Moses: The Basket, the Palace, and the Burning Bush

Bible Stories Anthology — Exodus 1–4

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> **Romans 15:4** *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

Why These Stories Were Written — Romans 15:4

Paul had just quoted a thousand-year-old psalm and applied it to Christ (Romans 15:3, quoting Psalm 69:9), and then he explained why he could: *whatsoever things were written aforetime were written for our learning*. **Written aforetime** — the scriptures that already stood before this present age of grace opened at Pentecost: the record God gave through Moses, the prophets and the writings, along with the Gospel accounts of Christ's earthly ministry, which belong to that same time before Pentecost. (When Paul wrote these words, the scriptures he had in hand were the Hebrew scriptures; the Gospels had not yet been written down.) **Written for our learning** — "learning" is the Greek word for *teaching*, the very word rendered "doctrine" in 2 Timothy 3:16. These are not quaint tales; they are doctrine in narrative form. Adam, Ruth and David never knew us, but God did, and He had their lives recorded with us in mind — written *for* us, though not all of it written *to* us, which is why we read Israel's history as our instruction and not as our marching orders. **Through patience and comfort of the scriptures** — "patience" is literally *remaining under*, the staying power we gain from watching men and women stay under a load; "comfort" is a *calling alongside*, the strength God brings when He meets them there, which is why Paul calls Him "the God of patience and consolation" in the very next verse. **That we might have hope** — not a wish, but confident expectation: the return of Jesus Christ and everlasting life with Him. That is why these accounts exist, and it is how they should be read.

God's Rescue Begins With a Baby

The most powerful king on earth was afraid of Hebrew babies.

He ruled Egypt, with its armies, its granaries, its temples and its gods. The descendants of Jacob were his slaves, making bricks in the mud for his store cities. And still they kept multiplying, and he could not stop them. So he gave an order: every Hebrew boy was to be thrown into the Nile.

God's answer to Pharaoh was a baby.

A Levite mother hid her son for three months, then laid him in a little waterproofed basket among the reeds of the very river that was meant to drown him. Pharaoh's own daughter found him, pitied him, paid his mother to nurse him, and raised him in the palace. The king who ordered Hebrew boys drowned ended up feeding and educating the boy who would bring his kingdom to its knees.

Forty years later that boy, now a prince of Egypt, tried to deliver his people in his own strength, killed a man, and ran for his life. Forty years after that, an old shepherd in the desert saw a bush that burned and did not burn up — and God spoke to him out of the fire and told him His name.

This is the story of how God prepares a deliverer. It takes eighty years, a basket, a palace, a desert, and a fire. And it tells us something about how God works that runs through the whole Bible: He hears the cry of His people, He remembers His promises, and He often starts His greatest rescues small.

The Setting

When. Jacob and his family, seventy souls, had come down to Egypt in Joseph's day. Scripture says Israel's sojourning **"was four hundred and thirty years"** (Exodus 12:40); as the story of Abraham's call

noted, the 400 and 430 years can be reconciled more than one way. Moses' life divides into three forties: forty years in Egypt (Acts 7:23), forty in Midian (Acts 7:30), and he was eighty when he stood before Pharaoh (Exodus 7:7). Scripture puts the Exodus 480 years before Solomon began the temple (1 Kings 6:1). By the reckoning most often used this places it about 1446 B.C.; other chronologies put it earlier, and some scholars argue for a much later date. Scripture does not name the Pharaohs involved.

Where.

- **Goshen and the store cities.** The Israelites lived in the eastern Nile delta, in the region called Goshen, and built **"treasure cities, Pithom and Raamses"** (Exodus 1:11) — supply depots for grain and military stores.
- **The Nile.** Egypt's life-source and one of its gods. Its banks were thick with papyrus reeds.
- **Midian.** Desert country east of Egypt, on the far side of the Gulf of Aqaba and in the Sinai region, where the Midianites, descendants of Abraham by Keturah (Genesis 25:2), grazed their flocks.
- **Horeb, "the mountain of God."** In the Sinai wilderness. The same mountain is also called Sinai, where God would later give the Law.

The administration. Still the **Patriarchal** administration: there was no written Law yet. It would be given at this very mountain after the Exodus. God dealt with His people through His covenant with Abraham, Isaac and Jacob — and it is that covenant He **"remembered"** when He heard their cry (Exodus 2:24).

A promise waiting. Four centuries earlier God had told Abraham, **"thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance"** (Genesis 15:13-14). And the dying Joseph had said, **"God will surely visit you, and bring you out of this land"** (Genesis 50:24). The Israelites in the brick pits had those words. They had been waiting a long time.

The Story, Told Faithfully

A People Who Would Not Stop Growing

> **Exodus 1:6** *And Joseph died, and all his brethren, and all that generation.*
> **Exodus 1:7** *And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.*

"Fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty." Four verbs piled up, and then a fifth phrase, **"the land was filled with them."** This is deliberate. God had told Adam, **"Be fruitful, and multiply, and replenish the earth"** (Genesis 1:28); He had promised Abraham descendants like the stars. Exodus opens by showing that promise coming true in the middle of Egypt. "Increased abundantly" is the Hebrew *sharats*, to swarm or teem, the word used in Genesis 1 of the waters teeming with life.

