

Exodus **The Burning Bush**

Lesson #2 for July 12, 2025

Scriptures: Exodus 3:1-22; 4:1-31; 6:3; 18:3-4; Genesis 22:11, 15-18; 17:10-11; Joel 2:32.

1. In our previous lesson, we talked about the birth of Moses, his childhood, his conflict with an Egyptian and then with the two Israelites, and his escape to Midian. Now, we will talk about the experience of God calling Moses at the burning bush and subsequent events. What should we learn from those experiences of Moses?
2. From the time he was 40 until he was 80, Moses lived in Midian. His life in Midian with his family and his father-in-law must have been an easy life. Why did God feel it was necessary for Moses to do that for 40 years? Was it because conditions were not yet right in Egypt? Or, did Moses need to learn about being a shepherd to apply later to him being a “shepherd” of God’s people? Or, did Moses need to learn patience? Or, all of those and more?

Moses, Not Only Herding Sheep But Also Bible Author

3. Moses did more than just herding sheep while he was in Midian. He wrote the books of Genesis and Job.

[From the writings of Ellen G. White=EGW:] The long years spent amid desert solitudes were not lost. Not only was **Moses** gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, **he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time.**—Ellen G. White, *The Signs of the Times*,* February 19, 1880, Art. A, par 14; *Seventh-day Adventist Bible Commentary*,*€ vol. 3, 1140.3.

[\[https://egwwritings.org/read?panels=p92.195&index=0\]](https://egwwritings.org/read?panels=p92.195&index=0)†

4. We do not have any idea where Job lived, and we do not know how Moses learned about him. However, we should be very thankful for the message in the book of Job!
5. Bible authors all the way through the Bible speak about the events described in the first 11 chapters of Genesis. It is essential for us to understand creation, the fall, and the flood in order to understand what came afterwards.
6. ***Why do so many people believe that the first 11 chapters of Genesis are just “myth”? Where did Moses get the information that he wrote in Genesis 1-11? Was it only from the information passed down verbally from his ancestors? Or, did God speak to him directly, revealing those things?***
7. ***In theological terms, a myth is a story or passage that may not be true, but it teaches important lessons. It does not necessarily mean that it is false as is sometimes implied by the use of the word myth in our day.***
8. Did Moses really need 80 years of preparation for the work that God was about to give him? How many of us are prepared to start our life’s major work at the age of 80?
9. God’s people were slaves in Egypt. God decided it was time to take action.

The Burning Bush

Exodus 3:1-2: ¹ One day while Moses was taking care of the sheep and goats of his father-in-law Jethro, the priest of Midian, he led the flock across the desert and came to Sinai, the holy mountain. ²There the angel of the LORD appeared to him as a flame coming from the middle of a bush.—American Bible Society. (1992). *The Holy Bible: The Good News Translation** (2nd ed., Exodus 3:1-2). New York: American Bible Society [abbreviated as *Good News Bible*].^{†‡}

10. There are many places in the Bible in which the term *angel of the LORD* is used to refer specifically to God, that is Jesus Christ Himself.

[From the Bible study guide=BSG:] Do not be confused with the title “angel of the LORD” as a depiction of Jesus Christ. **The term *angel* itself simply means “messenger”** (Hebrew *mal’akh*), and it always depends on the context whether this angel is to be interpreted as human or divine (see *Mal. 3:1*). **There are many instances in the Bible where “the angel of the LORD” refers to the divine person (study, for example, *Gen. 22:11, 15–18; Gen. 31:3, 11, 13; Judg. 2:1, 2; Judg. 6:11–22; Zech. 3:1, 2*).** This angel of the Lord not only speaks in the name of the Lord, but He is the Lord Himself. Jesus is God’s messenger to communicate the Father’s Word to us.—*Adult Sabbath School Bible Study Guide** for Monday, July 7.^{†‡§}

Exodus 3:2-6: ²There the angel of the LORD appeared to him as a flame coming from the middle of a bush. Moses saw that the bush was on fire but that it was not burning up. ³ “This is strange,” he thought. “Why isn’t the bush burning up? I will go closer and see.”

⁴ When the LORD saw that Moses was coming closer, he called to him from the middle of the bush and said, “Moses! Moses!”

He answered, “Yes, here I am.”

