

EXODUS 3

Written and compiled by Gary Kukis

Exodus 3:1–22

Moses and the Burning Bush

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: When walking his flock along the edge of the desert-wilderness, Moses comes upon a burning bush, and when he approaches it to get a better look, he finds that it is a manifestation of God.

God tells Moses that He is aware of the sufferings of the sons of Israel and that He will bring them to the land of the Canaanites and Hittites, a land flowing with milk and honey.

Then God tells Moses that he will be God's point man.

Bible Summary: Moses saw a burning bush. God told him to lead the Israelites out of Egypt. Moses asked God his name and God said, "I am who I am." ¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 3, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 3:

Introduction

- | | |
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| vv. 1–6 | God, as a Burning Bush, Speaks to Moses |
| vv. 7–8 | God has Seen the Sufferings of His People |
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Chapter Summary

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| Introduction | A Synopsis of Exodus 3 |
| Introduction | Outlines of Exodus 3 (Various Commentators) |
| Introduction | Synopsis of Exodus 3 from the Summarized Bible |
| Introduction | The Big Picture (Exodus 1–4A) |

¹ From <https://biblesummary.info/exodus> accessed June 22, 2023.

Introduction	Paragraph Divisions of Modern Translation for Exodus 3
Introduction	Changes—additions and subtractions (for Exodus 3)
v. 1	Chiasm of Exodus 3:1–4:17 (by Hajime Murai)
v. 1	Map of Midian and Mount Horeb
v. 1	Mount Horeb - Sinai by Francis F. Frith (an 1858 photograph)
v. 2	Links to Doctrines on the Preincarnate Christ
v. 4	Repeated Names, by Wells of Living Water Commentary
v. 4	God’s Preparation of Moses
v. 5	Moses Before the Burning Bush (a graphic)
v. 9	Chiasm in Exodus 2:23–3:9 (a graphic)
v. 10	Acts 7:30–39, 51–54
v. 14	A Discussion of God’s Name—It’s Meaning and Pronunciation
v. 14	Jesus Speaks of Himself as the <i>I am</i>
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Summary	A Set of Summary Doctrines and Commentary
Summary	Why Exodus 3 is in the Word of God
Summary	What We Learn from Exodus 3
Summary	Jesus Christ in Exodus 3
Summary	Shmoop Summary of Exodus 3
Summary	B. H. Carroll Summarizes Exodus
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Chapter Outline	Charts, Graphics, Short Doctrines	
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Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Exodus	

Doctrines Covered or Alluded To			
Angel of Jehovah			
		The Trinity in the Old Testament	

Additional doctrines and links are found in **Definition of Terms** below.

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter

Exodus 2

Exodus 4

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms

Abraham, Isaac, and Jacob

Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham is considered to be the first Jew; and God made many promises to Abraham, most of which applied to the people who would come from him.

Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.

The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failings, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.

Angel of Jehovah

The Angel of the Lord [= the Angel of God] is one of the preincarnate forms of Jesus Christ. The Angel of Jehovah is identified as Jehovah. Gen. 16:7-13 21:17-18 22:11-18 31:11-13 48:15,16 Exodus 3:2 cf. Acts 7:30-35 Exodus 13:21 14:19 Judg.2:1-4 5:23 6:11-23 13:3-22 2Sam. 24:16 Zech. 1:12-13. The Angel of Jehovah is distinguished from Jehovah. Gen. 24:7 40 Exodus 23:20 32:34 Num. 20:16 1Chron. 21:15-18 Isa. 63:9 Zech. 1:12-13. See the **Doctrine of the Angel of Jehovah** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Anthropopathism

An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see [Wenstrom](#), [Theopedia](#), [Got Questions?](#), [Baker's Evangelical Dictionary](#).

Apologetics

This is the science which shows Christianity and the Bible to be logical and reasonable. I strongly recommend any of these books by Josh McDowell: [A Ready Defense](#), [Evidence for Jesus](#); [Evidence Which Demands a Verdict](#). There are many other excellent resources on apologetics.

Definition of Terms	
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
Eternity Past	<i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).
The Exodus Generation	The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i> . They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it. Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i> .
Filling of the Spirit ; Filling of the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
Gen X	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.
Generation of Promise	The generation of promise are the Israelites who will actually go into the Land of Promise and take it (which process is described in the first half of the book of Joshua). They were under the age of 20 when they left Egypt in the exodus and some of them were born in the desert-wilderness, either as sons of Gen X-ers or as sons of the generation of promise.
Quite obviously, it would have been cooler to refer the second generation as GOP, but that designation may not have as easily contributed to your understanding of the 2 nd generation.	

Definition of Terms	
The Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
Legalism , Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
Masoretic text	The Masoretic text (MT) is the Hebrew (and Aramaic) text of the Old Testament, passed down for many hundreds of years. The Masoretic text was written sometime between the seventh and tenth centuries AD and it was based on the meticulously preserved oral tradition and the best available manuscripts of the original Hebrew text. Over a lengthy period of time, punctuation marks and vowel points were added to the text to clarify it.
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).
Omnipresence of God, The; omnipresent	God is present everywhere. His presence is not limited in any way by time or space. See omnipresence at Got Questions . Also see Rev. Thomas Tyree, Jr. 's work on this topic.

Definition of Terms	
Omniscience (of God); omniscient	Omniscience means that God knows everything—whether past present or future, whether actual or possible. Jesus would have had access to this mark of Deity, but He may never have used it during His life on earth. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Preincarnate Christ; Preincarnate Lord	Christ reveals Himself to man prior to His incarnation (His earthly ministry, also known as the 1 st advent). He revealed Himself as an Angel to Abraham; as a burning bush to Moses; as a wrestling Angel to Jacob, and as a pillar of fire and a pillar of cloud in the desert to lead the Israelite people. These are some of the preincarnate forms of Jesus.
Priest, Priests	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Priesthood	In the Old Testament, priests, in general, represented man before God. They offered animal sacrifices on our behalf. The Levitical priesthood is actually a reference to Aaron and his descendants, all of whom were potentially priests under the dispensation of Israel. Aaronic priests had specific duties, outlined in the Law of Moses; but, essentially, they represented man to God, through animal sacrifices; and they taught the Law of God to the people. The High Priest is a type of Christ. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).

Definition of Terms	
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Septuagint, LXX	The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Tetragrammaton	The tetragrammaton is the Hebrew theonym יהוה, commonly transliterated into Latin letters as YHWH. The word comes from Greek Τετραγράμματον, which means, <i>[consisting of] four letters</i> . It is one of the names of God used in the Bible and is derived from the very common Hebrew verb that means <i>to be, to exist, to cause to become, or to come to pass</i> . ²
The Trinity	God exists in three Persons (God the Father, God the Son, God the Holy Spirit), All with the same divine essence. Doctrine of the Trinity in the Old Testament (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Jack Ballinger (Maranatha Church); Grace Bible Church (Trinity ; Trinity Diagram ; Trinity Expressed); Doctrine of the Trinity (Grace Bible Church).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Exodus 3

Introduction: For approximately 40 years, Moses has been living in the land of Midian, married to a **priest's** daughter. We do not know when Moses believed in the **Revealed God**. It is possible that this occurred while Moses was living in the land of Midian. Certainly Moses has experienced some **spiritual growth** during this time period, although it is difficult to gauge how much, as he will resist God in the next chapter.

Moses' new father-in-law (Jethro) was a priest, but we have no idea if he had any sort of a following or the only ones interested in what he had to say were his daughters and Moses. It is my estimation that, Jethro, Moses'

² Paraphrase from <https://en.wikipedia.org/wiki/Tetragrammaton> accessed June 9, 2016.

father-in-law, had a congregation (of sorts) which consisted of his daughters and no men, other than Moses. The reason for this assumption is, when Moses stood up to the shepherds who harassed Jethro's daughters, Jethro immediately sent his daughters back to get Moses and he married the eldest daughter. This would suggest that, whatever Jethro's ministry was, it probably did not include any young males.

Therefore, all of Moses' training and preparation took place in a congregation of approximately nine persons. Whatever this early training was, Jethro prepared Moses to the point where God was ready to use Him.

Furthermore, in God's eternal record, His Word, we will have recorded permanently the name of this priest living out in the middle of an Arabian desert, unknown and seemingly unimportant. On the other hand, God treats the Egyptian Pharaohs all as though they are the same person. Their names are not recorded because they received all the glory that they will ever get in their lifetimes as Pharaohs. Now they are persons lost to us in history. We can at best make educated guesses as to the identities of the Pharaoh's during Moses' time.

In chapter 3, we return to Moses in Midian. Time has passed. Moses is nearing the age of 80. He will be called into service by God in this chapter.

You may find v. 14, in particular, to be very informative. As a part of the exegesis of that verse, we will look at God's self-given name in the Old Testament, how the pronunciation of that name was lost; what that pronunciation actually is, and then we will discuss *G-d versus God*; is the form name more respectful than the latter?

Fundamental Questions About Exodus 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Exodus 3

Exodus 3 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Exodus 3	
Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Exodus 3

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Timeline for Exodus 3

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD). The entire Patriarchal Timeline (HTML) (PDF) (WPD).	
Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmore reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmore)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Exodus 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Exodus 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1446 B.C.	1446 B.C.			Exodus 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 3:

A Synopsis of Exodus 3

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Exodus 3 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

ESV; capitalized used below.

Synopsis of Exodus 3 from the Summarized Bible

- Contents:** Moses called as deliverer. The burning bush.
- Characters:** Jethro, Moses, angel.
- Conclusion:** Those qualified for great service may expect for a time to be confined to obscurity for special preparation and the vision of God's purpose. If God gives opportunity and heart to serve Him, it is an earnest of His power to accomplish the work.
- Key Word:** Deliverance, Exodus 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 broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. Exodus 3:10 Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt."*
- Strong Verses:** Exodus 3:7 *Then the LORD said, "I have surely seen the affliction of my people who are in*

Synopsis of Exodus 3 from the Summarized Bible

Egypt and have heard their cry because of their taskmasters. I know their sufferings, ...
 Exodus 3:12 He said, "But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain." Exodus 3:14 God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"

Striking Facts: The burning bush pictures Israel in the furnace, yet never consumed. God's relations with Israel are eternal. Exodus 3:15 God also said to Moses, "Say this to the people of Israel, 'The LORD, 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 thus I am to be remembered throughout all generations.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Exodus 3.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 1–4A)

Scripture	Text/Commentary
Exodus 1	<p>Exodus 1 bridges the gap between Genesis and Exodus, listing the sons of Jacob who entered into Egypt, followed by a later pharaoh who put all of the descendants of Jacob into slavery.</p> <p>In the third section of Exodus 1, pharaoh orders that all of the male infants be killed, as the population of the Hebrew people is growing too quickly.</p>
Exodus 2	<p>Moses is born and adopted by Pharaoh's daughter. Moses grows up in the palace, but as an adult, he ventures out among the Hebrew slaves and kills an Egyptian slavedriver. Because he is later recognized, Moses flees to Midian to escape punishment. In Midian, Moses becomes closely associated with a Midianite ranching family and he marries one of the man's daughters. Meanwhile, in Egypt, the Israelites cry out because of their slavery and God hears them.</p>
Exodus 3	<p>When Moses is out in the desert-wilderness of Midian, God (manifested as a burning bush) calls upon him to deliver the Jewish people. God carefully tells Moses what he is going to do, speaking first to the elders of Israel and eventually leading the sons of Israel out of Egypt to the Land of Promise. God also tells Moses how he will appeal to Pharaoh, and God indicates that Pharaoh is going to be negative towards this whole idea from the beginning.</p>

The Big Picture (Exodus 1–4A)

Scripture	Text/Commentary
Exodus 4A	Moses complains to God that no one would listen to him, so God gives him two miracles to perform. Then God begins to tell Moses what he will do when those miracles are not considered. However, Moses complains that he is not a public speaker and would be unable to do what God is asking him to do. God tells Moses that he is going to meet his brother Aaron, and that Aaron would do the talking for him.
	Moses tells his father-in-law that he is going to return to Egypt, but does not tell him about his encounter with God, instead saying that he is going to go see his family, to find out if they are still alive.
	Along the way, God meets Moses and tells him that he must circumcise his sons before they proceed, which he does; and which greatly upsets his wife.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 3

Amplified Bible	Tree of Life Version	CEV	Common English B.	New RSV
The Burning Bush	Angel of <i>ADONAI</i> in a Burning Bush	God Speaks to Moses	Moses at the burning bush	Moses at the Burning Bush
vv. 1–6	vv. 1–3 v. 4a v.4b	vv. 1–3 v. 4	vv. 1–3 v. 4a v.4b	vv. 1–6
vv. 7–9	vv. 5–6 vv. 7–10	vv. 5–6 vv. 7a–8	vv. 5–6 vv. 7–10	
The Mission of Moses				
vv. 10–12	v. 11 v. 12	vv. 8b–10 v. 11 v. 12	v. 12	vv. 7–12
			God’s special name	The Divine Name Revealed
vv. 13–22	v. 13 vv. 14–15 vv. 16–17 vv. 18–20 vv. 21–22	v. 13 vv. 14–15 vv. 16–17 vv. 18–20 vv. 21–22	v. 13 vv. 14–15 vv. 16–20 vv. 21–22	vv. 13–15 vv. 16–22

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Changes—additions and subtractions (for Exodus 3): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or

commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

There will be 3 formatting changes beginning with this book is (1) I will skip two lines after the translation of any portion of a verse; (2) when a verse is complete, I will also include the mostly literal translation of that verse; and (3) at the end of the passage, I will include both the mostly literal translation for that passage as well as the Kukis paraphrase.

The Doctrinal Dictionary allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

God, as a Burning Bush, Speaks to Moses

Acts 7:30–33

Moses at the Burning Bush (I continue to retain the NKJV subheadings)

During the first 40 years of his life, Moses was being trained to become Pharaoh over all Egypt. However, when he killed an Egyptian, the authorities looked for Moses to execute him (probably at the behest of a rival family member). Exodus 2:1–15

In the second half of Exodus 2 and all of 3, this is the second 40 year period of Moses' life, where he is in a Midian desert-wilderness area, living with his father-in-law Jethro, his wife, and two sons. As discussed previously, I believe that this is where Moses enjoyed most of his spiritual growth. This is never stated outright, but there are clues.

The writings of Moses do not lend themselves to a chiasmatic organization as easily as the book of Genesis.

Chiasm of Exodus 3:1–4:17 (by Hajime Murai)

A(3:1-3) An angel of the LORD

B(3:4-5) God called out Moses

C(3:6) "the God of Abraham, the God of Isaac, the God of Jacob" (3:6) (בקעיקחציההרבא)

Chiasmus of Exodus 3:1–4:17 (by Hajime Murai)

D(3:7-10) "lead them out of that land into a land flowing with milk and honey" (3:8) (בדובלה)
 E(3:11-12) "it is I who have sent you" (3:12)
 F(3:13-14) The name of God
 E'(3:15) "The God has sent me to you" (3:15)
 D'(3:16-22) "lead you up out of the misery of Egypt into the land flowing with milk and honey" (3:17) (בדובלה)
 C'(4:1-9) "the God of Abraham, the God of Isaac, the God of Jacob" (4:5) (בקעיקחציהרהבא)
 B'(4:10-12) "you have spoken to your servant" (4:10)
 A'(4:13-17) Aaron became Moses' spokesman

From http://www.bible.literarystructure.info/bible/02_Exodus_pericope_e.html accessed October 18, 2017 and slightly edited.

Kukis slavishly literal:

And so was Moses grazing a flock of Jethro, his father-in-law, a priest of Midian. And so he leads his flock after the wilderness and so he comes unto a mountain of the Elohim Horeb-ward.

Exodus
3:1

Kukis mostly literal translation:

Moses was grazing the flock of Jethro, his father-in-law, the priest of Midian. He led his flock behind the desert-wilderness and he came to the mountain of Elohim near [lit., toward] Horeb.

Kukis not-so-literal paraphrase:

Moses was out grazing Jethro's flock of sheep and goats (now, Jethro is Moses' father-in-law as well as being the priest of Midian). Moses led this flock along the west side of the desert-wilderness, coming to the Mountain of Elohim, which is near Horeb.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation³; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so was Moses grazing a flock of Jethro, his father-in-law, a priest of Midian. And so he leads his flock after the wilderness and so he comes unto a mountain of the Elohim Horeb-ward.
Dead Sea Scrolls	.
Targum (trans. Etheridge)	.
Targum (Onkelos)	And Mosheh tended the flock of Jethro his father-in-law, the rabba of Midian, and he led the flock to the place of the best pastures of the wilderness, and came to the mountain on which was revealed the glory of the Lord, unto Horeb. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	But Mosheh was keeping the flock of Jethro his father-in-law, the rabba of Midian; and he had led the flock to a pleasant place of pasturage which is behind the desert, and had come to the mountain on which was revealed the glory of the Lord, even Horeb.
Jerusalem targum	.

Latin Vulgate	Now Moses fed the sheep of Jethro his father in law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb.
Aramaic ESV of Peshitta	Now Mosha was keeping the flock of Yethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to God's mountain, to Horeb.
Peshitta (Syriac)	NOW Moses was feeding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the desert and came to the mountain of God, even to Horeb.
Septuagint (Greek)	God calls Moses. Ex.3.1-22 And Moses was feeding the flock of Jothor his father-in-law, the priest of Madiam; and he brought the sheep nigh to the wilderness, and came to the mount of Choreb.

Significant differences:

Limited Vocabulary Translations:⁴

Bible in Basic English	Now Moses was looking after the flock of Jethro, his father-in-law, the priest of Midian: and he took the flock to the back of the waste land and came to Horeb, the mountain of God.
Easy English	Moses and the burning bush Moses fed the animals of Jethro the priest of Midian and he kept them safely. Jethro was his wife's father (the same person as Reuel). Moses led the animals to the far side of the desert. He came to Horeb, the mountain of God.
Easy-to-Read Version	The Burning Bush Moses' father-in-law was named Jethro. Jethro was a priest of Midian. Moses took care of Jethro's sheep. One day Moses led the sheep to the west side of the desert. He went to a mountain called Horeb, the mountain of God.
Good News Bible (TEV)	God Calls Moses One day while Moses was taking care of the sheep and goats of his father-in-law Jethro, the priest of Midian, he led the flock across the desert and came to Sinai, the holy mountain.
Names of God Bible	Moses at the Burning Bush Moses was taking care of the sheep of his father-in-law Jethro, the priest of Midian. As he led the sheep to the far side of the desert, he came to Horeb, the mountain of <i>Elohim</i> .
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Moses at the burning bush Moses was taking care of the flock for his father-in-law Jethro, Midian's priest. He led his flock out to the edge of the desert, and he came to God's mountain called Horeb.
Contemporary English V.	One day, Moses was taking care of the sheep and goats of his father-in-law Jethro, the priest of Midian, and Moses decided to lead them across the desert to Sinai, the holy mountain.
The Living Bible	.
New Berkeley Version	.
New Century Version	The Burning Bush

⁴ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

	One day Moses was taking care of Jethro's flock. (Jethro was the priest of Midian and also Moses' father-in-law.) When Moses led the flock to the west side of the desert, he came to Sinai, the mountain of God.
New Life Version	Now Moses was taking care of the flock of his father-in-law Jethro, the religious leader of Midian. He led the flock to the west side of the desert, and came to Horeb, the mountain of God.
New Living Translation	Moses and the Burning Bush One day Moses was tending the flock of his father-in-law, Jethro, the priest of Midian. He led the flock far into the wilderness and came to Sinai, the mountain of God.

Partially literal and partially paraphrased translations:

American English Bible	It was while Moses was out tending the flock of his father-in-law (His Excellence, the Priest of Midian) that he'd led the sheep into the desert to the dry mountain (Horeb).
Beck's American Translation . International Standard V	God Calls Moses Meanwhile, Moses continued tending the sheep that belonged to his father-in-law Jethro, the priest of Midian. He led the sheep to the western [Or <i>the back part of the</i>] desert and came to Horeb, God's mountain, where [The Heb. lacks <i>where</i>].
New Advent (Knox) Bible	Moses, in the meanwhile, had married the daughter of Jethro, priest of Madian, and was doing shepherd's work for him. Deep into the desert he led his flock, till he reached God's own mountain of Horeb.
Translation for Translators	God talked to Moses from inside a burning bush, and told him to lead his people out of Egypt Moses/I was taking care of the sheep that belonged to his/my father-in-law Jethro, the priest of the Midian <i>people</i> . He/I led the flock across the desert and came to Horeb, the mountain <i>that was later called Sinai</i> , the «mountain that had been dedicated to God/taboo mountain».

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses is to have come about he tending the small cattle of Jethro, he being his father-in-law, the priest of the Midianites. He was to drive the small cattle behind the wilderness, and was to come to the mountain of he of mighty ones, even Horeb.
Conservapedia	Moses lived as the shepherd of the flock of his father-in-law, Jethro, the priest of Midian. He led the flock to the western side of the desert, coming to Mount Horeb, the mountain of God. The "back side" of any mountain or region is always the western side—the side away from the sunrise.
Ferrar-Fenton Bible	God's Revelation in the Burning Bush. Moses, however, was shepherding the sheep of Jethro his father-in-law, the priest of Midian, and he had led the sheep to the far side of the desert, and came to the mountain of God, in Horeb,...
Lexham English Bible	Yahweh's Plan to Rescue the Israelites And Moses was a shepherd with the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the west [of] the desert, and he came to the mountain of God, to Horeb.
Tree of Life Version	Angel of ADONAI in a Burning Bush Now Moses was tending the flock of his father-in-law Jethro, the priest of Midian. So he led the flock to the farthest end of the wilderness, coming to the mountain of God, Horeb.
Wikipedia Bible Project	And Moses was herding the sheep of Jethro his father in law, the priest of Midian. And he drove the sheep to the end of the steppe, and he came to God's mountain, Choreva (Horeb).

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The burning bush

Moses pastured the sheep of Jethro, his father-in-law, priest of Midian. One day he led the flock to the far side of the desert and came to Horeb, the Mountain of God.

The Heritage Bible

New American Bible (2002)

Meanwhile Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert, he came to Horeb, the mountain of God.

The mountain of God: probably given this designation because of the divine apparitions which took place there, such as on this occasion and when the Israelites were there after the departure from Egypt

New American Bible (2011)⁵

Meanwhile Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock beyond the wilderness, he came to the mountain of God, Horeb.

