

Exodus 2:23–3:9

“Heard, Seen, and Known by the Holy God”

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What do we need most, if we're going to be delivered from suffering? Pastor leads his family in today's "Hopewell @Home" passage. Exodus 2:23–3:9 prepares us for the first serial reading in the morning public worship on the coming Lord's Day. In these twelve verses of holy Scripture, the Holy Spirit teaches us that to be delivered from suffering, what we need most is safety from our holy God. He hears all our cries, and He sees all that we go through, and He knows our situation not from a distance but as the One Who has brought us near to Himself by covenant. It is the Christ of that covenant Who, by His blood, has made us safe in the presence of the holy God. Now, the holiness of God demands that we be delivered at last from all our sufferings.

Wednesday, August 4, 2021 • Read Exodus 2:23–3:9

Questions from the Scripture text: What happened after Moses had been in Midian for 40 years (v23, cf. Ac 7:23, 30; Ex 7:7)? What were the children of Israel still doing at that point? Up to where did their cry come? How does v24 indicate that God is about to ask? What does it say about Him that He is affected by their groaning? What does it say about Him that He remembered His covenant? With whom had this covenant been made that He now responds to and acts upon? Upon whom did God look (v25a)? What else did God do (v25b)? What was Moses still doing (3:1)? Where did he lead the flock? To what did he come? What would this mountain come to be called? Who appears to him in v2? In what did He appear? From the midst of what? What did Moses see happening in the bush? What did he not see? What does Moses say in v3? Who is it that sees Moses turning aside in v4? Who calls to him? From where? How does God call? How does Moses answer? What does God tell Moses not to do in v5? What does He tell him to do? Why? How does God now identify Himself in v6? Now what does Moses do? Why? Who does v7 say is speaking now? What does Yahweh say He has seen? What does He call the children of Israel? What has Yahweh heard? What does Yahweh know? What does Yahweh say He has done (v8)? To do what from where? And to bring them to what kind of land? But who dwells in that land? How does v9a dovetail with 2:23? How does v9b dovetail with 2:25?

God hears, sees, and knows His people, but all in accordance with His covenant. And we are to know Him, in accordance with His holiness.

God hears. In 2:23, they're groaning and crying, and it doesn't even say that they are crying out to God. Still, their cry *came up* to God. He *heard* (v24) their groaning. In 3:7, Yahweh tells Moses that He has *heard their cry*. In v9, He says “the cry of the children of Israel has come to Me.” The Lord pays attention to us. He hears our groans and cries.

God sees. 2:25 tells us that God looked upon the children of Israel, and again in 3:7, Yahweh says, “I have surely seen the oppression.” Then in v9, He says, “I have also seen the oppression with which the Egyptians oppress them.” In 2:12, Moses had “looked this way and that way, and when he saw no one, he killed the Egyptian.” The fact that he hid him in the sand may mean that Moses was looking to know if anyone would find him out. But it is also possible that Moses's looking was in the sense of Isaiah 63:5—looking to see if there was anyone else to save, and when he saw none, he intervened. In either of these cases, Moses would have been wrong. There is someone who saw him: the Lord. There is someone who could save Israel: the Lord. We may feel that we, or someone else, is unnoticed. But this would be a great mistake: the Lord sees.

God knows. (and remembers!). The end of 2:25 literally says, “and God knew.” In the original, the verb has no object. The end of v7 may supply it, “for I know their pain.” But it seems more likely that the “knowing” in v25 is broader. For, He is remembering His covenant. He is as much their God as He has been the God of Abraham, Isaac, and Jacob (v24). He calls them the children of Israel in 3:9 (cf. 2:23), but even more personally, “My people” in v7.

This explains the way He uses Moses's name in v4. It's like if a stranger (or so you thought) calls you out by name, and then reveals how close he had been with your daddy (v6). Except in this case, it is the living God Himself who is expressing this near familiarity with Moses. He calls to him, “Moses, Moses” (v4) because “I am the God of your father” (v6). With confidence in Christ's blood, we have good hope that He is remembering not our sins but His covenant.

