; it is there to draw us back. It has been defeated, but it has not been annihilated or disabled completely.

The truth of the matter is, every time the sin nature tries to pull me back, I have the power to tell it no. Paul calls this "reckoning the sin nature." Such reckon is not Texan, it is a translation from the Greek word "logizomai." It is an accounting term, actually. You look into the record books and you see what the truth is, because numbers do not lie; they are objectively true.

As we are tempted to go back to the sin nature, we simply reckon the fact that our sin nature died 2,000 years ago. I have become the beneficiary of it since I placed my faith alone in Christ alone for salvation. Sometimes the pull of the sin nature can be so powerful, it can be so strong that we think it has not been disabled, but the Bible clearly tells us it has been defeated already, I just have to reckon ("logizomai") these things so, and simply tell the sin nature no. I have the power to do that as a child of God.

The truth of the matter is, as the child of God, I can go through my life without ever sinning again. Can you believe that? I do, though. Not because I have to, as I once did as a slave before I met Christ, but unfortunately I go back to the sin nature and its consequences because I want to. That desire notwithstanding, I do not have to yield anymore to the sin nature because its power has been broken, just like God was about to break the power of the known political world of the time.

This is clear New Testament teaching. It is a birth truth—this is something you have as a child of God. It says in Romans 6:6,

"knowing this [reckon, "logizomai"], that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;" (Romans 6:6)

I do not have to go around thinking I am crucifying the flesh when it has already been crucified for me. I just have to reckon or live according to positional statements that are made about me in the New Testament.

Romans 6:14 says,

"For sin shall not be master over you, for you are not under law but under grace." (Romans 6:14)

That is a glorious thing to see God saying, "I am going to disable, I am going to devour Egypt," just like He has crucified our sin nature.

It says in Exodus 3:8,

"So I have come down to deliver you from the power of the Egyptians, and to bring you from that land to a good and spacious land, to a land flowing with milk and honey..."

"What I am going to do for you, Israel—and Moses, you are the guy that I am going to work through—I am going to deliver you from Egypt and bring you to the Promised Land, a land that will be prosperous enough to sustain its inhabitants." It is going to have a lot of milk in it, because there are going to be a lot of sheep and goats there. It is going to have a lot of honey in it, because figs and honey, I guess, go together. (At least that is what the commentaries told me.) The point is, it is going to be a land of great prosperity. "I am going to take you from this place of bondage and bring you to that land."

This is why God identifies Himself as the God of the covenant. He is saying, "I am the One who gave this covenant of this promised land to the physical descendants of Abraham, Isaac, and Jacob; and Moses, I am going to work through you to begin to fulfill this covenant."

Genesis 15:18 says,

*"On that day the Lord made a covenant with Abraham, saying,
'To your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates:'"*
(Genesis 15:18)



It is a covenant which is unconditional, as we studied in Genesis 15. It rests completely and totally upon God's shoulders for execution. It does not rest on Moses' shoulders;

Moses is just the instrument. It is a covenant that, even to our day, has never been completely and totally realized and fulfilled. It is a covenant where God promised to the Nation of Israel land, seed, and blessing. The truth of the matter is, the land that the Israelis have possessed right up to the present day has never fully satisfied the language of this covenant, which is going to go from modern-day Egypt to modern-day Iraq.

"I am going to take you out of Goshen, and I am going to take you to Mount Sinai, where I am going to disclose My law to you. Then from Sinai to Canaan, there is going to be a journey of 11 days. You walk with me, and within 11 days after coming to Mount Sinai, you are in. That is the plan; that is the program. Moses, you are the guy that I am going to use to pull this whole thing off. You mind if I call you Mo for short? To be frank with you, Mo, you really were not in a position to receive your calling until you reached the age of 80, because you were trying to handle everything in your own power. But now you have been reduced to next to nothing by being an obscure shepherd for 40 years, and I can work through you at age 80, like I could not work through you at age 40, not because of a lack of My power," God says, "But there is just too much Moses. You are in the way."