[3:1–4:17] After the introduction to the narrative in 2:23–25, the commissioning itself falls into three sections: God’s appearance under the aspect of a burning bush (3:1–6); the explicit commission (3:7–10); and an extended dialogue between Moses and God, in the course of which Moses receives the revelation of God’s personal name. Although in the J source of the Pentateuch people have known and invoked God’s personal name in worship since the time of Seth (Gn 4:26), for the E and P sources (see 6:2–4) God first makes this name publicly available here through Moses.

[3:1] The mountain of God, Horeb: traditionally, “Horeb” is taken to be an alternate name in E source material and Deuteronomy (e.g., Dt 1:2) for what in J and P is known as Mount Sinai, the goal of the Israelites’ journey after leaving Egypt and the site of the covenant God makes with Israel. However, it is not clear that originally the two names reflect the same mountain, nor even that “Horeb” refers originally to a mountain and not simply the dry, ruined region (from Hebrew horeb, “dryness, devastation”) around the mountain. Additionally, the position of “Horeb” at the end of the verse may indicate that the identification of the “mountain of God” with Horeb (= Sinai?) represents a later stage in the evolution of the tradition about God’s meeting with Moses. The phrase “mountain of God” simply anticipates the divine apparitions which would take place there, both on this occasion and after the Israelites’ departure from Egypt; alternatively, it means that the place was already sacred or a place of pilgrimage in pre-Israelite times. In any case, the narrative offers no indications of its exact location.

New Jerusalem Bible

New RSV

Revised English Bible

While tending the sheep of his father-in-law Jethro, priest of Midian, Moses led the flock along the west side of the wilderness and came to Horeb, the mountain of God.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(iv) Now Moshe was tending the sheep of Yitro his father-in-law, the priest of Midyan. Leading the flock to the far side of the desert, he came to the mountain of God, to Horev.

exeGesés companion Bible

THE BURNING BUSH

And Mosheh tends the flock of Yithro his in law the priest of Midyan: and he drives the flock

⁵ Also called the revised edition.

to the backside of the wilderness
and comes to the mountain of Elohim - to Horeb.

Hebraic Transliteration
Hebrew Names Version
JPS (Tanakh—1985)

.
.
Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God.

Judaica Press Complete T.
Kaplan Translation

.
The Burning Bush

Moses tended the sheep of his father-in-law Jethro, sheik of Midian. He led the flock to the edge of the desert, and he came to God's Mountain, in the Horeb area. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Jethro Yithro in Hebrew. See Exodus 18:1; note on Exodus 2:18.

Horeb area (Ramban on Deuteronomy 1:6). This was the area around Sinai (Exodus 17:6, Deuteronomy 1:6, 4:10, cf. Ben Sirah 48:7). Sinai is thus sometimes referred to as 'the mountain of Horeb' (Exodus 33:6). Others, however, say that Horeb was the lower of the two peaks of Sinai (cf. Ibn Ezra on Deuteronomy 1:6). Most early sources identify Mount Sinai with Jebel Musa or Mount Catherine on the southern Sinai peninsula, a five day journey (200 miles) from Egypt, and some 40 miles from the Red Sea (Ma'asoth Binyamin 24; Masa Rabbi Obadiah Bertenoro 3). According to this, Moses had traveled approximately 100 miles along the west coast of the Gulf of Aqaba.

There are some difficulties, with this, however, since this 'Mountain of God' seems to have been on a direct route between Midian and Egypt (Exodus 4:27), and not more than a three day journey (some 120 miles) from where the Israelites lived (Exodus 3:18). On the basis of this, it may be conjectured that Mount Sinai was Jebel Ya'llaq (some 32 miles from the northern end of the Gulf of Suez) or Jebel Sinn Bishr (60 miles due east of Bitter Lakes). Obviously, this question is very important in determining the route of the Exodus.

The area was called Horeb (Chorebh) because of its dryness (Ibn Ezra). See note on Exodus 3:2.

Orthodox Jewish Bible

Now Moshe was ro'eh (shepherding) the tzon of Yitro his khoten (fatherin- law), the kohen Midyan; and he led the tzon to the backside of the midbar, and came to the Har HaElohim, even to Chorev.

Restored Names Version
The Scriptures 1998

.
And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Ḥorēḇ, the mountain of Elohim.

Expanded/Embellished Bibles:

The Amplified Bible

The Burning Bush

Now Moses was keeping the flock of Jethro (Reuel) his father-in-law, the priest of Midian; and he led his flock to the west side of the wilderness and came to Horeb (Sinai), the mountain of God.

The Expanded Bible

The Burning Bush

One day Moses was ·taking care of [shepherding; grazing] Jethro's flock. (Jethro was the priest of Midian and also Moses' father-in-law.) When Moses led the flock to the west side of the ·desert [wilderness], he came to ·Sinai [Ḥoreb; ᶜanother name for Mount Sinai], the mountain of God.

The Geneva Bible
Kretzmann's Commentary

.
Verses 1-6
The Burning Bush

Now Moses kept, was pasturing, the flock of Jethro, his father-in-law, the priest of Midian, whose given name was Reuel, Exodus 2:18; and he led the flock to the backside of the desert, beyond the wilderness which separated the country of the Midianites from the Sinaitic mountain range, and came to the mountain of God, even to Horeb, named so here on account of its later importance in the history of Israel. Even after the lower valleys are dried up, the upper regions of these mountains are still green with rich pastures.

NET Bible®

Now Moses was shepherding the flock of his father-in-law Jethro, the priest of Midian, and he led the flock to the far side of the desert [Or "west of the desert"] and came to the mountain of God, to Horeb ["Horeb" is another name for Mount Sinai]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will quoted elsewhere in this document.

Syndein/Thieme

Now Moses kept the flock of Jethro, his father in law, {name means 'his abundance' - also called Reuel in Exodus 2:18} the priest of Midian. And he led the flock to the backside of the desert, and came to the mountain of 'Elohiym/Godhead . . . even to Horeb. {name means 'desert' - another name for Mount Sinai}.

The Voice

Now *one day* when Moses was shepherding the flock of his father-in-law, Jethro, the priest of Midian, he guided the flock *far away from its usual pastures* to the other side of the desert and came to *a place known as Horeb*, where the mountain of God stood.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked outⁿ} |had| been feeding the flocks of "Yitro ^{His remainderⁿ}, his in-law, the administrator of "Mid'yan ^{Quarrelⁿ}, and he drove the flocks (behind) the wilderness and he came to the hill of the "Elohiym ^{Powersⁿ}, unto "Hhorev ^{Parching heatⁿ}, ...

Concordant Literal Version

As for Moses, he had become a shepherd of the flock of Jethro his father-in-law, the priest of Midian. Once he was leading the flock behind the wilderness and came to the Mount of the One, Elohim, to Horeb.

A Conservative Version

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Green's Literal Translation

And Moses was feeding the flock of his father-in-law Jethro, the priest of Midian. And he led the flock behind the wilderness and came to the mountain of God, to Horeb.

NASB

The Burning Bush

Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God.

New European Version

God Appears to Moses at the Burning Bush

Now Moses was keeping 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 God's mountain, to Horeb.

New King James Version

Moses at the Burning Bush

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.

Brenner's Mechanical Trans. .

World English Bible

Now Moses was keeping 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 God's mountain, to Horeb.

Young's Literal Translation .

Young's Updated LT

And Moses has been feeding the flock of Jethro his father-in-law, priest of Midian, and he leads the flock behind the wilderness, and comes in unto the mount of God, to Horeb.

The gist of this passage:

Moses leads Jethro's flock to the back of the desert near the mount of God, to Horeb.

Exodus 3:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
The NET Bible: The vav (ו) disjunctive with the name "Moses" introduces a new and important starting point. The Lord's dealing with Moses will fill the next two chapters. ⁶			
râ'âh (רָעָה) [pronounced <i>raw-ĠAWH</i>]	<i>is shepherding, pasturing, is grazing, feeding, tending to; keeping (in the sense of tending to)</i>	Qal active participle	Strong's #7462 BDB #944
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsô'âh (צֹאֵן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; construct form	Strong's #6629 BDB #838
Also spelled tsô'âwn (צֹאֵן) [pronounced <i>tseh-OWN</i>].			
Yith ^e rôw (יִתְרוֹ) [pronounced <i>yihth-ROW</i>]	<i>his abundance; his excellence and is transliterated Jethro, Jether</i>	masculine singular proper noun	Strong's #3503 BDB #452
chôthên (חֹתֵן) [pronounced <i>khoh-THAIN</i>]	<i>father-in-law, the wife's father</i>	Qal participle of verb; used as a substantive; masculine singular noun; with the 3 rd person masculine singular suffix	Strong's #2859 BDB #368

The *husband's father* is slightly different.

Translation: Moses was grazing the flock of Jethro, his father-in-law,...

⁶ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 4, 2017.

Moses, in his life, will lead 3 or 4 very different lives. He was prepared to be the Pharaoh of Egypt for the first 40 years of his life. Then he walked out among the people, those to whom he was genetically related (fellow Hebrews) and he was quite shocked as to what was happening to them in slavery. As we saw, he reacted so strongly, that he killed one slave driver.

At this point in time, he is leading a quiet life, working hard as a shepherd, as a married man. He may be getting his head together, having changed lives so completely.

I believe that Moses experienced some spiritual growth during this period of time, living with a priest as his father-in-law.

In the not too distant future, Moses will go head-to-head with the new Pharaoh of Egypt, displaying leadership and strength that Moses himself did not know he had. This life will take place over a few month's time (give or take), but it is a particularly intense period of his life.

Finally, Moses will lead his people in the desert, dealing with one of the most recalcitrant generations of **Jews** ever bred. He will receive the Law of God to give to his people; but then, he would deal with rebellions, complaints, and irrational behavior for most of the rest of his 40 years. He will see God kill an entire generation of Jews.

This is the first time that we hear the name of Moses' father-in-law—Jethro. Whereas, in most cases, a woman becomes a part of her husband's family; Moses, instead, becomes a part of his wife's family. Time will tell that Moses is closer to his father-in-law than he is to his wife. He is called Reuel elsewhere.

Moses' father-in-law obviously had two names, both Reuel (or Raguel) in Exodus 2:18 and Jethro in Exodus 3:1 (see also Exodus 4:18 and Num. 10:29). For anyone who has had a brother nicknamed Junior or Bubba, or anyone who went by their middle name instead of their first name, this is easily understood.

Exodus 3:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular construct	Strong's #3548 BDB #463
Mid ^e yân (מִדְיָן) [pronounced mihd-YAWN]	<i>strife; transliterated Midian, Midjan</i>	masculine singular proper noun	Strong's #4080 BDB #193

Translation: ...the priest of Midian.

There seems to be a great deal of disagreement as to what this means. I understand this to mean that Jethro represents the people of his land before God; and that he offers up sacrifices on behalf of himself and others. Everything that we hear about Jethro seems to suggest that he is a very wise man and a man of good character. Therefore, there is no reason to think that he is anything but a man of God.

The **priesthood** of God would become confined to the tribe of Levi, but that will not be for another 50 or 100 years. We do not know what happened outside of the **Jewish** race when it came to the priesthood. Did all of it apostatize?

Exodus 3:1a-b **Now Moses was tending the flock of Jethro [= Reuel] his father-in-law, the priest of Midian.**

You will recall the Moses came across the daughters of Jethro and he stood up for them against some shepherds who were giving the women a hard time at what appears to be the community well. Jethro was impressed and Moses eventually married one of his daughters.

Jethro is called Reuel back in Exodus 2:18.

Throughout the book of Exodus, it will become clear that Moses has a better relationship with his father-in-law than he does with his wife. There are indications that Moses' wife resisted his authority and did not respect Moses as she should have. There is a case to be made that she may have prepared Moses to deal with a constantly rebellious generation of Israelites.

Exodus 3:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâhag (נָהַג) [pronounced <i>naw-HAHG</i>]	<i>to bring, to lead, to urge on a course, to drive [animals] along, to drive away, to lead away [as a captive]</i>	3 rd person masculine singular, Qal imperfect	Strong's #5090 BDB #624
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsô'n (צֹאן) [pronounced <i>tzohn</i>]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the 3 rd person masculine singular suffix	Strong's #6629 BDB #838
'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
All BDB meanings: 1) <i>after the following part, behind (of place), hinder, afterwards (of time); 1a) as an adverb; 1a1) behind (of place); 1a2) afterwards (of time); 1b) as a preposition; 1b1) behind, after (of place); 1b2) after (of time); 1b3) besides; 1c) as a conjunction; 1c) after that; 1d) as a substantive; 1d1) hinder part; 1e) with other prepositions; 1e1) from behind; 1e2) from following after.</i>			
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184
The NET Bible: Or "west of the desert," taking אַחַר ('akhar, "behind") as the opposite of מִלְּפָנֶיךָ ('al-pÿne, "on the face of, east of"; cf. Gen 16:12; 25:18). ⁷			

Translation: He led his flock behind the desert-wilderness...

It is not clear exactly what is meant here. Moses is apparently going along the side of the desert-wilderness and not into it, and John Owens suggests that this is the west side of the desert-wilderness. We have no idea if this is a regular route that Moses takes, or whether this is new for this particular day.

⁷ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 4, 2017.

Apparently, It was not abnormal for a shepherd to take the flock for a very long distance away, being gone for months at a time. They did not stay in their immediate area because there was room around them and so they did not use up the land and its resources. As Freeman points out, the Midianites with their borders along the eastern portion of Edom, took their flocks as far north as Gilgead and Bashan and as far south as the Ælanitic Gulf.

If this is along the edge of the desert, that would make perfect sense, as there would be little reason to lead one's flock into the desert. Chôrêb (בְּרָח) [pronounced *kho-RABE*] means *waste, desert, desolation, desert*. Not much of a mountain to go to for scenery. It may have been called the mountain of God because of the following incident.

Exodus 3:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'el (לָא) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
har (רָה) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
Chôrêb (בְּרָח) [pronounced <i>khoH-RE^{BV}</i>]	<i>waste, desolate; desert and is transliterated Horeb</i>	proper noun with the directional hê; pausal form	Strong's #2722 BDB #352

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

The NET Bible: "*Horeb*" is another name for Mount Sinai. There is a good deal of foreshadowing in this verse, for later Moses would shepherd the people of Israel and lead them to Mount Sinai to receive the Law. See D. Skinner, "Some Major Themes of Exodus," *Mid-America Theological Journal* 1 (1977): 31-42.⁸

Translation: ...and he came to the mountain of Elohim near [lit., toward] Horeb.

Moses comes to the mountain of God, which is near Horeb. Horeb is the same as Mount Sinai.

⁸ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 4, 2017.

Map of Midian and Mount Horeb; taken from [Pinterest](#); accessed June 7, 2016.

This suggests quite a long trip for Moses, if the map is accurate.

Very little is said about Moses marriage during this time period; but later, it will become clear that he and his wife did not see eye-to-eye. If memory serves, she will desert him at least two times.

I assume that this is a normal range of movement for a shepherd and perhaps his movement was like this in order to not over-graze any area.

Exodus 3:1 Moses was out grazing Jethro's flock of sheep and goats (now, Jethro is Moses' father-in-law as well as being the priest of Midian). Moses led this flock along the west side of the desert-wilderness, coming to the Mountain of Elohim, which is near Horeb. (NKJV)



Exodus 3:1 Moses was grazing the flock of Jethro, his father-in-law, the priest of Midian. He led his flock behind the desert-wilderness and he came to the mountain of Elohim near [lit., toward] Horeb. (Kukis mostly literal translation)

Exodus 3:1 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. (Kukis paraphrase)

The flocks had to be led around the desert-wilderness to find vegetation to eat, to be exercised, and then watered. I believe that this area of the world was much greener than it is today. This verse does suggest that taking the flocks out was far more than a single daily walk. Moses might be gone for a week at a time. No doubt he enjoyed the beauty and the solitude.

Mount Horeb - Sinai by Francis F. Frith (an 1858 photograph); from the Museum of Photographic Arts on [Flickr](#); accessed February 28, 2018.

Horeb appears to be the name for the entire mountain range, of which Mount Sinai is a part. This range is called Jebel Musa today.⁹



⁹ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Horeb.

It is unclear why this is known as the Mountain of God at this point in time. I believe that it is more like that Moses, recounting these events at a later time, knew this as the mountain of God from his later experience. There is no reason to suppose that Moses has a diary that he is keeping right at this time. Later, when in the desert, leading his people, Moses will perhaps have the time to write about the events leading him to that point. By that time, Sinai would be known as the mountain of God. I believe this to be the most logical explanation for this designation being introduced at this time.

If there was any reason for this to be known as the Mountain of God during this period of the narrative, it is not explained to us. I don't believe that there was.

As a shepherd in Midian, this set of mountains meant one thing to Moses; but when he led the children of **Israel** here, Sinai took on a much different meaning (this seems like a logical assumption to me).

And so is revealed an Angel of Y^ehowah unto him in a flame of fire from a midst of the bush. And so he sees and behold, the bush is burning in fire and the bush [is] not being devoured.

Exodus
3:2

The Angel of Y^ehowah was revealed to him by a flame of fire [coming] out from the midst of a bush. He looked and he observed [that] the bush was burning with fire, but [that] the bush [was] not being devoured.

The Angel of the Lord was reveal to Moses when he saw a flaming fire coming out from the midst of a bush. He looked closer and observed that the bush was burning with fire, but that the bush did not burn up.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so is revealed an Angel of Y ^e howah unto him in a flame of fire from a midst of the bush. And so he sees and behold, the bush is burning in fire and the bush [is] not being devoured.
Dead Sea Scrolls	.
Targum of Onkelos	And the Angel of the Lord appeared to him in a flame of fire in the midst of a bush. And he gazed, and, behold, the bush burned with fire, but the bush was not consumed.
Targum (Pseudo-Jonathan)	And Zagnugael, the angel of the Lord, appeared to him in a fame of fire in the midst of the bush. And he gazed, and, behold, the bush burned with fire, yet the bush was neither burned nor consumed with fire. [JERUSALEM. And he looked, and, behold, the bush burned with fire, yet remained in freshness, (or, was moist), neither was it consumed.]
Revised Douay-Rheims	And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire and was not burnt.
Aramaic ESV of Peshitta	The angel of Mar-Yah appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed.
Peshitta (Syriac)	And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush was on fire, and the bush was not consumed.
Septuagint (Greek)	And an angel of the Lord appeared to him in flaming fire out of the bush, and he sees that the bush burns with fire,-- but the bush was not consumed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the angel of the Lord was seen by him in a flame of fire coming out of a thorn-tree: and he saw that the tree was on fire, but it was not burned up.
Easy English	There the angel of the Lord showed himself to Moses. The angel looked like a fire that was burning in the middle of a bush. Moses looked at the bush and he saw that it was on fire. The bush was burning but the fire still did not destroy it.
Easy-to-Read Version–2008	On that mountain, Moses saw the angel of the LORD in a burning bush. Moses saw a bush that was burning without being destroyed.
Good News Bible (TEV) <i>The Message</i>	. The angel of GOD appeared to him in flames of fire blazing out of the middle of a bush. He looked. The bush was blazing away but it didn't burn up.
Names of God Bible	The Messenger of Yahweh appeared to him there as flames of fire coming out of a bush. Moses looked, and although the bush was on fire, it was not burning up.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	The LORD's messenger appeared to him in a flame of fire in the middle of a bush. Moses saw that the bush was in flames, but it didn't burn up.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	There the angel of the LORD appeared to him in flames of fire coming out of a bush. Moses saw that the bush was on fire, but it was not burning up.
New Life Version	There the Angel of the Lord showed Himself to Moses in a burning fire from inside a bush. Moses looked and saw that the bush was burning with fire, but it was not being burned up.
New Living Translation	There the angel of the LORD appeared to him in a blazing fire from the middle of a bush. Moses stared in amazement. Though the bush was engulfed in flames, it didn't burn up.

Partially literal and partially paraphrased translations:

American English Bible	And there, Jehovah's messenger appeared to him in a flame that was burning in a bush. He saw the flames in the bush, but [the bush] wasn't really burning.
Beck's American Translation	.
International Standard V	He led the sheep to the western desert and came to Horeb, God's mountain, where the angel of the LORD appeared to him in flaming fire from the center of a bush. As Moses [Lit. <i>He</i>] continued to watch, amazingly the bush kept on burning, but was not consumed. A portion of v. 1 is included for context.
New Advent (Knox) Bible	And here the Lord revealed himself through a flame that rose up from the midst of a bush; it seemed that the bush was alight, yet did not burn.
Translation for Translators	<i>One day</i> Yahweh ◀appeared/revealed himself▶ to him/me, <i>looking like</i> an angel. The angel appeared in a flame of fire in the midst of a bush that was burning. Moses/I looked at it, and he was surprised that the bush was burning, but it was not burning up.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The angelic messenger of Jehovah was to appear, in a flame of fire in the midst of a bush. He was to perceive the bush burning with fire, but the bush is not being consumed!
Conservapedia	The Messenger of the LORD appeared to him in a blaze of fire in the middle of a thornbush, and as he looked, the bush was on fire, but was not burning.

