

Deut. 7: 6; John 15: 16. Israel's departure is not to be by stealth (compare Acts 16: 37,) but in a manner becoming to Jehovah (see Ex. 4: 22; 13: 18; 14: 8.) (Macgregor.) **Israel**—When was this name given? Its meaning? (Gen. 32: 28.) Note the appropriateness of using it here. The children of God's Prince in slavery! II. This weakness and lack of faith returns, ch. 6: 12. Notice similar instances of reluctance. Isa. 6: 5, 8; Jer. 1: 4-7; Compare true modesty, 1 Sam. 18: 18; 1 Kings 3: 7-9. Read Prov. 29: 25; 2 Cor. 3: 5; Eph. 6: 10. "A shepherd to go alone and deliver two million of his people from the most powerful empire of the world! He remembered the grandeur of the court and the haughtiness of the monarch. He was aware that the present sovereign was a stranger to him. He called to mind the rude reception he had met from one of his own kinsmen, when he had formerly interfered in their behalf. All the difficulties of the enterprise crowded on his mind, and he felt himself inadequate to its achievement." (Murphy.) Modesty and circumspection, humility and self-abasement, consciousness of one's own weakness and insufficiency are the indispensable conditions of all employment in the kingdom of God, for they are the vehicles of divine inspiration and wisdom, of divine power and strength. Therefore it is that the apostle says, "When I am weak, then am I strong." (Kautz.) 12. **Certainly, I will be with thee**—The answer to his objection. This assurance is given to all who obey God's commands, Gen. 31: 3; Deut. 31: 23, Josh. 1: 5. Read Isa. 43: 2; Rom. 8: 31; 2 Cor. 12: 9. Moses might be a cipher, but God was a significant figure at its right hand giving it unlimited value. This shall be a token—Some suppose the sign to be the burning bush miraculously preserved; just so would Moses be rescued from all the snares and persecutions of Pharaoh; so that the words "when thou hast brought forth, etc.," begin a new sentence. But unless we insert "and" before "when" the sentence is extremely abrupt, and the difficulty still remains with the second reason thus given, how could a future event be a "token" for present encouragement? "The relevancy of the term to some future event, the simple pre-annunciation of which was designed to induce to present action, appears from the fact that the word is thus applied in several passages of scripture (1 Sam. 2: 34; Jer. 44: 29, 30.) In both these cases it is employed precisely as in the passage before us, with reference to what was afterwards to take place." (Jamieson.) The token is a promise. Moses' faith, not his sense, is challenged. **Ye shall serve God**—As certainly as Jehovah has appeared to Moses here as the God of his fathers, just so certainly will Israel serve him here! The reality of the appearance of God constitutes the pledge for the truth of his announcement that Israel will here serve God, and this prediction, thus certified, ought to fill Moses with confidence to undertake the divine commission. (Keil.) A definite promise of a definite historical event is given on which to anchor his faith and hope. Whenever his heart failed him he could say to himself, "God promised this and he will do it" "Serve," means more than ordinary worship. "The service of Israel at Mount Horeb consisted in this; that they entered into a covenant with Jehovah, and, as the people of the covenant, not only received the law, but confirmed here their obedience by free will offerings of the building of the tabernacle." (Ex. 36: 1-7, Num. 7.) (Keil.) The fixing of that future meeting place would serve to give confidence to Moses by showing a resolute, clear purpose on the part of God. (Macgregor.) **This Mountain—Sinai** was one of the mountains of Horeb. The famous convent of Justinian is built over what was supposed to be the exact spot where the burning bush grew. Close by is the great plain in front of the *Ras Susafeh*, whence it is almost certain that the law was delivered. (Rawlinson) 13. **What is his name**—This cannot imply that the Israelites, Moses himself included, had completely forgotten the name of their fathers' God, (see Heb. 11: 25-27,) but as Jacob asked a name in order that he might receive a new revelation through it of the divine character (Gen. 32: 29,) so the people would ask a name as a sign that their covenant God had appeared under new and gracious revelations. Unless the name meant something it would not encourage the people. They would ask for more than a mere designation of their God as distinct from other alleged deities. What word shall be the watchword of freedom to the people? God answers with the sublimest revelation of himself ever given, **Moses returns to this difficulty in ch. 4: 1. I AM THAT I AM—(R. V.) I AM BECAUSE I AM, or I AM WHO I AM, or I WILL BE WHAT I WILL BE.** The eternal, immutable and self-existent One, (Mal. 3: 6,) the living, personal God. This name is identical in meaning with "The LORD," or "Jehovah," of the next verse. Is the name revealed now for the first time? It was not known to the Egyptians as having any significance for them, for Pharaoh contemptuously disclaims all obligation to obey his mandates (ch. 5: 2.) Nor was it known to the patriarchs in its true and deep import (ch. 6: 3.) As a mere designation of the Being who had entered into covenant with them, distinguishing Him from the God of nature, and the Possessor of omnipotence, they were familiar with it, but as implying Absolute Being, they had not grasped its full significance. This is now disclosed to Moses when standing before the Burning Bush and receiving his commission as the Liberator of Israel. Who was the real speaker? (Acts 7: 38; John 8: 58; Rev. 1: 4; Heb. 13: 8.) How would the unfolding of this significance in the name certify to Moses' commission and inspire the despairing people? It would identify the voice that spoke to Moses with that which uttered the promises to Abraham, Isaac and Jacob. It conveyed an assurance that the God of their fathers had not