

## Message Two

# A Complete View of God's Calling of Moses as the Standard Model of God's Servant

EM *Hymns* 352, 612

Scripture Reading: Exo. 3:2, 6, 8, 14-15; 4:3-4, 6-7, 9, 14b-16, 24-26

- Exo 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.
- Exo 3:6 And He said, I am the God of your 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 at God.
- Exo 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Exo 4:3 And He said, Throw it on the ground. And he threw it on the ground, and it became a serpent; and Moses recoiled from it.
- Exo 4:4 And Jehovah said to Moses, Stretch out your hand, and take it by its tail—so he stretched out his hand and seized it, and it became a staff in his hand -
- Exo 4:6 And Jehovah further said to him, Now put your hand into your bosom. And he put his hand into his bosom, and when he took it out, there his hand was, leprous as white as snow.
- Exo 4:7 And He said, Put your hand into your bosom again—so he put his hand into his bosom again, and when he took it out of his bosom, there it was, restored like the rest of his flesh -
- Exo 4:9 And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water that you take out of the River will become blood upon the dry ground.
- Exo 4:14b ... And even now he [Aaron] is coming out to meet you; and when he sees you, he will be glad in his heart.
- Exo 4:15 And you shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth, and will teach you what you shall do.
- Exo 4:16 And he shall speak for you to the people, and he shall be as a mouth for you, and you shall be as God to him.
- Exo 4:24 And at the lodging place on the way, Jehovah came upon him and sought to put him to death.
- Exo 4:25 Then Zipporah took a flint and cut off her son's foreskin and cast it at Moses' feet, and she said, You are indeed a bridegroom of blood to me!
- Exo 4:26 So He let him alone. It was then that she said, A bridegroom of blood, because of the circumcision.

### **I. The case of Moses is the best one to illustrate the matter of rejecting the natural strength and ability; no other person in the Bible is as good as Moses in this aspect:**

- A. The natural strength and ability have no divine element.
- B. The natural strength and ability act on their own, not according to God's will.
- C. The natural strength and ability seek their own glory and satisfy their own desire.
- D. The natural strength and ability become useful in resurrection for our service to the Lord.
- E. Moses was educated in all the wisdom of the Egyptians and was powerful in his words and works—Acts 7:22.  
Acts 7:22 And Moses was educated in all the wisdom of the Egyptians, and he was powerful in his words and works.
- F. Moses did something for God's people according to his own will—vv. 23-26.  
Acts 7:23 But when he was approaching forty years of age, it came into his heart to visit his brothers, the sons of Israel.  
Acts 7:24 And when he saw one of them being wronged, he defended him, and he avenged him who was being oppressed by striking the Egyptian dead.  
Acts 7:25 And he supposed that his brothers understood that God through his hand was giving salvation to them; but they did not understand.  
Acts 7:26 And on the following day he appeared to them as they were fighting and tried to reconcile them in peace, saying, Men, you are brothers. Why are you wronging one another?
- G. Moses was put aside by God for forty years—Exo. 2:14-15; Acts 7:27-30:  
Exo 2:14 And he said, Who appointed you a ruler and a judge over us? Are you thinking to kill me as you

Exo 2:15 killed the Egyptian? And Moses became frightened and said, Surely the matter is known. Now when Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from Pharaoh to dwell in the land of Midian, and he sat down by a well.

Acts 7:27 But the one who was wronging his neighbor pushed him away, saying, "Who appointed you a ruler and a judge over us?"

Acts 7:28 Do you want to do away with me the same way you did away with the Egyptian yesterday?"

Acts 7:29 And Moses fled at this word and became a sojourner in the land of Midian, where he begot two sons.

Acts 7:30 And when forty years had been fulfilled, an Angel appeared to him in the wilderness of Mount Sinai in the flame of a thornbush fire.

1. Moses, as a man who had been educated in the palace of Egypt, was forced by God to live as a shepherd in the wilderness; as the years went by, he lost everything—his confidence, his future, his interest, and his goal—Exo. 3:11; cf. 2:11-13.