Heaping up words that mean nearly the same thing, for emphasis, is the figure called **synonymia**.

A King Who Knew Not Joseph

> **Exodus 1:8** *Now there arose up a new king over Egypt, which knew not Joseph.*

> **Exodus 1:9** *And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:*
>
> **Exodus 1:10** *Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.*
>
> **Exodus 1:11** *Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.*
>
> **Exodus 1:12** *But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.*
>
> **Exodus 1:13** *And the Egyptians made the children of Israel to serve with rigour:*
>
> **Exodus 1:14** *And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.*

"There arose up a new king over Egypt, which knew not Joseph." Joseph had saved Egypt from famine. The new king either did not know or did not care. Many scholars think "a new king" means a new line of kings, not just a new ruler; the text does not say.

"Come on, let us deal wisely with them." Notice the fear behind the policy: *they are more and mightier than we … lest they multiply … and fight against us, and so get them up out of the land.* Pharaoh did not want them gone. He wanted them useful and weak.

"Taskmasters to afflict them with their burdens." Forced labour gangs under overseers — a system well known from Egyptian records.

"But the more they afflicted them, the more they multiplied and grew." Here is the first great irony of the book. Every attempt to crush God's people made them grow. **"They were grieved"** — the Egyptians came to dread them, literally *felt a loathing*.

"Rigour … bitter with hard bondage, in morter, and in brick." "Rigour" (*perek*) means harshness, crushing severity; the word appears twice in two verses. Years later God would tell Israel not to rule over a slave **"with rigour"** (Leviticus 25:43) — they knew what it was.

Two Midwives Who Feared God

> **Exodus 1:15** *And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:*
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> **Exodus 1:16** *And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.*
>
> **Exodus 1:17** *But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.*
>
> **Exodus 1:18** *And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?*
>
> **Exodus 1:19** *And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.*
>
> **Exodus 1:20** *Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.*

> **Exodus 1:21** *And it came to pass, because the midwives feared God, that he made them houses.*

"Shiphrah … and … Puah." Scripture names two slave midwives and does not name the king of Egypt. That tells us whose names God wanted remembered. Shiphrah means something like *beautiful* or *fair*; Puah perhaps *splendid* or *girl*. They were probably the chief midwives over others.

"Upon the stools." The Hebrew word literally means *the two stones* — the birthing stool used by women in labour in the ancient East.

"But the midwives feared God, and did not as the king of Egypt commanded them." This is the first recorded act of civil disobedience in scripture: when a king commanded murder, these women obeyed God instead. It anticipates the apostles' words, **"We ought to obey God rather than men"** (Acts 5:29).

"The Hebrew women are not as the Egyptian women; for they are lively." "Lively" is *chayoth*, vigorous, full of life. Was this the truth, a half-truth, or a lie? Scripture does not say, and it does not praise their answer. What it praises, twice, is that they **"feared God." "Therefore God dealt well with the midwives … because the midwives feared God, that he made them houses"** — He gave them families of their own. As this series understands it, God honoured their courage in saving the children, not the words they used before Pharaoh.

Into the River

> **Exodus 1:22** *And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.*

Pharaoh's third plan was open, national murder: **"Every son that is born ye shall cast into the river."** The Nile was sacred in Egypt. Pharaoh would feed Hebrew sons to it. Three plans — forced labour, secret infanticide, public infanticide — each worse than the last. And every one would fail.

A Goodly Child

> **Exodus 2:1** *And there went a man of the house of Levi, and took to wife a daughter of Levi.*
>
> **Exodus 2:2** *And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.*
>
> **Exodus 2:3** *And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.*
>
> **Exodus 2:4** *And his sister stood afar off, to wit what would be done to him.*

"A man of the house of Levi, and … a daughter of Levi." Later we learn their names: Amram and Jochebed (Exodus 6:20). They already had a daughter, Miriam, and a son, Aaron, three years older than Moses (Exodus 7:7) — born, it seems, before the order to drown the boys.

"She saw him that he was a goodly child." The Hebrew is *tov*, "good" — the word God spoke over His creation in Genesis 1. Stephen says Moses was **"exceeding fair"** (Acts 7:20), literally *fair to God*. Hebrews says his parents saw **"he was a proper child; and they were not afraid of the king's commandment"** (Hebrews 11:23), and it calls what they did faith. As this series understands it, they saw something in this child that told them God had a purpose for him, and they acted on it.

"She hid him three months." Then a baby's cries grow too loud to hide.

“She took for him an ark of bulrushes.” Here is a beautiful detail. The Hebrew word for this basket, *tevah*, is used in only one other place in the Bible: **Noah’s ark** (Genesis 6:14). Both were daubed with pitch; both carried a life through water that was bringing death to others; both were God’s way of saving someone who would carry His purpose forward. The KJV translators kept the connection by using “ark” for both.