⁵ God said, “Do not come any closer. **Take off your sandals**, because you are standing on holy ground. ⁶I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.” So Moses covered his face, because he was afraid to look at God.—*Good News Bible*.^{*†}

11. Is taking one’s shoes off a sign of respect? Why?

Exodus 3:7-10: ⁷ Then the LORD said, “I have seen how cruelly my people are being treated in Egypt; I have heard them cry out to be rescued from their slave drivers. I know all about their sufferings, ⁸and so I have come down to rescue them from the Egyptians and to bring them out of Egypt to a spacious land, one which is rich and fertile and in which the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites now live. ⁹I have indeed heard the cry of my people, and I see how the Egyptians are oppressing them. ¹⁰**Now I am sending you to the king of Egypt so that you can lead my people out of his country.**”—*Good News Bible*.^{*†}

[BSG:] God revealed Himself to Moses, calling him to be His servant who would deliver His people from Egypt and lead them to the Promised Land.—*Adult Teachers Sabbath School Bible Study Guide** 26.[‡]

[BSG:] Moses was called by God Himself to go back to Egypt, a land from which he fled in order to save his own life 40 years previously (in 1490 B.C.). Moses

was now to meet with Pharaoh Thutmose III (1504–1450 B.C.), whom he personally knew from the time when he grew up and lived in the king’s palace. Moses’ adoptive mother, Hatshepsut, had died in 1482 B.C. When God asked Moses to go back and work with Him to deliver the Israelites from Egypt, He gave two commands to Moses: “ ‘So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt’ ” (*Exod. 3:10, NIV*). From this verse, we may observe that God used two imperatives that are not as clear in our modern translations. God told Moses emphatically: (1) “ ‘Go!’ ”; and (2) “ ‘Bring my people . . . out of Egypt.’ ” The drama of Moses’ calling thus unfolded.—*Adult Teachers Sabbath School Bible Study Guide** 27.†§

[BSG:] In our study of Exodus 3 and 4, let us underline one crucial fact: **When God calls His people to do a specific task, He also equips and enables them to do it. Calling and empowering go hand in hand.** The Lord gives needed spiritual gifts and skills. We do not need to worry, even though the work can be enormous and far beyond our abilities. God is in charge. We need to let God be God in our lives and completely rely on His promises. We can trust Him. It is our responsibility to follow His lead and obey.—*Adult Teachers Sabbath School Bible Study Guide** 26.†

12. Have you ever felt that you had a direct call from God to do something? How did you respond?

[BSG:] **The dramatic burning bush call was probably the most transformative experience in Moses’ life.** All other high points in his life depended on his positive, obedient response to God’s commissioning him to lead the Hebrews out of Egypt and to the Promised Land.

Sure, we know now how it all turned out. But put yourself in Moses’ place at the time of the burning bush. He had fled from Egypt to save his life. A new generation of Hebrews had come on the scene over the 40 years, many of whom probably knew little about him, or maybe even what they heard about him was wrong, filtered through stories that over time get distorted. **And yet now, he was called by God to lead this same people away from a powerful nation?** No wonder he was reluctant at first!

Yes, it was an extremely demanding task, but imagine what he would have missed if he had given a final no to God. He might have just disappeared into history instead of—through the power of God working in him—literally making history and becoming one of the greatest and most influential people, not just in the Bible but in the world itself.—*Adult Sabbath School Bible Study Guide** for Friday, July 11.†§

“I am nobody.”

13. Moses resisted God’s call as have many others. Think of Jonah, Ellen White, the two men that God called before he called Ellen White.

Exodus 3:11-12: ¹¹ But Moses said to God, “**I am nobody. How can I go to the king and bring the Israelites out of Egypt?**”

¹² God answered, “I will be with you, and when you bring the people out of Egypt, you will worship me on this mountain. That will be the proof that I have sent you.”—*Good News Bible*.*†

14. Moses’s first response was simply, “Who am I?” “I am [a] nobody.”

[BSG:] When Moses hears these two commands (“Go!” and “ ‘Bring my people out of Egypt’ ” (NIV), he is initially unwilling to submit and conform to them. Moses employs four strategies to relieve himself of the enormous burden of this commission. First, he hides behind his humility and asks an excellent question: “ ‘Who am I?’ ” It is important to know our insufficiency and inability to do what God requires us to perform. The power to follow His leadership is not in us but outside of us; it is in God’s equipping us when we humbly follow Him. However, Moses goes beyond this recognition to seek his way out of the divine charge.