What we must know: God's holiness. Moses was going to have to stand up against Pharaoh and all of the power of Egypt, and then later against the entire nation of Israel. It was of utmost importance that he learn the fear of the Lord from the holiness of the Lord. And this was the first lesson.

The angel of Yahweh appears in the flame from the midst of the bush. This is another situation where a messenger of Yahweh (v2) is actually Yahweh Himself (v4). His presence makes the bush holy, so the very first thing he says is to remove his sandals. Even for shepherds in the wilderness, awareness of God's holiness is more necessary preparation than proper footwear.

Now, this can be a dreadful thing: the burningly holy God hears and sees and knows us! But, the word of v8 stands upon the righteousness and sacrifice of Christ: “I have come down to deliver.” Indeed, His salvation is all the more marvelous precisely because of the greatness of His holiness. The “I have come down to deliver” from v8 has the same ring to it as “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved” (Jn 3:17).

This holy God remembers not our sin but His covenant, as He hears us and sees us and knows us!

What difference does the holiness of God make in how you approach Him? How does it help you to relate to others and to difficulties, when you remember that He hears and sees and knows you?

Suggested songs: ARP25A “To You I Lift My Soul” or TPH230 “Holy, Holy Holy”

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus 2. Verse 23, through 3 verse 9. These are God's words. 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.

So, God heard, they're groaning and God remembered his covenant, with Abraham, with Isaac. And with Jacob and God looked upon the children of Israel and acknowledge them. No, Moses was tending. The flock of Jethro, his father-in-law, the priest, a million and he led the flock to the back of the desert.

And he came to horrib the mountain of God and the angel of Yahweh 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 Mesa said, I will now turn aside and see This great site why the bush does not burn.

So, when the office 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 only ground, 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 hit his face for. He was afraid to look up upon God. And Yahweh 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 there are 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 cananites and the Hittites, the amrites, the parasites, and the hiveites, and the W sites.

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 oppressed so far, the reading of God's inspired and inherent work. Now, the Lord's main point and his speech to Moses thus far and next week, Lord willing will hear him begin to call Moses a real year and call Moses to be his servant that the Lord uses to deliver the Israelites from Egypt to save the Israelites from Egypt.

Sophia, pay attention Ezekiel, You too. The Lords main message to Mesis in this part is that he has heard. The crying of the Israelites he has seen, what is going on with them. And he knows, but the first message that he that the Lord gives to Moses is take off your shoes.

So it's actually and it actually creates a problem that God hears and sees and knows us because God is holy. So, how is it that the God, who is so holy, that Moses has to take off. Its shoes can see and hear and know us and not destroy us.

Well, the answer is in part in what he says to Moses and how the children of Israel are described that he has brought the Abraham, Isaac, and Jacob, and the children of Israel into covenant with himself and that that covenant is in the blood of the Lord Jesus. So let's see these things first that God hears and sees and knows second that God is holy and third that the holy God saves us by his grace.

So God hears in chapter 2 in verse 23. It says now it happened in the process of time. Or after many days, I think is what it was. What the what it literally said. I don't know why they said process of time and making James now happened after many days that the king of Egypt died.

Remember that? The kings of this earth die that old will die almost in before the Lord. Jesus Christ, the king of Egypt died, the children of Israel groaned because of the bondage. So the king dying did not bring them liberty. We often tell ourselves that if we could just get a particular person out of the picture, everything would get better.

That is not true. You must rest upon the Lord in the midst of your situations. And not think that if you could just remove a certain person or a certain factor, that everything will get better learn to trust the Lord and cry out to him and rejoice in him.

Yes. Victoria factor variable, the different things that are going on in a situation that might change one way or another. That contribute to what the entire situation is like, it's a good question. Sophia you Sophia, you need to give me your eyeballs. Give me your eyeballs. Okay. Now when you give me your eyeballs, God designed it.