Ferrar-Fenton Bible	...where a Messenger of the EVER-LIVING appeared to him, in a flame of fire, in a bush. When he looked, he saw that the bush burnt with fire, yet the bush was not consumed !
God's Truth (Tyndale)	And the angel of the Lord appeared unto him in a flame of fire out of a bush. And he perceived that the bush burned with fire, and consumed not.
HCSB	Then the Angel of the LORD appeared to him in a flame of fire within a bush. As Moses looked, he saw that the bush was on fire but was not consumed.
Tree of Life Version	Then the angel of ADONAI appeared to him in a flame of fire from within a bush. So he looked and saw the bush burning with fire, yet it was not consumed.
Urim-Thummim Version	Then the Angel of YHWH appeared to him in a flame of fire out of the center of a bush, and he looked at the bush burning with fire but the bush was not burned up.
Wikipedia Bible Project	And an angel of Yahweh appeared to him in a flame of fire from the bush, and here the bush is burning afire, and the bush is not consumed.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And the Messenger of Jehovah appeared to him in a flame of fire out of the midst of a bush, and he saw; and behold, the bush burned with fire, and the bush was not consumed.</p> <p>[Note from Gen. 16:7:] the Messenger of Jehovah. malak. Malak means messenger. This is the first time the word malak appears [Gen. 16:7], and the first reference to the Messenger of Jehovah, or as the KJV has it, the angel of the LORD. Malak is used to designate both human and divine messengers, both men and what we call angels. The Bible has no distinct word for angel, neither in the Hebrew Bible nor in the Greek Covenant. It is always the word messenger, malak in Hebrew, and angelos in Greek. Both words are used of men as well as supernatural beings. Malak is used of men in Gen 32:3,6; Num 20:14; 21:21; 22:5; Deut 2:26; Josh 6:17,25; 7:22, and others. John the Baptist is called malak in Mal 3:1, and angelos in Mt 11:10, Mk 1:2, Lk 7:27; also the messengers John sent to Jesus to inquire if He were truly the Messiah, Luk 7:24, the disciples Jesus sent before Him into Samaria just before His crucifixion, Lk 9:52.</p> <p>The Messenger of Jehovah is not any ordinary angel, because after His visit to Hagar the Word of God called Him Jehovah, 16:13, and Hagar gave Him the name, You, God Of Vision. The well where the Messenger of Jehovah appeared was called The Living One Seeing Me, 16:14. The only conclusion that is consistent with the facts recorded in the Bible is that the Messenger of Jehovah is the Son of God revealed before His coming in flesh, because, in Ex 23:20-23, the Messenger of Jehovah has power to forgive sins or withhold forgiveness of sins. He is also called the Messenger of God, Gen 21:17. He stopped Abraham from sacrificing Isaac and showed him the ram to substitute, Gen 22:11. The Messenger of Jehovah spoke out of the heavens to Abraham, and called Himself Jehovah, Gen 22:15. He calls Himself the God of Bethel, Gen 31:11-13. Jacob calls Him the Messenger who redeemed me, Gen 48:16. Jehovah God Who appeared to Moses in the burning bush is called the Messenger of Jehovah, Ex 3:2. He escorted Israel across the Red Sea, Ex 14:19. Zec 12:8 uses the Messenger of Jehovah in apposition to God. See Ex 23:20-23; (note the difference in 32:34 and 33:2) Num 22:22-35; Jdg 2:1,4; 5:23; 6:11-22; 13:3-21; 2Sam 24:16-17; 2Kgs 1:15; 19:35; 1Chr 21:12-30; Ps 34:7;35:5-6; Ecc 5:6; Is 37:36; 63:9; Dan 3:28; 6:22; Hos 12:4; Zch 1:11-19; 3:1-10; 4:1,6; 12:8; Mal 3:1. Based upon all of these references and especially Mal 3:1 where He is called the Messenger of the covenant, we conclude that the Messenger of Jehovah is the pre-incarnate Son of God who is one with Jehovah God. See Note Exo 23:21. See Note Jsh 24:12.</p>
New American Bible (2002)	There an angel of the LORD appeared to him in fire flaming out of a bush. As he looked on, he was surprised to see that the bush, though on fire, was not

consumed. An angel of the LORD: the visual form under which God appeared and spoke to men is referred to indifferently in some Old Testament texts either as God's angel or as God himself. Cf ⇒ Genesis 16:7, ⇒ 13; ⇒ Exodus 14:19, ⇒ 24, ⇒ 25; ⇒ Numbers 22:22-35; Jdgs 6,11-18.

New American Bible (2011) **There the angel of the LORD appeared to him as fire flaming out of a bush. When he looked, although the bush was on fire, it was not being consumed.** [3:2–10] Acts 7:30–35

The angel of the LORD: Hebrew mal'ak or "messenger" is regularly translated angelos by the Septuagint, from which the English word "angel" is derived, but the Hebrew term lacks connotations now popularly associated with "angel" (such as wings). Although angels frequently assume human form (cf. Gn 18–19), the term is also used to indicate the visual form under which God occasionally appeared and spoke to people, referred to indifferently in some Old Testament texts either as God's "angel," mal'ak, or as God. Cf. Gn 16:7, 13; Ex 14:19, 24–25; Nm 22:22–35; Jgs 6:11–18. The bush: Hebrew seneh, perhaps "thorny bush," occurring only here in vv. 2–4 and in Dt 33:16. Its use here is most likely a wordplay on Sinai (Hebrew sinay), implying a popular etymology for the name of the sacred mountain.

New Jerusalem Bible **The angel of Yahweh appeared to him in a flame blazing from the middle of a bush. Moses looked; there was the bush blazing, but the bush was not being burnt up.**

New RSV

Revised English Bible

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

exeGesés companion Bible

And the angel of Yah Veh appears to him in a flame of fire from midst a bush: and he sees and behold, the bush kindles with fire, and the bush is not consumed.

JPS (Tanakh—1985)

An angel of the Lord appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed.

Israeli Authorized Version

And the angel of YY 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.

Kaplan Translation

God's angel appeared to [Moses] in the heart of a fire, in the middle of a thorn-bush. As he looked, [Moses] realized that the bush was on fire, but was not being consumed.

thorn-bush S'neh in Hebrew. This is most probably the black raspberry (*rubus sanctus*), which has berries that turn red and then black (Yerushalmi, Ma'asroth 1:2, 3a; cf. Septuagint; Vulgate). The Midrash also identifies it as a species of thorn-bush (Sh'moth Rabbah 1:9, 2:9). Others identify it as the sana plant (*Casia obovata*), the shurbu (*Colutea istria*) of the wild juju (*Zizyphus spina*).

It is most probable that the name Sinai is derived from this word S'neh (Ramban on Deuteronomy 6:1; Radak, Sherashim, s.v. S'neh). Some note that the rocks of Sinai have crystalline markings looking like a s'neh-bush (Rabbi Moshe of Narbonne on Moreh Nevukhim 1:66). Cf. 1 Samuel 14:4.

Orthodox Jewish Bible

And the Malach Hashem appeared unto him in a flame of eish out of the midst of a bush; and he looked, and, hinei, the bush burned with eish, and the bush was not consumed.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible	The Angel of the Lord appeared to him in a blazing flame of fire from the midst of a bush; and he looked, and behold, the bush was on fire, yet it was not consumed.
The Expanded Bible	There the angel [messenger] of the Lord appeared to him in flames of fire coming out of a bush. Moses saw that the bush was on fire, but it was not burning up [consumed]. So Moses said, "I will go closer to [turn aside to see] this strange [or marvelous; great] thing. How can a bush continue burning without burning up [Why does not the bush burn]?"
The Geneva Bible Kretzmann's Commentary	. And the Angel of the Lord, the Son of God Himself, appeared unto him in a flame of fire out of the midst of a bush, the fire being a symbol of the purifying affliction and of the chastening justice of God. And he looked, and, behold, the bush burned with fire, and the bush was not consumed. The obvious miracle of a desert thorn-bush which was burning, while at the same time the flames left it intact, drew and held his attention.
NET Bible®	The angel of the Lord appeared to him in a flame of fire from within a bush. He looked [Heb "And he saw."] – and the bush was ablaze with fire, but it was not being consumed!
Syndein/Thieme	And the angel of the Jehovah/God appeared unto him in a flame of fire out of the middle of a bush. And he looked, and, behold, the bush burned with fire, and the bush was not consumed. {Note: Verses 2 and 6 explain with Acts 7 that the only manifested member of 'Elohiym or 'the Godhead' was God the Son - Jesus Christ. The angel of the Jehovah/God or the 'angel of the Lord' was another title for Jesus Christ.}
The Voice	There, the Special Messenger of the Eternal appeared to Moses in a fiery blaze from within the bush. Moses looked again at the bush as it blazed; but <i>to his amazement</i> , the bush did not burn up in flames.
	Burning bushes in the desert are not uncommon. Dry plants make good tinder, and lightning strikes quickly set them ablaze. What is unusual is the fact that this bush continues to burn: a curiosity for this seasoned shepherd. As Moses draws close, he sees more than he expects; he encounters the one True God and His Special Messenger. But the form of the encounter is not completely clear. Moses hears directly from God, but he sees only fire and God's Special Messenger. The point here is not simply to amaze Moses with miracles but to call him to an important task. God's people are suffering, and they need someone willing to go and rescue them. God has already decided the right person for the job, but he needs to be persuaded.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the messenger of "YHWH ^{He^ls^m} [appeared] to him in a glimmering of fire from the midst of the thorn bush, and he saw, and look, the thorn bush was burning (with) the fire and the thorn bush was (not) eaten,...
Concordant Literal Version	Then the messenger of Yahweh appeared to him in a blaze of fire from the midst of a thornbush. So he stared, and behold, the thornbush was consuming with fire, yet the thornbush, it was not being devoured.
English Standard Version	And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed.
Green's Literal Translation	And the Angel of Jehovah appeared to him in a flame of fire from the middle of a thorn bush. And he looked, and behold, the thorn bush was burning with fire, and the thorn bush was not burned up!
Stuart Wolf Updated Bible Version 2.11	. And the angel of Yahweh appeared to him in a flame of fire out of the midst of a bush: and he looked, and noticed that the bush burned with fire, and the bush was not consumed.
World English Bible	.

Young's Literal Translation
Young's Updated LT

And there appears unto him a messenger of Jehovah in a flame of fire, out of the midst of the bush, and he sees, and lo, the bush is burning with fire, and the bush is not consumed.

The gist of this passage: Moses comes across a burning bush, and it continues to burn; it does not burn up.

Exodus 3:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (הָאָר) [pronounced raw-AWH]	to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
The NET Bible: <i>The verb אָרָו (vayyera') is the Niphal preterite of the verb "to see." For similar examples of הָאָר (ra'ah) in Niphal where the subject "appears," that is, allows himself to be seen, or presents himself, see Gen 12:7; 35:9; 46:29; Exod 6:3; and 23:17. B. Jacob notes that God appears in this way only to individuals and never to masses of people; it is his glory that appears to the masses (Exodus, 49).</i> ¹⁰			
mal'âkê (מַלְאָכִי) [pronounced mahf'-AWK ^e]	messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)	masculine singular construct	Strong's #4397 BDB #521
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
This is the first occurrence of the proper name Y ^e howah in the book of Exodus.			
The NET Bible: <i>The designation "the angel of the Lord" (Heb "the angel of Yahweh") occurred in Genesis already (16:7-13; 21:17; 22:11-18). There is some ambiguity in the expression, but it seems often to be interchangeable with God's name itself, indicating that it refers to the Lord.</i> ¹¹			
'el (לְ) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: The Angel of Y^ehowah was revealed to him...

Moses is off with a flock of sheep and goats. We do not know how many people are with him; we simply know that he is on the edge of the desert wilderness not far from Mount Horeb, and this happens.

Even though we are told that the **Angel of Y^ehowah** is revealed to Moses, this does not mean that he is seeing any kind of form other than what is described here.

¹⁰ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

¹¹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

Exodus 3:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
The NET Bible: <i>Gesenius rightly classifies this as a bet (ב) essentiae (GKC 379 §119.i); it would then indicate that Yahweh appeared to Moses "as a flame."</i> ¹²			
labbâh (לבל) [pronounced lah ^b -BAW]	<i>flame; tip of weapon, point, head of spear</i>	feminine singular construct	Strong's #3827 BDB #529
'esh (אש) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
min (מ) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תב) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of.</i>			
s ^e neh (סנה) [pronounced seh ⁿ -EH]	<i>bush, thorn bush; possibly a blackberry bush; might be transliterated senneh</i>	masculine singular noun with the definite article	Strong's #5572 BDB #702

The NET Bible: *Fire frequently accompanies the revelation of Yahweh in Exodus as he delivers Israel, guides her, and purifies her. The description here is unique, calling attention to the manifestation as a flame of fire from within the bush. Philo was the first to interpret the bush as Israel, suffering under the persecution of Egypt but never consumed. The Bible leaves the interpretation open. However, in this revelation the fire is coming from within the bush, not from outside, and it represents the Lord who will deliver his people from persecution. See further E. Levine, "The Evolving Symbolism of the Burning Bush," Dor le Dor 8 (1979): 185-93.*¹³

Translation: ...by a flame of fire [coming] out from the midst of a bush.

Moses sees this bush which is on fire, and there is fire coming out from the middle of the bush.

Often, fire is used as a symbol of judgment in the Bible.

Jesus Christ is the burning bush. This can be seen in many passages, but from comparing Exodus 3:2 with vv. 4, 6 and 7, it is easy to see that the messenger (or angel) of YHWH = YHWH = God.

Exodus 3:1–7 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. And **the angel of Yahweh appeared to him** in a flame of fire out of the midst of a bush: and he looked, and noticed that the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

¹² From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

¹³ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

And when Yahweh saw that he turned aside to see, **God called to him out of the midst of the bush**, and said, Moses, Moses. And he said, Here I am. And he said, Don't come any closer: take off your sandals from your feet, for the place on which you stand is holy ground. **Moreover 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. **And Yahweh said**, I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;... (Updated Bible Version 2.16; emphasis mine)

The following seem like reasonable information on the **Preincarnate Christ**.

Links to Doctrines on the Preincarnate Christ

Answers in Genesis on *Theophanies in the Old Testament*:

<https://answersingenesis.org/jesus-christ/incarnation/theophanies-in-the-old-testament/>

Got Questions.org on *What is a theophany? What is a Christophany?*

<https://www.gotquestions.org/theophany-Christophany.html>

Valley Bible Church Theology Studies on *The Preincarnate Christ*:

<http://www.valleybible.net/AdultEducation/ClassNotes/TheologySurvey/Christ/PreincarnateChrist.pdf>

The Preincarnate Christ by CAS Ministries:

<http://www.angelfire.com/tx5/jeansptx/preinc.htm>

Come Meet Jesus Christ as Pre-Incarnte God by Louis Rushmore

<http://www.gospelgazette.com/gazette/2006/jun/page2.htm>

I cannot vouch for the rest of the information on their web pages, but these seem to be reasonably accurate.

See also the **Doctrine of the Angel of Jehovah** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are three persons in the Godhead, three equal in essence and perfection yet different in personality and function. God is one in essence, yet three in person. It has occurred to me, as I am certain that it has to many people, that perhaps the concept of the **trinity** is an **anthropopathism** and that we are better able to understand the function of God by seeing Him as three persons. However, the trinity is portrayed in the Bible again and again, both Old Testament and New, to where, if anything, the early revelation of the trinity in the Old Testament, as it is revealed here, for instance, would do more to confuse the reader than to clarify. Furthermore, there are passages which indicate that this is a great truth, rather than language of accommodation (Isaiah 48:16 reads: "Come Near to Me, listen to this; from the first I have not spoken in secret, from the time it took place, I was there. And now, Lord YHWH has sent Me, and His Spirit.").

The trinity is composed of God the Father, who is not seen or felt, who has planned our salvation. Jesus Christ is the revealed member of the trinity, who is YHWH in the Old Testament, when YHWH is anything visible or tangible to man. He is the creator of the universe, the One Who accomplished our salvation, the one Who came to earth as a man and lived among us. The Holy Spirit is the person in the trintiy Who is not seen, but, in some instances, felt. He restored the earth; He indwells us, providing us power and self-restraint; He accomplishes God's will within us. The Holy Spirit does not glorify Himself but God the Father and God the Son. When it comes to language of accommodation, the description of the three members of the Godhead as *God the Father and God the Son* is language of accommodation. God the Father and God the Son and God the Holy Spirit are co-eternal and co-infinite.

For more information, see **The Trinity in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 3:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

The NET Bible: *The text again uses the deictic particle with vav, הִנֵּה (vÿhinneh), traditionally rendered "and behold." The particle goes with the intense gaze, the outstretched arm, the raised eyebrow – excitement and intense interest: "look, over there." It draws the reader into the immediate experience of the subject.*¹⁴

s ^e neh (סֵנֶה) [pronounced <i>sehn-EH</i>]	<i>bush, thorn bush; possibly a blackberry bush; might be transliterated <i>senneh</i></i>	masculine singular noun with the definite article	Strong's #5572 BDB #702
bâ'ar (רָעַב) [pronounced <i>baw-GAHR</i>]	<i>is burning, is beginning to burn, kindling; burning; being consumed [with fire]</i>	Qal active participle	Strong's #1197 BDB #128
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: He looked and he observed [that] the bush was burning with fire,...

And Moses looks closely at the fire; it catches his attention.

¹⁴ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

Exodus 3:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
s ^e neh (סִנְיָה) [pronounced <i>seh-n-EH</i>]	<i>bush, thorn bush; possibly a blackberry bush; might be transliterated <i>senneh</i></i>	masculine singular noun with the definite article	Strong's #5572 BDB #702
'êyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation with the 3 rd person masculine singular suffix	Strong's #369 BDB #34
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>being devoured, being consumed [by fire]</i>	Pual participle	Strong's #398 BDB #37

The NET Bible: *The construction uses the suffixed negative אֵין־נָּ (‘enennu) to convey the subject of the passive verb: “It was not” consumed. This was the amazing thing, for nothing would burn faster in the desert than a thornbush on fire.*¹⁵

Translation: ...but [that] the bush [was] not being devoured.

The fire is burning the bush, but the bush is not burnt up. Off in the desert wilderness, which would probably be fairly dry, a bush on fire ought to turn to charcoal dust in a matter of a minute or two, but that was not happening here.

Apparently, a burning bush in the desert is not so out of the ordinary as to draw attention to itself; but it is the fact that the bush keeps burning even though it should have been burned up—that is what is unusual here.

Exodus 3:2 The Angel of the Lord was reveal to Moses when he saw a flaming fire coming out from the midst of a bush. He looked closer and observed that the bush was burning with fire, but that the bush did not burn up. (NKJV)

Exodus 3:2 The Angel of Y^ehowah was revealed to him by a flame of fire [coming] out from the midst of a bush. He looked and he observed [that] the bush was burning with fire, but [that] the bush [was] not being devoured. (Kukis mostly literal translation)

Exodus 3:2 And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. (Kukis paraphrase)

This is probably a fairly dry desert. If brush is fairly isolated, it would make sense that a bush might catch fire, but it would reasonably burn out in a very short amount of time. However, for some reason, Moses is looking at this bush (it would be unusual for any bush to somehow be on fire with no one around); and as he watches it, he sees that it does not go out.

God's miracles and the way that He makes Himself known are always appropriate to His audience. Moses is alone in the desert-wilderness. Therefore, God does not have to manifest His Presence in a big way (as He would for

¹⁵ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

the sons of Israel when they are camped out in front of Mount Sinai, several months into the future). A relatively small sign—this burning bush—is good enough to capture Moses’ attention.

And so says Moses, “Let me turn aside and I will see the sight the great the this; why is not burning the bush.”

Exodus
3:3

So Moses said, “Let me turn aside and see this great sight—[and figure out] why the bush is not burned up.”

So Moses said, “I have to take a closer look and see this incredible sight, and try to figure out why the bush does not appear to burn up.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, “Let me turn aside and I will see the sight the great the this; why is not burning the bush.”
Dead Sea Scrolls	.
Targum of Onkelos	And Mosheh said, I will now turn and see this great sight, why the bush is not burned up.
Targum (Pseudo-Jonathan)	And Mosheh said, I will turn aside now and consider this great sight, why the bush is not burned. [JERU-SALEM. I will look at this great sight, wherefore the bush is refreshed and not burned.]
Revised Douay-Rheims Aramaic ESV of Peshitta	And Moses said: I will go and see this great sight, why the bush is not burnt. Mosha said, "I will turn aside now, and see this great sight, why the bush is not burnt."
Peshitta (Syriac)	And Moses said, I will now turn aside and see this great sight, why the bush is not burned.
Septuagint (Greek)	And Moses said, I will go near and see this great sight, why the bush is not consumed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, I will go and see this strange thing, why the tree is not burned up, And when the Lord saw him turning to one side to see, God said his name out of the tree, crying, Moses, Moses. And he said, Here am I. V. 4 is included for context.
Easy English	Moses said to himself: ‘I will go and see this strange thing. I want to see why the bush is not burned.’
Easy-to-Read Version–2008	Moses saw a bush that was burning without being destroyed. So he decided to go closer to the bush and see how a bush could continue burning without being burned up.
Good News Bible (TEV)	“This is strange,” he thought. “Why isn’t the bush burning up? I will go closer and see.”
<i>The Message</i>	Moses said, “What’s going on here? I can’t believe this! Amazing! Why doesn’t the bush burn up?”
NIRV	.
New Simplified Bible	»This is strange,« he thought. »Why is the bush not burning up? I will go closer and see.«

Thought-for-thought translations; paraphrases:

Common English Bible	Then Moses said to himself, Let me check out this amazing sight and find out why the bush isn't burning up.
Contemporary English V. The Living Bible	. One day as Moses was tending the flock of his father-in-law, Jethro, the priest of Midian, out at the edge of the desert near Horeb, the mountain of God, suddenly the Angel of Jehovah appeared to him as a flame of fire in a bush. When Moses saw that the bush was on fire and that it didn't burn up, he went over to investigate. Vv. 1–2 are included for context.
New Berkeley Version New Century Version	. So he said, "I will go closer to this strange thing. How can a bush continue burning without burning up?"
New Life Version New Living Translation	. "This is amazing," Moses said to himself. "Why isn't that bush burning up? I must go see it."

Partially literal and partially paraphrased translations:

American English Bible	And Moses said, 'I'll get closer, so I can see this great sight... to see why the bush isn't being burned!'
Beck's American Translation International Standard V	. Then Moses told himself [The Heb. lacks <i>to himself</i>], "I'll go over and see this remarkable [Or <i>great</i>] sight. Why isn't the bush burning up?"
New Advent (Knox) Bible	Here is a great sight, said Moses, I must go up and see more of it, a bush that does not waste by burning.
Translation for Translators	Moses/I thought, "I will go closer and try to see this strange sight! Why is the bush not burning up?"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to say: I was to turn aside, and was to perceive this great sight, why the bush was to burn?.
Conservapedia Ferrar-Fenton Bible	. Then Moses said ; "I will draw near and examine this great wonder, why the bush is not burnt up."
HCSB	So Moses thought: I must go over and look at this remarkable sight. Why isn't the bush burning up?
Jubilee Bible 2000	Then Moses said, I will now turn aside and see this great vision, why the bush is not burnt.
Tree of Life Version Urim-Thummim Version	. Moses thought to himself, I will go over there and see this great sight, why this bush is not burned up.
Wikipedia Bible Project	And Moses said, I will veer off now and see this great sight, why would the bush not be consumed?

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses thought, "I will go and see this amazing sight, why is the bush not burning up?"
The Heritage Bible New American Bible (2002) New American Bible (2011)	. . So Moses decided, "I must turn aside to look at this remarkable sight. Why does the bush not burn up?"
New Jerusalem Bible	Moses said, 'I must go across and see this strange sight, and why the bush is not being burnt up.'