Exo 3:11 But Moses said to God, Who am I that I should go to Pharaoh and that I should bring the children of Israel out of Egypt?

Exo 2:11 And in those days, when Moses had grown up, he went out to his brothers and looked on their burdens; and he saw an Egyptian beating a Hebrew, one of his brothers.

Exo 2:12 And he looked this way and that, and when he saw that there was no one there, he struck the Egyptian down and hid him in the sand.

Exo 2:13 And he went out the next day, and there were two Hebrew men struggling together; and he said to the one who was in the wrong, Why are you beating your companion?

2. Everyone called by the Lord must pass through a period of time in which he loses his confidence, realizes his inability, and considers himself good only for death.

3. Moses learned to serve God according to His leading and to trust in Him—Acts 7:34-36; Heb. 11:28:

Acts 7:34 I have surely seen the ill-treatment of My people who are in Egypt and have heard their groaning, and I have come down to rescue them. And now, come, I will send you into Egypt."

Acts 7:35 This Moses, whom they refused, saying, Who appointed you a ruler and a judge? this one God has sent as both a ruler and a redeemer, along with the hand of the Angel who appeared to him in the thornbush.

Acts 7:36 This man led them out, doing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years.

Heb 11:28 By faith he instituted the Passover and the pouring out of the blood so that the one destroying the firstborn would not touch them.

a. Moses' natural ability was dealt with, so it became an ability in resurrection; the ability in resurrection corresponds with God's move.

b. Actually, God was wrought into Moses' ability; his ability eventually was full of God.

## II. The record of God's calling of Moses is longer than the record of His calling of any other person in the Bible; Moses was the first complete, qualified, and perfected servant of God in history; because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God's servant, and God's calling of him is the standard for His calling of all His servants:

A. The place of God's calling was the back of the wilderness (Exo. 3:1); to be at the back side means that we are discontented and dissatisfied with our present situation.

Exo 3:1 Now Moses was shepherding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back of the wilderness and came to the mountain of God, to Horeb.

B. When Moses came to the back of the wilderness, he came to the mountain of God, to Horeb (v. 1); many times the back side of our situation turns out to be the mountain of God.

Exo 3:1 Now Moses was shepherding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back of the wilderness and came to the mountain of God, to Horeb.

C. In Exodus 3:5 God said to Moses, "Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground"; *holy ground* in this verse refers to land untouched by man:

Exo 3:5 And He said, Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.

1. This indicates that God's calling occurs in a place where there is no human interference and no human manipulation or opinion; if we would be called by God, we must be in a place reserved wholly for Him.
2. The fact that God called Moses from the midst of a thornbush indicates that the place of God's calling is within us.

### III. A person who is called by God must see the vision of the burning thornbush—

#### Acts 7:22-36; Exo. 3:2-6a:

Acts 7:22	And Moses was educated in all the wisdom of the Egyptians, and he was powerful in his words and works.
Acts 7:23	But when he was approaching forty years of age, it came into his heart to visit his brothers, the sons of Israel.
Acts 7:24	And when he saw one of them being wronged, he defended him, and he avenged him who was being oppressed by striking the Egyptian dead.
Acts 7:25	And he supposed that his brothers understood that God through his hand was giving salvation to them; but they did not understand.
Acts 7:26	And on the following day he appeared to them as they were fighting and tried to reconcile them in peace, saying, Men, you are brothers. Why are you wronging one another?
Acts 7:27	But the one who was wronging his neighbor pushed him away, saying, "Who appointed you a ruler and a judge over us?"
Acts 7:28	Do you want to do away with me the same way you did away with the Egyptian yesterday?"
Acts 7:29	And Moses fled at this word and became a sojourner in the land of Midian, where he begot two sons.
Acts 7:30	And when forty years had been fulfilled, an Angel appeared to him in the wilderness of Mount Sinai in the flame of a thornbush fire.
Acts 7:31	And when Moses saw it, he marveled at the vision; and as he approached to examine it, there came the voice of the Lord:
Acts 7:32	"I am the God of your fathers, the God of Abraham and Isaac and Jacob." And Moses trembled and dared not examine it.
Acts 7:33	And the Lord said to him, "Untie the sandals from your feet, for the place on which you stand is holy ground.
Acts 7:34	I have surely seen the ill-treatment of My people who are in Egypt and have heard their groaning, and I have come down to rescue them. And now, come, I will send you into Egypt."
Acts 7:35	This Moses, whom they refused, saying, Who appointed you a ruler and a judge? this one God has sent as both a ruler and a redeemer, along with the hand of the Angel who appeared to him in the thornbush.
Acts 7:36	This man led them out, doing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years.
Exo 3:2	And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.
Exo 3:3	And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up.
Exo 3:4	And when Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush and said, Moses, Moses. And he said, Here I am.
Exo 3:5	And He said, Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.
Exo 3:6a	And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. ...