So that your ears will also face me. And you give me your attention because God made me your teacher of his work. And God comes now and he teaches you through your daddy from the Bible so that you will learn to trust in Jesus. Hate your sin and that you will know that God, forgives you.

And that he is your God, and that he hears and sees, and knows all of the hard things in your life, and that he cares, because he has taken away your sin by the Lord. The way you are going to come to know, all those things is in part through your listening, what?

I teach you in the family worship. So it says they cried out and they're crying came up to God, interesting. That it said that way, not they cried out to God and he hurt them. Okay. So they weren't even crying to God. And yet, God heard their cry. We also see that God hears in chapter three and verse seven.

Where the Lord says why? I've surely seen the oppression of my people who are in Egypt and have heard their cry and then the Lord repeats again in verse 9. Now therefore behold the cry of the children of Israel has come to me. And so in the in the passage we actually have it three times and he tells Moses the same thing twice.

So the Holy Spirit here, wants you to know that he hears what comes out of your mouth, it would have been much better if they were crying out to God, wouldn't it? But the Lord hears everything that comes out of your mouth. This ought to this ought to help you speak.

Well to one another that's ought to help you choose, selectively your words and yet sometimes when we are saying things and we feel that no one cares, no, one hears, no one. Sympathizes the fact that the Lord hears is a great encouragement to us. And in this passage, that's the primary indication.

They were just crying out because of how great the bondage was you ever thought? Okay, I'm not gonna scream or I'm not gonna cry out or, and even when, you know, something is coming and it just hurts so much in the moment that you can't help. But at least yelp or something like that and well the Lord, here's all of our cries.

Well, the Lord also sees he makes that same point and chapter 2 verse 25. It says God looked upon the children of Israel chapter 3 verse 7. He always says, I have surely seen the oppression chapter 3 verse 9. He says, I have also seen the oppression with which the Egyptians oppress them.

So the Lord sees and that's very similar. It is far as how the Lord hearing makes us be careful with our words. So, also the Lord seeing ought to make us. Be careful with our actions. We are always before him, right? That's right. There in the first commandment, you shall have no other gods before me.

And but the main point here again, is that the Lord always notices what's going on with you and he cares he cares more than anybody else. Does, sometimes a parent might be busy. There are many children there many things to do. Sometimes your friends are distracted or self-involved called up in their thoughts.

They don't notice what's going on with you. But the Lord always, always, always sees and he cares more than any parent and certainly more than any friend, and he can do more than anyone for he is the almighty God, and so God's loving eyes and Christ are upon you, and he is the almighty God.

That is your father who rules and never rules everything in heaven and earth. So God hears and God season. God knows now at the end of verse 25. In chapter 2, it says and God knew you you can see in some of your translations, maybe all of them. The word them is in italics.

That means that the English translators have supplied, a word that wasn't there in the Hebrew. When we get to you chapter three and where is it? That it says suffering your pain sorrows verse 7 for I know there sorrows and pains griefs agonies. Any one of those words is falling all of those words together.

For I know there pay the Lord does specify pain at the end of verse 7, but verse 25 is much more general. He knows he's not just seeing and hearing as an uninterested observer. He cares about the situation. He, he knows what's going on. He's personally involved. Knowledge in the Bible is personal as much as it is.

Intellectual a, we even use or the Bible even uses that word, for instance, for the relationship, between a husband and wife at a new his wife Eve and she conceived and for us on and so far so forth when he says no me that I am Yahweh, your God.

He is not merely saying memorize and intellectual fact about the name of God or an intellectual fact about the way we relate to him are bound to him by covenant. He's commanding you to a personal knowing of him that that you would know him himself. Okay. So that's the first main thing.

God sees or God hears and God sees and God knows and you are to know him and to remember that he hears and that he sees The second thing however is that God is. Holy God is holy when the Israelites are done. Wandering in the wilderness. This wilderness where Moses has been the shepherd of these sheep for some 40 years.