God, in response, assures Moses that He will be with him (the same phrase “ ‘I will be’ ” is used in verses 12 and 14), and gives him a sign by stating that Moses and the Israelites will worship God on this very mountain, Mount Sinai, upon which they now meet. This promise is all-inclusive. Everything needed is included in God’s presence with His people. The “Immanuel” motif (“God with us”) is the most important promise.—*Adult Teachers Sabbath School Bible Study Guide** 27-28.†§

“God, Who Shall I Say Sent Me?”

15. Moses then essentially asked God, “Who shall I say sent me?”

Exodus 3:13-3:16: ¹³ But Moses replied, “When I go to the Israelites and say to them, ‘The God of your ancestors sent me to you,’ they will ask me, ‘What is his name?’ So what can I tell them?”

¹⁴ **God said, “I am who I am.** This is what you must say to them: ‘The one who is called I AM has sent me to you.’ ¹⁵**Tell the Israelites that I, the LORD, the God of their ancestors, the God of Abraham, Isaac, and Jacob, have sent you to them.** This is my name forever; this is what all future generations are to call me. ¹⁶Go and gather the leaders of Israel together and tell them that I, the LORD, the God of their ancestors, the God of Abraham, Isaac, and Jacob, appeared to you. Tell them that I have come to them and have seen what the Egyptians are doing to them.—*Good News Bible*.*†

[BSG:] God presents Himself to Moses as “*’ehajeh ’asher ’ehajeh,*” which literally means “I will be who I will be,” or “I am who I am.” In Exodus 3:12, God uses the same verb *’ehajeh* as in verse 14, when He states to Moses, “I will be” (with you). **It means that God is eternal. He is the transcendent God, as well as the immanent God, and He dwells with those “who are contrite and humble in spirit”** (*Isa. 57:15, NRSV*).—*Adult Sabbath School Bible Study Guide** for Tuesday, July 8.†§

16. Moses had used the name *YAHWEH* in writing the books of Genesis and Job while he was still in Midian. Evidence suggests that the descendants of Abraham had used the name of *YAHWEH* sometimes earlier in their experience.

[BSG:] A helpful hint is in Exodus 6:3, where God stated: “I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the LORD I did not make myself fully known to them” (*Exod. 6:3, NIV*). It does not signify that Adam, Noah, Abraham, and the patriarchs did not know the name “Yahweh” [*sic*] (see *Gen. 2:4, 9; Gen. 4:1, 26; Gen. 7:5; Gen. 15:6–8; etc.*). It means, instead, that **they did not know its deeper meaning.**

His name, Yahweh [*sic*], points to the fact that He is the personal God, the God of His people, the God of the covenant. He is a close, intimate God who intervenes in human affairs. The Almighty God (*Gen. 17:1*) is the God who miraculously intervened by His power. But Yahweh [*sic*] is a God who demonstrates His moral power by love and care. He is the same God as Elohim [*sic*] (“mighty, strong, transcendent God,” the “God of all people,” “the Ruler of the universe,” “the Creator of everything”), but different aspects of His relationship to humanity are revealed by the name Yahweh [*sic*] itself.—*Adult Sabbath School Bible Study Guide** for Tuesday, July 8.^{†‡§}

17. Do you regard God as a Friend? Jesus told us that we should think of Him as our Friend.

John 15:15: [Jesus said:] “**I do not call you servants any longer, because servants do not know what their master is doing. Instead, I call you friends, because I have told you everything I have heard from my Father.**”—*Good News Bible*.^{*††}

18. Have you experienced closeness and intimacy with God?

[BSG:] Moses tenders his second excuse by asking for the meaning of God’s name YHWH [*sic*]: “What is Your Name?” This time he is hiding behind the ignorance of God’s people, rightly claiming that **they do not know God personally**; thus, **how will they be able to know Moses is God’s appointed leader?**

The Lord patiently explains that He is eternal, personal, and the real God. He is the God of history who led Israel’s forefathers. He is the God of Abraham, Isaac, and Jacob, the God who communicated with them and took care of them in His love and mercy. He is the God who gave them His promise that He would bring them to “a land flowing with milk and honey” (*Exod. 3:17*), with God’s abundant blessings. He is the Lord. The God of the Hebrews.—*Adult Teachers Sabbath School Bible Study Guide** 28.^{†‡§}

19. For what mission did God want Moses to go to Egypt?

“What If They Do Not Believe Me?”