- A. Everyone who is called by God must realize that he is a redeemed thornbush (a redeemed sinner who was under God's curse—Gen. 3:17-18) with a fire burning within him and that this fire is the Triune God Himself, the God of resurrection— Deut. 33:16; Mark 12:26:

Gen 3:17	And to Adam He said, Because you listened to the voice of your wife and have eaten of the tree concerning which I commanded you, saying, You shall not eat of it; Cursed is the ground because of you; / In toil will you eat of it / All the days of your life.
Gen 3:18	And thorns and thistles will it bring forth for you, / And you will eat the herb of the field;
Deut 33:16	With the choicest things of the earth, and the fullness thereof, / And the favor of Him who dwelt in the thornbush. / May they come upon the head of Joseph, / And upon the top of the head of him who is separated among his brothers.
Mark 12:26	But concerning the dead, that they are raised, have you not read in the book of Moses, in the section concerning the bush, how God spoke to him, saying, "I am the God of Abraham and the God of Isaac and the God of Jacob"?

1. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel—Rom. 12:11; 2 Tim. 1:7; Col. 1:29; Isa. 4:4; Rev. 3:15-19.

Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

- 2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.
- Col 1:29 For which also I labor, struggling according to His operation which operates in me in power.
- Isa 4:4 When the Lord has washed away the filth of the daughters of Zion and has cleansed away the bloodstains of Jerusalem from her midst, by the judging Spirit and the burning Spirit.
- Rev 3:15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot.
- Rev 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.
- Rev 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,
- Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.
- Rev 3:19 As many as I love I rebuke and discipline; be zealous therefore and repent.
2. We have to be hot in our spirit, not in our natural life (Rom. 12:11); any hotness in our natural life is strange fire to God, and this brings in death (Lev. 10:1-11; 16:12).
- Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
- Lev 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.
- Lev 10:2 And fire came out from before Jehovah and consumed them, and they died before Jehovah.
- Lev 10:3 Then Moses said to Aaron, This is what Jehovah spoke, saying, In those who come near to Me I will be sanctified, / And before all the people I will be glorified. And Aaron was silent.
- Lev 10:4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near; carry your brothers from before the sanctuary to the outside of the camp.
- Lev 10:5 So they came near and carried them in their tunics to the outside of the camp, just as Moses had said.
- Lev 10:6 Then Moses said to Aaron and to his sons Eleazar and Ithamar, Do not dishevel the hair of your heads, and do not tear your garments, that you may not die and that He may not be angry with all the assembly. But let your brothers, the whole house of Israel, weep for the burning which Jehovah has kindled.
- Lev 10:7 And you shall not go out from the entrance of the Tent of Meeting, lest you die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.
- Lev 10:8 Then Jehovah spoke to Aaron, saying,
- Lev 10:9 Drink no wine or strong drink, neither you nor your sons with you, when you come into the Tent of Meeting, that you may not die; it shall be a perpetual statute throughout your generations,
- Lev 10:10 Both to make a distinction between the holy and the common, and between the unclean and the clean;
- Lev 10:11 And to teach the children of Israel all the statutes which Jehovah has spoken to them through Moses.
- Lev 16:12 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground fragrant incense, and bring it inside the veil.
3. The fact that the thornbush burned without being consumed indicates that the God of glory, as the holy fire, should burn within us but that we should not be exhausted; if a servant of God is exhausted, it may mean that he is using his own energy to do something for God—cf. 1 Cor. 15:10, 58.
- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- 1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
4. The memory of this vision must have worked within Moses constantly to remind him not to use his natural strength or ability.
5. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested—2 Cor. 4:7; Phil. 1:20, 22-25.
- 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.
- Phil 1:23 But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;
- Phil 1:24 But to remain in the flesh is more necessary for your sake.
- Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
6. Throughout the years we need to be learning one lesson: to work for God without using the natural life as the fuel but by letting God burn within us.
7. The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones—Deut. 33:1, 16; Mark 12:26.
- Deut 33:1 And this is the blessing with which Moses, the man of God, blessed the children of Israel before his death.
- Deut 33:16 With the choicest things of the earth, and the fullness thereof, / And the favor of Him who dwelt in the thornbush. / May they come upon the head of Joseph, / And upon the top of the head of him who is separated among his brothers.
- Mark 12:26 But concerning the dead, that they are raised, have you not read in the book of Moses, in the section concerning the bush, how God spoke to him, saying, "I am the God of Abraham and the God of Isaac and the God of Jacob"?
8. May this record of the burning thornbush make such a deep impression upon us that we never forget it; this vision needs to be stamped upon our being.
- B. The church is a corporate thornbush burning with the God of resurrection—cf. Gen. 2:22; Eph. 2:6:
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
1. God's ultimate goal is to obtain a dwelling place, to build up His habitation—John 1:14; 2:19; 1 Cor. 3:16; Rev. 21:3, 22.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
- 1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
2. The church is the Triune God burning within redeemed humanity; this is the divine economy—Luke 12:49-50; Acts 2:3-4.
- Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;
- Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