“Bulrushes … slime and … pitch.” The bulrushes (*gome*) are papyrus reeds, which Egyptians used for light boats (Isaiah 18:2). The slime was bitumen or clay; the pitch sealed it.

“She laid it in the flags by the river’s brink.” The flags (*suph*) are reeds — the same word as in *yam suph*, the “Red Sea” or “Sea of Reeds,” that Moses would one day lead Israel through. As this series understands it, the story is foreshadowing: the child laid in the reeds at the river’s edge would lead the nation through the sea of reeds.

“His sister stood afar off, to wit what would be done to him.” “To wit” means *to know*. Miriam watched.

Pharaoh’s Daughter

> **Exodus 2:5** *And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river’s side; and when she saw the ark among the flags, she sent her maid to fetch it.*
>
> **Exodus 2:6** *And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children.*
>
> **Exodus 2:7** *Then said his sister to Pharaoh’s daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?*
>
> **Exodus 2:8** *And Pharaoh’s daughter said to her, Go. And the maid went and called the child’s mother.*
>
> **Exodus 2:9** *And Pharaoh’s daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.*
>
> **Exodus 2:10** *And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.*

“The daughter of Pharaoh came down to wash herself at the river.” Of all the people who might have found the basket, it was the daughter of the man who had ordered the boy’s death.

“Behold, the babe wept. And she had compassion on him.” One small cry at the right moment. **“This is one of the Hebrews’ children.”** She knew exactly what her father had ordered, and she chose mercy.

“Shall I go and call to thee a nurse of the Hebrew women?” Miriam was quick and brave. She spoke to a princess.

“Take this child away, and nurse it for me, and I will give thee thy wages.” Jochebed was paid by Pharaoh’s household to nurse her own son. Children in the ancient East were often nursed for two or three years, and in those early years a mother shaped a child’s first understanding of who he was and who his God was. As this series understands it, this is where Moses learned that he was a Hebrew.

“She called his name Moses: and she said, Because I drew him out of the water.” The Hebrew *Mosheh* sounds like *mashah*, to draw out. Egyptian had a similar word, *mose* or *mes*, “child” or “born of,” found

in royal names like Thutmose and Ramesses. The princess may have given him an Egyptian name that, in Hebrew, carried the meaning *drawn out*. Either way, the name was prophetic: the one drawn out of the water would draw Israel out of Egypt.

Irony upon irony. Pharaoh wanted Hebrew boys in the river; his daughter pulled one out. He wanted Hebrew women to lose their sons; one of them was paid by the palace to raise hers. The figure in which events turn out the opposite of what was intended is **irony**, and God is the author of it here. **"He taketh the wise in their own craftiness"** (1 Corinthians 3:19, quoting Job 5:13).

The Prince Who Chose His People

Scripture tells us almost nothing of Moses' forty years in the palace, but two New Testament passages fill in what matters.

> **Acts 7:22** *And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.*

He received the best education in the world: Egyptian writing, mathematics, administration, law, and military science. He was **"mighty in words and in deeds."**

> **Hebrews 11:24** *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;*
>
> **Hebrews 11:25** *Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;*
>
> **Hebrews 11:26** *Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*

"Refused to be called the son of Pharaoh's daughter." He could have had power, wealth, and pleasure. He chose to be identified with slaves.

"The pleasures of sin for a season." Staying in the palace would have meant denying his people and his God. Those pleasures were real — and temporary.

"Esteeming the reproach of Christ greater riches than the treasures in Egypt." Moses lived fifteen centuries before Jesus was born, and yet Hebrews says he bore **"the reproach of Christ."** As this series understands it, Moses identified himself with the people of the promise — the people through whom the Messiah would come — and shared the scorn heaped on them. He looked ahead: **"he had respect unto the recompence of the reward."**

The Wrong Way to Deliver

> **Exodus 2:11** *And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.*
>
> **Exodus 2:12** *And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.*
>
> **Exodus 2:13** *And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?*
>
> **Exodus 2:14** *And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.*

> **Exodus 2:15** *Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

"He went out unto his brethren, and looked on their burdens." Stephen says **"it came into his heart to visit his brethren"** (Acts 7:23). He cared.

"He looked this way and that way, and when he saw that there was no man, he slew the Egyptian." He looked every way but up. He checked for witnesses and forgot God.

Stephen explains what Moses was thinking: **"he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not"** (Acts 7:25). Moses already knew, somehow, that God meant to use him to deliver Israel. He was right about the calling and wrong about the timing and the method. He tried to begin a deliverance with his own hands, in secret, by killing.

"Who made thee a prince and a judge over us?" The next day his own people rejected him. They would not accept him as a deliverer.

"Moses fled from the face of Pharaoh, and dwelt in the land of Midian." At forty, the prince of Egypt became a fugitive.

