

Bible Study August 26, 2020  
Thirteenth Sunday after Pentecost  
Exodus 2:23 – 6:30 [text Exodus 3:1-15]

Last week we began our look at the book of Exodus, the second book of the Torah. There is a shift in the primary characters from the patriarchs and matriarchs of our faith to the Israelites as they are being formed as the people of God.

We noted that there are four major themes in Exodus: 1) Liberation, 2) Law, 3) Covenant, and 4) Presence. As we read the various sections of this book, hold these themes in the front of your mind and consider which themes may be most clear in any given reading. Last week we met Moses and learned of the strength and craftiness of many Hebrew women – Shiphrah and Puah, the midwives, and also of Moses's mother and sister. We considered Moses growing up in the home of the Pharaoh and the events that led to him going on the lam. We learned of his time at the well finding a wife and how he entered his father-in-law's household.

This week we turn to God's very direct interaction with Moses after a very brief interlude in 2:23-25 where we read of the worsening conditions for the Hebrews in Egypt. God heard their groaning and remembered his covenant with Abraham and Isaac and Jacob. Recall that hundreds of years has passed. Yet God remembered. Has there been a time in your life or your family's life when it seemed that God had been silent for a very long time before coming into action?

In Exodus 3:1, the writer tells us about his father-in-law (now named Jethro) and where Moses is. Describe this and name the mountain.

Please read Exodus 4:27, 17:6, and 19. And also I Kings 19:8. See the mountain that is named in these verses. What happens in these verses? Think about other times that mountains are mentioned in Scripture. Are there any in the New Testament?

Read 2:2-6. Describe in some detail what you see happening here. List that which seems unusual to you. What does it mean to you that the bush was not being burned up or consumed in the fire?

What would you describe as “holy ground”? Think about a time in which you felt like you may have been standing on holy ground. What sensations did you experience?

In verses 4b-15 we have what is often referred to as a “call story.” The call stories in Scripture typically have three components: a summons from God, an objection by the one summoned, and divine reassurance. List those elements in Moses’ call story. You may also read Judges 6:11-18 (Gideon), Isaiah 6:1-13 (Isaiah’s) and Jeremiah 1:4-10 (Jeremiah’s). Do each of these have these common elements?

An old Hasidic story shows awareness of the importance of being one’s self. When he was an old man, Rabbi Zusya said, “In the world to come, they will not ask me ‘Why were you not more like Moses?’ Rather, they will ask me, ‘Why were you not more like Zusya?’” What does this tell us about the call on each of our lives?

How many times does God refer back to the patriarchs in this section? What is the purpose of that?

Summarize the events of Exodus 3:16 to 6:30. What is happening here? Where do you find words of assurance or covenant or encouragement?

Let us pray: *Holy God, you heard the cries of your people in slavery in Egypt. And you remembered them and came to their rescue. Hear our cries too Lord and save us. For the sake of Jesus, Amen.*