Which is the biggest problem God has of choosing vessels to work through. His biggest problem is that the vessel gets in the way of God all the time; we try to do the work of God through human power. It just does not work that way, because the arm of the flesh only goes so far. I have a workaholic, type A personality, and I understand the things that I am able to produce through the energy of my flesh. I can actually do an awful lot from the human perspective, through the arm of the flesh or the energy of the flesh. But what the energy of the flesh produces is minuscule compared to what God wants to do.

I have had to reach a point, and I do not know if I have even reached it yet—I am still learning constantly that I cannot do the work of God through human power. I can accomplish certain things, but they are just like a little sand castle at the end of the day where God God wants to build a masterpiece. In this process, we have to learn the walk of the Holy Spirit. *"Walk by the Spirit, and you will not carry out the desire of the flesh"* (Galatians 5:16).

You want to defeat the flesh. In fact, it has already been defeated. Do you want to live according to the desires of the new nature, and reckon dead the desires of the old nature? Then there is a source of power available for you to do it. *"Walk by the Spirit, and you will not carry out the desire of the flesh."* As long as I am relying upon New Year's resolutions, willpower, or trying harder, I might be able to engage in some moral self-reformation or something, but it is just so small compared to what God wants to produce in us.

We are constantly in this mindset where we are learning about the power of God, and God has to put us through an awful lot to get us to the point where He can use us. This is what God has opted to do. He postponed His whole program for 40 years for this guy Moses to come of age spiritually so He could use him as His vessel.

"So I have come down to deliver them from the power of the Egyptians, and to bring them up to that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite..." (Exodus 3:8)

One of the things that Ed Hindson points out in his commentary is that the names of the "ites" change sometimes. He says,

"The list of Canaanite nations inhabiting the Promised Land ranges from two names (Gen. 13:7), five names (Num. 13:29), six names (Judg. 3:5), seven names (Deut. 7:1), ten names (Gen. 15:19-21), to twelve names (see Gen. 10:15-18)."¹

The names of the "ites" change. You see them all listed there in the famous Abrahamic Covenant, *"the land of the Kenite and the Kenizzite and the Kadmonite and the Hittite,"* right down to the Girgashite and the Jebusite.

These are the Hamites. You remember that they imitated the immoral practices of their forebear. Many of that group settled in the land called Canaan that God gave to the Nation of Israel and what is called the Abrahamic Covenant.

The names changed from list to list, but that is the group of people that we are talking about. This is a group of people whose practices became detestable, and they moved into what I would call maximum degeneracy. Leviticus 18 and 20 describe the detestable, immoral practices that these people were engaged in.

God, through Joshua, is going to wipe these people out. We say, "Isn't that mean of God?" The truth of the matter is, you can go so far in your rebellion against God. A culture can move so far in its rebellion against God that God says, "That is enough. Judgment day." You see that happening just prior to the destruction of Sodom and Gomorrah in Genesis 18-19. You see that happening just prior to the flood in Genesis 6.

Do not think that this somehow negates God as merciful, because He gave these people 400 years to repent, which is an awful long time. That is the United States of America at times two, roughly. God finally says, "That is it." He sent in Joshua to massacre the Canaanites, just like He brought fire and brimstone upon Sodom and Gomorrah, and just like He brought the flood in Noah's day.

These attributes of God that we learn about—His holiness, His patience—these are all attached to historical events that happened. The Bible does not read like a systematic theology textbook. "Here are attributes of God. Let us have five verses after each attribute." That is not how the Bible reads. The Bible records history, and through these historical events, God discloses to us aspects and attributes of His character.

¹ Hindson, E. E., & Mitchell, D. R., eds. (2010). King James Version Bible Commentary for Today: The Most Up-to-Date Commentary on the Time-Honored Text of the King James Version (p. 84). Thomas Nelson.

God is going to take the Nation of Israel out of Egypt and bring them into the Promised Land. There are three returns in the Bible to the land. God is really, really good at taking His people out of their land and bringing them back into their land. The first return we are reading about here in the Book of Exodus. God said, "I am going to do this." He mentioned this all the way back in the days of Abraham.