Forty Years in the Desert

> **Exodus 2:16** *Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.*
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> **Exodus 2:17** *And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.*
>
> **Exodus 2:18** *And when they came to Reuel their father, he said, How is it that ye are come so soon to day?*
>
> **Exodus 2:19** *And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.*
>
> **Exodus 2:20** *And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.*
>
> **Exodus 2:21** *And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.*
>
> **Exodus 2:22** *And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.*

"He sat down by a well." Wells in the story of God's people are often places where lives change: Abraham's servant found Rebekah at a well; Jacob met Rachel at a well. Moses met his wife at one.

"Moses stood up and helped them." The same instinct to defend the weak that got him in trouble in Egypt. The Hebrew for "helped" is *yasha'*, to save or deliver, the root of *Joshua* and of *Jesus*' Hebrew name. The deliverer was still in him, now on a small scale.

"An Egyptian delivered us." He still looked like an Egyptian.

"Reuel." The priest of Midian, also called **Jethro** (3:1). Many people in the ancient East had more than one name or title.

"Zipporah his daughter." Moses married into the family of the priest of Midian. He became a shepherd — work Egyptians despised (Genesis 46:34).

"He called his name Gershom: for he said, I have been a stranger in a strange land." *Ger* means stranger or sojourner. The name was Moses' own lament. He had been raised as an Egyptian, rejected by the Hebrews, and now lived among Midianites. He belonged nowhere.

For forty years Moses kept sheep in the desert. The man who had been **"learned in all the wisdom of the Egyptians"** learned something else there: patience, humility, the wilderness, and how to lead sheep who could not lead themselves. As this series understands it, God used those forty hidden years as much as the forty in the palace. Scripture would later call him **"very meek, above all the men which were upon the face of the earth"** (Numbers 12:3).

God Heard

> **Exodus 2:23** *And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.*
>
> **Exodus 2:24** *And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*
>
> **Exodus 2:25** *And God looked upon the children of Israel, and God had respect unto them.*

"The king of Egypt died." A new Pharaoh, but no relief.

"They cried, and their cry came up unto God." Scripture does not say they prayed. It says they cried out under the bondage. God heard it anyway.

Look at the four verbs with God as subject:

- **God heard** their groaning;
- **God remembered** His covenant;
- **God looked** upon the children of Israel;
- **God had respect unto them** — literally *God knew*.

Beginning each clause with "God" is **anaphora**, repetition at the start of successive clauses, and it makes a point: however long the silence had seemed, God had not forgotten. "Remembered" does not mean He had forgotten and suddenly recalled. In scripture, when God *remembers*, He acts on what He has promised (as with Noah, Genesis 8:1, and Rachel, 30:22).

The Bush That Did Not Burn Up

> **Exodus 3:1** *Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.*
>
> **Exodus 3:2** *And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.*
>
> **Exodus 3:3** *And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.*

“He led the flock to the backside of the desert.” “Backside” means the far side, the west side, deep into the wilderness.

“The mountain of God, even to Horeb.” Called the mountain of God perhaps because of what was about to happen there, and what would happen later.

“The angel of the LORD appeared unto him in a flame of fire out of the midst of a bush.” The word for bush, *seneh*, is a thorny desert shrub, and it sounds like *Sinai*, the mountain’s other name. Here is the same pattern we saw with Jacob at Peniel: the one who appeared was **“the angel of the LORD”**; the one who spoke from the bush is called **“the LORD”** and **“God”** (verse 4). Stephen says God sent Moses **“by the hand of the angel which appeared to him in the bush”** (Acts 7:35). As this series understands it, the angel came as God’s messenger, speaking God’s words in God’s name — as God said of another angel, **“my name is in him”** (Exodus 23:21).

“The bush burned with fire, and the bush was not consumed.” A dry thorn bush in the desert should flash up and be gone in moments. This one kept burning. Fire in scripture often speaks of God’s presence and holiness (Exodus 19:18; Hebrews 12:29). Many readers have seen in the bush a picture of Israel in the furnace of Egypt — afflicted, but not destroyed, because God was in the midst of it. That is a picture drawn by readers; the text itself simply calls it **“this great sight.”**

“I will now turn aside, and see.” Moses was curious. He stopped.

“Moses, Moses”

> **Exodus 3:4** *And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.*
>
> **Exodus 3:5** *And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*
>
> **Exodus 3:6** *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.*

“When the LORD saw that he turned aside to see, God called unto him.” God waited until Moses paid attention.

“Moses, Moses.” God called his name twice. When God doubles a name in scripture it marks a moment of great importance and tenderness: **“Abraham, Abraham”** (Genesis 22:11), **“Jacob, Jacob”** (46:2), “Samuel, Samuel” (1 Samuel 3:10), “Martha, Martha” (Luke 10:41), “Saul, Saul” (Acts 9:4). Repeating the same word immediately is the figure called **epizeuxis**.

“Here am I.” The answer of Abraham, Jacob, and later Samuel and Isaiah: *I am here, ready*.

“Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” In the East, shoes were removed when entering a home, and especially a holy place; to this day worshippers remove their shoes before entering a mosque. Shoes carried the dirt of the road. The ground was not holy in itself; it was holy because God was there. Joshua would receive the same command (Joshua 5:15).