Exodus 3:17-22: ¹⁷ “I have decided that I will bring them out of Egypt, where they are being treated cruelly, and will take them to a rich and fertile land—the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

¹⁸ “My people will listen to what you say to them. Then you must go with the leaders of Israel to the king of Egypt and say to him, ‘The LORD, the God of the Hebrews, has revealed himself to us. Now allow us to travel for three days into the desert to offer sacrifices to the LORD, our God.’ ¹⁹I know that the king of Egypt will not let you go unless he is forced to do so. ²⁰But I will use my power

and will punish Egypt by doing terrifying things there. After that he will let you go.”—*Good News Bible*.*

“What If They Do Not Believe Me?”

20. Moses was not excited about the idea of going back to Egypt! Then Moses asked how he would convince the Israelites and Pharaoh of his authority. He came up with four possible excuses for not doing what God asked him to do.

Exodus 4:1-9: ¹ Then Moses answered the LORD , “But suppose the Israelites do not believe me and will not listen to what I say. **What shall I do if they say that you did not appear to me?”**

² So the LORD asked him, “What are you holding?”

“A stick,” he answered.

³ The LORD said, “Throw it on the ground.” When Moses threw it down, it turned into a snake, and he ran away from it. ⁴Then the LORD said to Moses, “Bend down and pick it up by the tail.” So Moses bent down and caught it, and it became a stick again. ⁵The LORD said, “Do this to prove to the Israelites that the LORD, the God of their ancestors, the God of Abraham, Isaac, and Jacob, has appeared to you.”

⁶ The LORD spoke to Moses again, “Put your hand inside your robe.” Moses obeyed; and when he took his hand out, it was diseased, covered with white spots, like snow. ⁷Then the LORD said, “Put your hand inside your robe again.” He did so, and when he took it out this time, it was healthy, just like the rest of his body. ⁸The LORD said, “If they will not believe you or be convinced by the first miracle, then this one will convince them. **⁹If in spite of these two miracles they still will not believe you, and if they refuse to listen to what you say, take some water from the Nile and pour it on the ground. The water will turn into blood.**”—*Good News Bible*.*†

[BSG:] Moses continues with his third objection by pointing to the hesitancy of the Israelites: “Suppose that they will not listen and believe me? What then?” In response, God tells him that He will enable him to perform two miracles that will be tangible signs and evidence that God has sent him and will deliver His people from Egypt: (1) Moses will be able to change his staff into a snake and back into a staff; and (2) he will put his hand into his bosom, take it out leprous, then return it to be healed.—*Adult Teachers Sabbath School Bible Study Guide** 28.

21. ***What do you think of the three signs that Moses was given to prove that God had sent him? Would they have been impressive to you?***

“I Have Never Been a Good Speaker; Send Someone Else”

22. Then, Moses said that he was not a good speaker. Send someone else!

Exodus 4:10-17: ¹⁰ But Moses said, “No, LORD, don’t send me. **I have never been a good speaker, and I haven’t become one since you began to speak to me. I am a poor speaker, slow and hesitant.**”

¹¹ The LORD said to him, “Who gives man his mouth? Who makes him deaf or dumb? Who gives him sight or makes him blind? It is I, the LORD. ¹²**Now, go! I will help you to speak, and I will tell you what to say.**”

¹³ But Moses answered, “**No, LORD, please send someone else.**”—*Good News Bible*.*†

[BSG:] Exodus 4:13–17 describes Moses’ final excuse and God’s reaction to it. Moses is cornered. All his excuses were powerfully refuted by God Himself. What will Moses do? He must clearly define his position by answering God’s call, either with a yes or a no. To our shock, **Moses refuses to follow God’s orders, even after receiving exceptional promises from God.** Moses is not willing to go: “ ‘Please send someone else’ ” (*Exod. 4:13, NIV*).

Now the roles are reversed. Moses not only rejects God’s imperatives, but he dares to command God with his own imperative, even though he softens it with the word *please*:

“ ‘Please send someone else.’ ” **The one who should obey gives directives to God instead. What a contradiction!**—*Adult Teachers Sabbath School Bible Study Guide** 29.