"You are in the land now, Abraham, but you are not going to be here forever. At least in the near future, you are going to be in a foreign land for about 400 years. Then you are going to come out of that foreign land, your people, and I will bring you right back into this land that you are now in." That is called the Abrahamic Covenant. That is what God is using Moses to accomplish. Return number one.

Then there is return number two after they were in the land for 800 years, and they became very, very sinful. God says, "I am going to take you out of the land to discipline you—350 miles to the east, a place called Babylon. Then at the end of 70 years (Jeremiah 25:11 and 29:10), I am going to take you out of Babylon, and I am going to bring you back into this land." That would be return number two.

Then God says, "Just so you guys know, I am really good at this, I am going to do it a third time. This time it is going to be different; you are not going to be in Egypt, you are not going to be in Babylon, but you are going to go into worldwide dispersion post AD 70." This will be discipline for the nation rejecting their King, Jesus Christ. "You are going to be scattered into the whole world, and at the right time, I am going to bring you back from the whole world, back into this land."

Now, if you were in a church that teaches Replacement Theology, Supersessionism, that the church has permanently replaced Israel, they would tell you that return number one actually happened. Then they would tell you that return number two actually happened. Then you ask them, "What about return number three?" They would say, "Oh, that is just non-literal. That is allegorical. Nobody takes that literally. Nobody takes that seriously."

As you are aware, you are not in a church that teaches Replacement Theology. I am here to tell you that number three is just as literal as number two, is just as literal as number one. In fact, it is happening right now before our very eyes. Did you know that? The whole Jewish world in worldwide dispersion has been miraculously gathered back into their ancient homeland, and it belongs to them, by the way, it does not belong to the Palestinians. In fact, I cannot even find the word Palestinian or Palestine in the Bible. It belongs to the historic Nation of Israel, and they are being brought back into that land in preparation for the Tribulation Period and their conversion leading to the Millennial Kingdom. Number three is just as literal as number two, or just as literal as number one.

By the way, when you go to Israel (and that is God's will for your life to go to Israel), you will see the things you have been studying in the Bible. By the way, you are going to be there in the Millennial Kingdom anyway, so you might as well get the lay of the land. Get

your real estate plotted out. When you go to Israel, there are tour guides that will tell you what God did in the past in this land. They will be very eloquent: "God did this, God did that, God did this, God did that." That has its place, but that is not a complete understanding of the Bible. You do not want to know what God did in the land of Israel, you want to know what He will do in the land of Israel. If you have a tour guide that is steeped in Replacement Theology, the whole thing will be a history lesson, and it will not be a discussion of what is going to happen.

Believe me, when I get a chance to speak on the Mount of Olives, I will tell you what happened there, but I will also tell you what will happen there, because on that mountain, Jesus is going to return; His feet are going to touch it, and it is going to shift geographically and split from east to west. There is a fault line that runs right through; it is just waiting for His foot to touch, and the mountain will split.

If you are dealing with someone that is a Replacement theologian, they will never even bring that up. Although they will talk about a lot of things concerning what happened there. The Bible is not a book about only what happened. It is a book about what is happening, and what will happen. God, in so doing, is testing our faith.

God says, "How good was I with return number one?" "Pretty good, God. You pulled that off." "Great. How good was I with return number two?" "Pretty good, God. You pulled that off." "How about return three? That is not complete yet; you have to look at it through the eyes of faith. Can you believe Me on that one?" Most of Christendom would say no. In fact, a lot of Christendom and a lot of our leadership works overtime to deny the miracle that is obviously happening.

Do not look at Moses as the end game. This is just the beginning where God's word is being tested and affirmed, and it gives us faith to believe He is going to do everything else He said He is going to do and that He has promised to do. "Moses, you are the guy that is going to lead return number one and set the table for what is coming."

