

Exo 3 to 4:13 - Moses and the Burning Bush

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Introduction

Tzur Yisrael Triennial Parasha 51 (#13.2): *Umoshe* (Now Moses), note ^A

Exodus 3 to 4:13 Moses and the Burning Bush

Moses keeps Jethro's flock.

¹ Now Moses kept the flock of Jethro יִתְרוֹ ^{yit-Ro} his father in law חֹתֵנוֹ ^{cho-te-No}, the priest כֹּהֵן ^{ko-Hen} of Midian מִדְיָן ^{mid-Yan}: and he led the flock to the backside of the desert הַמִּדְבָּר ^{ham-mid-Bar}, and came to the mountain of God, even to Horeb הַרְרֵבָה ^{cho-Re-vah}.

God appears to him in a burning bush.

² And the angel of YHVH appeared unto him in a flame בְּלַבַּת ^{be-lab-bat-} of fire אֵשׁ ^{'esh} out of the midst of a bush הַסִּינָה ^{has se Neh}: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

³ And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. ⁴ And when YHVH saw that he turned aside to see, God called unto him out of the midst of the bush, and said,

“Moses, Moses.”^B מֹשֶׁה ^{mo-Sheh} מֹשֶׁה ^{mo-Sheh}

^A Ahavta <http://www.ahavta.org/Commentary%20Y-1/Y1-46.htm>.

Tzur Yisrael extras Haftorah: Isa 27:6, Isa 52:1-6, Isa 65:19-23; Brit: Act 7:17-29, 6 2Co 6:1-10;

And he said,

“Here am I.” הִנְנִי *hin-Ne-ni*.

⁵ And he said,

“Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy קֹדֶשׁ
Ko-desh ground אֲדָמַתְּ *ad-mat-* .”

⁶ Moreover he said,

“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.”

And Moses hid his face; for he was afraid to look upon God.

Exo 3:6 HSB5

a-Vi-cha, of thy father' אָבִיךָ *e-lo-Hei I [am] the God'* אֱלֹהֵי *a-no-Chi I'* אֲנֹכִי *vai-Yo-mer, Moreover he said* וַיֹּאמֶר
yitz-Chak of Isaac יִצְחָק *e-lo-Hei the God'* אֱלֹהֵי *av-ra-Ham of Abraham'* אַבְרָהָם *e-lo-Hei the God'* אֱלֹהֵי
mo-Sheh And Moses מֹשֶׁה *vai-yas-Ter hid* וַיִּסְתֵּר *ya-'a-Ko; of Jacob* יַעֲקֹב *ve-lo-Hei and the God* וְאֱלֹהֵי
el- at' אֶל *me-hab-Bit to look* מֵהַבִּיט *ya-Re, for he was afraid* יָרָא *ki for* כִּי *pa-Nav, his face* פָּנָיו
ha-'E-lo-Him. upon God הָאֱלֹהִים

⁷ And YHVH said,

“I have surely seen the affliction עֲנִי ^{'o-Ni} of my people which are in Egypt, and have heard their cry ^C by reason of their taskmasters; for I know their sorrows; ⁸ And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing זָבַת ^{za-Vat} with milk חֶלֶב ^{cha-Lav} and honey וְדָבַשׁ ^{u-de-Vash}; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. ⁹ Now therefore, behold, the cry ^D of the children of Israel יִשְׂרָאֵל ^{Yis-ra-El} ^E is come unto me: and I have also seen the oppression הַלְחָץ ^{hal-La-chatz} wherewith the Egyptians oppress לַחֲצִים ^{lo-cha-Tzim} ^F them. ¹⁰ Come now therefore, and I will

^B Is Moshe hard of hearing? Wearing my Christian hat, could it be two manifestation i.e. the **Father** and the **Son**? Maybe it could be that this is talking about what's happening **now** and the **future** i.e. The Exodus and the Greater Exodus? Moshe only says once here I am referring Elohim as one i.e. *Echad*.

^C Torah Equity: “Failure to state a claim upon which relief shall can be granted is fatal” [FRCP Rule 12-B-6 source](#).