New RSV
Revised English Bible .
There an angel of the LORD appeared to him as a fire blazing out from a bush. Although the bush was on fire, it was not being burnt up, and Moses said to himself, "I must go across and see this remarkable sight. Why ever does the bush not burn away?" V. 2 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe said, "I'm going to go over and see this amazing sight and find out why the bush isn't being burned up."
exeGesés companion Bible And Mosheh says, I turn aside, I beseech you, see this great visage - why the bush is not consumed.
JPS (Tanakh—1985)
Kaplan Translation .
Moses said [to himself], 'I must go over there and investigate this wonderful phenomenon. Why doesn't the bush burn?'
Orthodox Jewish Bible And Moshe thought, I will now turn aside, and see this mareh hagadol, why the bush is not burned up.
The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible So Moses said, "I must turn away [from the flock] and see this great sight—why the bush is not burned up."
The Expanded Bible So Moses said, "I will go closer to [turn aside to see] this strange [or marvelous; great] thing. How can a bush continue burning without burning up [Why does not the bush burn]?"
The Geneva Bible
Kretzmann's Commentary .
And Moses said, I will now turn aside, and see this great sight, why the bush is not burned. It was an appearance or vision decidedly worth investigating.
NET Bible® Moses thought [*Heb* "And Moses said." The implication is that Moses said this to himself.], "I will turn aside to see this amazing [*Heb* "great."] sight. Why does the bush not burn up?"
The Voice **Moses** (to himself): Why is this bush not burning up? I need to move a little closer to get a better look at this amazing sight.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked out} said, please, I will turn aside and I will see this great appearance, why the thorn bush will not burn,...

Concordant Literal Version Hence Moses said: Let me withdraw, I pray, and discern this great sight, for what reason the thornbush is not being consumed.

Green's Literal Translation And Moses said, I will turn aside now and see this great sight, why the thorn bush is not burned up.

Stuart Wolf
Webster's Bible Translation .
And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

World English Bible
Young's Literal Translation .
Young's Updated LT And Moses says, "Let me turn aside, I pray you, and I see this great appearance; wherefore is the bush not burned?"

The gist of this passage: Moses decides to give this bush a closer look, as he wonders why it has not burnt up into nothing.

Exodus 3:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (משה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
çûwr (סור) [pronounced <i>soor</i>]	<i>to turn aside, to depart, to go away; to deviate</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #5493 (and #5494) BDB #693
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called <i>apocopated</i> in Owen's <i>Analytical Keys to the Old Testament</i> .			
nâ' (נא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Translation: So Moses said, "Let me turn aside..."

The verb *to turn aside* is çûwr (סור) [pronounced *soor*], and it means, *to turn aside, to depart, to go away; to deviate*. Strong's #5493 (and #5494) BDB #693. The idea is, Moses had a certain plan or purpose or direction that he was going in, but he simply needed to stop and look this phenomenon over more carefully.

It is reasonable that this actual narrative is also metaphorical. We all have our plan for this life, even if that plan is, *let me finish today's work, then I'll go home and drink a couple of beers and watch tv*. When God comes along, that sometimes throws us off our game; that causes us to deviate from our path.

As a person who believed in Jesus Christ when I was 21, despite being hard-headed and having a sin nature, when I believed in Him, I turned aside; I deviated from my intended path. The direction I was headed in got changed. I needed to take a closer look at the Man in Whom I had believed.

There is a portion of *The Emphasized Bible* which appears to be unique among the various translations in v. 3. It is translated that Moses turns aside and *prays*. I cannot find another translation which contains the word "pray" in this passage. Certainly, what comes to my mind, is that Moses turns aside, prays, and then looks to the bush. However, this is the Hebrew noun nâ' (נא) [pronounced *naw*] which means is a particle of incitement or entreaty. Is is often translated *[I] pray [thee]* or *[I] beseech [thee]* (see Exodus 4:18, for instance). It is also rendered *now or then*. Moses, in speaking to someone else, might use this term as an entreaty to them; here he is using this term as an entreaty to himself, while talking to himself. When this word is used as directed toward someone else, it is very similar to our use of the word *please*. To oneself, it is more or less an order or a decision or an act of volition which begins in the mind and is verbalized and then carried out. It is as though Moses is saying to himself,

"Okay, Moses, please, get up your nerve and turn aside and look at this marvelous sight." Or, he is saying to himself, "Now I will turn aside and look at this marvelous sight." Moses is telling himself what to do as he is somewhat afraid. It is an imperative to oneself. I mention this so that if anyone else is reading *the Emphasized Bible*, they do not become confused over its translation here. Moses is not going to stop and pray about this. What he feels is some normal apprehension, if not healthy fear.

Exodus 3:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal imperfect	Strong's #7200 BDB #906
The NET Bible: <i>The construction uses the cohortative אַנְרְסָא ('asura-nna')</i> followed by an imperfect with vav (וְרָאָה, v'y'er'eh) to express the purpose or result (logical sequence): "I will turn aside in order that I may see." ¹⁶			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mar ^e eh (מַרְאֵה) [pronounced <i>mahr-EH</i>]	<i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>	masculine singular noun with the definite article	Strong's #4758 BDB #909
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
The NET Bible: <i>The word means something extraordinary here. In using this term Moses revealed his reaction to the strange sight and his anticipation that something special was about to happen. So he turned away from the flock to investigate.</i> ¹⁷			
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...and see this great sight...

Moses can see this bush from a distance—we have no idea how far he is from the bush—20 yards, 100 or 200 yards? We don't know. But he could see it, he could see that the bush ought to have burned up, but it was not, so he decided to move closer to get a better look at it.

¹⁶ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

¹⁷ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

Exodus 3:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
maddu'a (מַדּוּעַ) [pronounced mah-DOO-ahg']	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
'al (אֵל) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
bâ'ar (רָעַב) [pronounced baw-GAHR]	<i>to burn, to begin to burn, to kindle; to be burning; to consume</i>	3 rd person masculine singular, Qal imperfect	Strong's #1197 BDB #128
The NET Bible: <i>The verb is an imperfect. Here it has the progressive nuance – the bush is not burning up.</i> ¹⁸			
s'neh (סֵנֶה) [pronounced sehn-EH]	<i>bush, thorn bush; possibly a blackberry bush; might be transliterated senneh</i>	masculine singular noun with the definite article	Strong's #5572 BDB #702

Translation: ...—[and figure out] why the bush is not burned up.”

Moses knows fire. This is not some big mystery to him. Whenever meat is grilled, fire is used. However, Moses is used to seeing certain things happen; and with a bush out in the desert, when it is on fire, it ought to burn out in a minute or so, leaving a smouldering pile of charcoal behind. But that is not what is happening. So he wants to find out why.

Exodus 3:3 So Moses said, “I have to take a closer look and see this incredible sight, and try to figure out why the bush does not appear to burn up.” (NKJV)

Exodus 3:3 So Moses said, “Let me turn aside and see this great sight—[and figure out] why the bush is not burned up.” (Kukis mostly literal translation)

Exodus 3:3 Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.” (Kukis paraphrase)

This strikes Moses as being a pretty amazing sight, so he detours off of the path he is on to get a closer look, as the bush does not burn up. It is not unlikely that he is leading his sheep and goats along, this fire catches his eye, and he keeps an eye on it as he walks. After 5 minutes, perhaps, Moses sees that the bush is not burned out; so he goes to investigate it.

Like many people who spend a lot of time alone, Moses talks (or thinks) to himself.

¹⁸ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

And so sees Y^ehowah that he turned aside to see; and so called unto him Elohim out of a midst of the bush and so he says, “Moses, Moses.” And so he says, “Behold me.”

Exodus
3:4

When Y^ehowah saw that Moses [lit., *he*] had turned aside to see, Elohim called to him out from the midst of the bush, saying, “Moses, Moses.” And Moses [lit., *he*] said, “[Here] I [am].”

When Jehovah saw that Moses had veered toward the bush to get a better look, God called to him out from the midst of the bush, saying, “Moses, Moses;” and Moses replied, “I am right here.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sees Y ^e howah that he turned aside to see; and so called unto him Elohim out of a midst of the bush and so he says, “Moses, Moses.” And so he says, “Behold me.”
Dead Sea Scrolls	.
Targum of Onkelos	And the Lord saw that he turned to see, and the Lord called to him from the midst of the bush, and said, Mosheh, Mosheh! And he said, Behold me.
Targum (Pseudo-Jonathan)	And when it was seen before the Lord that he turned to look, the Lord called to him from the midst of the bush and said, Mosheh, Mosheh ! And he said, Behold me.
Revised Douay-Rheims	And when the Lord saw that he went forward to see, he called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am.
Aramaic ESV of Peshitta	When Mar-Yah saw that he turned aside to see, God called to him out of the midst of the bush, and said, "Moshah! Moshah!" He said, "Here I am."
Peshitta (Syriac)	And when the LORD saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.
Septuagint (Greek)	And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, saying, Moses, Moses; and he said, What is it?

Significant differences:

Limited Vocabulary Translations:

Easy English	Then the Lord saw that Moses came to see the bush. And God called to Moses from inside the bush: ‘Moses! Moses!’ Moses answered: ‘Here I am.’
Good News Bible (TEV)	When the Lord saw that Moses was coming closer, he called to him from the middle of the bush and said, “Moses! Moses!” He answered, “Yes, here I am.”
<i>The Message</i>	GOD saw that he had stopped to look. God called to him from out of the bush, “Moses! Moses!” He said, “Yes? I’m right here!”
Names of God Bible	When Yahweh saw that Moses had come over to see it, Elohim called to him from the bush, “Moses, Moses!” Moses answered, “Here I am!”
NIRV	.
New Simplified Bible	Jehovah saw that Moses came closer. He called to him from the middle of the bush: »Moses! Moses!« Moses answered: »Yes, here I am.«

Thought-for-thought translations; paraphrases:

Common English Bible	When the LORD saw that he was coming to look, God called to him out of the bush, “Moses, Moses!” Moses said, “I’m here.”
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Contemporary English V.	When the LORD saw Moses coming near the bush, he called him by name, and Moses answered, "Here I am."
The Living Bible	When Moses saw that the bush was on fire and that it didn't burn up, he went over to investigate. Then God called out to him, "Moses! Moses!" "Who is it?" Moses asked. V. 3 is included for context.
New Berkeley Version	.
New Century Version	.
New Life Version	The Lord saw him step aside to look. And God called to him from inside the bush, saying, "Moses, Moses!" Moses answered, "Here I am."
New Living Translation	When the Lord saw Moses coming to take a closer look, God called to him from the middle of the bush, "Moses! Moses!" "Here I am!" Moses replied.

Partially literal and partially paraphrased translations:

American English Bible	And when [God] saw him drawing closer to look, the Lord called to him from the bush. He said: 'Moses! Moses!' And [Moses] asked: 'What is it?'
Beck's American Translation	.
International Standard V	When the LORD saw that he had gone over to look, God called to him from the center of the bush, "Moses! Moses!" He said, "Here I am."
Translation for Translators	When Yahweh saw that he/I had come closer, he called to Moses/me from the middle of the bush, saying, "Moses! Moses!" He/I replied, " Yes, here I am."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to see, that he is to have turned aside to perceive it. He of mighty ones was to call him from the midst of the bush, and was to say: Moses! Moses! -- even was he to direct him.
Conservapedia	And when the LORD saw that he was withdrawing to see the bush, God called to him from the middle of the bush, and said, "Moses, Moses." And he said, "Behold me!"
Ferrar-Fenton Bible	But the LORD saw that he approached to examine it, so God called to him from the midst of Sinai, and said, " Moses ! Moses ! " and he answered, " I am here."
God's Truth (Tyndale)	And when the Lord saw that he came for to see, he called unto him out of the bush and said: Moses, Moses. And he answered: here am I.
Tree of Life Version	When <i>ADONAI</i> saw that he turned to look, He called to him out of the midst of the bush and said, "Moses, Moses!" So he answered, " <i>Hineni</i> ."
Urim-Thummim Version	When YHWH saw that he came over to observe then Elohim called to him out from the center of the bush and proclaimed, Moses! Moses! and he replied, I am here.
Wikipedia Bible Project	And Yahweh saw that he veered off to see, and God called him from inside the bush, and said "Moses, Moses", and he said "Here I am".

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah saw that he turned aside to see, and God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Behold, I.
New American Bible (2002)	When the LORD saw him coming over to look at it more closely, God called out to him from the bush, "Moses! Moses!" He answered, "Here I am."
New Jerusalem Bible	When Yahweh saw him going across to look, God called to him from the middle of the bush. 'Moses, Moses!' he said. 'Here I am,' he answered.
New RSV	.

Revised English Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When <i>ADONAI</i> saw that he had gone over to see, God called to him from the middle of the bush, "Moshe! Moshe!" He answered, "Here I am."
exeGeses companion Bible	And Yah Veh sees he turns aside to see, and Elohim calls to him from midst the bush, and says, Mosheh! Mosheh! And he says, Here - I.
JPS (Tanakh—1985) Kaplan Translation	. When God saw that [Moses] was going to investigate, He called to him from the middle of the bush. 'Moses, Moses!' He said. 'Yes,' replied [Moses].
Orthodox Jewish Bible	And when Hashem saw that he turned aside to see, Elohim called out unto him out of the midst of the bush, and said, Moshe, Moshe. And he said, Hineni.
<i>The Scriptures</i> 1998	And יהוה saw that he turned aside to see, and Elohim called to him from the midst of the bush and said, "Mosheh! Mosheh!" And he said, "Here I am."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When the LORD saw that he turned away [from the flock] to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."
The Expanded Bible	When the LORD saw Moses was coming [turning aside] to look at it, God called to him from the bush, "Moses, Moses!" And Moses said, "Here I am."
The Geneva Bible Kretzmann's Commentary	. 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. So the Angel of the Lord of v. 2. is here identified with Jehovah, with God Himself, who addresses Moses with words of solemn warning.
NET Bible®	When the Lord saw that he had turned aside to look, God called to him from within the bush and said, "Moses, Moses!" And Moses said [<i>Heb</i> "And he said"; the referent (Moses) has been specified in the translation for clarity.], "Here I am."
Syndein/Thieme	And when Jehovah/God {the 'angel of God' is now called 'God' - the angel of God is a title for the only manifest member of the Godhead - the Son} saw that he {Moses} turned aside to see, 'Elohiym/Godhead called unto him out of the middle of the bush, and said, "Moses . . . Moses." And he {Moses} said, "Keep on speaking." {idiom meaning "Here am I."}
The Voice	When the Eternal One saw Moses approach <i>the burning bush</i> to observe it <i>more closely</i> , He called out to him from within the bush. Eternal One: Moses! Moses! Moses: I'm right here.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Isⁿ} saw that he turned aside to see, and "Elohiym ^{Powers} called out to him from the midst of the thorn bush, and he said, "Mosheh ^{Plucked outⁿ} "Mosheh ^{Plucked outⁿ} , and he said, (here) I am,...
Concordant Literal Version	When Yahweh saw that he withdrew to discern, Elohim called to him from the midst of the thornbush and said: Moses! Moses! So he answered: Behold me!"
English Standard Version	When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am."

Green's Literal Translation *And Jehovah saw that he turned aside to see, and God called to him from the midst of the thorn bush, and said, Moses! Moses! And he said, Behold me.*

Stuart Wolf

World English Bible

Young's Literal Translation

Young's Updated LT

And Jehovah sees that he has turned aside to see, and God calls unto him out of the midst of the bush, and says, "Moses, Moses;" and he says, "Here am I."

The gist of this passage: The Lord sees that Moses has turned aside to give the bush a closer look, and God calls to him out of the midst of the bush, saying, "Moses, Moses." Moses answers, "See me."

Exodus 3:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (הָאָרָ) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
The NET Bible: <i>The preterite with the vav (ו) is subordinated as a temporal clause to the main point of the verse, that God called to him. The language is anthropomorphic, as if God's actions were based on his observing what Moses did.</i> ¹⁹			
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
The NET Bible: <i>The particle כִּי (ki, "that") introduces the noun clause that functions as the direct object of the verb "saw" (R. J. Williams, Hebrew Syntax, 81, §490).</i> ²⁰			
çûwr (סוּר) [pronounced soor]	<i>to turn aside, to depart, to go away; to deviate</i>	3 rd person masculine singular, Qal perfect	Strong's #5493 (and #5494) BDB #693
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (הָאָרָ) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906

Translation: When Y^ehowah saw that Moses [lit., he] had turned aside to see,...

¹⁹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

²⁰ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

God is both **omnipresent** but God can choose to localize Himself. He was localized in the burning bush—He was the burning bush. So God, from that vantage point, could see Moses moving toward Him. However, that is not exactly what these words mean. There is a Hebrew verb which means, *and Y^ehowah saw that Moses was coming closer to see*; but that word is not used here.²¹ It sounds almost as if God is watching Moses (not from any particular vantage point); and that this is what God observes Moses doing.

One of the things which I find to be fascinating in the Biblical history is the appropriateness of the miracles to the audience, no matter how large or how small. This topic is particularly connected to the book of Exodus. Moses sees a burning bush that does not burn up, and he needs to have a closer look. This is the sort of miracle which is perfectly suited for an individual. When God begins to extricate His people from Egypt, He uses miracles which are appropriate to a large audience. The plague of frogs is not something that Bob can tell Charley about, and now Charley is all up in arms. The plague of frogs is something which both Bob and Charley experience—everyone in Egypt is in on the experience. God is calling upon them to respond to Him, and God makes it clear Who He is, whose side He is on, and the choice which is before all Egypt.

So, with Moses, it is a burning bush that no one else sees; but when subjecting all Egypt to God's power, they all witness firsthand God's power. After some great sign by God, Bob may go next door to Charley's house and say, "Were you subjected to a thick darkness?" Charley will answer in the affirmative. All Egypt will know that these signs are from the God of the Hebrews; no one is going to think that they dreamed or hallucinated this or that sign.

Exodus 3:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תַּוֶּק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of.</i>			

²¹ That particular word will be used in v. 5.

Exodus 3:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
s ^e neh (סִנְהַ) [pronounced seh-n-EH]	<i>bush, thorn bush; possibly a blackberry bush; might be transliterated senneh</i>	masculine singular noun with the definite article	Strong's #5572 BDB #702

Translation: ...Elohim called to him out from the midst of the bush,...

As Moses approached, God called to him from out of the bush.

We have a different word for *God* here. *Y^ehowah* sees Moses turn aside from the way he was going, in order to take a closer look; but then, *God* speaks to Moses from the bush itself. This is fully in keeping with the idea that *God* appears to be two Persons here.

Exodus 3:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: ...saying, "Moses, Moses."

God said to Moses, "Moses, Moses."

The NET Bible: *The repetition of the name in God's call is emphatic, making the appeal direct and immediate (see also Gen 22:11; 46:2). The use of the personal name shows how specifically God directed the call and that he knew this person. The repetition may have stressed even more that it was indeed he whom the Lord wanted. It would have been an encouragement to Moses that this was in fact the Lord who was meeting him.*²²

This is God's call to Moses. It is one of the very few times that God has called a man using his name twice. We saw it with Abraham (Gen. 22:11) and with Jacob (Gen. 46:2). Moses has been under preparation for God's

²² From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

calling for some time. He is now almost eighty years old (Exodus 7:7); he's been under preparation for eighty years and now God calls him.

Exodus 3:4a-c **So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!"**

We are told immediately that God begins to speak to Moses, from the bush, and He says, *Moses, Moses*.

God, on many occasions, has spoken the name of a saint twice.

Repeated Names (from the Wells of Living Water Commentary)

Repeated name	Text/Commentary
1. "Abraham, Abraham." (Gen. 22:11)	This repetition of Abraham's name displays God's intensity, first in His approval toward Abraham; and, secondly, to stop Abraham from actually killing his son to God as a human sacrifice. God's calling to Abraham is God stopping him from going any further. God will provide Abraham with a substitute sacrifice.
2. "Jacob, Jacob" (Genesis 46:2).	This repetition occurred on the night in which Jacob, as an aged man, was journeying with all that he had to move to Egypt to be with his son Joseph. That night Jacob offered a sacrifice, and the God of Israel with love toward His servant, and in anticipation of the history of the Chosen Nation, said, "Jacob, Jacob."
3. "Moses, Moses" (Exodus 3:4).	This occurs when Moses turns aside to see the great sight of a bush burning without being consumed. The Lord cries out, " Moses, Moses, " and continues with, " Do not come near; remove your shoes from your feet, for the place whereon you stand is holy ground. "
4. "Samuel, Samuel" (1Samuel 3:10).	This repetition marked God's intensity as He beheld the form of the youth, Samuel, eagerly listening for the voice of God. God was intent because, being compelled to set Eli aside, and to refuse his sons as priests over Israel, He had found in Samuel a man to fill in the gap.
5. "Martha, Martha" (Luke 10:41).	Here is God's intensity made manifest toward a good woman who meant well, and who loved Him, but who was encumbered with much serving. In "Martha, Martha," is the tinge of sorrow and disappointment toward the sister of Mary, and, with Divine approval toward Mary, who had chosen the good part. The problem was not so much that Martha was involved in the varied preparations, but that she judged her sister Mary for wanting to sit at her Lord's feet to hear the teachings of Jesus.
6. "Simon, Simon" (Luke 22:31).	This time we have the intensity of God, our Lord, toward one of His servants, who was about to be temporarily overcome by Satan. It was then that Christ said, " Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat: but I have prayed for you, that your faith fail not. "
7. "Saul, Saul" (Acts 9:4).	We have now God's intensity toward one who was persecuting His children, and therefore, persecuting Him. God was also intent, because the hour had come that Saul's antagonism towards Christ should be set aside so that the one who persecuted, should become the one who would proclaim the name of Jesus.

In every case above, the volition of the person to whom God spoke was important in God's plan. What they would do next was important.

We also find this used in Exodus 34:6 (Yahweh, Yahweh); Matt. 7:21,22 (Lord, Lord); Matt. 23:37 (Jerusalem, Jerusalem); Mark 15:34 (Eloi, Eloi) and even by the disciples in Luke 8:24 (Master, Master).

From <http://www.studylight.org/commentaries/lwc/view.cgi?bk=0&ch=22> accessed December 8, 2014 (heavily edited).

Exodus 3:4a-c So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!”

God speaks to Moses audibly.