Not only is God the God of sight, but He is the God of hearing. He does not just see the plight of His people; He hears the plight of His people as they are suffering. Notice Exodus 3:9 which says,

"Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them."
(Exodus 3:9)

"I have a full awareness of what is going on. I see the suffering. I hear the suffering. I am not just a powerful God; I am not just a holy God; but I am personal. As we said earlier, *"the very hairs on our head are all numbered"* (Matthew 10:30; Luke 12:7).

Jesus, when He was going through Jericho, looked at a guy who was a tax collector—a guy named Zacchaeus, who was so short, he just wanted to see Jesus, so he climbed

up in a tree. To be a tax collector in that day meant you were a traitor because you were working for Rome, the occupier. You were a thief because it was common practice for tax gatherers to take whatever they wanted above and beyond what was extracted for Rome for their own benefit.

A tax gatherer in that day was looked at basically the same way we would look today at a pornographer or an abortionist—the low of the low. Here is this little man in this tree; Jesus, passing through Jericho, looks at him and says, "I am coming to your house for dinner tonight." Wow! God loves people so specifically, He loves people so meticulously that it is not just this generic awareness and generic love. It is love even for someone like that. This is what God means when He is saying, "I am hearing and I am seeing the suffering that you are going through."

Now here comes Moses' job, given there in Exodus 3:10. Here is his role in the whole thing:

"Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt." (Exodus 3:10)

"You are going to walk into the Oval Office, and you are going to tell the leader of the whole world, the president of the United States, being the leader of the free world, what he is going to do, and he is going to follow your instructions." That is an amazing calling, is it not?

"Notice, Moses, that I did not give you this calling at age 20; you were not a teenager when you received this calling. I did not give it to you at age 40. I did not give it to you at age 59. I gave it to you at age 80. Why is that? Because you would not have understood it unless I had reduced you through the BD degree—the backside of the desert degree—to absolutely nothing. You would have tried to fulfill the thing in your own power, just like you strangled the Egyptian who was abusing the Hebrew when you were 40. You were not ready to receive your calling, but now you are; so here it is."

From age 80 through age 120, Moses' whole life just takes off and he becomes the most prolific human being under God, I think, has ever become. Moses and Paul are probably the two people in biblical history that are most used by God. Maybe there are others, but when I think of the most used by God, I am thinking of Moses, and I am thinking of Paul. If you take them out of the equation, think of all of the Bible that would be missing. We would not have the first five chapters of the Bible, and we would not have Paul's 13 letters describing the Spirit's activity today in the Church Age.

These guys are used strategically and significantly to fill in gaps. Moses, from age 80 to 120 when most people are ready to just retire right at that age, yet that is Moses' most productive time of his whole life. He had gone through this spiritual training, which only God can give from age 40 to age 80.

"Moses you have a calling on your life; you have an assignment. You are going to go and you are going to make a demand, so to speak, a request, from the leader of the known world. He is going to be eating right out of your hand."

It is not only Moses that has a calling. As a child of God, you have a calling, too. Everybody's calling is different. Your calling is not my calling, and my calling is not your calling. Your calling is not the same as the person you are sitting next to, but there is something that God wants to produce through your life, probably multiple things.

This is right out of the New Testament. Ephesians 2:10 says,

"For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."
(Ephesians 2:10)

"Walk" is a translation from the Greek verb "peripateo." It is in the subjunctive mood, which is the mood of possibility. Maybe it is going to happen; maybe it is not; it depends on your response to God. Maybe God is going to execute this plan through your life; maybe He is not. Are you going to be submissive to Him in the BD degree phase of your life? Because that is going to determine the last third of it, if we are using Moses as some kind of blueprint.

We love Ephesians 2:8-9. We quote that one by heart:

"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works so that no one may boast." (Ephesians 2:8-9)

Amen. Praise the Lord. Close the Bible. Close in prayer. Oh, wait. Ephesians 2:10 comes after Ephesians 2:9. God did not save me by grace just so I can be a useless vessel. I am saved not by good works, but I am saved unto good works. The good works that follow salvation do not determine if I am saved or not, but boy, I sure want to experience the fullness that God has for me. If He worked this hard to save, I want to see what He is going to execute through my life.