“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” Jesus used this very sentence to prove the resurrection. **“As touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living”** (Mark 12:26-27). God still called Himself their God, centuries after they had died, because He would raise

them. Luke adds, **"for all live unto him"** (Luke 20:38): to God, whose promise of resurrection is certain, they are as good as living.

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

"I Am Come Down to Deliver"

> **Exodus 3:7** *And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;*
>
> **Exodus 3:8** *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 with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*
>
> **Exodus 3:9** *Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.*
>
> **Exodus 3:10** *Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.*

"I have surely seen." Literally *seeing I have seen* — the Hebrew doubles the verb for emphasis, and Stephen renders it **"I have seen, I have seen"** (Acts 7:34). Repeating a verb in different forms is **polyptoton**. God was saying: *I have seen it all, fully.*

Seen ... heard ... know ... come down ... deliver ... bring them up. God saw the affliction, heard the cry, knew the sorrows. He did not merely feel sorry. He came down to act.

"A land flowing with milk and honey." A **metaphor** for abundance: pasture rich enough for flocks to give plenty of milk, and wild flowers enough for bees to fill the land with honey.

"Come now therefore, and I will send thee." Here is the surprise. *I am come down to deliver them ... and I will send thee.* God does His work through people.

"Who Am I?"

> **Exodus 3:11** *And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?*
>
> **Exodus 3:12** *And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*

"Who am I, that I should go unto Pharaoh?" Forty years earlier Moses had rushed in, sure of himself. Now he had nothing left to be sure of. This was the man God could use.

"Certainly I will be with thee." God did not answer the question *who am I?* He did not tell Moses how talented he was, how educated, how well he knew the palace. He said, in effect, *it does not matter who you are; I will be with you.* The Hebrew is *ki ehyeh 'immak* — and note that word, *ehyeh*, "I will be." We are about to hear it again.

"Ye shall serve God upon this mountain." A strange sign: Moses would get the proof only after he obeyed. And it came true (Exodus 19).

The Name: I AM THAT I AM

> **Exodus 3:13** *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?*
>
> **Exodus 3:14** *And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*
>
> **Exodus 3:15** *And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.*

"What is his name? what shall I say unto them?" After four hundred years in Egypt, surrounded by gods with names, the people would want to know *who* had sent him. A name in the ancient East expressed a person's nature.

"I AM THAT I AM." The Hebrew is *ehyeh asher ehyeh*. *Ehyeh* is the first-person form of the verb *hayah*, "to be" — the same word God had just used to Moses: *I will be with thee.* Because Hebrew verbs of this kind can refer to the present or the future, it can be read **"I am that I am"** or *"I will be what I will be."* Both are true to the Hebrew, and both say something about God:

- **He simply is.** He depends on no one, was made by no one, and does not change.
- **He will be** whatever His people need Him to be, as He shows Himself in what He does. What He would be for Israel, they were about to see in Egypt.

"I AM hath sent me unto you." A short form of the name.

"The LORD God of your fathers … this is my name for ever, and this is my memorial unto all generations." Now God gives the name in the third person: *YHWH*, "He is" or "He will be," from the same verb. When the KJV prints **LORD** in capital letters, it stands for this name. Jewish readers, out of reverence, stopped pronouncing it and said *Adonai*, "Lord," instead; its original pronunciation is uncertain, and "Jehovah" and "Yahweh" are both later attempts to recover it.

"The God of Abraham, the God of Isaac, and the God of Jacob." The eternal I AM tied His name to three men and their families. He is the God who makes promises to people and keeps them.

"Ye Shall Not Go Empty"

> **Exodus 3:18** *And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.*
>
> **Exodus 3:19** *And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.*
>
> **Exodus 3:20** *And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.*
>
> **Exodus 3:21** *And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:*

> **Exodus 3:22** *But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.*

"Three days' journey into the wilderness." The first request was modest. Pharaoh would refuse even that.

"I am sure that the king of Egypt will not let you go, no, not by a mighty hand." God told Moses in advance that Pharaoh would resist.

"Every woman shall borrow of her neighbour." The Hebrew *sha'al* simply means *ask*. There was no promise to return anything; the Egyptians gave freely (12:35-36), and it was back pay for four centuries of slave labour — **"with great substance,"** exactly as God had told Abraham (Genesis 15:14).

Excuses, and Signs

> **Exodus 4:1** *And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.*
>
> **Exodus 4:2** *And the LORD said unto him, What is that in thine hand? And he said, A rod.*
>
> **Exodus 4:3** *And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.*
>
> **Exodus 4:4** *And the LORD 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:*
>
> **Exodus 4:5** *That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.*
>
> **Exodus 4:6** *And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.*
>
> **Exodus 4:7** *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.*
>
> **Exodus 4:8** *And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.*
>
> **Exodus 4:9** *And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of 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 upon the dry land.*

"They will not believe me." Moses' second objection.