I'm viewing crying from a legal perspective like pray or petition. I'm suggesting that they just weren't whining, but ¹making a claim ²to YHVH, ³by right. The right being the promise that YHVH made to Abraham regarding his descendents ^{Gen 15}.

Compare to ^{Exo 2:23} “...the children of Israel sighed ^{H584} *ANAch*...”. by reason of the bondage, and they cried, ^{H2199} *ZaaQ* ^{Exo 2:24} “And God heard their groaning, ^{H5009} *NeaQaH* ...”. See Word-Study-H6818-TsaQaH-cry-is-this-not-stating-a-claim, article #485.

^D In a similar way, the people of Sodom and Gomorrah cried out and YHVH saw see ^{Gen18:19-21}. If Elohim will hear their cry, surely he would hear the cries of Israel.

^E What did God say? Did he say “the children of **Judah**” or “the children of **Israel**”? It's bad enough to misquote the Torah in general, but miss quoting the words that are direct quotes from Elohim is far worse.

^F See Word-Study-**H3906-lachas**-oppression-affliction, article #1449. This is different than Exo 1:7 affliction עֲנִי ^{'o-Ni}

send וְאֶשְׁלַחְךָ ^{ve-'esh-la-cha-Cha} thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.”

11 And Moses said unto God, ^G

“Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”^H

12 And he said,

“Certainly I will be with thee; and this shall be a token הָאוֹת ^{ha-'ot} ^I unto thee, that I have sent שְׁלַחְתִּיךָ ^{she-lach-Ti-cha} thee: When thou hast brought forth בְּהוֹצִיאָךְ ^{be-ho-tzi-'ach} the people out of Egypt, ye shall serve תַּעֲבֹדוּן ^{ta-'av-Dun} ^J God upon this mountain.”

The name of God.

13 And Moses said unto God,

“Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?”

14 And God said unto Moses,

“I AM THAT I AM”: (*Eh-Yeh Asher Eh-Yeh*)

and he said,

“Thus shalt thou say unto the children of Israel, ‘I AM hath sent me unto you’.”

Exo 3:14 HSB5

a-Sher ' אֲשֶׁר ^{eh-Yeh} I AM' אֶהְיֶה ^{mo-Sheh, unto Moses} מֹשֶׁה ^{el- to'} אֶל- ^{E-lo-Him} אֱלֹהִים ^{vai-Yo-mer} וַיֹּאמֶר ^{koh} כֹּה ^{vai-Yo-mer, and he said} וַיֹּאמֶר ^{eh-Yeh;} אֶהְיֶה ^{WHO} תֹּאמַר ^{eh-Yeh} אֶהְיֶה ^{Yis-ra-'El, of Israel} יְשַׁרְאֵל ^{liv-Nei} לְבָנֵי ^{to-Mar} תֹּאמַר ^{a-lei-Chem.} אֲלֵיכֶם ^{she-la-Cha-ni} אֶהְיֶה ^{I AM} שְׁלַחְתִּי ^{hath sent} שְׁלַחְתִּי

His message to Israel, and Pharaoh, whose opposition is foretold.

^G See Exo-03-11-to-4-13-The-5-Responses-by-Moshe-to-YHVH, article #679.

^H Moshe is asking Who am I, i.e. *Quo Warranto* = By what authority. YHVH answers his question in the next verse. I will be with you, so your authority will be as my agent.

^I “Certainly I will be with thee and this [shall be] a **token**” in the Hebrew is → לָךְ ^{le- Cha} הָאוֹת ^{ha- 'ot,}

H226 oth ^{KJC:79}, sign(s)⁶⁰, token(s)¹⁴, miracles², ensign(s)², mark¹ What exactly is the “token (*HaOth*)” ^{H226}. The verse says “When thou hast brought forth” indicating that the token/sign will not be given or shown until they actually leave. Could it be that the sign is the blood on the door post which is the last plague which quickly precedes the Exodus. See Word-Study-H226-oth-Token-Sign-Miracles-Ensign-Mark-G4592-semeion, article #155, “If-there-is-a-God-Give-Me-a-Sign-watermark3, article #157.