#### IV. A person who is called by God must have a revelation of who God is:

- A. The One who called Moses was first the Angel of Jehovah— Exo. 3:2:
- Exo 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.
1. The title *the Angel of Jehovah* refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22).
- John 8:42 Jesus said to them, If God were your Father, you would love Me; for I came forth out from God and have come from Him; for I have not come of Myself, but He sent Me.

Judg 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.

Judg 6:13 And Gideon said to Him, Please, my lord, if Jehovah is with us, then why has all this happened to us? And where are all His wondrous deeds that our fathers recount to us, saying, Did not Jehovah bring us up out of Egypt? But now Jehovah has abandoned us and delivered us into the hand of Midian.

Judg 6:14 Then Jehovah turned to him and said, Go in this strength of yours, and save Israel from the hand of Midian. Indeed I have sent you.

Judg 6:15 And he said to Him, Please, Lord, by what way can I save Israel? My clan here is the poorest in Manasseh, and I am the least in my father's house.

Judg 6:16 And Jehovah said to him, Surely I will be with you, and you will strike the Midianites as one man.

Judg 6:17 And he said to Him, If now I have found favor in Your sight, perform a sign for me that it is You who are speaking with me.

Judg 6:18 Do not depart from here until I come to You and bring my present and set it before You. And He said, I will remain until you return.

Judg 6:19 So Gideon went and prepared a kid and an ephah of flour in unleavened cakes. He put the flesh in a basket and put the broth in a pot, and he brought it out to Him under the terebinth. And he presented it.

Judg 6:20 And the Angel of God said to him, Take the flesh and the unleavened cakes, and put them on this rock; and pour out the broth. And he did so.

Judg 6:21 And the Angel of Jehovah put forth the end of the staff that was in His hand and touched the flesh and the unleavened cakes. And fire came up from the rock and consumed the flesh and the unleavened cakes. And the Angel of Jehovah went from his sight.

Judg 6:22 And Gideon saw that He was the Angel of Jehovah. And Gideon said, Alas, O Lord Jehovah! For I have seen the Angel of Jehovah face to face.

Judg 13:3 And the Angel of Jehovah appeared to the woman and said to her, Now you are barren and have borne no children; but you will conceive and bear a son.