At this point, one of the great miracles of God will have done, is their sandals, will have not worn out the shoes or the sandals are very important equipment. And for someone in the wilderness, especially for someone who's a shepherd. Yes, to keep up with his sheep who jump here and there and everywhere, and are very nimble, but there's a preparation.

There is something that measures needed, much more than shoes and that was to recognize and learn the holiness of God. He'll learn is the creator. Everything else is the creature. He alone is all mighty, everything else, depends upon him. He alone is the one who decides, what's right and wrong.

And for him alone, there's the glory in the purpose of all things. So God is God and nothing else. Is God that is the great central truth of his holiness. You and I need to know that our God is holy the most important preparation that you have for every day.

Isn't the shoes that you put on or whatever equipment that you put on the most important preparation that we have for every day is knowing that God is holy that we are before the face of a holy God that

everything including ourselves exists for his glory. And yet this God comes in a flame of fire.

No, that it doesn't say that the angel of Yahweh appeared in the bush. You look at verse one sorry verse two. Very carefully says the angel of y'all appeared to him in a flame of fire from the myths of a bush. So God himself is the one who is appearing as the flame.

This is one of the reasons why, for instance, it is a violation of the second commandment to have representations of God that are burning bushes because y'all who appears to him in the flame from the midst of the bush and note that the angel of Yahweh is a one who appears in the flame from the midst of the bush.

And then in verse four, it says y'all may saw that he turned to aside and turned aside and that it was God who called him from the midst of the bush. So the angel of Yahweh is Yahweh, the angel of Yahweh is God don't ever let someone tell you that the idea of trinitarianism started in the New Testament or even worse that it's not in the Bible at all and that it was invented by the church after hundreds of years.

No, just like we saw the the two angels that were sent to Sodom from Abraham. Were Yahweh as the one angel was y'all awakens stayed back with Abraham back in Genesis. So also this angel of Yahweh is y'all and he is making his appearance as a flame. In fact, it is almost certain that all of the appearances of the Lord, as the angel of the Lord are appearances.

Very specifically of the second person of the, of the Trinity, the vast majority of them. Almost certainly are that. And so, he appears and he is holy. And yet his holiness is not burning up the bush, which is good for Moses, because we know that the Lord has made a way for himself to appear to believers, and bring believers near him and in which his holiness does not burn us up.

When the Lord makes his holiness known upon a sacrifice. And in fire, the fire burns up the sacrifice, remember that? It was not just the fire that men started, but that in the tabernacle and the in the temple, fire comes out from the presence of the Lord initially to burn up the sacrifice.

And we know that God will appear in fire firey glory from segment Thessalonians 1 and that from his presence and his glory, will the destruction come forever and ever for those who have not known God or obeyed to the gospel who have not believed in Jesus Christ. And so when Jesus describes hell, as the worm never dying and the fire never being quenched, the flames never being quenched he's talking about the burning holiness, God, upon sinners and help with the flame and that never dying.

Worm is the internal conscience that can never. Again, be silenced because God strengthens it and sharpens it. And so that continual knowing from the inside out forever and, you know, even that there will be physical manifestation, also of the judgment of God, because the wicked will be resurrected in order to be judged.

So why is it that this doesn't happen to everyone? Because we're all sinners, and if God appears and he, he reminds Moses that the most important thing is, is to acknowledge that the holiness of God and to remove his sandals and recognition that God is holy why aren't we destroyed?

Well because God has decided to bring sinners near to himself safely through his covenant and already in verse 24. God remembered his covenant, with Abraham, with Isaac. And with Jacob, he remember signs that he had given the cutting away of the flash and circumcision with blood and the sign that he gave Abraham.

In the start of the covenant, with the passing back and forth between the slaughtered animals and Abraham was not even the one passing back and forth. There were two manifestations of God, the burning torch, the smoking of it.

The passing back and forth between the two. And so God has made covenant. He is brings us near by the blood of substitutes and atones for our sin. And they're going to be many more things like this, in the relationship between God and his people in the Old Testament.