ToDo: Review. I believe that Moshe understands that if the children of Israel are going to take him seriously, he is going to have to give him a name, therefore the name that is given to him is the token. The name that is given is in Exo 3:14 which it's *Eh-Yeh Asher Eh-Yeh* specifically this is where Elohim gives Moshe the name to use.

^J In the Exodus Story (chapter 3-10), 14 times it states that Israel, the first born, shall serve Elohim / YHVH.

Exo 3:12, 4:23, 7:16, 8:1, 8:20, 9:1, 9:13, 10:3, 10:7, 10:8, 10:11, 10:24, 10:26, 12:31.

zeh- This זֶה a-lei-Chem; to' אֵלֵיכֶם she-la-Cha-ni hath sent שְׁלַחְנִי ya-'a-Ko of Jacob יַעֲקֹב
 zich-Ri and this [is] my memorial זְכָרִי ve-Zeh and this וְזֶה le-'o-Lam, for ever לְעַלְמֵם she-Mi me unto you this [is] my name שְׁמִי
 Dor. generations דֹר le-Dor unto all לְדֹר

Exo 4:1-13 Miraculous Signs through Moses; Aaron as Mouthpiece; Moses Returns

Moses's rod is turned into a serpent.

¹ And Moses answered and said,

“But, behold, they will not believe me, nor hearken unto my voice: for they will say, YHVH hath not appeared unto thee.”

² And YHVH said unto him,

“What is that in thine hand?”

And he said,

“A rod **מִטָּה** *mat-the* .”^R

³ And he said,

“Cast **הַשְּׁלִיכֵהוּ** *hash-li-Che-hu* it [art. #503] on the ground **אַרְצָה** *Ar-tzah* .”

And he cast it on the ground, and it became a serpent **לְנָחָשׁ** *le-na-Chash* ; and Moses fled from before it. ⁴ And YHVH said unto Moses,

“Put forth thine hand, and take it by the tail.”

And he put forth his hand, and caught it, and it became a rod in his hand: ⁵ That they may believe that YHVH God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

His hand is leprous.

⁶ And YHVH said furthermore unto him,

“Put now thine hand into thy bosom **בְּחִיקְךָ** *be-chei-Ke-cha* .”

And he put his hand into his bosom: and when he took it out, behold, his hand was leprous **מִצְרַעַת** *me-tzo-Ra'at* S as snow **כַּשֵּׁלֵג** *kash-Sha-leg* . ⁷ And he said,

“Put thine hand into thy bosom again.”

And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

⁸ “And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign

הָאֵת *ha'Ot* , that they will believe the voice of the latter sign **הָאֵת** *ha'Ot* .^T ⁹ And it shall come to pass, if they

will not believe also these two signs **הָאֵתוֹת** *ha'o-Tot* , neither hearken unto thy voice, that thou shalt take of

^R See Word-Study-H4294-matthe-rod-branch-tribe-and-H7626-shevet-staff-sceptre-tribe, article #665.

^S See Word-Study-H6880-tsirah-Hornet-H6879-tsara-Leper, article #731.

^T **H226** *oth* ^{KJC:79}, sign(s)⁶⁰, token(s)¹⁴, miracles², ensign(s)², mark¹ What exactly is the “token (*HaOth*) H226, see article #155.

the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood **לַדָּם** ^{le-Dam} upon the dry land.”

He loathes his calling.

¹⁰ And Moses said unto YHVH,

“O my LORD **בִּי אֲדֹנָי**, I am not eloquent **אִישׁ** ^{ish} ^{H582} man **דְּבָרִים** ^{de-va-Rim}, neither heretofore, nor since thou hast spoken unto thy servant **עַבְדְּךָ** ^{'av-De-cha}:^U but I am slow of speech, and of a slow tongue **לְשׁוֹן** ^{la-Shon}.”