Now, I want you to notice something which is evident throughout Scripture. *God calls out to Moses.* God does all of the work in our salvation. God searches us out and God speaks to us. No doubt, you have heard of this or that person who gets together a rucksack and goes out into the forest or the desert or to a hill and looks for God. This is human arrogance! You aren't going to go off somewhere and find God. When it is the right time, God will reveal Himself to you, just as He reveals Himself to Moses (or to any other prophet of the Old or New Testament). When Jesus chose His disciples, did they all search Him out? Jesus searched them out and He chose them. The exceptions to this would be one person witnessing to another and leading him to Jesus (John 1:35–42). There is always a calling by God or the witness of another person (which is God calling to us). No one in Scripture ever goes off on a spiritual search for God. That is man's arrogance thinking that he can find God and man's arrogance thinking that he can recognize God when he finds Him.

Exodus 3:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 st person singular suffix; pausal form	Strong's #2009 (and #518, 2006) BDB #243

With the 1st person singular suffix, hinnêh literally means *behold me*; however, it is an idiom which seems to mean, *here I am, right here, yes sir*. This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker.

Translation: And Moses [lit., *he*] said, “[Here] I [am].”

It would seem that this would be a shock or a surprise to Moses; but he answers just as if Jethro had called to him from the distance. “I'm right here” appears to be the sense of the more antiquated, *behold me*.

This is God's call to Moses. It is one of the very few times that God has called a man using his name twice. We saw it with Abraham (Gen. 22:11) and with Jacob (Gen. 46:2). Moses has been under preparation for God's

calling for some time. He is now almost eighty years old (Exodus 7:7); he's been under preparation for eighty years and now God calls him.

Exodus 3:4d **And he said, "Here I am."**

Moses responds, identifying himself. He responds to the Divine apparition.

Exodus 3:4 **When Y^ehowah saw that Moses [lit., he] had turned aside to see, Elohim called to him out from the midst of the bush, saying, "Moses, Moses." And Moses [lit., he] said, "[Here] I [am]."** (Kukis mostly literal translation)

One of the things that we will observe in the book of Exodus is, God gives miracles and signs appropriate to His audience. At this point, out alone in the desert-wilderness, Moses does not require an earthquake where he is left staring down into a 1000 ft. chasm. Moses does not need to view a tremendous lightning storm, with lightning bolts coming down on all sides of him. This burning bush gets his attention. He hears God and he listens to God. This is what God was after.

It is unfortunate that in today's world, people believe in Jesus Christ and within days of their conversion, they are out hustling for God. This is not always wrong, but it is most often premature. God has a plan for our lives and it is not to go out and hustle for Him when we know practically nothing. Such enthusiasm and dedication sounds great, but as babes in Christ we rarely have enough sense to come in out of the rain. We should examine Moses' preparation and life in points:

God's Preparation of Moses

1. Moses spent only three months as an infant with his birth mother and father (Exodus 2:1-2 Acts 5:20).
2. For forty years, Moses received the training of an aristocrat and a royal leader in the castle of Pharaoh. He had no choice. This was what God chose for him. Exodus 2:10-11 Acts 7:22-23.
3. At age forty, after finding out that he was a **Jew** and not naturally born aristocracy, Moses went out to see what the Jews were like. Up until this time, he had known Jews simply as slaves and inferiors. Exodus 2:11-14 Acts 7:23-28
4. After killing an Egyptian taskmaster with his bare hands and receiving no support from the Jews, Moses fled to the Midian desert for fear of being captured and executed by the then Pharaoh of Egypt Exodus 2:15 Act 7:29
5. Moses spent approximately forty years in the desert under the tutelage of his father-in-law, a priest. Exodus 2:15b-3:1 7:7 Acts 7:29-30 It is possible that this is when he first believed in Jesus Christ.
6. Moses actually service will begin at age eighty, when he will go speak to Pharaoh, demanding Pharaoh to allow God's people to depart; and then he will spend forty years in the desert with this whining batch of malcontent reversionists. Ex.7:7-Dt. 34:5 Acts 7:30-44
7. Moses was 120 years old when he died, still strong and full of vigor. Dt. 34:1-7
8. Therefore, after being raised as royalty for forty years and then after spending forty years in the desert with the Jews and perhaps less than one year prior to that dealing with the Pharaoh, God called Moses to do His work. This means that God prepared him for eighty years before he was drafted to do anything of real spiritual significance. Too many believers think that a weekend of prayer after salvation prepares them to begin to do great things for God. The chief difference between Moses and these people was that Moses was great, and they will often burn out in a year or five after muddying up the water. They have no foundation, no background. God expects us to grow. Peter writes, **Grow in the grace and [in] the knowledge of our Lord and Savior Jesus Christ** (2Peter 3:18). This is a command. *Grow* is in the imperative mood. It is in the present active imperative. That means that we are to continually do this; it should be our lifestyle. And we are to pursue this growth—active voice. This is not an option for the Christian.

Chapter Outline

Return to the Chart and Map Index

Exodus 3:4 When Jehovah saw that Moses had veered toward the bush to get a better look, God called to him out from the midst of the bush, saying, “Moses, Moses;” and Moses replied, “I am right here.” (Kukis paraphrase)

Moses is out in the desert with his father-in-law’s flocks, and he sees a very odd thing—a bush that is burning, but would not burn up. He approaches the bush and God speaks to him from the bush.

And so He says, “You will not come near here; put off your [two] shoes from upon your [two] feet, for the place where you are standing upon him [is] a ground of holiness him.”

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3:5

He said, “You will not come near to Me [lit., here]. [First,] put off your shoes from your feet, for the place where you stand is holy ground.”

God said to Moses, “Do not come any closer to me, for this ground where you stand is holy ground. First take off your shoes.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so He says, “You will not come near here; put off your [two] shoes from upon your [two] feet, for the place where you are standing upon him [is] a ground of holiness him.”
Dead Sea Scrolls	.
Targum of Onkelos	And He said, Approach not hither [Sam. Vers., “suddenly,” or, “rashly.”]; loose the sandal from thy foot, for the place where thou standest is holy.
Targum (Pseudo-Jonathan)	And He said, Approach not hither, take the shoe from thy feet, for the place on which thou standest is a holy place; and upon it thou art to receive the Law, to teach it to the sons of Israel.
Revised Douay-Rheims	And he said: Come not nigh hither, put off the shoes from thy feet: for the place whereon thou standest is holy ground.
Aramaic ESV of Peshitta	He said, "Do not come close. Take your sandals off of your feet, for the place you are standing on is holy ground."
Peshitta (Syriac)	And he said, Do not draw near; take your shoes from off your feet, for the place whereon you are standing is holy ground.
Septuagint (Greek)	And he said, Draw no closer: loose your sandals from off your feet, for the place where you stand is holy ground.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, Do not come near: take off your shoes from your feet, for the place where you are is holy.
Easy English	God said to Moses: ‘Do not come near this place. Remove your shoes from your feet. The place where you stand is holy ground.’
Good News Bible (TEV)	.
Names of God Bible	Elohim said, “Don’t come any closer! Take off your sandals because this place where you are standing is holy ground.
NIRV	.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .

Contemporary English V. God replied, "Don't come any closer. Take off your sandals--the ground where you are standing is holy.

The Living Bible .

New Berkeley Version .

New Century Version .

New Life Version God said, "Do not come near. Take your shoes off your feet. For the place where you are standing is holy ground."

New Living Translation .

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

International Standard V .

New Advent (Knox) Bible But now, as he saw him coming up to look closer, the Lord called to him from the midst of the bush, Moses Moses; and when he answered, I am here, at thy command, he was told, Do not come nearer; rather take the shoes from thy feet, thou art standing on holy ground. V. 4 is included for context.

New Advent (Knox) Bible .

Translation for Translators Yahweh said, "Do not come closer! *Because I am God*, the ground on which you are standing is holy/taboo. So take off your sandals *to show respect to me*."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible He was to say: Was you to draw near here? - You was to slip off your sandals from your feet, for the place where you is to be standing is to be a set apart ground.

Conservapedia .

Ferrar-Fenton Bible Then He said, "Approach not! Put off your shoes from your feet, for the place upon which you stand is Holy!"

God's Truth (Tyndale) And he said: come not hither, but put your shoes off your feet: for the place whereon you stand is holy ground.

Lexham English Bible And he said, "You must not come near to here. Take off your sandals from on your feet, because the place on which you [are] standing, it [is] holy ground."

Tree of Life Version .

Urim-Thummim Version He spoke, Do not come any closer now, take off the shoes from off your feet, for the Standing Place where you stand is sacred ground.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh said to him, "Do not come near; take off your sandals because the place where you are standing is holy ground."

The Heritage Bible .

New American Bible (2002) .

New Jerusalem Bible .

New RSV Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.'

Revised English Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He answered, "Here I am." He said, "Don't come any closer! Take your sandals off your feet, because the place where you are standing is holy ground.
exeGesés companion Bible	And he says, Approach not here: put your shoes off your feet; for the place whereon you stand is holy soil.
JPS (Tanakh—1985) Kaplan Translation	. 'Do not come any closer,' said [God]. 'Take your shoes off your feet. The place upon which you are standing is holy ground.'
Orthodox Jewish Bible	And He said, Draw not nearer here; put off thy na'alayim (sandals) from off thy raglayim, for hamakom whereon thou standest is admat kodesh.
<i>The Scriptures</i> 1998	And He said, "Do not come near here. Take your sandals off your feet, for the place on which you are standing is set-apart ground."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then God said, "Do not come near; take your sandals off your feet [out of respect], because the place on which you are standing is holy ground."
The Expanded Bible	Then God said, "Do not come any closer. Take off your sandals [from your feet], because the place where you are standing is holy ground.
The Geneva Bible Kretzmann's Commentary	. And He said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. The places where the Lord deigns to appear to sinful men are ever afterward set apart in their eyes and may not be desecrated by irreverent behavior, for man owes to God the highest degree of veneration. Throughout the Orient, the custom of removing the shoes before entering into a place dedicated to divine service, whether true or false, is still observed.
NET Bible®	God [<i>Heb</i> "And he"; the referent (God) has been specified in the translation for clarity.] said, "Do not approach any closer!20 Take your sandals off your feet, for the place where you are standing is holy21 ground."
The Voice	Eternal One: Don't come any closer. Take off your sandals <i>and stand barefoot on the ground in My presence</i> , for this ground is holy ground. I am the True God, the God of your father, the God of Abraham, Isaac, and Jacob.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he said, do not come near to this point, cast off your sandals from upon your feet, given that the area which you are standing upon is the ground of a special place,...
Concordant Literal Version	Then he said: Do not come near hither! Ease your sandals off your feet, for the place on which you are standing, this is ground of holiness.
Context Group Version	And he said, Don't come any closer: take off your sandals from your feet, for the place whereon you stand is special ground.
English Standard Version	Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground."
Green's Literal Translation	And He said, Do not come near here. Pull off your sandals from your feet, for the place on which you are standing is holy ground.
Modern English Version	He said, "Do not approach here. Remove your sandals from off your feet, for the place on which you are standing is holy ground."
New King James Version	Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground."
Stuart Wolf	.
World English Bible	.

Young's Literal Translation
Young's Updated LT

And He says, "Come not near here: cast your shoes from off your feet, for the place on which you are standing is holy ground."

The gist of this passage:

God warns Moses not to come any closer, but to first remove his shoes, as he is on holy ground.

Exodus 3:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'al (לֹא) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	2 nd person masculine singular, Qal imperfect	Strong #7126 BDB #897
hâlôm (הֵלֵם) [pronounced huh-LOHM]	<i>here, hither, to or towards [a place], near</i>	adverb	Strong's #1988 BDB #240

The NET Bible: *Even though the Lord was drawing near to Moses, Moses could not casually approach him. There still was a barrier between God and human, and God had to remind Moses of this with instructions. The removal of sandals was, and still is in the East, a sign of humility and reverence in the presence of the Holy One. It was a way of excluding the dust and dirt of the world. But it also took away personal comfort and convenience and brought the person more closely in contact with the earth.*²³

Translation: He said, "You will not come near to Me [lit., here]."

The language of God is often interesting to me. I would have expressed things one way, yet, most of the time, God expresses Himself in a different way. Obviously God's vocabulary is better than mine and, just as obviously, God immediately knows a million things which He *could* have said to Moses. Therefore, there is a reason for God saying what He says.

Do not come any closer is the negative and the Qal imperfect of qârab (בָּרַק) [pronounced kaw-RAB] and it means *to approach, to come near*. It is a very common verb used extensively in the Old Testament. This is followed by the adverb of place hâlôm (הֵלֵם) [pronounced hal-OME] and it means *hither* in the old English and *here* in normal person English. *Do not come any closer* gives a good English rendition of what has been said here.

Although I would have said, "Do not come any closer to Me" (speaking as if I were God); and God said, "You will not come near here." God teaches, with these few words, both His omnipresence and the concept that He may

²³ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

localize Himself. He is speaking from the Bush and He will speak of the ground around there as being holy. So, in that sense, God has localized Himself. However, God does not say, “Do not come closer to Me,” because that is simply incorrect. Moses cannot be nearer or farther away from God at any point in time, as God is omnipresent.

Exodus 3:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâshal (נָשַׁל) [pronounced naw-SHAHL]	<i>draw away, put off, slip off, drop off; fall off, clear away</i>	2 nd person masculine singular, Qal imperative	Strong's #5394 BDB #675
na'al (נָעַל) [pronounced NAH-gahl]	<i>sandal, shoe; a shoe thong, a shoe latchet; a pair of shoes; metaphorically for something of little value</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5275 BDB #653
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
rag ^e layim (רַגְלַיִם) [pronounced RAHG-lah-yim]	<i>feet, [two] feet; metaphorically for steps taken in one's life</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #7272 BDB #919

Translation: [First,] put off your shoes from your feet,...

Much of what we read in the Old Testament is symbolic. Things are done to illustrate this or that. Where God chose to localize Himself, He is holy; He is set apart from all things in a fallen world. This is illustrated by Moses removing his shoes. Now, I do not quite get why his feet are better than his shoes, but let's just assume that Moses has been walking behind sheep and goats all day, so that his shoes would be much dirtier than his feet.

Exodus 3:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâqôwm (מִקּוֹמ) [pronounced maw-KOHW]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879

Exodus 3:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾattâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
ʾâmad (עָמַד) [pronounced ʿaw-MAHD]	<i>taking a stand, standing, is remaining, enduring, withstand; stopping, ceasing</i>	Qal active participle	Strong's #5975 BDB #763
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5920, #5921 BDB #752
ʾădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular construct	Strong's #127 BDB #9
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun	Strong's #6944 BDB #871
<p>The NET Bible: <i>The word קֹדֶשׁ (qodesh, “holy”) indicates “set apart, distinct, unique.” What made a mountain or other place holy was the fact that God chose that place to reveal himself or to reside among his people. Because God was in this place, the ground was different – it was holy.</i>²⁴</p>			
hûwʾ (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

This pronoun can be used in the emphatic sense. Sometimes, the verb *to be* is implied when this pronoun is used.

The NET Bible: *The causal clause includes within it a typical relative clause, which is made up of the relative pronoun, then the independent personal pronoun with the participle, and then the preposition with the resumptive pronoun. It would literally be “which you are standing on it,” but the relative pronoun and the resumptive pronoun are combined and rendered, “on which you are standing.”*²⁵

Translation: ...for the place where you stand is holy ground.”

Wherever God has chosen to localize Himself, there, the place is holy.

²⁴ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

²⁵ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

The ground being called *holy* is only because there is a manifestation of God there—Jesus Christ. His presence makes the ground holy. *Holy* is the word *qôdesh* (קֹדֶשׁ) and it means *apartness, holy, sacredness*. It is *ground* and not *holy* which is in the construct. The construct is a noun which acts like a genitive; even as an adjective to a certain degree. When we translate this *holy ground* or even *a ground of holiness*, we have it exactly backwards; it should be that *holy* is the primary noun and it should be translated *sacredness*. Ground is more of the modifier. Everywhere around there is *holy*; the ground is because it happens to be in the periphery. *For where you are standing upon—holy it [is] the ground*. Another way to render this verse is the recognize that *holy* is a noun and it is being emphasized.

Removing one's shoes before entering a temple or any other place of worship is a typical Oriental custom. This is a mark of respect. We find something similar in Joshua 5:15. Once Moses realized what he was seeing, a manifestation of the living God, he became extremely frightened. We read about some of this in Acts 7:30–33: “And after forty years had passed, an angel appeared to him in the wilderness of Mount Sinai in the flame of a burning thorn bush. And when Moses saw it, he marveled at the sight; and as he approached to look closely, there came the voice of the Lord: ‘I am the God of your fathers, the God Of Abraham and Isaac and Jacob.’ And Moses shook [in fear] and would not venture to look. But the Lord said to him, ‘Take off the sandals from your feet, for the place one which you are standing is holy ground.’ “ (Exodus 3:6b, 5).

God and everything associated with God is understood to be completely and totally holy; completely set apart from all else that is related to fallen man.

Exodus 3:5 God said to Moses, “Do not come any closer to me, for this ground where you stand is holy ground. First take off your shoes.” (NKJV)

Moses Before the Burning Bush (a graphic); from [Diocese de Uniao da Vitoria](#); accessed September 19, 2018. There were a massive number of graphics to choose from.

Exodus 3:5 Then He [God] said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.” (Kukis mostly literal translation)



The concept of *holiness* is a strictly a concept from God. Something is set apart for divine function because the Lord sets it apart. We find many references to that which is set apart to God in Exodus, Leviticus and Numbers (large portions of Exodus, Leviticus and Numbers are quotations from God). We only find this word a few times in Deuteronomy, as these are all Moses' words in Deuteronomy.

God tells Moses that he is standing on holy ground and to remove his sandals. I am assuming that this is done for two reasons: (1) to show that Moses was responsive to God's commands and (2) to establish the concept of God's holiness. Holiness means that God is set apart from this fallen world.

Moses, quite obviously, knows that he will obey the voice of God; and God, being **omniscient**, knows this as well. So, why does this occur? Why does God say, “Take off your sandals and why does Moses record this? All of this takes place before a great audience of angels, and angels observe and learn from what God says and Moses does. This may be out in the middle of nowhere, and there is probably not a single human being within miles to witness this; but the angels do. Angels are always gathered by God for important events.

Moses' sandals represent the corruption of coming in contact with the world. The sandals were in touch with the dirt and the sand and the offal of both man and beast, and that muck would be carried everywhere by a man's sandals. The analogy being set up is, God is holy and He cannot come into contact with any of the filth of the world.

Exodus 3:5 God said to Moses, "Do not come any closer to me, for this ground where you stand is holy ground. First take off your shoes." (Kukis paraphrase)

Jesus, in the New Testament, used a similar concept to represent *rebound*, which is the temporal cleansing of the believer through naming his sins. Jesus washed the feet of His disciples, which was a representative analogy. We come into contact with sin in this world. This is represented by the feet being dirty, but in reality, we come into contact with sin through our own volition. Jesus washing the feet of His disciples indicates that He is cleansing them from their contact with the world. This does not mean that we should, prior to entering a church, engage in some kind of foot washing ceremony. It does mean, however, that we need to keep short accounts with God when it comes to the confession of sins (we name our sins to God, not to some person who calls himself a priest). According to 1John 1:9, when we name our sins, then we are cleansed from all unrighteousness.

Even though there are several *religions* and sects which emphasize the washing of feet or the removal of one's shoes before entering into a *religious* temple, we need to keep in mind that this is not a mandate laid down by God, but a representative analogy. The person who takes off his shoes for some religious reason does not get it; the person who regularly names his sins to God, gets it.

Saint Stephen recalls this incident when he spoke to a hostile crowd some 1500 years later.

Act 7:30–32 "Now when forty years had passed, an Angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. When Moses saw it, he was amazed at the sight, and as he drew near to look, there came the voice of the Lord: 'I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.' And Moses trembled and did not dare to look. (ESV) (Exodus 3:6, 15)

The Angel is Jesus Christ in His Preincarnate form, appearing to Moses not as an angel, but as a burning bush. That is, regardless of what angels look like, Moses saw a burning bush.

Quite obviously, Moses did not expect to hear anything or anyone speak to him, so when God spoke to him from the fire, this shook him up.

Act 7:33 Then the Lord said to him, 'Take off the sandals from your feet, for the place where you are standing is holy ground. (ESV; capitalized) (Exodus 3:5)

Stephen was going back to accepted Scriptures and events in order to bring his audience to Christ. He was explaining to them that the God of the Bible (that is, the Old Testament; there was no New Testament where Stephen spoke) is Jesus Christ.

The point that Stephen eventually makes is, the Hebrew people were often in rebellion against God. He cites several examples of their rebelliousness, and then says, "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it." (Acts 7:51–53) (ESV) The Righteous One is, of course, Jesus Christ. The people to whom Stephen spoke had done exactly what their fathers had done.

Back to our narrative. God identifies Himself.

And so He says, “I [am] Elohim of your father, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob.” And so hides Moses his face for he was afraid from looking unto Elohim.

Exodus
3:6

Then He said, “I [am] the Elohim of your father, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob.” Therefore, Moses hid his face for he was afraid to look toward Elohim.

Then God said, “I am the God of your father, and I am the God of Abraham, Isaac, and Jacob.” Therefore, Moses hid his face from God; he was afraid to look directly at God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so He says, “I [am] Elohim of your father, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob.” And so hides Moses his face for he was afraid from looking unto Elohim.
Dead Sea Scrolls	.
Targum of Onkelos	And He said, I am the God of thy fathers; the God of Abraham, the God of Izhak, and the God of Jakob. And Mosheh bowed with his face; for he was afraid to look up to the glory of the Lord.
Targum (Pseudo-Jonathan)	And He said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Jakob. And Mosheh covered his face; for he was afraid to look upon the height of the glory of the Shekinah of the Lord.
Revised Douay-Rheims	And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God.
Aramaic ESV of Peshitta	Moreover he said, "I am God of your father, God of Abraham, God of Isaac, and God of Ya'aqub." Mosha hid his face; for he was afraid to look at God.
Peshitta (Syriac)	Moreover 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.
Septuagint (Greek)	And he said, I am the God of your father, the God of Abraam, and the God of Isaac, and the God of Jacob; and Moses turned away his face, for he was afraid to gaze at God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses kept his face covered for fear of looking on God.
Easy English	Then God said: 'I am the God of your fathers. I am the God of Abraham, the God of Isaac and the God of Jacob.' Then Moses hid his face. He was afraid to look at God.