I keep reading in Ephesians 2:10:

"For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would [subjective mood, mood of possibility] walk in them."

Salvation? Done deal. Are you going to become what God wants you to become? We will see. If you do not, it is not God's fault; it is our fault by just being stubborn, rebellious, and resistant constantly. This is what Jesus said to the church at Sardis—the dead church in the Book of Revelation.

"Wake up, and strengthen the things that remain, which are about to die; for I have not found your deeds completed in the sight of My God"
(Revelation 3:2).

"Sardis, I wanted you to accomplish in terms of fruit bearing here, and you are about here. You are saved. You are going to heaven. Praise the Lord. All of that stuff. Fire insurance paid up. But you are not going to be fully rewarded at the Bema Seat Judgment. You are not even going to have the privilege of looking back at your life saying, 'I have fought the good fight, I have finished the race, I have completed the course' (2 Timothy 4:7). So, Sardis, you better wake up because your life is not going to end on a positive note in the sense that I cannot produce or work in you and through you the way I wanted, although you are going to heaven."

What a tragedy that is to get to the end of one's life, having never really fulfilled one's purpose. "So, Moses, that is your job. That is your mission."

Here come the but but but but but but but but; here come the excuses (Exodus 3:11-15). By my count, there are five excuses here. We do not get all of them in Exodus 3, we get two. We get a few more later on. Aren't these the same excuses we give God all the time? First objection (Exodus 3:11-12); second objection (Exodus 3:13-15).

The first objection Moses has is, "Who am I to walk into the Oval Office? I am completely and totally inadequate." Exodus 3:11 says,

"But Moses said to God, 'Who am I that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?'" (Exodus 3:11)

On one end of the stick, this is a positive development, because 40 years earlier this was a guy that was trying to fix everything through his own power, even resulting in murder. This is what 40 years of menial labor will do to somebody. Take a person from a prince to an obscure shepherd—from a very pompous arrogant person to someone that is almost beaten down so far that they do not even know if God ever glances their direction or not. Moses has gone from one extreme to another and he says, "I am inadequate. Who am I to do this?"

How does God answer that objection? God answers that objection with a promise of His presence. "It does not matter how you feel. The only thing you need to know is that I will be with you." You see that in Exodus 3:12.

"And [God] said, 'Certainly I will be with you, 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.'" (Exodus 3:12)

What mountain? Mount Sinai. You feel inadequate about doing something for God? God says, "What are you worried about? Do you not know who I am? Do you not know

that I am the One that spoke, and the heavens and the earth leapt into existence? I will be with you."

The same promise is given to us, is it not? Matthew 28:20, the Great Commission, says,

"Teaching them to observe all that I have commanded you; and lo, I am with you always, even to the end of the age." (Matthew 28:20)

Hebrews 13:5 says,

"I will never desert you, nor will I ever forsake you."

Proverbs 18:24 says,

*"A man of too many friends comes to ruin,
But there is a friend who sticks closer than a brother."*

Jesus, in John 15:16-17, says, "I am sending the helper, the Paraclete; and He will be in you and with you forever."

What other credentials do you need? It is always nice to get people's approval, to get people's permission, but the truth of the matter is, if God puts a call on your life, you do not need it. The only thing you need is the Lord. I had a youth pastor that summed it up beautifully. He said, "One plus God is a majority." You do not need everybody's accolades and approval. The only thing you need is the calling of God. The God who calls is the God who supplies and energizes.

"Pharaoh? I created Pharaoh. Do not worry about what you are going to say to Pharaoh and his reaction. He is dependent upon Me for his very next breath." But we spend so much time being afraid of people and their reactions and their responses. The truth of the matter is, people at the end of the day are very nice additions, but you do not need them—you need God. God will tell you what to do. God will show you where to go.

This is how the Lord responds to Moses. He says here in Exodus 3:12, "I am going to take Israel out of Egyptian bondage through you, I am going to bring you to Sinai, and I am going to let you worship Me." I guess God cares about worship. He is bringing His people out of this bondage so they can worship Him.

