

of an Egyptian, he slew the Egyptian. (Ex. 2: 11, 12.) For this he had to flee, and took refuge in the land of Midian (vs. 13-15). There he tarried for forty years, till the Lord, by the bitterness of bondage, had prepared the children of Israel to leave the land of Egypt, and in his exile, had prepared Moses to lead them out.

### I. Alone in the Desert, 1.

V. 1. *Now Moses was keeping the flock* (Rev. Ver.). He was a shepherd in the wilderness for about forty years, to fit him for the guidance of Israel through that same wilderness. *Jethro his father-in-law.* Jethro is a title, meaning "pre-eminent." His proper name was Ruel or Raguel. The story of Moses'

marriage is found in ch. 2: 15-21. *Back of the wilderness* (Rev. Ver.); on the other side from Jethro's home. *The mountain of God . . . Horeb*; a peak of the Sinai range. Here God afterwards met the people.



The Seneh, Thornbush or Bramble — A Species of Acacia.

Jehovah" was the Second Person of the Trinity, who afterward appeared as Jesus Christ. In v. 4 he is spoken of as Jehovah Himself. *Appeared unto him in a flame of fire.* "The fire represented God in the holiness and energy of His nature burning up His and His people's enemies." (Green.) So the Lord appeared at other times. (Chs. 13: 21, 22; 19: 18; Lev. 9: 24; Deut. 4: 11.) *The bush*; supposed to be a thorny bush, a species of acacia, common in that wilderness. *The bush burned with fire, and . . . was not consumed.* The idea symbolized was, the Lord in the midst of His people, with power to consume them, but that power

exercised for their protection. "The burning without consuming is significant of the true Israel's destination," 2 Cor. 4: 4-11. (MacGregor.) *I will now turn aside, and see . . . why.* His first thought apparently was of some supernatural presence.

Vs. 4, 5. *When the Lord saw . . . God called.* God (*Elohim*) is the common name, God in His relation to the universe; the Lord (*Jehovah*), the covenant name, God in His relation to His people. *Moses, Moses.* The repetition of his name implied urgency. *Draw not nigh hither.* God is so great that a creature may not approach Him uninvited (ch. 19: 12). *Put off thy shoes*; "sandals." It is the universal custom in the East to remove the shoes when entering a temple. This spot was *holy ground* because of the presence of God there manifested.

V. 6. *The God of thy father.* The word "father" is here used collectively for ancestors, whose names follow. God thus recalls the promises which He made to the patriarchs. These He was now to fulfil to their children. *Moses hid his face*; in reverent adoration. So did Elijah afterward at the same place (1 Kings 19: 13), and the seraphim before the throne (Is. 6: 2). *He was afraid to look upon God.* He was overwhelmed by the awe-inspiring presence of God.

### III. An Errand of Deliverance, 7-10.

Vs. 7, 8. *I have surely seen . . . and have heard . . . I know.* Mark how completely this wonder-working Jehovah identifies Himself with His people in their deepest needs. *I am come down to deliver them.* The appearance in the bush was the beginning of a special gracious interposition on their behalf. *To bring them up.* True literally, for Canaan was much higher than Egypt. *A good land and a large* (see Deut. 8: 7-10); rich and spacious, fertile like Goshen, but by reason of its greater size affording room for growth of population. *A land flowing with milk and honey*; an expression here used for the first time, and strictly applicable to Canaan with its rich pastures supporting large herds of cattle, and its abundance of flowers affording large quantities of honey. Palestine, though