God used an angel to show himself to Moses. The angel looked like a fire in a burning bush. Moses came near to the bush. And then he knew that it was holy. He heard God’s voice. In those days, people removed their shoes when they worshipped God. They still do this in some places today. Moses knew that he was in a very holy place. The God of his fathers spoke to him, the one, true God. ‘Fathers’ here means ancestors. Moses was very afraid. God is holy. If we could see God, we would be afraid too.

Good News Bible (TEV)
The Message

Then he said, “I am the God of your father: The God of Abraham, the God of Isaac, the God of Jacob.”
Moses hid his face, afraid to look at God.

Names of God Bible	I am the Elohim of your ancestors, the Elohim of Abraham, Isaac, and Jacob." Moses hid his face because he was afraid to look at Elohim .
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	He continued, "I am the God of your father, Abraham's God, Isaac's God, and Jacob's God." Moses hid his face because he was afraid to look at God.
Contemporary English V.	I am the God who was worshiped by your ancestors Abraham, Isaac, and Jacob." Moses was afraid to look at God, and so he hid his face.
The Living Bible	I am the God of your fathers—the God of Abraham, Isaac, and Jacob." (Moses covered his face with his hands, for he was afraid to look at God.)
New Berkeley Version	.
New Century Version	.
New Life Version	He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face. For he was afraid to look at God.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Then He said: 'I am the God of your ancestors... the God of Abraham, the God of Isaac, and the God of Jacob.' Well at that, Moses turned his face away, because he was afraid to look at God.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	Then he said, I am the God thy father worshipped, the God of Abraham, and Isaac, and Jacob. And Moses hid his face; he dared not look on the open sight of God.
Translation for Translators	Then he said, "I am God, the one your ancestors Abraham, Isaac, and Jacob <i>worship</i> ." So Moses/I covered his/my face, because he/I was afraid <i>that God would kill him/me if he/I</i> looked at him.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to say: I am he of mighty ones of your fathers, he of mighty ones of Abraham, he of mighty ones of Isaac, and he of mighty ones of Jacob. Moses was to hide his face, for he is to have been afraid to look upon he of mighty ones.
Conservapedia	.
Ferrar-Fenton Bible	Then He continued; " I AM the God of your fathers: — the God of Abraham, and the God of Isaac, and the God of Jacob ! " Then Moses hid his face, for he feared to gaze upon GOD.
Lexham English Bible	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 because he was afraid of looking at God.
NIV, ©2011	Then he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God.
Tree of Life Version	.
Urim-Thummim Version	He spoke, I am the Elohim of your father, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob. And Moses concealed his face for he was terrified to look on Elohim.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) *And God continued, "I am the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob."*
Moses hid his face lest his eyes look on God.

The Heritage Bible

New American Bible (2002) *I am the God of your father," he continued, "the God of Abraham, the God of Isaac, the God of Jacob." Moses hid his face, for he was afraid to look at God.*

The appearance of God caused fear of death, since it was believed that no one could see God and live; cf → Genesis 32:30. The God of Abraham . . . Jacob: cited by Christ in proof of the resurrection since the patriarchs, long dead, live on in God who is the God of the living. Cf → Matthew 22:32; → Mark 12:26; → Luke 20:37.

New American Bible (2011) *I am the God of your father, he continued, the God of Abraham, the God of Isaac, and the God of Jacob [Ex 4:5; Mt 22:32; Mk 12:26; Lk 20:37]. Moses hid his face, for he was afraid to look at God.*

God of your father: a frequently used epithet in Genesis (along with the variants "my father" and "your father") for God as worshiped by the ancestors. As is known from its usage outside of the Bible in the ancient Near East, it suggests a close, personal relationship between the individual and the particular god in question, who is both a patron and a protector, a god traditionally revered by the individual's family and whose worship is passed down from father to son. **The God of Abraham...Jacob:** this precise phrase (only here and in v. 15; 4:5) stresses the continuity between the new revelation to Moses and the earlier religious experience of Israel's ancestors, identifying the God who is now addressing Moses with the God who promised land and numerous posterity to the ancestors. Cf. Mt 22:32; Mk 12:26; Lk 20:37. **Afraid to look at God:** the traditions about Moses are not uniform in regard to his beholding or not being able to look at God (cf. 24:11; 33:11, 18–23; 34:29–35). Here Moses' reaction is the natural and spontaneous gesture of a person suddenly confronted with a direct experience of God. Aware of his human frailty and the gulf that separates him from the God who is holy, he hides his face. To encounter the divine was to come before an awesome and mysterious power unlike any other a human being might experience and, as such, potentially threatening to one's very identity or existence (see Gn 32:30).

New Jerusalem Bible *I am the God of your ancestors,' he said, 'the God of Abraham, the God of Isaac and the God of Jacob.' At this Moses covered his face, for he was afraid to look at God.*

New RSV *He said further, '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.*

Revised English Bible

Jewish/Hebrew Names Bibles:

Complete Jewish Bible *I am the God of your father," he continued, "the God of Avraham, the God of Yitz'chak and the God of Ya'akov." Moshe covered his face, because he was afraid to look at God.*

exeGesés companion Bible *And he says,
 I - Elohím of your father; Elohím of Abraham;
 Elohím of Yischaq and Elohím of Yaaqov.
 And Mosheh hides his face;
 for he awes to look on Elohím.*

JPS (Tanakh—1985) *I am," He said, "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.*

Kaplan Translation *[God then] said, 'I am the God of your father, the God of Abraham, God of Isaac, and God of Jacob.'*
Moses hid his face, since he was afraid to look at the Divine. See Judges 6:22, 13:22, Isaiah 6:5.

Orthodox Jewish Bible	Moreover He said, I am Elohei Avicha, Elohei Avraham, Elohei Yitzchak, and Elohei Ya'akov. And Moshe hid his face; for he was afraid to look upon HaElohim.
<i>The Scriptures</i> 1998	And He said, "I am the Elohim of your father, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob." And Mosheh hid his face, for he was afraid to look at Elohim.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. I am the God of your ancestors [fathers; father]—the God of Abraham, the God of Isaac, and the God of Jacob." Moses covered [hid] his face because he was afraid to look at God.
The Geneva Bible Kretzmann's Commentary	. Moreover, He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. This was the formal declaration of majesty and power. Where deliverance, salvation, is required, there the Angel of the Lord, Jehovah, the mighty God Himself, must come to the rescue of weak and sinful men. But where God is present and visits His children in mercy, there the safety of all those that put their trust in Him is assured. And Moses hid his face; for he was afraid to look upon God. Sinful man cannot endure the sight of the holy God, and the eye is naturally overcome by the splendor which reflects the glory of the Lord.
NET Bible®	He added, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, because he was afraid to look at God.
Syndein/Thieme	Moreover He said, "I am the 'Elohiym/Godhead of your father . . . 'Elohiym/Godhead of Abraham, 'Elohiym/Godhead of Isaac, and 'Elohiym/Godhead of Jacob." And Moses hid his face . . . for he was afraid to look upon 'Elohiym/Godhead.
The Voice	Eternal One: Don't come any closer. Take off your sandals <i>and stand barefoot on the ground in My presence</i> , for this ground is holy ground. I am the True God, the God of your father, the God of Abraham, Isaac, and Jacob. <i>A feeling of dread and awe rushed over Moses; he hid his face because he was afraid he might catch a glimpse of the True God.</i> V. 5 is included for context.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he said, I am "Elohiym ^{Powers"} of your father, "Elohiym ^{Powers"} of "Avraham Father lifted", "Elohiym ^{Powers"} of "Yits'hhaq ^{He laughs"} and "Elohiym ^{Powers"} of "Ya'aqov ^{He restrains"} , and "Mosheh ^{Plucked out"} hid his face, given that he feared from staring toward the "Elohiym ^{Powers"} ,...
Concordant Literal Version	And He said: I am the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob. Now Moses concealed his face, for he feared to look toward the One, Elohim.
English Standard Version	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.
Green's Literal Translation	And He said, I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he feared to look upon God.
Modern English Version	Moreover 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 upon God.
Revised Holy Bible 6.0	Moreover He said, I AM the God of Thy father, the God of Abraham,

the God of Isaac,
and the God of Jacob. Mar 12:26 .
Moses hid his face: for he was afraid to look upon the GOD.

Stuart Wolf
World English Bible
Young's Literal Translation
Young's Updated LT

He says also, "I am the God of your father, God of Abraham, God of Isaac, and God of Jacob;" and Moses hides his face, for he is afraid to look towards God.

The gist of this passage: God identifies Himself to Moses as the God of his father, and the God of Abraham, Isaac, and Jacob. Moses is afraid to look towards God.

Exodus 3:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ânôkîy (אני) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

The NET Bible: *This self-revelation by Yahweh prepares for the revelation of the holy name. While no verb is used here, the pronoun and the predicate nominative are a construction used throughout scripture to convey the "I am" disclosures – "I [am] the God of..." But the significant point here is the naming of the patriarchs, for this God is the covenant God, who will fulfill his promises.*²⁶

Translation: Then He said, "I [am] the Elohim of your father,..."

Then God spoke simply and forcefully. "I am the God of your father." Moses' father is spoken of but once back in Exodus 2:1 *Now a man from the house of Levi went and took as his wife a Levite woman.* (ESV) We do not know much about this man, nor do we know if Moses ever had any contact with him. Moses had some contact with his real mother, but for a period of time that he would not have known except maybe in a dim past memory (and only if she nursed him for a long period of time).

²⁶ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

What did Moses know about the God of his people? Exodus is likely written by Moses, and he speaks of God's protection of the infants born to the Jews when the order was sent out to kill them. The midwives feared God more than they feared the Pharaoh (Exodus 1:17).

To hear the words, "I am the God of your father," must have cut Moses to the quick. He possibly never knew his father—his father was likely a slave to the Egyptians—and yet his father, apparently, believed in God. Y^ehowah was the God of his father!

Exodus 3:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
ʾAb̄erâhâm (אֲבִרָאָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis̄châq (יִשְׁחָק) [pronounced <i>yih^s-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yaʿăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: ...the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob."

Abraham, Isaac, and Jacob were mentioned in the previous chapter. Exodus 2:24 **And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.** (ESV)

It is unclear how much Moses knew or where he learned what he learned. Was the *History of Man and God* (= the book of Genesis) in the Egyptian library? Were some slaves used for their scholarly wisdom and did some of them teach the Hebrew Scriptures? Or, when Moses joined up with Jethro's family, did Jethro himself have the book of Genesis and teach it to Moses? And by having the book of Genesis, I mean, he knew the book and recited all of it.

Moses has to know, at the very least, Abraham, Isaac, and Jacob; suggesting that he had to know something about them, more than just their names; implying that he knew the Scriptures as they existed (the book of Genesis). How well does he know it? That is hard to tell.

Let's consider some facts: Moses was clearly educated and he understood that he was a Hebrew. In fact, this was so important to Moses around age 40 that he went out and walked among the Hebrew slaves. His identification with them was so strong that he killed an Egyptian taskmaster. This is all found in **Exodus 2** ([HTML](#)) ([PDF](#)) ([WPD](#)). Secondly, God tells Moses that He is the God of Abraham, Isaac, and Jacob. Moses does not blink. He does not stop God and say, "Am I supposed to know who those guys are?" He knew who they were. The third fact is, Moses spends 40 years in Midian, having a father-in-law who is a priest, and God wants to use Moses. God uses prepared men. So, this would suggest that God prepared Moses in Midian over these past 40 years. Moses hears these words of God and understands what is being said to him.

Let me postulate that these words are in Moses' thinking; and that everything cited above favors the idea that Moses had the book of Genesis in his head. Everything that we know about Moses suggests that he learned the book of Genesis under Hebrew teachers and that he carried this book with him (in his memory) into Midian.

Exodus 3:6a-b **Moreover He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob."** (NKJV)

God tells Moses that He is the God of his father. Moses possibly doesn't even know who his real father is or has had no contact with him. His mother played a part in his infancy, but possibly none whatsoever in his youth. His father has never been mentioned except as a Levite in Exodus 2:1. We do not know if his mother was known to him at all during his youth or adulthood. And recall that this is written by Moses. It is possible when he wrote Exodus 2:1, he placed in that verse the sum total of his knowledge concerning his mother and father.

Moses is not being evangelized at this point. He has already been evangelized and he has responded. He has been under the training of his priest father-in-law. We do not know how much he learned about his true genetic heritage when in the palace of Pharaoh. He obviously knew about Abraham, Isaac and Jacob; otherwise this reference would have been lost on him (and it would have been less likely for him to record it). What I have said about his life in the palace concerning his training is reasonable conjecture.

We do not know at what point that Moses learned of his true heritage; we do not know if he heard this out and then went out to his people, the Hebrews, a day or so later; or if this was known to him for years before he acted upon that knowledge.

It is possible that the Pharaoh's daughter (Moses' adopted mother) knew enough to instruct him concerning his lineage (this she would have learned from Moses' birth mother as her father was a Pharaoh who did not know Joseph).

Reuel, Moses' father-in-law, would have known some information about the Jews in general and he may have even known something about the promises which God had made to Abraham (he was, after all, descended from Abraham). As a priest, Reuel may have had some portion of the book of Genesis (maybe all of it); and some portion of the book of Job.

The point here is, Moses had to have a frame of reference here for what God said to him. When God said, "I am the God of Abraham, Isaac, and Jacob," Moses did not ask, "So, who are those guys?"

Exodus 3:6a-b **Moreover He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob."** (NKJV)

God clearly identifies himself to Moses. Now, Moses had been studying the history of the Hebrew people as he advanced in his preparation in the Pharaoh's palace and he knew about their background and their God.²⁷ Moses also knew that he was a Hebrew who had been adopted by Egyptian royalty. I think that these are reasonable conclusions that we can draw from Exodus 2:11, when the Hebrews are called *his people*.

Remember that Moses wrote the book of Exodus, and he clearly has a sympathetic view of the Hebrew people who are slaves. When he sees a man beating a slave, Moses takes the side of the slave and kills the man (Exodus 2:12). We may take that incident for granted, but Moses, by that impulsive act, was taking the side of the Hebrew people—whom he barely knew—over the side of the Egyptian people, who raised him. This natural siding with the Hebrew people suggests that Moses knew more than the fact that he was adopted into the Egyptian royal family.

God tells Moses, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” There is no additional explanation recorded, which suggests that Moses understands what God just said to him. This suggests that Moses knows who Abraham, Isaac, and Jacob are.

This does require some speculation. Recall that Moses has been raised up in the palace of Pharaoh. Did he know the Scriptures (which would be Genesis and Job)? Did he have access to them? Had they been incorporated into the royal library?

Or, does Moses know his heritage from this priest in Midian?

Or did Moses have later contact with his mother or family (while he is being raised in the palace); and they told him about his background?

Let me suggest that the younger Moses was not well-versed in Genesis and Job; but when he is told that he is an adopted Hebrew child, out from the slaves who live in Goshen; an intelligent and naturally curious Moses would have found out more information.

Clearly, this is speculation, to some degree, but reasonable speculation. Otherwise, why would God introduce Himself as the God of Abraham, Isaac, and Jacob? Why would the Bible tell us the Moses ventured out of the palace to observe his people?

Moses had a natural understanding that he was descended from Abraham, Isaac, and Jacob. He knew of their God. I assume here that he saw the God of Abraham as his God as well.

Personally, I believe that Moses was taught by a Hebrew scholar when in the palace as a part of his education. Moses would have had many teachers in many disciplines; and no doubt, there would be learned Hebrew men who were teachers as well. It is not out of the question that a Hebrew man taught Moses more than he was commissioned to do; and it is possible that Moses asked him a lot of questions to find out more about his people and his background (this is all speculation on my part).

The second half of Moses' instruction would have occurred while he was in Midian at the hand of his father-in-law, who understood the Scriptures of that time and possibly even had access to them (or he knew them²⁸). Although this is also speculation, Reuel is called a priest. Furthermore, Moses is clearly not a new believer at this point in time.

Knowing that the burning bush was a manifestation of God, Moses could not look upon it. He was afraid.

Jesus refers back to this incident in order to answer a question posed by the Sadducees.

²⁷ It is conjecture on my part that Moses was exposed to the teachings of Genesis while in the Pharaoh's palace. There is reasonable evidence that Moses was so taught at some point in his life—and I suspect several times.

²⁸ As I have suggested on many occasions, I believe that the Scriptures were handed down at first by recitation and memorization.

Matt. 22:31–32 [Jesus is speaking to those who do not believe in the resurrection from the dead] **And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living.**"

Mark 12:26 **And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?**

Luke 20:37–38 [Jesus is speaking to the Sadducees] **"But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now He is not God of the dead, but of the living, for all live to Him."** (ESV; capitalized)

The Sadducees, who do not believe in the resurrection after death, pose the question to Jesus, "If a woman marries, her husband dies; remarries, and her second husband dies; and she eventually marries 7 men; then to whom is she married to in the resurrection?"

The idea here is, the Sadducees are not after information. This is not some theological question that has been bothering them for years. They did not believe in the resurrection in the first place. However, they did figure to trip Jesus up with this question.

Jesus goes back to His meeting with Moses. He said to Moses, **'I am the God of Abraham, and the God of Isaac, and the God of Jacob'** Jesus then makes the point, **"He is not God of the dead, but of the living."** This means that Abraham, Isaac, and Jacob are alive at this time that Jesus is speaking—in the resurrection. What Jesus has done is, He first answered the question of the Sadducees (that men and women are not married in the resurrection), but He emphasizes the fact that the resurrection is real to the Sadducees, who did not believe in it.

Back to Midian. Moses is out in the Midian desert speaking to God.

Exodus 3:6a-b **Moreover He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob."** (NKJV)

Moses has approach the burning bush, and God speaks to him out of the midst of the bush.

Exodus 3:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâthar (חָתַר) [pronounced <i>saw-THAR</i>]	<i>to hide, to cover over</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5641 BDB #711
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Translation: Therefore, Moses hid his face...

Moses has an immediate response to God; he hides his face from God. Moses is embarrassed. Moses is dirty before God. He is unclean before God.

Exodus 3:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yârê' (אָרַי) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine singular, Qal imperfect	Strong's #3372 BDB #431
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
nâbat̄ (טָבַט) [pronounced naw ^b -VAHT]	<i>to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently</i>	Hiphil infinitive construct	Strong's #5027 BDB #613
<p>The NET Bible: <i>The clause uses the Hiphil infinitive construct with a preposition after the perfect tense: אָרַי מִטִּבְרָה (yare' mehabbit, "he was afraid from gazing") meaning "he was afraid to gaze." The preposition min (מִן) is used before infinitives after verbs like the one to complete the verb (see BDB 583 s.v. 7b).</i>²⁹</p>			
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...for he was afraid to look toward Elohim.

Unlike self-righteous prigs who, from time to time, proclaim their own righteousness (unbelievers who say, "I don't need the Bible; I am just as righteous as you, if not more so."). Moses did not feel that way around God. That was not his immediate response. Moses was afraid to look at the burning bush, from whence came the voice of God.

Moses behaves as he should in the presence of God. He is not arrogant and he recognizes his own inadequacies. He doesn't feel as though he must first respect himself and then he can respect God. He doesn't treat God as his best friend and buddy. He respects and fears JHWH and recognizes His power and authority. We have moved so far away from the *fear* mentioned in the Bible (which we, in fact, like to associate with the Old Testament, but it is found throughout the New) that we no longer possess any sort of respect for God our Father.

²⁹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

Exodus 3:6c-d **And Moses hid his face, for he was afraid to look upon God.**

When Moses realized that he was speaking to God, he hid his face; he was afraid to look at the burning bush.

To be clear, Moses is not really seeing God but a *manifestation* of God. Seeing God is like *seeing the wind*; you cannot actually see wind. You can see its effects; you can see when it moves objects around (like rain or leaves); and you can feel it; but you cannot see the wind. Nor can we see God.

Exodus 3:6 **Then He said, "I [am] the Elohim of your father, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob." Therefore, Moses hid his face for he was afraid to look toward Elohim.** (Kukis mostly literal translation)

Moses clearly has some understanding of what is going on; and he is also fearful.

Exodus 3:6 **Then God said, "I am the God of your father, and I am the God of Abraham, Isaac, and Jacob." Therefore, Moses hid his face from God; he was afraid to look directly at God.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

God has Seen the Sufferings of His People

Acts 7:34–35

And so says Y^ehowah, "Seeing I have seen affliction of My people in Egypt and their cry I have heard from faces of his taskmasters, for I have known his sufferings. And so I will come down to deliver him from a hand of Egypt and to bring him up from the land the that unto a land good and large, a land flowing [with] milk and honey, unto a place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

Exodus
3:7–8

And Y^ehowah said, "I have surely seen the affliction of My people in Egypt and I have heard their cry before their taskmasters, for I know their suffering. Therefore, I will come down [there] to deliver them from the control of Egypt, to bring them up from that land to a good and large land, a land flowing with milk and honey. [I will bring them] to the place of the Canaanites and the Hittites, of the Amorites and the Perizzites, and of the Hivites and the Jebusites.