We are going to have a whole tabernacle set up at Mount Sinai, which are instructions for worship. I hope you do not look at worship as a filler or a place for your own personal preferences to be met. Worship is something that God deeply desires from His people. It is not something we just go through the motions to do. "Let us get this over with so we can get to the sermon." Then the sermon comes and we say, "Let us just get this over with so we can go out to lunch." Then you go out to lunch, and you say, "What is taking the waiter or the waitress so long?" On and on we go, going through the motions, not understanding that this is the highest reason for our existence—worshiping God.

In John 4:23-24, Jesus says,

"But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth." (John 4:23-24)

God is looking for worshipers. "Hey, Jesus, shut your disciples up!" "Oh, boy. You do not want that, because if they shut up, the rocks are going to start to praise Me" (Luke 19:40). By the way, have you been to Israel and seen how many rocks there are? There are rocks everywhere. If the rocks start speaking up, that is a chorus right there; that is a choir. God is looking for people that will worship Him. That is why Moses is being commissioned to get His people out of this Egyptian bondage.

Then comes the second objection, and we will conclude with this one here (Exodus 3:13-15). The objection is given in Exodus 3:13, and God's response is in Exodus 3:14-15. Look at Exodus 3:13, if you could.

"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 has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?'" (Exodus 3:13)

"Look, I have got two hurdles here, God. Number one, I have got to go into the old Oval Office and convince the leader of the world to follow my suggestions, commands, whatever you want to call them. Number two, I have got to get Your people to follow me. This is a stiff-necked and rebellious people, the Nation of Israel is. I have no authority to do these things. I have no authority, let alone to go into the Oval Office. So, first of all, get Your people to cooperate. They are never going to listen to me. They are going to say, 'Who are you? Who sent you?' I do not have the authority to pull this off."

Notice how Moses' character is totally different from what we read at age 40, where he is trying to solve things in his own power. In one sense, it is refreshing that he is so uneasy about his assignment. In another sense, it is like, "Moses, what is the matter with you? Do you not know who you are dealing with? Do you not know you are dealing with God? God is the one who is giving you this assignment."

How does God respond to this objection? One of the greatest disclosures of God in the whole Bible is found in Exodus 3:14-15. "Who sent you?" God says, "Let me tell you."

Exodus 3:14-15:

"God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, 'I AM has sent you.'" God, furthermore, said to Moses, 'Thus you shall say to the sons of Israel, 'The Lord, the God of your

fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you." This is My name forever, and this is My memorial-name to all generations.'" (Exodus 3:14-15)

"I am the God of the covenant. I am the God that got this whole thing rolling six centuries ago through the patriarch Abraham. You want to know what your authority comes from? I AM sent you."

As you go through Scripture, you will learn that there are many, many names for God. This is a great study in of itself to learn these names. There is "El Roi," the God who sees. We saw that earlier. There is "El Olam," the everlasting God, the uncaused cause. There is "Jehovah Jireh," the God who provides. These are all disclosed, not as a systematic theology textbook, but in the midst of historical crises where people needed to know this is who God is. "Elohim," power. "Yaheweh," relational. "El Roi," awareness. "El Olam," eternal. "Jehovah Jireh," the one who provides. He is also called "the God who Isaac feared." He is also called "God, the God of Israel."

That is why all these people coming against Israel today do not even know who they are dealing with. God never stopped calling Himself "the God of Israel." He did not say, "I am the God of Israel as long as Israel is behaving properly." These are His covenanted people. You want to get on podcasts and tear down the Nation of Israel? You want to march around like a useful idiot, being prompted by your neo-Marxist professors who are anti-Semitic to the core with little signs that say, "From the river to the sea, the land of Palestine shall be free"? It is as if you are taking your finger and you are sticking it into God's eye, daring Him to act, because He is the God of Israel. Believe me, when the time comes, He is going to speak up and defend Israel when no one else will.