Judg 13:4 And now be careful not to drink wine or strong drink nor to eat anything unclean;

Judg 13:5 For you shall conceive and bear a son. And no razor shall come upon his head, for the boy will be a Nazarite to God from the womb; and he will begin to save Israel from the hand of the Philistines.

Judg 13:6 Then the woman came and told her husband, saying, A man of God came to me; and His appearance was like the appearance of an angel of God, very awesome. And I did not ask Him where He was from, nor did He tell me His name;

Judg 13:7 But He said to me, You shall conceive and bear a son. And now do not drink wine or strong drink, nor eat anything unclean; for the boy will be a Nazarite to God from the womb until the day of his death.

Judg 13:8 Then Manoah entreated Jehovah and said, Oh, my Lord! Let the man of God, whom You sent, come again to us, I pray; and let Him teach us what we should do with the boy that is to be born.

Judg 13:9 And God hearkened to the voice of Manoah; and the Angel of God came again to the woman while she was sitting in the field, but Manoah her husband was not with her.

Judg 13:10 And the woman hurried and ran off; and she told her husband and said to him, The man who came to me that day has just appeared to me.

Judg 13:11 And Manoah rose up and followed his wife and came to the man. And he said to Him, Are You the man who spoke to this woman? And He said, I am.

Judg 13:12 And Manoah said, Now when Your words come to pass, what rule shall the boy follow, and what shall he do?

Judg 13:13 And the Angel of Jehovah said to Manoah, Observe all that I spoke to this woman.

Judg 13:14 She is not to eat of anything that comes forth from the grapevine, nor is she to drink wine or strong drink, nor is she to eat anything unclean; she shall observe all that I commanded her.

Judg 13:15 And Manoah said to the Angel of Jehovah, Let us detain You, we pray, that we may prepare a kid for You.

Judg 13:16 And the Angel of Jehovah said to Manoah, If you detain Me, I will not eat your food; but if you prepare a burnt offering, offer it up to Jehovah. For Manoah did not know that He was the Angel of Jehovah.

Judg 13:17 Then Manoah said to the Angel of Jehovah, What is Your name, so that when Your words come to pass, we may honor You?

Judg 13:18 And the Angel of Jehovah said to him, Why do you ask about My name, since it is wonderful?

Judg 13:19 And Manoah took the kid with the meal offering and offered it up upon the rock to Jehovah; and He acted wondrously, while Manoah and his wife looked on.

Judg 13:20 And when the flame went up from the altar to heaven, the Angel of Jehovah went up in the flame of the altar, while Manoah and his wife looked on; and they fell on their faces to the ground.

- Judg 13:21 And the Angel of Jehovah did not appear again to Manoah and his wife. Then Manoah knew that He was the Angel of Jehovah.
- Judg 13:22 And Manoah said to his wife, We will surely die, for we have seen God.
2. According to Exodus 3:2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (Exo. 3:6, 15).
- Exo 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.
- Exo 3:6 And He said, I am the God of your 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 at God.
- Zech 2:6 Ho! Ho! Flee from the land of the north, declares Jehovah, for I have spread you out like the four winds of the heavens, declares Jehovah.
- Zech 2:7 Ho, Zion! Escape, you who dwell with the daughter of Babylon.
- Zech 2:8 For thus says Jehovah of hosts, After the glory He has sent Me against the nations who plunder you; for he who touches you touches the pupil of His eye.
- Zech 2:9 For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.
- Zech 2:10 Give a ringing shout and rejoice, O daughter of Zion, for now I am coming, and I will dwell in your midst, declares Jehovah.
- Zech 2:11 And many nations will join themselves to Jehovah in that day and will become My people; and I will dwell in your midst, and you will know that Jehovah of hosts has sent Me to you.
- Exo 3:6 And He said, I am the God of your 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 at God.
- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
3. For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One.
- B. The name of the One who called Moses was I Am—vv. 14-15:
- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
1. The name I Am indicates that God, Christ, is the reality of every positive thing— John 8:58; 6:35; 8:12; 15:1; Col. 2:16-17.
- John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
- John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
- John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
- John 15:1 I am the true vine, and My Father is the husbandman.
- Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
- Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
2. We must know that the God who calls us is and that we are not—Heb. 11:6.
- Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.
- C. The One who called Moses was the God of his father—Exo. 3:6:
- Exo 3:6 And He said, I am the God of your 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 at God.
1. *The God of your father* denotes history with God.
2. In the eyes of God, the Lord who calls you is the God of your spiritual father—1 Cor. 4:15, 17; Psa. 103:7; Phil. 2:19-22.
- 1 Cor 4:15 For though you have ten thousand guides in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.
- 1 Cor 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.
- Psa 103:7 He made His ways known to Moses; / His acts, to the children of Israel.