"What is that in thine hand? And he said, A rod." A shepherd's staff — the most ordinary thing he owned. God used what Moses already had. From then on it would be called **"the rod of God"** (4:20).

The three signs:

- **The rod became a serpent,** and back again. The serpent was a symbol of Pharaoh's power; the cobra reared on his crown. Moses **"fled from before it"** — and then was told to pick it up **"by the tail,"** the most dangerous way to handle a snake. It became a rod in his hand. As this series understands it, the sign said: God's power is greater than Pharaoh's, and in God's hand, what Moses feared would become harmless.

- **The hand became leprous,** and was healed. God could strike and God could heal.
- **The Nile water became blood.** The river Egypt worshipped, the river where Hebrew babies were drowned, would be turned to blood — the first plague in miniature.

"I Am Not Eloquent"

> **Exodus 4:10** *And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.*
>
> **Exodus 4:11** *And the LORD 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 the LORD?*
>
> **Exodus 4:12** *Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*
>
> **Exodus 4:13** *And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.*
>
> **Exodus 4:14** *And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.*
>
> **Exodus 4:15** *And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.*
>
> **Exodus 4:16** *And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*
>
> **Exodus 4:17** *And thou shalt take this rod in thine hand, wherewith thou shalt do signs.*

"I am not eloquent … but I am slow of speech, and of a slow tongue." Literally *heavy of mouth and heavy of tongue*. Yet Stephen says Moses was **"mighty in words and in deeds"** (Acts 7:22). Whether Moses had a speech difficulty, had lost his Egyptian fluency in forty years of desert life, or was simply afraid, scripture does not say.

"Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?" God is the Creator of man's mouth. Hebrew often says God "does" what He permits, the idiom of permission that the library's study *God: Deliverer, Not Destroyer* traces through scripture. As this series understands it, God's point is not that He delights in making people deaf or blind, but that He is sovereign over every human ability and weakness — and He could certainly handle Moses' mouth.

"I will be with thy mouth, and teach thee what thou shalt say." Jesus promised His disciples the same thing (Luke 21:15).

"O my Lord, send, I pray thee, by the hand of him whom thou wilt send." Now the truth came out: *send someone else.* This was not humility anymore. It was refusal.

"The anger of the LORD was kindled against Moses." And yet God did not reject him. He gave him Aaron.

"He shall be to thee instead of a mouth, and thou shalt be to him instead of God." Here is the agency principle again, in plain words. Moses would speak God's words to Aaron; Aaron would speak them to the people. Moses would stand **"instead of God"** to Aaron — not because Moses was God, but because he carried God's message and authority. Later God says it even more strongly: **"See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet"** (Exodus 7:1). In scripture, one sent with God's authority can be spoken of in God's own terms. The same principle explains the angel in the bush.

“Israel Is My Son”

> **Exodus 4:19** *And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.*
>
> **Exodus 4:20** *And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.*
>
> **Exodus 4:21** *And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.*
>
> **Exodus 4:22** *And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:*
>
> **Exodus 4:23** *And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

“All the men are dead which sought thy life.” The Pharaoh who had wanted Moses dead was gone.

“I will harden his heart.” God told Moses in advance how Pharaoh would respond. The library’s study *God: Deliverer, Not Destroyer* traces every statement about Pharaoh’s hardening in order. The narrative shows Pharaoh hardening his own heart again and again before it ever says the LORD hardened it, and even then it says again that Pharaoh did it himself (9:34). As that study understands it, God foreknew and then confirmed the choice Pharaoh made; He did not make an unwilling Pharaoh wicked.

“Israel is my son, even my firstborn … Let my son go, that he may serve me.” Here is the first time God calls Israel His son. The firstborn was the heir, the one with the double portion and the headship (as the story of Jacob and Esau showed). Pharaoh was holding God’s firstborn in slavery. The warning — **“I will slay thy son, even thy firstborn”** — was the last plague, the Passover, announced before the first. Pharaoh would be warned nine times before it came.

The Inn on the Way

> **Exodus 4:24** *And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.*
>
> **Exodus 4:25** *Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.*
>
> **Exodus 4:26** *So he let him go: then she said, A bloody husband thou art, because of the circumcision.*

These are among the most puzzling verses in Exodus. What is clear is this:

- **Moses had not circumcised his son.** God had told Abraham that circumcision was the sign of the covenant, and **“the uncircumcised man child … hath broken my covenant”** (Genesis 17:14). The man about to lead God’s covenant people had neglected the covenant sign in his own house.
- **Moses’ life was in danger** — “the LORD met him, and sought to kill him.”
- **Zipporah acted.** She circumcised the son with a flint knife, and the danger passed.

“Sought to kill him.” How should we understand this? As this series understands it, this is another case of the Hebrew idiom that speaks of God doing what He permits or allows: Moses, standing outside the protection of the covenant he was about to proclaim, was allowed to fall into mortal danger — many think a sudden deadly illness — until the covenant was honoured. Some readers take it more directly as

God Himself threatening Moses, as the plain wording says. Either way, the lesson is sobering. The leader must keep God's word in his own home before he can call a nation to obey it.