¹¹ And YHVH said unto him,

“Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I YHVH? ¹² Now therefore go, and I will be with thy mouth, and teach **וְהוֹרִיתִיךָ** ^{ve-ho-rei-Ti-cha} ^V thee what thou shalt say.”

Aaron is appointed to assist him.

¹³ And he said,

“O my LORD **בִּי אֲדֹנָי**, send, I pray thee, by the hand of him whom thou wilt send.”

E-Sword Notes

Exo 3:4 – The meaning of the bush and the fire

Source: Glenn McWilliams.

THE BUSH MEANS	THE FIRE MEANS:
Egypt afflicting Israel	Israel burning as a light
Afflicted Israel	Egypt’s affliction could not consume it
A time of affliction	YHWH would shine bright in the darkness
Mt. Sinai (Hebrew “sneh”)	The fire of YHWH would rest on Sinai
The sinful Moses	The glory of YHWH would be upon Moses
The sinful nature of man not destroyed	The zeal and love of YHWH in a believer
The carnal reality of man unconsumed	By the Spirit of YHWH infilling it

^U H5650 *eved* ^{KJC:801}, servant(s):⁷⁴⁶. Bond(men)(man)²¹, manservant(s)²³, bondage¹⁰, bondservant¹

^V H3384 *yara* ^{KJC:82} teach(ers)(ing)⁴⁶, sho(o)t(ers)¹⁸, archers⁵, cast(eth)⁵, rain², instructed¹

Exo 3:5 – taking the shoes off

ToDo: Review this commentary

Glenn McWilliams Commentary

In this passage He likewise introduces the concept of sanctified space. We should realize, however, that there is nothing inherently holy about the patch of earth Moses is standing on. The sanctity of the space is due to the imminent presence of the Holy One in that space.

I believe there is a biblical explanation for this practice. The Torah teaches that if a man marries a wife and dies without giving her children, the deceased man's brother is to go in to the widow in order to conceive a child with her in his brother's name. If the brother refuses to fulfill this obligation, there is a ritual that is to take place.

Deu 25:4-10

While the teaching of the ox may seem out of place, it is actually part of the key that unlocks the passage. In simplest terms, the ox is entitled to its rights. In this case, the widow is also entitled to her rights. She is a childless widow with no one to look after her in her old age. However, because she is a child of Israel, she is not to go out and marry herself to a stranger for the sake of security. Instead, her husband's brother is to father a child with her. This is the widow's due. If the brother refuses to perform this duty, then the brother is brought before the elders, and public pressure is put on the brother to perform his duty for the sake of a widow of Israel. If he still refuses, then the widow spits in his face and takes his shoe. The man is belittled in the eyes of all Israel and given the moniker "The house of him that hath his shoe loosed." Let us turn to the book of Ruth to see this whole process in action.

Rth 4:1-4.

When Boaz mentioned that in order to redeem the land, the redeemer must also take Ru a wife, the man refused the offer and gave his right of redemption to Boaz.

Rth 4:5-8

After renouncing his right to redeem the land and Ruth, the man gave Boaz his shoe as a receipt. In this regard, the shoe represented one's rights. When a brother refused to take his brother's widow to wife, she took his shoe as a sign that she was taking her rights to marry and have children with whomever she chose. The brother had failed in his duty, and the widow was not to suffer for it. The shoe would serve to bear witness that she had the right to marry, even a stranger if necessary, in order to provide for her security. It is interesting to note that at the site of Mount Sinai in Saudi Arabia (Gal 4:25) archeologists found hundreds of rock carvings of sandals.¹⁴ Michael Rood rightly points out that these carvings of sandals are the title deed to the land. Once again, the shoe represents the children of Israel's

right to the land. We may recall that YHWH promised the children of Israel the land where their feet trod. See Deu 11:24 and Jos 1:3 By the command to remove his shoes before entering the sacred space of YHWH'S presence, Moses understands that he has no rights before the Sovereign One. By removing his shoes, Moses is surrendering any claim upon YHWH and acknowledging that it is only by the mercy and grace of the Holy One that he can stand in His presence and not be consumed. Here we see an allusion to one possible understanding of the burning bush. Moses, the thorny sinner, stands in the fire of YHWH'S glory and yet is not destroyed.