[BSG:] Moses’ fourth pretext for not going to Egypt is simple: “I am not a good speaker. I have never been eloquent.” Moses is pleading with the Lord that he is slow in formulating arguments and is not fluent in the Egyptian and Hebrew languages.

Understandably, he has not used the Egyptian language for four decades. **God, in response, assures Moses that He will give him the ability to express things persuasively and articulately because He is the Creator.** As such, God will, thus, empower Moses for this task: “ ‘I will help you speak [literally, I will be with your mouth] and teach you what to say’ ” (*Exod. 4:12, NIV*). (This promise reminds us of a similar story in Jeremiah 1:5–8.)—*Adult Teachers Sabbath School Bible Study Guide** 28-29.†‡Ω§

Jeremiah 1:5-8: ⁵ “I chose you before I gave you life, and before you were born I selected you to be a prophet to the nations.”

⁶ I answered, “Sovereign LORD, I don’t know how to speak; I am too young.”

⁷ But the LORD said to me, “Do not say that you are too young, but go to the people I send you to, and tell them everything I command you to say. ⁸Do not be afraid of them, for I will be with you to protect you. I, the LORD, have spoken!”—*Good News Bible*.*

23. **Was Moses just being humble? Or, was he trying to get out of the job God was assigning him?**

Aaron Is To Be the Spokesperson

Exodus 4:14-17: ¹⁴ At this the LORD became angry with Moses and said, “**What about your brother Aaron**, the Levite? I know that he can speak well. In fact, he is now coming to meet you and will be glad to see you. ¹⁵You can speak to him and tell him what to say. I will help both of you to speak, and I will tell you both what to do. ¹⁶He will be your spokesman and speak to the people for you.

Then you will be like God, telling him what to say. ¹⁷Take this stick with you; for with it you will perform miracles.”—*Good News Bible*.*†

Exodus 4:27-31²⁷ Meanwhile the LORD had said to Aaron, “Go into the desert to meet Moses.” So he went to meet him at the holy mountain; and when he met him, he kissed him. ²⁸Then Moses told Aaron everything that the LORD had said when he told him to return to Egypt; he also told him about the miracles which the LORD had ordered him to perform. ²⁹So Moses and Aaron went to Egypt and gathered all the Israelite leaders together. ³⁰Aaron told them everything that the LORD had said to Moses, and then Moses performed all the miracles in front of the people. ³¹They believed, and when they heard that the LORD had come to them and had seen how they were being treated cruelly, they bowed down and worshiped.—*Good News Bible*.*†

24. If we listen to God, He will provide a solution.

[BSG:] At this moment, the biblical text states that “the LORD’s anger burned against Moses” (*Exod. 4:14, NIV*). Yet, God presents a solution: it will be in the person of Aaron, Moses’ brother, who “ ‘is already on his way to meet you’ ” (*Exod. 4:14, NIV*). God knew Moses’ negative answer in advance and had already sent Aaron to Moses to encourage them to work together to fulfill God’s commission. **Aaron will be Moses’ “mouth,” i.e., his spokesperson** who will communicate God’s word to Pharaoh and the people. What a loving and gracious Lord! He provides a solution where we see only darkness.

With great hesitancy, Moses follows God’s instructions. We do not read of Moses’ answer to the divine solution, but we discover, in the following verses, that Moses goes to Egypt.—*Adult Teachers Sabbath School Bible Study Guide** 29.†§

25. What about the excuses Moses presented to God?

[BSG:] This set of four excuses shows Moses’ reluctance to follow God’s call. With “reasonable” objections, he masks his unwillingness to go. The first three excuses are in the form of questions: (1) Who am I? (2) Who are You? and (3) What if they do not believe me? And the fourth objection is (4) the statement: “I am not eloquent.” God reacted to all of them and brought a powerful solution. To these excuses God presents many uplifting promises.—*Adult Sabbath School Bible Study Guide** for Wednesday, July 9.‡

Moses, the Family Man

Exodus 4:18-23: ¹⁸ Then Moses went back to Jethro, his father-in-law, and said to him, “Please let me go back to my relatives in Egypt to see if they are still alive.” Jethro agreed and said goodbye to him.