The names of God reveal all of these things to us, and here we see a name for God, the I AM. What does that mean? The self-existent one. The One who has always been and is self-sustaining. He never came into existence; He will never go out of existence.

If that God calls you to do something Pharaoh is not a problem, the leadership of Israel is not a problem, all of the people harassing you at work are not a problem., Issues that you are running into in personal conflicts are not a problem, because you have the calling of God on your life. It surely takes the sweat out of things, does it not? It surely takes the pressure out of things. God called me to do it; I am going to do it. Yeah, but what about all these noisemakers? "I will deal with them. I will rearrange things. Just do what I told you to do, because I am the self-sustaining, self-existent One."

Do you realize that we could not even breathe our next breath without God? We are totally dependent beings. That is what Daniel, I believe it was, said to Belshazzar in Daniel 5—the handwriting on the wall chapter. Daniel, also very late in age around his 80s, said to Belshazzar,

"But the God in whose hand are your life-breath and all your ways, you have not glorified" (Daniel 5:23).

We as human beings are completely and totally dependent upon God. Who is God dependent upon? No one. That is what the "I AM" means, the self-sustaining One.

I want to leave you with something Jesus said in John 8:56-59. My mother was raised in a home that basically told her that Jesus was a good man and a good philosopher and a good teacher, but He was never God; in fact, He never even claimed to be God. This is the spiritual diet my mother, now the age of 89, grew up with. She is a different person now. She is a believer in the Lord Jesus Christ, but she was not raised that way.

John 8:56-59, as Jesus is interacting with the Pharisees, says,

"Your father Abraham rejoiced to see My day, and he saw it and was glad.' So the Jews said to Him, 'You are not yet fifty years old, and you have seen Abraham?'" (John 8:56-57)

"What do you mean? You saw Abraham, and Abraham rejoiced to see your day? That was 2,000 years ago.

"Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am.'" (John 8:58)

"I am" is translated from the Greek "ego eimi." He was claiming the title that was disclosed to Moses. "Of course I saw Abraham. I am the self-sustaining One." You are going to read that, and you are going to tell me Jesus never claimed to be God? That is an insane interpretation of the Bible.

By the way, the Jews knew exactly what He was talking about, because in John 8:59 it says,

"Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple." (John 8:59)

Why would they be stoning Him? They wanted to stone Him because it was blasphemy. They knew exactly what He was saying.

Leviticus 24:16 says,

""Moreover, the one who blasphemes the name of the Lord shall surely be put to death; all the congregation shall stone him."" (Leviticus 24:16)

They knew exactly what He was saying. There was no ambiguity there; there was no guesswork. It was Jesus in one of His direct claims to divinity. In the process, He claims a name that God uses to answer an objection from Moses.

I will be honest with you, I just feel sometimes from the human perspective very clumsy, trying to deal with stuff like this that is so majestic. The disclosure of God to a man struggling with inadequacy: "I AM sent you." May we walk this out by faith this week.

Father, we are grateful for Your truth, grateful for Your Word, grateful for Your disclosure to us, Your disclosure to Moses. We thank you that Jesus came into the world 2,000 years ago as the great I AM, to fix a problem that we cannot fix. You fixed it through Your death, burial, resurrection, and ascension. You bridged the gap between lost man and the Holy God. You fixed the issue that Job in Job 9 was concerned about: I have no umpire, I have no one to lay His hands on both of us, God and man. Yet You became that. You fixed the problem.

You are our intermediary. You are our intercessor. You are our channel. You are our root. I pray, Lord, that anyone within the sound of my voice does not know You personally. I pray that for them today would be the day of salvation, that they would receive Your free offer of forgiveness by putting their personal faith in You and You alone, what You did for us 2,000 years ago, which is the only condition You require.

I pray many, many people within the sound of my voice would be placing their faith and trust in Christ. I pray if people have question marks in their minds about this pivotal issue and decision, that they might seek me out afterwards, that for them today might be the day of salvation. We love You, Lord. We thank You for who You are and what You have given us. We will be careful to give You all the praise and the glory. We ask these things in Jesus' name, and God's people said, Amen.