Phil 2:19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.  
 Phil 2:20 For I have no one like-souled who will genuinely care for what concerns you;  
 Phil 2:21 For all seek their own things, not the things of Christ Jesus.  
 Phil 2:22 But you know his approvedness, that as a child with a father he has served with me unto the gospel.

D. The One who called Moses was the God of resurrection:

1. We must know the God of Abraham, the God of Isaac, and the God of Jacob—the resurrecting Triune God:

a. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him—Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.

Gen 12:1 Now Jehovah said to Abram, Go from your land / And from your relatives / And from your father's house / To the land that I will show you;  
 Gen 15:6 And he believed Jehovah, and He accounted it to him as righteousness.  
 Gen 17—18 be omitted.  
 Gen 19:29 And when God destroyed the cities of the plain, God remembered Abraham and sent Lot out from the midst of the overthrow, when He overthrew the cities among which Lot dwelt.  
 Gen 21:1 And Jehovah visited Sarah as He had said, and Jehovah did to Sarah as He had promised.  
 Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had spoken to him.  
 Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.  
 Gen 21:4 And Abraham circumcised Isaac his son when he was eight days old, as God had commanded him.  
 Gen 21:5 And Abraham was a hundred years old when Isaac his son was born to him.  
 Gen 21:6 And Sarah said, God has made me laugh; everyone who hears will laugh with me.  
 Gen 21:7 And she said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.  
 Gen 21:8 And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned.  
 Gen 21:9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.  
 Gen 21:10 So she said to Abraham, Cast out this maidservant and her son, for the son of this maidservant shall not inherit with my son Isaac.  
 Gen 21:11 And the matter displeased Abraham greatly on account of his son.  
 Gen 21:12 And God said to Abraham, Do not be displeased on account of the boy and on account of your maidservant. Whatever Sarah says to you, listen to her voice, for in Isaac shall your seed be called.  
 Gen 21:13 And of the son of the maidservant I will also make a nation, because he is your seed.  
 Gen 22:1 Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am.  
 Gen 22:2 And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.  
 Gen 22:3 And Abraham rose early in the morning and saddled his donkey and took two of his young men with him and Isaac his son. And he split the wood for the burnt offering and rose up and went to the place of which God had told him.  
 Gen 22:4 On the third day Abraham lifted up his eyes and saw the place from afar.  
 Gen 22:5 And Abraham said to his young men, Stay here with the donkey; and I and the boy will go over there, and we will worship; and then we will return to you.  
 Gen 22:6 And Abraham took the wood for the burnt offering and laid it upon Isaac his son. And he took in his hand the fire and the knife. And the two of them walked together.  
 Gen 22:7 And Isaac spoke to Abraham his father and said, My father! And he said, Here I am, my son. And he said, The fire and the wood are here, but where is the lamb for a burnt offering?  
 Gen 22:8 And Abraham said, God Himself will provide the lamb for a burnt offering, my son. So the two of them walked on together.  
 Gen 22:9 And they came to the place of which God had told him. And Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar on top of the wood.