"Surely a bloody husband art thou to me." Literally *a bridegroom of blood*. Zipporah's words are obscure, and they may have been an expression of anger, or a ritual phrase connected with circumcision (as verse 26 suggests: *because of the circumcision*). Scripture does not explain them further.

It seems Moses then sent his wife and sons back to Jethro for a time; later Jethro brought them to Moses in the wilderness (Exodus 18:2-6).

The People Believed

> **Exodus 4:27** *And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.*
>
> **Exodus 4:28** *And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.*
>
> **Exodus 4:29** *And Moses and Aaron went and gathered together all the elders of the children of Israel:*
>
> **Exodus 4:30** *And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.*
>
> **Exodus 4:31** *And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.*

"He went, and met him in the mount of God, and kissed him." Aaron, told by God, went out into the wilderness to find the brother he had not seen in forty years. They met at the very mountain where God had spoken.

"The people believed ... they bowed their heads and worshipped." Forty years earlier, the Hebrews had said to Moses, *who made thee a prince and a judge over us?* Now they believed.

"The LORD had visited the children of Israel." Joseph's dying words — **"God will surely visit you"** (Genesis 50:24) — had come true.

Where the Story Leads

To the Messiah

A prophet like unto Moses. Moses himself told Israel, **"The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken"** (Deuteronomy 18:15). Peter declared that this prophet was Jesus (Acts 3:22). The parallels are many.

- **A baby spared from a king's slaughter.** Pharaoh ordered Hebrew boys drowned; Herod ordered the boys of Bethlehem killed (Matthew 2:16). Both babies were protected by God.
- **Out of Egypt.** Jesus too was taken into Egypt as a child and brought back, **"that it might be fulfilled ... Out of Egypt have I called my son"** (Matthew 2:15; Hosea 11:1). God called Israel "my son, even my firstborn" (Exodus 4:22); the Messiah was the Son in whom Israel's story was fulfilled.

- **Refused by His brethren first.** Stephen made the point directly: **"This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer"** (Acts 7:35). Jesus too **"came unto his own, and his own received him not"** (John 1:11).
- **Gave up riches for his people.** Moses left the palace and chose the reproach of Christ; Jesus Christ, **"though he was rich, yet for your sakes he became poor"** (2 Corinthians 8:9).
- **A mediator.** Moses stood between God and the people; there is **"one mediator between God and men, the man Christ Jesus"** (1 Timothy 2:5).
- **Faithful over God's house. "Moses verily was faithful in all his house, as a servant … But Christ as a son over his own house; whose house are we"** (Hebrews 3:5-6).

The greater deliverance. Moses brought Israel out of slavery in Egypt. Jesus Christ delivered us from a far greater bondage: **"through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage"** (Hebrews 2:14-15). He died for our sins, God raised Him from the dead, and He ascended to God's right hand. And like the God of the burning bush, He did not only see our affliction from afar; God **"sent forth his Son, made of a woman … To redeem them"** (Galatians 4:4-5).

To the Grace Administration

God hears. Israel groaned and cried, and **"God heard."** He has not changed. The God who remembered His covenant with Abraham has given believers far greater promises.

Who am I? — Certainly I will be with thee. The answer to our inadequacy is not self-confidence but God's presence. **"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God"** (2 Corinthians 3:5). **"If God be for us, who can be against us?"** (Romans 8:31).

God uses what is in your hand. A shepherd's rod became the rod of God. **"God hath chosen the weak things of the world to confound the things which are mighty … That no flesh should glory in his presence"** (1 Corinthians 1:27, 29).

Not by our own hand. At forty Moses tried to deliver Israel by his own strength and failed. At eighty he went in God's strength. **"My strength is made perfect in weakness"** (2 Corinthians 12:9).

Circumcision of the heart. Moses nearly lost his life over neglecting the outward sign of the covenant. In the grace administration believers have a circumcision **"made without hands"** (Colossians 2:11): **"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"** (Philippians 3:3). The lesson of the inn still applies in spirit: those who speak for God must first walk with God.

The God of the living. Jesus used the burning bush to teach resurrection. Believers today wait for that same hope: the return of Jesus Christ and the resurrection of the dead.

To the Topic of God's Timing and Calling

- **God starts small:** a baby, a basket, a shepherd's rod.
- **God's timing is not ours:** forty years in the palace and forty in the desert before the call.
- **God prepares in hidden places:** the desert shaped the deliverer as much as the palace.
- **Good intentions are not enough:** Moses was right about his calling and wrong about his method.
- **Excuses do not change God's call,** though He patiently answers them.

- **Courage often comes from ordinary people:** two midwives, a mother, a sister, a princess.