Footnote: 14: Watch A Rood Awakening's "The Sinai Connection" by Michael Rood to actually see the carvings.

Exo 3:14-15

ToDo Review: Glenn McWilliams...

Exodus 3:14-15

Hiding the name of YHWH by replacing it with the title "Adonai," or even worse, "HaShem," is such a "fence" around the Torah. The rabbis justify this practice based upon YHWH'S conversation with Moses at the burning bush. Moses asked the Sovereign One by what name he was to speak to the children of Israel. The Sovereign One answered Moses by giving him the name by which he was to speak and act.

Exo 3:14-15 ¹⁴ And God said unto Moses, I AM THAT I AM *EHYEH ASHER EHYEH*: and he said, Thus shalt thou say unto the children of Israel, I AM *EHYEH* hath sent me unto you. ¹⁵ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD *YHVH Elohim* of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you: this is my name ~~hide~~ it forever for ever, and this is my memorial unto all generations.

In the above passage YHWH reveals His name as being eternal or forever. The word translated as "forever" is the Hebrew word *olam*, which can be spelled two different ways in Hebrew – *ayin, vav, lammed, mem* and *ayin, lammed, mem*. Both spellings are pronounced the same way and have the same meaning. Since there are no vowel markings in the Torah, the shorter form of the word, *ayin, lammed, mem*, can also be pronounced *elem*, which means "to conceal" or "to hide." The rabbis, therefore, teach that when we read this word, we should read it with both understandings – *ayin, lammed, mem* or *elem* and *ayin, vav, lammed, mem* or *olam* – in the same sentence. Following the teachings of the rabbis, the passage is read as follows: ???

Exo 3:22 – borrow *shawal*

John Mackinnon, see also Jas 5:1-5.

Jas 5:1-5 KJV ¹ Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. ² Your riches are corrupted, and your garments are moth-eaten. ³ Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. ⁴ Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. ⁵ Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Jack Smith contends that when they "borrowed" from Egypt it was like credit. Not that Egypt was the title holder, but that YHVH was. JS contends that this is a transfer of title from Pharaoh back to Israel and that Israel is going back to being the trustee of their stuff.

These items being discussed are items of value that are mobile.

Why the Woman? maybe it's showing that it's not threatening which it might be if they were men.

Also thus must seem quite preposterous giving their disposition thinking like slaves.

The title is not going to the adults, it's going to the children.

As offensive as the golden calf was, it was made by gold that YHVH had title over. This was dishonoring their fiduciary responsibility.

Isa 40:11-19 –

¹¹ He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The prophet, by the omnipotence of God

¹² Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? ¹³ Who hath directed the Spirit of YHVH, or being his counsellor hath taught him? ¹⁴ With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? ¹⁵ Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. ¹⁶ And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. ¹⁷ All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

And his incomparableness

¹⁸ To whom then will ye liken God? or what likeness will ye compare unto him? ¹⁹ The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

Acts 10:9-28 – Through Peter's Vision he is taught to not despise the Gentiles

⁹ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: ¹⁰ And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

who by a vision is taught not to despise the Gentiles;

¹¹ And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: ¹² Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ¹³ And there came a voice to him, Rise, Peter; kill, and eat. ¹⁴ But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. ¹⁵ And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. ¹⁶ This was done thrice: and the vessel was received up again into heaven.

and is commanded by the Spirit to go with the messenger to Caesarea.

¹⁷ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, ¹⁸ And called, and asked whether Simon, which was surnamed Peter, were lodged there. ¹⁹ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. ²⁰ Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. ²¹ Then Peter went down to the men which were sent unto him from

Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? ²² And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. ²³ Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. ²⁴ And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends.

Cornelius shows the occasion of his sending for him.

²⁵ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. ²⁶ But Peter took him up, saying, Stand up; I myself also am a man. ²⁷ And as he talked with him, he went in, and found many that were come together. ²⁸ And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.