But all of those things look forward to whose blood to Jesus's blood and his having suffered, the wrath of God upon the cross for us. And so it's because of that covenant in chapter 2 and verse 24, it's that God calls his people, my people, the children of Israel, my people and you always said, I have shortly seen the oppression chapter 3 and verse 7 of my people, so God has made a covenant with you.

So, made a covenant with your fathers covenant with Abraham Isaac and Jacob verse 24 and then God looked upon the children of Israel and God knew them or God knew. And so the covenant is with us with our children and especially it is with Christ. And with those whom Jesus calls the children in, you have given me when he said, Jesus is your covenant head.

You need to be in covenant with God. Not only through being in your daddy's household, you need to be

in covenant with God. Not only in being a member of the hopewell church or another true church true or another true congregation of his church on earth. Yes, God has a special relationship with this household and that's all, that's a blessing.

And yes, God has a special relationship with his visible church. And that's a blessing too. But the covenant that saves you is the special relationship that God has with the Lord Jesus Christ. Who is the mediator of the covenant of grace? You need to be bound to God through faith in Jesus Christ so that Christ's blood, secures your covenant with God.

And then you are, if you are, if you belong to God by believing in Jesus, then you are bound to God by the blood of Jesus and the blood of his son washes, over us away washes, all of our sins away. And it is the blood of his son that requires you to live as someone who belongs to God in the Lord Jesus Christ.

And so there is this covenant that he's remembering in verse 24. There is his calling them. My people in chapter three and verse seven, and that is why God is going to bring them into this land and he names in verse eight. All the people that live there because that was part of that God had promised Abraham in the covenant.

When he made the promises to Abraham that he would his God and that Abraham and his descendants would be God's people. He also said, I'll give them the land that currently belongs to these king candidates that we hear about in chapter 8. And so God is remembering his covenant.

You and I we need to come to God in the way that Psalm 25 talks about. And if I had thought of it, I would have had 481b what we saying after the teaching time because we need to come to God saying. Don't remember my sin? Remember your covenant, remember your son?

The Lord Jesus remember, his blood act upon me according to the blessing that Jesus deserves and part of that blessing is to not just forgive your sin but to cleanse you from your sin. So God hears and sees and knows and God is holy, but you can be safe with the Holy God because of his covenant in the blood of the Lord Jesus Christ.

Let's pray.

Father, I asked these children of mine that they would always remember that you hear them and see them that, you know, them and I pray, Lord, that that would be a help to us in living rightly before your face that we would remember that we are before your face.

But I pray, especially that in every trouble, every wrong that is gone to them every difficulty in which they find themselves. Even if they bring them themselves into that, difficulty, by their own sin, that your spirit would bring to mind. The fact that if hear them that you see them that you know, them and that you do so because you are their covenant God, so that they might have encouragement that they might be brought to renewed, hope and joy, and the Lord Jesus that this would help them not just in their repenting.

Although we pray that it would help them in that. But that it would bring joy and confidence to their hearts to have peace and the midst of trouble that they might be able to serve you. Well, because you remove the anxiety and this thing of the pain pretty large, but you would spare them.

Every trial that isn't absolutely necessary in the rest of their life. And I know, Lord that you will for you only give us that which is necessary and to your glory that which is necessary unto our good. And so when you do bring them into a necessary trial. I pray Lord that they would know that you the holy God, who has made them safe with yourself by the blood of Jesus, that you would give them courage in every other circumstance, that if they can be safe before their holiness, then truly, they are safe in every trouble and in every pain and that no one can separate them from your love.

That is in the Lord. Jesus Christ, grant to us to know this, so that, like, Moses, when we come into problems or difficult situations like he did facing Pharaoh, or with a whole people of Israel rising up against him and even from his own family that he was able to stand because you had made him to stand before your holiness, and he had given him safety with yourself.

Lord, give us the same confidence so that we'll have the same courage so that we will be able to serve you even against all opposition and difficulty do this for us. We ask in Christ me, man.