And Jehovah said, "I have surely seen the affliction of My people in Egypt and I have heard their cries to heaven while under subjection to their taskmasters—I know how they have suffered. Therefore, I will come down there to deliver them out of the hand of Egypt, and I will bring them up to a land which is good and wide, a land that flows with milk and honey. I will give them the land occupied by Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Y^ehowah, "Seeing I have seen affliction of My people in Egypt and their cry I have heard from faces of his taskmasters, for I have known his sufferings. And so I will come down to deliver him from a hand of Egypt and to bring him up from the land the that unto a land good and large, a land flowing [with] milk and honey, unto a place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

Dead Sea Scrolls

Targum of Onkelos	And the Lord said, The bondage of My people who is in Mizraim is verily disclosed before Me, and before Me is heard their cry on account of their toils [Sam. Vers., "before the face of their taskmasters."]; for their afflictions are disclosed before me; and I have appeared to deliver them from the hand of the Mizraee, and to bring them up from that land, unto a land good and large, a land producing milk and honey, unto the place of the Kenaanaee, an the Hittae, and the Amoraee, and the Perizaee, and the Hivae, and the Yevusaee.
Targum (Pseudo-Jonathan)	And He said, The oppression of My people who are in Mizraim is verily manifest before Me, and heard before Me is their cry on account of them who hold them in bondage; for their affliction is known before Me. And I have revealed Myself to thee this day, that by My Word they may be delivered from the hand of the Mizraee, to bring them up out of the unclean land, unto a good land, and large in its boundaries, a land yielding milk and honey, unto the place where dwell the Kenaanaee, and the Hittae, and the Amoraee, and the Pherizaee, and the Hivae, and the Jebusaee.
Revised Douay-Rheims	And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works: And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite.
Aramaic ESV of Peshitta	Mar-Yah said, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. 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 large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Yebusite.
Peshitta (Syriac)	And the LORD said, I have surely seen the affliction of my people who are in Egypt, and I have heard their cry because of their taskmasters; for I know their sorrows; 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 large land, to a land flowing with milk and honey; to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.
Septuagint (Greek)	And the Lord said to Moses, I have surely seen the affliction of my people that is in Egypt, and I have heard their cry <i>caused</i> by their task-masters; for I know their affliction. And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey, into the place of the Chananites, and the Chettites, and Amorites, and Pherezites, and Gergesites, and Evites, and Jebusites.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And God said, Truly, I have seen the grief of my people in Egypt, and their cry because of their cruel masters has come to my ears; for I have knowledge of their sorrows; 8 And I have come down to take them out of the hands of the Egyptians, guiding them out of that land into a good land and wide, into a land flowing with milk and honey; into the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.
Easy English	Then the Lord said: 'I have certainly seen the troubles of my people in Egypt. I have heard that they cry because of their slave masters. I know how sad they are. So I have come down to save them from the Egyptians. I will bring them from Egypt to another country. It will be a good country and a wide country. There will be a lot of good food and drink, enough for everyone. It is the place where all these nations

live now: the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites.

Easy-to-Read Version–2008 Then the LORD said, “I have seen the troubles my people have suffered in Egypt, and I have heard their cries when the Egyptians hurt them. I know about their pain. Now I will go down and save my people from the Egyptians. I will take them from that land and lead them to a good land where they can be free from these troubles. It is a land filled with many good things. Many different people live in that land: the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.

Good News Bible (TEV)
International Children’s B.

The Lord said, “I have seen the troubles my people have suffered in Egypt. And I have heard their cries when the Egyptian slave masters hurt them. I am concerned about their pain. I have come down to save them from the Egyptians. I will bring them out of that land. I will lead them to a good land with lots of room. This is a land where much food grows. This is the land of these people: the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.

The Message

GOD said, “I’ve taken a good, long look at the affliction of my people in Egypt. I’ve heard their cries for deliverance from their slave masters; I know all about their pain. And now I have come down to help them, pry them loose from the grip of Egypt, get them out of that country and bring them to a good land with wide-open spaces, a land lush with milk and honey, the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite.

Names of God Bible

Yahweh said, “I have seen the misery of my people in Egypt, and I have heard them crying out because of the slave drivers. I know how much they’re suffering. I have come to rescue them from the power of the Egyptians and to bring them from that land to a good land with plenty of room for everyone. It is a land flowing with milk and honey where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites live.

NIRV

The LORD said, “I have seen how my people are suffering in Egypt. I have heard them cry out because of their slave drivers. I am concerned about their suffering. So I have come down to save them from the Egyptians. I will bring them up out of that land. I will bring them into a good land. It has a lot of room. It is a land that has plenty of milk and honey. The Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites live there.

New Simplified Bible

Jehovah said: »I have seen how my people are suffering as slaves in Egypt. I have heard them beg for my help because of the way they are being mistreated. I feel sorry for them. »I have come down to rescue them from the Egyptians. I will bring my people out of Egypt into a country where there is good land, rich with milk and honey. I will give them the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live.

Thought-for-thought translations; paraphrases:

Common English Bible

Then the LORD said, “I’ve clearly seen my people oppressed in Egypt. I’ve heard their cry of injustice because of their slave masters. I know about their pain. I’ve come down to rescue them from the Egyptians in order to take them out of that land and bring them to a good and broad land, a land that’s full of milk and honey, a place where the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites all live.

Contemporary English V.

The LORD said: I have seen how my people are suffering as slaves in Egypt, and I have heard them beg for my help because of the way they are being mistreated. I feel sorry for them, and I have come down to rescue them from the Egyptians. I will bring my people out of Egypt into a country where there is good land, rich with milk and honey. I will give them the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live.

The Living Bible	Then the LORD told him, "I have seen the deep sorrows of my people in Egypt and have heard their pleas for freedom from their harsh taskmasters. I have come to deliver them from the Egyptians and to take them out of Egypt into a good land, a large land, a land 'flowing with milk and honey'—the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites live.
New Berkeley Version New Century Version	. The LORD said, "I have seen the troubles my people have suffered in Egypt, and I have heard their cries when the Egyptian slave masters hurt them. I am concerned about their pain, and I have come down to save them from the Egyptians. I will bring them out of that land and lead them to a good land with lots of room—a fertile land. It is the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.
New Life Version	The Lord said, "I have seen the suffering of My people in Egypt. I have heard their cry because of the men who make them work. I know how they suffer. So I have come down to save them from the power of the Egyptians. I will bring them out of that land to a good big land, to a land flowing with milk and honey, to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite.
New Living Translation	Then the LORD told him, "I have certainly seen the oppression of my people in Egypt. I have heard their cries of distress because of their harsh slave drivers. Yes, I am aware of their suffering. So I have come down to rescue them from the power of the Egyptians and lead them out of Egypt into their own fertile and spacious land. It is a land flowing with milk and honey—the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: 'I've seen the hardships that My people are enduring in Egypt, and I've heard their cries about their task-masters, so I know what they're going through. Now, I've come down here to free them from the Egyptians and to take them away from that land, to a land that is good and has plenty of room... a land that is flowing with milk and honey. It's the place where the Canaanites, Chettites, Amorites, Pherezites, Gergeshites, Evites, and Jebusites [live].
Beck's American Translation International Standard V	. The LORD said, "I have certainly seen the affliction of my people who are in Egypt, and I have heard their cry caused by their slave masters. I really do understand their pain, so I have come down to deliver them from their domination by [Lit. <i>from the hand of</i>] the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, to the territory [Lit. <i>place</i>] of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.
New Advent (Knox) Bible	I have not been blind, the Lord told him, to the oppression which my people endures in Egypt, I have listened to their complaints about the cruelty of the men who are in charge of their work. I know what their sufferings are, and I have come down to rescue them from the power of the Egyptians; to take them away into a fruitful land and large, a land that is all milk and honey, where the Chanaanites dwell, and the Hethites, and the Amorrhites, and the Pherezites, and the Hevites, and the Jebusites.
Translation for Translators	Then Yahweh said, "I have seen how cruelly <i>they are treating</i> my people in Egypt. I have heard them <i>«wailing/crying out» for help</i> because of what the slave-drivers <i>are forcing them to do</i> . I know how my people are suffering. So I have come down from heaven to rescue them from the Egyptians [SYN]. I have come to bring them up from that land <i>to the highlands in Canaan</i> . I will bring them to a land that is good/fertile and that has plenty of space. It will be very good for raising livestock and growing crops [MTY]. It is the land where the descendants of Canaan, Heth, Amor, Periz, Hiv, and Jebus <i>live</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say: I am to have seen the affliction of my people, from the Egyptians, and I am to have heard their outcry, turned before they driving them, for I am to have known their sorrows. I was to come down, and snatch them out of the hand of the Egyptians, and to bring them up from those solid grounds, to prosperous solid grounds, even broad solid grounds flowing with milk and honey; the place of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and the Jebusite.
Conservapedia	The LORD said, "I've seen the persecution of my people in Egypt, and have heard their cries under their taskmasters, and know their pains. I've come down to rescue them from the hand of the Egyptians, and to lead them out of that land to a good and wide land, a land gushing with milk and honey, the place of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.
Ferrar-Fenton Bible	The Lord then said , " I have seen the suffering of My People who are in Mitzeraim and I have heard their shrieks before their drivers, and I have understood their sorrows, and I have come down to deliver them from the hand of the Mitzerites, and to take them up from that country to a good land, and a spacious; to a land flowing with milk and honey,- -to replace the Cananites, and the Hitites, and the Amorites, and the Perizites, and the Ivites, and Jebusites.
Lexham English Bible	And Yahweh said, "Surely I have seen the misery of my people who [are] in Egypt, and I have heard their cry of distress because of their oppressors, for I know their sufferings. And I have come down to deliver them from the hand of [the] Egyptians and to bring them up from this land to a good and wide 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.
Tree of Life Version	.
Wikipedia Bible Project	And Yahweh said, "I have seen the sight of my people's agony in Egypt. And I heard their shout against their bosses, because I knew her pains. And I will come down to save her from the hand of the Egyptians, and to raise her from that land to a land good and broad, to a land flowing with milk and honey, to the place of the Canaanite, and the Hittite, and the Emorite, and the Prizite, and the Hivite, and the Jebusite.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh said, "I have seen the humiliation of my people in Egypt and I hear their cry when they are cruelly treated by their taskmasters. I know their suffering. I have come down to free them from the power of the Egyptians and to bring them up from that land to a beautiful spacious land, a land flowing with milk and honey, to the territory of the Canaanites, the Hittites, the Amo rites, the Perizzites, the Hivites and the Jebusites.
The Heritage Bible	And Jehovah said, Seeing, I have seen the misery of my people who are in Egypt, and I have attentively heard their cry before the face of those who drive them, because I know by seeing their sorrows; And I have come down to snatch them out of the hand of the Egyptians, and to bring them up out of that land to a good and a broad land, to a land flowing milk and honey, to the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.
New American Bible (2002)	But the LORD said, "I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey, the country of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.

I have come down: a figure of speech signifying an extraordinary divine intervention in human affairs. Cf → Genesis 11:5, 7. Flowing with milk and honey: an expression denoting agricultural prosperity, which seems to have been proverbial in its application to Palestine. Cf 13:5; → Numbers 13:27; → Joshua 5:6; → Jeremiah 11:5; → 32:22; → Ezekiel 20:6, → 15.

New American Bible (2011) *The Call and Commission of Moses.*

But the LORD said: I have witnessed the affliction of my people in Egypt and have heard their cry against their taskmasters, so I know well what they are suffering. Therefore I have come down* to rescue them from the power of the Egyptians and lead them up from that land into a good and spacious land, a land flowing with milk and honey, the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Gergashites, the Hivites and the Jebusites.

I have come down: cf. Gn 11:5, 7; 18:21. **Flowing with milk and honey:** an expression denoting agricultural prosperity, which seems to have been proverbial in its application to the land of Canaan. Cf. Ex 13:5; Nm 13:27; Jos 5:6; Jer 11:5; 32:22; Ez 20:6, 15.

New Jerusalem Bible

Yahweh then said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying for help on account of their taskmasters. Yes, I am well aware of their sufferings. And I have come down to rescue them from the clutches of the Egyptians and bring them up out of that country, to a country rich and broad, to a country flowing with milk and honey, to the home of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites.

New RSV

Then the Lord said, 'I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

Revised English Bible

The LORD said, "I have witnessed the misery of my people in Egypt and have heard them crying out because of their oppressors. I know what they are suffering and have come down to rescue them from the power of the Egyptians and to bring them up out of that country into a fine, broad land, a land flowing with milk and honey, the territory of Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI said, "I have seen how my people are being oppressed in Egypt and heard their cry for release from their slavemasters, because I know their pain. I have come down to rescue them from the Egyptians and to bring them up out of that country to a good and spacious land, a land flowing with milk and honey, the place of the Kena'ani, Hitti, Emori, P'rizi, Hivi and Y'vusi.

exeGesés companion Bible

And Yah Veh says,
 In seeing, I see
 the humiliation of my people
 in Misrayim
 and hear their cry at the face of their exactors;
 for I know their sorrows;
 and I descend to deliver them
 from the hand of the Misrayim
 - ascend them from that land
 to a good and broad land
 to a land flowing with milk and honey;
 to the place of the Kenaaniy and the Hethiy
 and the Emoriy and the Perizziy

JPS (Tanakh—1985)	and the Hivviy and the Yebusiy;... And the Lord continued, “I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings. I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.
Israeli Authorized Version	And YY 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; 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 Kenaanim, and the Hittitim, and the Amorites, and the Perizzites, and the Hivi, and the Yvusis.
Kaplan Translation	God said, 'I have indeed seen the suffering of My people in Egypt. I have heard how they cry out because of what their slave-drivers [do], and I am aware of their pain. I have come down to rescue them from Egypt's power. I will bring them out of that land, to a good, spacious land, to a land flowing with milk and honey, the territory of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Yebusites. Canaanites... See Genesis 15:19-21. The Kenite, Kenizite, Kadmonite, Rephaim and Girgashite mentioned there are not here, and the Hivite here is not mentioned there (see Lekach Tov). See Exodus 13:5, Genesis 10:15-18
Orthodox Jewish Bible	And Hashem said, I have surely seen the oni ami (affliction of My people) which are in Mitzrayim, and have heard their cry by reason of their nogesim (taskmasters); for I know their makhovim (sufferings); And I am come down to deliver them out of the yad Mitzrayim, and to bring them up out of that land unto an eretz tovah, a spacious eretz zavav cholov udevash; unto the place of the Kena'ani, and the Chitti, and the Emori, and the Perizzi, and the Chivi, and the Yevusi.
The Scriptures 1998	And הויה said, “I have indeed seen the oppression of My people who are in Mitsrayim, and have heard their cry because of their slave-drivers, for I know their sorrows. “And I have come down to deliver them from the hand of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena'anites and the Hittites and the Amorites and the Perizzites and the Hivites and the Yebusites.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The LORD said, “I have in fact seen the affliction (suffering, desolation) of My people who are in Egypt, and have heard their cry because of their taskmasters (oppressors); for I know their pain and suffering. So I have come down to rescue them from the hand (power) of the Egyptians, and to bring them up from that land to a land [that is] good and spacious, to a land flowing with milk and honey [a land of plenty]—to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite.
The Expanded Bible	The LORD said, “I have seen the troubles [affliction; or humiliation] my people have suffered in Egypt, and I have heard their cries when the Egyptian slavemasters hurt them [before their foremen/taskmasters]. I am concerned about [know] their pain, and I have come down to save [rescue; deliver] them from the Egyptians. I will bring them out of that land and lead them to a good land with lots of room—a fertile land [land flowing with milk and honey; an image of abundant fertility]. It is the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.
The Geneva Bible Kretzmann's Commentary	. Verses 7-10 The Command to go to Egypt

And the Lord said, I have surely seen, "seeing I have seen," a very emphatic expression, the affliction of My people which are in Egypt, the burdens which they were forced to bear, and have heard their cry by reason of their taskmasters, in the presence of the cruel drivers; for I know their sorrows, the pains and the suffering which they were enduring; 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. Cf Gen. 10:19; Gen. 15:18. The land of Canaan, which was now inhabited by the Canaanitish tribes enumerated here, was to the children of Israel the Land of Promise, a good land on account of its great fertility, and a large or wide land in contrast to the present condition of oppression in the land of Egypt, a land overflowing with milk and honey, supremely rich in flowery and nourishing pastures. The Lord said, "I have surely seen the affliction of my people who are in Egypt. I have heard their cry because of their taskmasters, for I know their sorrows. I have come down to deliver them from the hand of the Egyptians and to bring them up from that land to a land that is both good and spacious [*Heb* "to a land good and large"; NRSV "to a good and broad land."], to a land flowing with milk and honey, to the region of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. **Eternal One:** I have seen how My people in Egypt are being mistreated. I have heard their groaning when the slave drivers torment and harass them; for I know well their suffering. I have come to rescue them from the oppression of the Egyptians, to lead them from that land *where they are slaves and* to give them a good land—a wide, open space flowing with milk and honey. The land is currently inhabited by Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.

NET Bible®

The Voice

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is}" said, I :surely: saw the affliction of my people (who) are in "Mits'rayim ^{Two straits}", and I heard their cry from the faces of his pushers given that I know his miseries, and I will go down to deliver him from the hand of "Mits'rayim ^{Two straits}", and to make him go up from (that) land to a functional and wide land, to a land issuing fat and honey, to the area of the one of "Kena'an ^{Lowered}" and the one of "Hhet ^{Trembling in fear}" and the one of "Emor ^{Sayer}" and the one of "Perez ^{Peasant}" and the one of "Hhiw ^{Town}" and the one of "Yevus ^{He will trample down}",...

Concordant Literal Version Then Yahweh said: I see, yea see the humiliation of My people who are in Egypt. And I hear their crying because of the presence of their exactors; for I know their pains. Hence I have descended to rescue them from the hand of Egypt and to bring them up from that land to a land good and wide, to a land gushing with milk and honey, to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Girgashite, the Hivite and the Jebusite.

Darby Translation And Jehovah said, I have seen assuredly the affliction of my people who are in Egypt, and their cry have I heard on account of their taskmasters; for I know their sorrows. 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 and spacious land, 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.

Modern English Version The LORD said, "I have surely seen the affliction of My people who are in Egypt and have heard their cry on account of their taskmasters, for I know their sorrows. Therefore, 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, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

New King James Version

And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large 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.

Stuart Wolf

World English Bible

Young's Literal Translation

Young's Updated LT

And Jehovah says, "I have certainly seen the affliction of My people who are in Egypt, and their cry I have heard, because of its exactors, for I have known its pains; and I go down to deliver it out of the hand of the Egyptians, and to cause it to go up out of the land, unto a land good and broad, unto a land flowing with milk and honey—unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

The gist of this passage:

God tells Moses that He has seen the affliction of His people imposed upon them by their slave drivers; and that He intends to deliver them and take them to the land which He had originally promised them.

Exodus 3:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive absolute	Strong's #7200 BDB #906

A Qal infinitive absolute is a verb which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When it is found before the finite verb of the same root, it emphasizes the certainty or the decisiveness of the verbal idea of the root.³⁰ When used as a complement of affirmation, it may be rendered *surely, indeed, definitely*; and when it is a complement of improbability and condition, we render it *at all, freely, indeed*. The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs.³¹

³⁰ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 250.

³¹ Taken from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

Exodus 3:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal perfect	Strong's #7200 BDB #906
The NET Bible: <i>The use of the infinitive absolute with the perfect tense intensifies the statement: I have surely seen – there is no doubt that I have seen and will do something about it.</i> ³²			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ôñîy (עֲנִי) [pronounced gon-EE]	<i>affliction, poverty, humility, humiliation</i>	masculine singular substantive; construct state	Strong's #6040 BDB #777
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: And Y^ehowah said, "I have surely seen the affliction of My people in Egypt..

God has not forgotten His people. He has been paying attention and He recognizes their great pain and distress.

As it is with all things that involve human volition, timing is everything. God's timing is perfect.

Exodus 3:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

³² From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

Exodus 3:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ts ^ê âqâh (צַעֲקָה) [pronounced <i>tzê-gaw-KAW</i>]	<i>outcry, cry, a crying out</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #6818 BDB #858
shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵיַם) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
nâgas (נֹגְשִׁים) [pronounced <i>naw-GAS</i>]	<i>taskmasters, slave drivers; exacters; ruler, tyrant</i>	masculine plural, Qal active participle with the 3 rd person masculine singular suffix	Strong's #5065 BDB #620

Translation: ...and I have heard their cry before their taskmasters,...

I had assumed for years that the Jewish slaves cried out to God, but, so far, I have only seen that they are crying out, but it is not clear to whom. They have been worked to the point of expressing great sadness before the Egyptian taskmasters.

The second sentence in this verse is a bit confusing as to its sentence structure. It begins with the Qal perfect of shâma' (שָׁמַעַ) [pronounced *shaw-MAHÇ*] is the simple word for *to hear*. The perfect tense means that God has known about this from **eternity past**—He is not in the process of learning a little bit at a time. This is followed by the preposition min (מִן) [pronounced *min*] which attaches itself to a noun or to a verb and carries with it the idea of separation. It can mean *out from, out of, on account of, off, on the side of, since, above, than, so that not*. Then we have the noun for *face*. This is most commonly translated *from the face of, from the presence of, from before* are common renderings of this combination³³. It can be translated as *by reason of, because*, which is the route most translators took. This could be translated *I have heard away from the face of their task-masters*, although other translations are quite different. *The Emphasized Bible* reads *by reason of their task-masters* and the NASB reads *because of their taskmasters*.

³³ BDB, p. 818

Exodus 3:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâda' (יָדָע) [pronounced <i>yaw-DAHG</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal perfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mak ^o ôb (מַכְאוֹב) [pronounced <i>mahk-OHB^v</i>]	<i>anguish, suffering, pain [affliction] [of soul]; sorrow</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4341 BDB #456

Also spelled mak^oôwb (מַכְאוֹב) [pronounced *mahk-OHB^v*].

The NET Bible: *Two new words are introduced now to the report of suffering: "affliction" and "pain/suffering." These add to the dimension of the oppression of God's people.*³⁴

Translation: ...for I know their suffering.

Then we have a conjunction and the Qal perfect for *I know* and the direct object, with the 3rd masculine singular suffix, *their sufferings*. God is aware of the suffering of the Jews; He knows their anguish.

Exodus 3:7 **And the Lord said:** "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. (Kukis mostly literal translation)

Moses has seen some of the oppression endured by the Hebrew slaves in Egypt; and God says that He has seen this as well; and that He knows their sorrows and difficulties.

At this point, it is not completely clear that the Hebrew slaves prayed to their God; that they called out to Him for deliverance. God says, "I have heard their cry" but He does not say, "I have heard them cry out to Me." Again, this suggests to me that the people of God did not necessarily believe in Him at this time. They may have known of God; and they no doubt they knew their Scriptures. They may have continued to meet and to hear the reading of the book of Genesis; but I think that it is likely that very few of them believed in the God of Abraham, Isaac, and Jacob (this is conjecture on my part). Perhaps some of them felt abandoned by their God; perhaps some of them had come to doubt this God. God seemed very active in the lives of Abraham, Isaac, and Jacob; and Joseph. The people may not have distinguished between God's activity in Jacob's life and what He did in Joseph's life (God appeared on several occasions to Jacob; but not to Joseph). I think that it is very likely that the sons of Israel felt abandoned by their God; and that many doubted Him because He was not directly involved in their lives as they believed that He ought to be.

³⁴ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

Some of the **Exodus generation** may have become Hebrew deists, believing that God interacted with their forefathers, but has since then, left His people to fend for themselves. This would explain why the Scriptures speak of the people crying out, but not necessarily to God.