The Main Takeaway

When Pharaoh tried to destroy God's people, God answered with a baby: saved in an ark among the reeds, raised in Pharaoh's own palace, humbled by forty years in the desert, and called from a bush that burned without burning up; God heard His people's cry, remembered His covenant, revealed His name — I AM — and sent Moses with the promise "Certainly I will be with thee"; Moses was a picture of the greater Prophet and Deliverer, Jesus Christ, who delivers us from a far greater bondage.

- **God hears the cry of His people,** even when it seems He is silent.
- **God remembers and keeps His promises,** even after four hundred years.
- **God protects what He has purposed,** even in the river of death.
- **God prepares His servants over years,** in palaces and deserts alike.
- **God's answer to "Who am I?" is "I will be with thee."**
- **God is I AM:** He is, and He will be what His people need.

For Our Learning — The People

- **Moses.** Levite, saved as a baby, raised in the palace, fled to Midian at forty, called at the burning bush at eighty.
- **Amram and Jochebed.** Moses' parents (Exodus 6:20); by faith they hid him and were not afraid of the king's commandment.
- **Miriam.** Moses' older sister, who watched over the basket and fetched their mother.
- **Aaron.** Moses' older brother by three years; made his spokesman.
- **Shiphrah and Puah.** Hebrew midwives who feared God and saved the boys.
- **Pharaoh (the king who knew not Joseph).** Enslaved Israel and ordered the boys killed; unnamed in scripture.
- **Pharaoh's daughter.** Found and adopted Moses; unnamed in scripture.
- **Reuel / Jethro.** Priest of Midian, Moses' father-in-law.
- **Zipporah.** Jethro's daughter and Moses' wife; circumcised their son at the inn.
- **Gershom.** Moses' son, "a stranger there."
- **The angel of the LORD.** Appeared in the flame of the bush, speaking in God's name.

For Our Learning — Customs and Orientalisms

- **Forced labour gangs** under taskmasters, making bricks of mud and straw.
- **Store cities** for grain and military supplies.
- **Midwives** and the birthing stool ("the stools," literally "the two stones").
- **Papyrus boats** — light river craft woven from reeds and sealed with pitch.
- **Nursing for wages,** and long nursing periods of two or three years.
- **Adoption into a royal house** and a royal Egyptian education.

- **Wells as meeting places;** shepherds driving away others' flocks.
- **Hospitality:** "call him, that he may eat bread."
- **Shepherding,** despised by Egyptians.
- **Removing shoes** on holy ground.
- **The shepherd's rod** as a man's constant tool and symbol of authority.
- **Names expressing nature;** asking a god's name.
- **Circumcision** as the covenant sign, performed with a flint knife.
- **Brothers greeting with a kiss.**

For Our Learning — Figures of Speech

A figure of speech is a deliberate departure from the plain, ordinary way of saying something, used by God to add emphasis and feeling. These are the ones in this story:

- **Synonymia** — piling up words of similar meaning. "Fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty" (1:7).
- **Irony** — events turning out the opposite of what was intended. Pharaoh's daughter rescues the boy Pharaoh ordered drowned; his mother is paid to nurse him (2:5-10).
- **Anaphora** — repetition at the start of successive clauses. "God heard … God remembered … God looked … God had respect" (2:24-25).
- **Epizeuxis** — a word repeated immediately. "Moses, Moses" (3:4).
- **Polyptoton** — a verb repeated in different forms. "I have surely seen," literally "seeing I have seen" (3:7).
- **Metaphor** — one thing said to be another. "A land flowing with milk and honey" (3:8).
- **Erotesis** — questions asked for effect. "Who hath made man's mouth? … have not I the LORD?" (4:11).
- **Idiom of permission** — God said to do what He permits. "Who maketh the dumb, or deaf" (4:11); "sought to kill him" (4:24), as this series understands them.
- **Simile** — a comparison with "as." "His hand was leprous as snow" (4:6).

What the Bible Actually Says

- **Israel multiplied the more they were afflicted** (1:12).
- **The midwives are praised for fearing God,** not for their words to Pharaoh.
- **Moses' basket is called an "ark,"** the same word as Noah's.
- **Pharaoh's daughter knew he was a Hebrew child** and saved him anyway.
- **Moses' own mother nursed him** and was paid for it.
- **Moses chose to suffer with God's people** (Hebrews 11:24-26).
- **Moses knew God would deliver Israel by his hand** before he fled (Acts 7:25).
- **It was "the angel of the LORD" who appeared in the bush,** and God spoke from it (Acts 7:35).
- **God's name I AM is from the verb "to be"**, the same word as "I will be with thee."
- **The Israelites "asked," not "borrowed,"** and were given Egypt's wealth.

- **God announced the death of the firstborn** before the first plague.
- **Pharaoh hardened his own heart** before God is said to harden it.

God's Will and Intent

- **God hears and delivers** His people.
- **God keeps His covenant** across centuries.
- **God works through the faithful obedience of ordinary people.**
- **God prepares His servants** before He sends them.
- **God is present with those He sends.**
- **God reveals Himself** by name and by what He does.
- **God was preparing the way** for the greater Prophet and Deliverer, Jesus Christ — crucified, raised, and ascended.