Gen 22:10 And Abraham stretched out his hand and took the knife to slaughter his son.  
 Gen 22:11 And the Angel of Jehovah called to him from the heavens and said, Abraham, Abraham. And he said, Here I am.  
 Gen 22:12 And He said, Do not stretch out your hand upon the boy, nor do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.  
 Gen 22:13 And Abraham lifted up his eyes and looked, and there behind him was a ram, caught in the thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering in place of his son.  
 Gen 22:14 And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of Jehovah it will be provided.  
 Gen 22:15 And the Angel of Jehovah called to Abraham a second time from the heavens  
 Gen 22:16 And said, By Myself I have sworn, declares Jehovah: Because you have done this thing and have not withheld your son, your only son,  
 Gen 22:17 I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies.  
 Gen 22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

b. **The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace— 25:5; 26:3-4, 12-33.**

Gen 25:5 And Abraham gave all that he had to Isaac.  
 Gen 26:3 Sojourn in this land, and I will be with you and will bless you; for to you and to your seed I will give all these lands, and I will establish the oath which I swore to Abraham your father.  
 Gen 26:4 And I will multiply your seed as the stars of heaven and will give to your seed all these lands; and in your seed all the nations of the earth will be blessed,  
 Gen 26:12 And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him,  
 Gen 26:13 And the man became rich and continued to grow richer until he became very rich.  
 Gen 26:14 And he had possessions of flocks and possessions of herds and a great household, so that the Philistines envied him.  
 Gen 26:15 Now all the wells which his father's servants had dug in the days of Abraham his father the Philistines had stopped up and filled with earth.  
 Gen 26:16 And Abimelech said to Isaac, Go away from us, for you are much mightier than we.  
 Gen 26:17 So Isaac went away from there and camped in the valley of Gerar and dwelt there.  
 Gen 26:18 And Isaac dug again the wells of water which had been dug in the days of Abraham his father and which the Philistines had stopped up after the death of Abraham; and he called them by the same names which his father had given them.  
 Gen 26:19 And Isaac's servants dug in the valley and found there a well of springing water.  
 Gen 26:20 And the shepherds of Gerar strove with Isaac's shepherds, saying, The water is ours. So he called the name of the well Esek, because they contended with him.  
 Gen 26:21 And they dug another well; and they strove over that also, so he called the name of it Sitnah.  
 Gen 26:22 And he moved away from there and dug another well, but they did not strive over it, so he called the name of it Rehoboth; and he said, Now Jehovah has made room for us, and we will be fruitful in the land.  
 Gen 26:23 And he went up from there to Beer-sheba.  
 Gen 26:24 And Jehovah appeared to him the same night and said, I am the God of Abraham your father. Do not be afraid, for I am with you, and I will bless you and multiply your seed for My servant Abraham's sake.  
 Gen 26:25 And he built an altar there and called upon the name of Jehovah and pitched his tent there. And there Isaac's servants dug a well.  
 Gen 26:26 And Abimelech came to him from Gerar with Ahuzzath his adviser and Phicol the captain of his army.  
 Gen 26:27 And Isaac said to them, Why have you come to me, since you hate me and have sent me away from you?  
 Gen 26:28 And they said, We see plainly that Jehovah is with you; so we say, Let there now be an oath between us, even between us and you, and let us make a covenant with you,  
 Gen 26:29 That you will not do us any harm, just as we have not touched you, and just as we have done to you nothing but good and have sent you away in peace. You are now the blessed of Jehovah.  
 Gen 26:30 And he made them a feast, and they ate and drank.

Gen 26:31 And they rose up early in the morning and swore to one another. And Isaac sent them away, and they departed from him in peace.

Gen 26:32 And the same day Isaac's servants came and told him about the well which they had dug and said to him, We have found water.

Gen 26:33 And he called it Shibah. Therefore the name of the city is Beer-sheba to this day.

- c. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life so that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply—27:41; 28:1—35:10; chs. 37; 39—49; Rom. 8:28-29.

Gen 27:41 And Esau hated Jacob because of the blessing with which his father had blessed him; and Esau said in his heart, The days of mourning for my father are near; then I will slay my brother Jacob.

Gen 28:1—35:10 be omitted.

Gen 37, 39—49 be omitted.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2. A called one of God must be in resurrection and do everything in resurrection for the building up of the church, which is altogether in resurrection—Eph. 1:19-23; Rom. 8:11; 1 Cor. 15:45b, 58.

Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

## V. A person who is called by God must know the purpose of God's calling—Exo. 3:8:

Exo 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

- A. The purpose of God's calling, negatively, is to deliver God's chosen people out of the usurpation and tyranny of Satan and the world, typified by Pharaoh and Egypt—Rom. 1:16.

Rom 1:16 For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes, both to Jew first and to Greek.

- B. The purpose of God's calling, positively, is to bring God's chosen people into the all-inclusive Christ realized as the all-inclusive Spirit in our spirit, typified by the land of Canaan flowing with milk and honey—Col. 2:6; Gal. 3:14.

Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

## VI. A person who is called by God must know how to deal with Satan, the flesh, and the world—1 John 3:8; Gal. 5:17; 1 John 2:15:

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Gal 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

- 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;
- A. Anything that we rely on apart from God is a hiding place for the serpent—Exo. 4:3-4; Luke 10:19.  
 Exo 4:3 And He said, Throw it on the ground. And he threw it on the ground, and it became a serpent; and Moses recoiled from it.  
 Exo 4:4 And Jehovah said to Moses, Stretch out your hand, and take it by its tail-so he stretched out his hand and seized it, and it became a staff in his hand -  
 Luke 10:19 Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.
- B. Our flesh is a constitution of leprosy—sin, rottenness, and corruption—Exo. 4:6-7; Rom. 7:17-18, 24-25; Isa. 6:5.  
 Exo 4:6 And Jehovah further said to him, Now put your hand into your bosom. And he put his hand into his bosom, and when he took it out, there his hand was, leprous as white as snow.  
 Exo 4:7 And He said, Put your hand into your bosom again-so he put his hand into his bosom again, and when he took it out of his bosom, there it was, restored like the rest of his flesh -  
 Rom 7:17 Now then it is no longer I that work it out, but sin that dwells in me.  
 Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.  
 Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?  
 Rom 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.  
 Isa 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.
- C. The world with its supply, entertainment, and amusement is filled with the blood of death—Exo. 4:9; 1 John 5:19; Gal. 6:14.  
 Exo 4:9 And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water that you take out of the River will become blood upon the dry ground.  
 1 John 5:19 We know that we are of God, and the whole world lies in the evil one.  
 Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

## VII. A person who is called by God needs the experience of matching and cutting:

- A. A called one must have someone to match him in the principle of the Body for his restriction, safeguard, and protection— Exo. 4:14b-16; Luke 10:1; Deut. 32:30; Eccl. 4:9-12.  
 Exo 14:14b ...and you will be still.  
 Exo 14:15 And Jehovah said to Moses, Why do you cry out to Me? Tell the children of Israel to move forward.  
 Exo 14:16 And you, lift up your staff, and stretch out your hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.  
 Luke 10:1 Now after these things, the Lord appointed seventy others and sent them two by two before His face into every city and place where He Himself was about to come.  
 Deut 32:30 How shall one chase a thousand, / And two put ten thousand to flight, / Were it not that their Rock sold them, / And Jehovah delivered them up?  
 Eccl 4:9 Two are better than one, because they have a good reward for their labor;  
 Eccl 4:10 For if they fall, the one will lift up his companion. But woe to the one who falls and does not have another to lift him up!  
 Eccl 4:11 Again, if two lie together, they keep warm. But how can one be warm alone?  
 Eccl 4:12 And while a man may prevail against the one, the two will withstand him; and a threefold cord is not quickly broken.
- B. A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful in the hand of the Lord for the fulfillment of His eternal purpose and to be prepared to carry out God's commission— Exo. 4:24-26.  
 Exo 4:24 And at the lodging place on the way, Jehovah came upon him and sought to put him to death.  
 Exo 4:25 Then Zipporah took a flint and cut off her son's foreskin and cast it at Moses' feet, and she said, You are indeed a bridegroom of blood to me!  
 Exo 4:26 So He let him alone. It was then that she said, A bridegroom of blood, because of the circumcision.
- C. May every aspect of God's calling be our experience in the Lord's recovery today.