¹⁹ While Moses was still in Midian, the LORD said to him, “Go back to Egypt, for all those who wanted to kill you are dead.” ²⁰So Moses took his wife and his sons, put them on a donkey, and set out with them for Egypt, carrying the stick that God had told him to take.

²¹ Again the LORD said to Moses, “Now that you are going back to Egypt, be sure to perform before the king all the miracles which I have given you the power to do. **But I will make the king stubborn**, and he will not let the people

go. ²²Then you must tell him that I, the LORD, say, 'Israel is my firstborn son. ²³I told you to let my son go, so that he might worship me, but you refused. Now I am going to kill your firstborn son.' ”—*Good News Bible*. *†

[BSG:] As a good family man, he [Moses] first speaks with Jethro about his divine appointment, and Jethro sends him to Egypt with his approval and blessing. Thus, Moses goes forward. From here on out, things will move forward in unexpected, and unanticipated, ways.—*Adult Teachers Sabbath School Bible Study Guide** 29.‡

26. How would you like to set out on a journey of about 75 miles through the desert carrying all your belongings, your wife, and two toddlers on a donkey? Or, did they have more than one donkey? Or, maybe even a camel?

Circumcision

27. Moses finally agreed to go to Egypt but only after he ran out of excuses. On the way to Egypt there was an interesting and startling event.

Exodus 4:24-26: ²⁴ At a camping place on the way to Egypt, the LORD met Moses and tried to kill him. ²⁵⁻²⁶Then Zipporah, his wife, took a sharp stone, cut off the foreskin of her son, and touched Moses' feet with it. [This reference to "feet" is thought by some to be a euphemism for the genitals.] Because of the rite of circumcision she said to Moses, "You are a husband of blood to me." And so the LORD spared Moses' life.—*Good News Bible*. *†

28. From the context, it is obvious that the problem was the lack of circumcision of Moses's younger son.

Genesis 17:10-12: ¹⁰**You and your descendants must all agree to circumcise every male among you.** ¹¹⁻¹²From now on you must circumcise every baby boy when he is eight days old, including slaves born in your homes and slaves bought from foreigners. **This will show that there is a covenant between you and me.**—*Good News Bible*. *†

[BSG:] Moses, as the leader of God's people, needed to show his perfect submission and obedience to God, in order to be qualified to lead other people to be obedient. He had to be a model of that total surrender to God. His wife, Zipporah, was a woman of action and circumcised her son in order to save the life of her husband. She touched Moses with the "bloody foreskin," and this blood represents atonement, life, and the sealing of the covenant. The fact that it was done so quickly added to the drama of the situation.—*Adult Sabbath School Bible Study Guide** for Thursday, July 10.‡

29. An important lesson can be learned from this episode: Never fail to do what one knows is right. When we discover a direct command from God to do something, do we delay in doing it? Why?

30. Notice these words from Ellen White:

[EGW:] On the way from Midian, Moses received a startling and terrible warning of the Lord's displeasure. An angel appeared to him in a threatening manner, as if he would immediately destroy him. No explanation was given; but Moses remembered that he had disregarded one of God's requirements; **yielding to**

the persuasion of his wife, he had neglected to perform the rite of circumcision upon their youngest son. He had failed to comply with the condition by which his child could be entitled to the blessings of God's covenant with Israel; and such a neglect on the part of their chosen leader could not but lessen the force of the divine precepts upon the people. Zipporah, fearing that her husband would be slain, performed the rite herself, and the angel then permitted Moses to pursue his journey. **In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God.**—Ellen G. White, *Patriarchs and Prophets** 255.5-256.0.^{††} [<https://egwwritings.org/read?panels=p84.1113&index=0>][†]

31. ***Was God saying that He could not protect His friend Moses unless Moses strictly obeyed every detail of the law? Who do you think was watching and ready at any moment to point out Moses's failure(s)? Who is the ultimate legalist? It is Satan!***
32. ***What should this story say to you if you are indeed guilty of neglecting what you know you should be doing? What changes do you need to make, even right now?***
33. ***Are you guilty of ignoring or slighting any of God's commands?***
34. ***What do you think the angels in heaven who were watching thought when Moses finally said, "Please send someone else"? Was Moses trying to tell God what to do?***
35. The most important thing in our lives should be our relationship to God.

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