Exodus 3:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	1 st person singular, Qal imperfect	Strong's #3381 BDB #432
The NET Bible: <i>God's coming down is a frequent anthropomorphism in Genesis and Exodus. It expresses his direct involvement, often in the exercise of judgment.</i> ³⁵			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong's #5337 BDB #664
The NET Bible: <i>The Hiphil infinitive with the suffix is וְלִיָּצִילָם (lÿhatsilo, "to deliver them"). It expresses the purpose of God's coming down. The verb itself is used for delivering or rescuing in the general sense, and snatching out of danger for the specific.</i> ³⁶			
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Yâd as a construct and the min preposition are literally rendered <i>from a hand of</i> ; together, they can also mean <i>out of the hand of</i> ; <i>out of the power of</i> ; <i>from the power of</i> .			
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Therefore, I will come down [there] to deliver them from the control of Egypt,...

The Jews are under the control of the Egyptians, and God is promising to come and to rescue them.

³⁵ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

³⁶ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

Exodus 3:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong's #5927 BDB #748
All of the BDB Hiphil definitions: <i>to bring up, cause to ascend or climb, cause to go up; to bring up, bring against, take away; to bring up, draw up, train; to cause to ascend; to rouse, stir up (mentally); to offer, bring up (of gifts); to exalt; to cause to ascend, offer.</i>			
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied; with the definite article	Strong's #1931 BDB #214
ʿel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
ʔôwb (בוֹט) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râchâb (רַחֵב) [pronounced <i>raw-KHA^vB</i>]	<i>wide, broad, space, roomy</i>	feminine singular adjective; construct form	Strong's #7342 BDB #932

Exodus 3:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>Heb</i> “to a land good and large”; <i>NRSV</i> “to a good and broad land.” In the translation the words “that is both” are supplied because in contemporary English “good and” combined with any additional descriptive term can be understood as elative (“good and large” = “very large”; “good and spacious” = “very spacious”; “good and ready” = “very ready”). The point made in the Hebrew text is that the land to which they are going is both good (in terms of quality) and large (in terms of size).³⁷</p>			

Translation: ...to bring them up from that land to a good and large land,...

God will bring them from the land of Egypt to a good and large land, to **Canaan**, the **Land of Promise**.

There is a right time for everything. God has perfect timing. He knew when the Jews were at a point at which they would be willing to leave Egypt. Prior to this, they were relatively happy (despite being enslaved) and quite prolific. Obviously, this people found their right man or their right woman and that was enough to keep them contented under moderately brutal slavery. It was not until their slavery became even more cruel and unjust that they cried to their God in pain.

Exodus 3:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
zâb (זָבַ) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	Qal active participle	Strong's #2100 BDB #264
châlâb (חֵלֶב) [pronounced <i>khaw-LAW^bV</i>]	<i>milk; cheese</i>	masculine singular noun	Strong's #2461 BDB #316
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
d ^e bash (דְּבַשׁ) [pronounced <i>d^{eb}-VAHSH</i>]	<i>honey</i>	masculine singular noun; pausal form	Strong's #1706 BDB #185

Barnes suggests that this word is also used for a grape product, wherein grapes are boiled down to the consistency of molasses and used as an article of food (I guess it is kind of like an unsweetened jam). At the time that he wrote, he said that $\frac{2}{3}$ ^{rds} of the grapes in Syria were used to make this food, which is called, by the Arabs *dibs*. You will note that the spelling is similar enough to consider these words equivalent.

³⁷ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

Exodus 3:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: *This vibrant description of the promised land is a familiar one. Gesenius classifies “milk and honey” as epexegetical genitives because they provide more precise description following a verbal adjective in the construct state (GKC 418-19 §128.x). The land is modified by “flowing,” and “flowing” is explained by the genitives “milk and honey.” These two products will be in abundance in the land, and they therefore exemplify what a desirable land it is. The language is hyperbolic, as if the land were streaming with these products.*³⁸

Translation: ...a land flowing with milk and honey.

This is the phrase that we most often associate with God and the land that He promises—a land flowing with milk and honey.

It is fairly easy to determine when the Bible is to be taken literally and when it is to be taken figuratively. When God speaks of a land flowing with milk and honey, this does not mean that there will be literal floods of milk and honey. Zûwb (זרב) [pronounced *zoob*] is used in four relatively distinct ways. (1) It means *to flow away [with hunger]* as we would use the expression *pine away [with hunger]* as we have in Lam. 4:9. (2) It means *to flow or to issue* from a woman (Leviticus 15:25); it can also refer to the act of discharging from a man (2Samuel 3:29). (3) Zûwb can mean *to flow out or to gush out* as Psalm 78:20 105:41 Isaiah 48:21. (4) And this word is always used in the Qal participial form when describing the promised land. In all four instances, the concept of *to flow, to gush* is there. Milk and honey speak of prosperity, of wonderful additions to the diet; and here, what is implied is an overabundance of such things, indicating that this will be a land of abundance, prosperity, luxury and divine blessing. This expression is used several times throughout the Bible, as in Numbers 13:27 14:8 Deuteronomy 6:3 11:9 Joshua 5:6 Ezekiel 20:8 etc. Sometimes the words *oil, figs, or butter* are added.

Exodus 3:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מקומו) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879
K ^e na'ănîy (כנעני) [pronounced <i>k^e-nah-ghu-NEE</i>]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Chittîy (חיתאי) [pronounced <i>khiht-TEE</i>]	<i>a descendant of Heth; transliterated Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366

³⁸ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

Translation: [I will bring them] to the place of the Canaanites and the Hittites,...

This land is already occupied, which God is aware of; and God will bring them to that land, a land inhabited by Canaanites and Hittites.

The Canaanite was descended from Canaan, a son of Ham (one of Noah's 3 sons). However, *Canaanite* is also used as a general term for the peoples who inhabit Canaan. They are further subdivided into Hittites, Amorites, and Hivites in Gen. 10:15, 17.

Exodus 3:8e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĔmōrîy (אמרי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
P ^e rizzîy (פרזי) [pronounced <i>p^er-ihz-ZEE</i>]	<i>which possibly means belonging to a village; rural population, rustics; and is transliterated Perizzite</i>	gentilic adjective with the definite article	Strong's #6522 BDB #827

I realize that these appear to be almost contradictory definitions: BDB tells us that *Perizzite* means *belonging to a village* and Strong says it means *inhabitants of the open country*.

Translation: ...of the Amorites and the Perizzites,...

There were several groups of people in the land. 6 will be named here.

The Perizzites, although an early grouping of peoples, are not mentioned in any of the genealogical lists—they spring forth as a tribe in full form in Gen. 13:7 15:20 34:30. Sometimes those who occupied the land prior to the Jews are called the Canaanites and the Perizzites, thus covering all of the different peoples in the land (Gen. 13:7). This is the first mention of the Hivites, who seem to always be grouped with the Jebusites and/or the Perizzites.

Exodus 3:8f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Chivvîy (חי) [pronounced <i>khihv-VEE</i>]	<i>villagers, transliterated Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295

Exodus 3:8f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Y ^e bûçîy (יְבוּסִי) [pronounced <i>y^evoo-SEE</i>]	an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>	adjective gentilis with the definite article	Strong's #2983 BDB #101

The NET Bible: *Each people group is joined to the preceding by the vav conjunction, "and." Each also has the definite article, as in other similar lists (3:17; 13:5; 34:11). To repeat the conjunction and article in the translation seems to put more weight on the list in English than is necessary to its function in identifying what land God was giving the Israelites.*³⁹

Translation: ...and of the Hivites and the Jebusites.

Recall that the great famine of Joseph's era affected both Canaan and Egypt. It is very likely that millions of people died in Canaan because of that famine.

So, here they are, God's people, serving godless heathen. God is going to give the Jew the land, the land flowing with milk and honey. God also prepares Moses by mentioning the tribes of people who are in the land. This land is large enough to support at least six different warring tribes or factions. This indicates that Israel both has their work cut out for them; but what they will receive will be a large chunk of real estate. The timing is also ideal for the tribes which presently occupy the land of Canaan. God had to wait until their degeneracy had reached such a severe level that they would have to be wiped out like a cancer.

Exodus 3:8 *So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and of the Amorites and the Perizzites and the Hivites and the Jebusites.* (Kukis mostly literal translation)

God continues to speak to Moses. God says that it is now time for Him to deliver His people out of the bondage of slavery and take them to the Land of Promise.

This is the first time that there is a reference to Canaan as a land flowing with milk and honey, but it will be repeated on many occasions: Exodus 3:8,17 13:5 33:3 Lev. 20:24 Num. 16:13,14 Deut. 6:3 11:9 26:9,15 27:3 31:20 Jos. 5:6 Jer. 11:5 32:22 Ezek. 20:6,15.

The list of peoples currently living in the land occurs here; but God first spoke this promise to Abraham.

Gen. 15:18–21 *On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites."*

You will notice that there are more peoples in the land when God spoke to Abram. The Kenizzites and the Kadmonites are never mentioned again. The Kenites may have migrated to Midian; and Moses' father-in-law may be a Kenite (Judges 4:11). Others of the Kenites may have become immersed in the Amalekites, but Saul convinces them to separate out in 1Sam. 15:6.

Exodus 3:7–8 *And Y^ehowah said, "I have surely seen the affliction of My people in Egypt and I have heard their cry before their taskmasters, for I know their suffering. Therefore, I will come down [there] to deliver them from*

³⁹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 5, 2017.

the control of Egypt, to bring them up from that land to a good and large land, a land flowing with milk and honey. [I will bring them] to the place of the Canaanites and the Hittites, of the Amorites and the Perizzites, and of the Hivites and the Jebusites. (Kukis mostly literal translation)

Exodus 3:7–8 And Jehovah said, “I have surely seen the affliction of My people in Egypt and I have heard their cries to heaven while under subjection to their taskmasters—I know how they have suffered. Therefore, I will come down there to deliver them out of the hand of Egypt, and I will bring them up to a land which is good and wide, a land that flows with milk and honey. I will give them the land occupied by Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

God Gives Instructions to Moses to Liberate the Sons of Israel from Slavery

Although I have placed these next two verses together, several translations began the new section with v. 10.

And now behold the cry of sons of Israel have come to Me and also I have seen the oppression that Egypt is oppressing unto them. And now come and I will send you unto Pharaoh and you will bring forth My people, sons of Israel, out of Egypt.”

Exodus
3:9–10

Listen, therefore: the cry of the sons of Israel has come [up] to Me; furthermore, I have seen how Egypt is oppressing them [lit., *oppressing them (with) oppression*]. Now go; I will send you to Pharaoh and you will bring My people, the sons of Israel, out of Egypt.”

Listen to Me, therefore: the cry of Israel has come up to Me and I am aware of how Egypt has been oppressing them. Now, step forward, and I will send you to Pharaoh and you will bring My people, the sons of Israel, out of Egypt.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And now behold the cry of sons of Israel have come to Me and also I have seen the oppression that Egypt is oppressing unto them. And now come and I will send you unto Pharaoh and you will bring forth My people, sons of Israel, out of Egypt.”
Dead Sea Scrolls Targum of Onkelos	.
Targum (Pseudo-Jonathan)	And now, behold, the cry of the sons of Israel ascendeth before Me, and the affliction is also revealed before Me wherewith the Mizraee afflict them. And now, come, I will send thee to Pharaoh, and will bring forth the sons of Israel from Mizraim.
Revised Douay-Rheims	And now, behold, the cry of the sons of Israel cometh up before Me, and the bruising of the Mizraee wherewith they bruise them is also revealed before Me. And now, come, and I will send thee unto Pharaoh, and thou shalt bring forth My people, the sons of Israel, out of Mizraim.
Aramaic ESV of Peshitta	For the cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians. But come, and I will send thee to Pharaoh, that thou mayst bring forth my people, the children of Israel out of Egypt.
	Now, behold, the cry of the B'nai Yisrael has come to me. Moreover I have seen the oppression with which the Egyptians oppress them. Come now therefore, and I will send you to Pharaoh, that you may bring forth my people, the B'nai Yisrael, out of Egypt.”

Peshitta (Syriac)	Now therefore, behold, the cry of the children of Israel is come to me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send you to Pharaoh, that you may bring forth my people, the children of Israel, out of Egypt.
Septuagint (Greek)	And now, behold, the cry of the children of Israel is come to me, and I have seen the affliction with which the Egyptians afflict them. And now come, I will send you to Pharaoh king of Egypt, and you shall bring out my people the children of Israel from the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For now, truly, the cry of the children of Israel has come to me, and I have seen the cruel behaviour of the Egyptians to them. Come, then, and I will send you to Pharaoh, so that you may take my people, the children of Israel, out of Egypt.
Easy English	And now I have heard Israel's people cry. I have seen how the Egyptians do bad things to them. Now go! I will send you to Pharaoh. You will lead my people, the Israelites, out of Egypt.'
Good News Bible (TEV) <i>The Message</i>	. "The Israelite cry for help has come to me, and I've seen for myself how cruelly they're being treated by the Egyptians. It's time for you to go back: I'm sending you to Pharaoh to bring my people, the People of Israel, out of Egypt."
NIRV	And now Israel's cry for help has reached me. I have seen how badly the Egyptians are treating them. So now, go. I am sending you to Pharaoh. I want you to bring the Israelites out of Egypt. They are my people."
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Now the Israelites' cries of injustice have reached me. I've seen just how much the Egyptians have oppressed them. So get going. I'm sending you to Pharaoh to bring my people, the Israelites, out of Egypt."
Contemporary English V.	My people have begged for my help, and I have seen how cruel the Egyptians are to them. Now go to the king! I am sending you to lead my people out of his country.
The Living Bible	Yes, the wail of the people of Israel has risen to me in heaven, and I have seen the heavy tasks the Egyptians have oppressed them with. Now I am going to send you to Pharaoh, to demand that he let you lead my people out of Egypt."
New Berkeley Version New Century Version	. I have heard the cries of the people of Israel, and I have seen the way the Egyptians have made life hard for them. So now I am sending you to the king of Egypt. Go! Bring my people, the Israelites, out of Egypt!"
New Life Version	Now the cry of the people of Israel has come to Me. I have seen what power the Egyptians use to make it hard for them. Now come, and I will send you to Pharaoh so that you may bring My people, the sons of Israel, out of Egypt."
New Living Translation	Look! The cry of the people of Israel has reached me, and I have seen how harshly the Egyptians abuse them. Now go, for I am sending you to Pharaoh. You must lead my people Israel out of Egypt."

Partially literal and partially paraphrased translations:

American English Bible	For {Look!} the shouting of the children of Israel has now reached to Me, and I've seen the suffering that the Egyptians are bringing upon them. So now, come;
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	because I'm going to send you to Pharaoh, the king of Egypt, and you're going to bring My people (the children of Israel) out of the land of Egypt.'
Beck's American Translation International Standard V	. Now, listen carefully! The cry of the Israelis has come to my attention about how severely the Egyptians have been oppressing them. So go! I am sending you to Pharaoh. Bring my people the Israelis out of Egypt."
New Advent (Knox) Bible	Yes, the cry of Israel's race has reached my ears, I have watched how their Egyptian oppressors ill-treat them. Up, I have an errand for thee at Pharaoh's court; thou art to lead my people, the sons of Israel, away out of Egypt.
Translation for Translators	Truly I have now heard my Israeli people crying [PRS]. I have seen how the Egyptians oppress them. So you go <i>back</i> to Egypt. I am sending you to the king, in order that <i>he may permit</i> you to bring my people, the Israeli people, out of Egypt."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The outcry of the sons of Isra-el is to have come to me, and I am to have seen their oppression, that the Egyptians are to oppress them. You was to come, even was I to send you off to Pharaoh, and you was to bring out my people, the sons of Israel, from Egypt.
Conservapedia	Look! The cry of the Sons of Israel has come to Me. Furthermore, I've seen the oppression [The Hebrew actually repeats "oppression" and "oppress" for emphasis.] with which the Egyptians treat them. Come now, and I'll send you to Pharaoh, so that you may rescue my people the Sons of Israel out of Egypt." This Pharaoh was probably Neferhotep.
Ferrar-Fenton Bible God's Truth (Tyndale)	. Now therefore behold, the complaint of the children of Israel is come unto me, and I have also seen the oppression, wherewith the Egyptians oppress them. But come, I will send you unto Pharaoh, that you may bring my people the children of Israel out of Egypt.
Tree of Life Version	Now behold, the cry of Bnei-Yisrael has come to Me. Moreover I have seen the oppression that the Egyptians have inflicted on them. Come now, I will send you to Pharaoh, so that you may bring My people Bnei-Yisrael out from Egypt."
Wikipedia Bible Project	And now, here the shout of the sons of Israel comes to me, and I have also seen the pressure with which the Egyptians press upon them. And now go, and I will send you to Pharaoh, and take my people, the sons of Israel, out of Egypt."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The cry of the sons of Israel has reached me and I have seen how the Egyptians oppress them. Go now! I am sending you to Pharaoh to bring my people, the sons of Israel, out of Egypt."
The Heritage Bible	And now, behold, the cry of the children of Israel has come to me, and also I have seen the distress with which the Egyptians distress them. And now walk, and I will send you to Pharaoh, and you will bring forth my people, the children of Israel, out of Egypt.
New American Bible (2002)	So indeed the cry of the Israelites has reached me, and I have truly noted that the Egyptians are oppressing them. Come, now! I will send you to Pharaoh to lead my people, the Israelites, out of Egypt."
New Jerusalem Bible	Yes indeed, the Israelites' cry for help has reached me, and I have also seen the cruel way in which the Egyptians are oppressing them. So now I am sending you to Pharaoh, for you to bring my people the Israelites out of Egypt.'
New RSV Revised English Bible	. .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yes, the cry of the people of Isra'el has come to me, and I have seen how terribly the Egyptians oppress them. Therefore, now, come; and I will send you to Pharaoh; so that you can lead my people, the descendants of Isra'el, out of Egypt."
exeGeses companion Bible	...and now, behold, the cry of the sons of Yisra El comes to me: and I also see the oppression wherewith the Misrayim oppress them. Go now, and I send you to Paroh, to bring forth my people the sons of Yisra El from Misrayim.
JPS (Tanakh—1985)	Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them. Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt."
Kaplan Translation	'Right now the cry of the Israelites is coming to Me. I also see the pressure to which Egypt is subjecting them. Now go. I am sending you to Pharaoh. Bring My people, the Israelites, out of Egypt.'
Orthodox Jewish Bible	Now therefore, hinei, the cry of the Bnei Yisroel is come unto Me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the Bnei Yisroel out of Mitzrayim.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	I have heard the cries of the people of Israel, and I have seen the way the Egyptians have made life hard for [oppressed] them. So now I am sending you to the king of Egypt [Pharaoh]. Go! Bring my people, the Israelites, out of Egypt!"
The Geneva Bible	.
Kretzmann's Commentary	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. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt. This was the object of the Lord's explanation, to make Moses the leader of the people in effecting their deliverance from the bondage of Egypt. With out the command and call of God no man should venture to undertake work in His kingdom. Even Christ glorified not Himself to be made a High Priest, Heb. 5:5-6. Moses received an immediate call from God; His method at the present time is that of the mediate call, through the congregations or their representatives.
NET Bible®	And now indeed the cry of the Israelites has come to me, and I have also seen how severely the Egyptians oppress them [<i>Heb</i> "seen the oppression with which the Egyptians oppress them."]. So now go, and I will send you to Pharaoh to bring my people, the Israelites, out of Egypt."
The Voice	Eternal One: The plea of Israel's children has come before Me, and I have observed the cruel treatment they have suffered by Egyptian hands. So go. I'm sending you <i>back to Egypt as My messenger</i> to the Pharaoh. <i>I want you to gather My people</i> —the children of Israel—and bring them out of Egypt.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and now look, the cry of the sons of "Yisra'el ^{He turns El aside"} had come to me, and also, I saw the squeezing (because) "Mits'rayim ^{Twostraits"} is squeezing them, and now
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NASB walk, and I will send you to "Paroh Great house", and make my people, the sons of "Yisra'el ^{He turns El aside}, go out from "Mits'rayim ^{Two straits}, ...
 Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them.

The Mission of Moses

New European Version Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt.”

Now, behold, the cry of the children of Israel has come to Me. Moreover I have seen the oppression with which the Egyptians oppress them.

God’s Plan to Deliver Israel from Egypt

Stuart Wolf Come now therefore, and I will send you to Pharaoh, that you may bring My people, the children of Israel, out of Egypt.

World English Bible
 Young’s Literal Translation
 Young’s Updated LT

“And now, lo, the cry of the sons of Israel has come in unto Me, and I have also seen the oppression with which the Egyptians are oppressing them, and now, come, and I send you unto Pharaoh, and bring you out My people, the sons of Israel, out of Egypt.”

The gist of this passage: God tells Moses how the cries of the sons of Israel have come up to Him, and that He is going to send Moses back to Egypt to deliver His people.

Exodus 3:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
‘attâh (אתָּ) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong’s #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong’s #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
The NET Bible: <i>The particle הִנֵּה (hinneh) focuses attention on what is being said as grounds for what follows.</i> ⁴⁰			

⁴⁰ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

Exodus 3:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ts ^e âqâh (צָעַק) [pronounced tz ^e -gaw-KAW]	<i>outcry, cry, a crying out</i>	feminine singular construct	Strong's #6818 BDB #858
The NET Bible: <i>The word is a technical term for the outcry one might make to a judge. God had seen the oppression and so knew that the complaints were accurate, and so he initiated the proceedings against the oppressors (B. Jacob, Exodus, 59).</i> ⁴¹			
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: Listen, therefore: the cry of the sons of Israel has come [up] to Me;...

I have taken some liberties with the text, translating *behold* as *hear Me* (which is not too far off the mark). God is telling Moses to pay attention to what He is saying.

The Israelites had also reached a point at which they appear to be turning to God for help. Their pain and suffering had reached crisis levels. Someone there had God's Word, as much as had been assembled up to that point, but the majority of the Jews, having found their right woman and begun huge families, were too satisfied for a long time to become concerned about God's plan for their lives.

Moses has seen with his own eyes the people of Israel under slavery. He has seen their troubles, albeit for a short time. God tells Moses that He has observed the same thing. He has heard the cries of Israel.

We find these cries in Exodus 2:23–24 *During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*

Interestingly enough, I do not find a passage where the people are calling out *to God*; they are crying out in desperation, and these cries are heard by God (as per the passage above), but was this a concerted effort among the people of Israel to contact their God? That is a far more difficult line to draw, if one carefully reads the text.

⁴¹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

Exodus 3:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal perfect	Strong's #7200 BDB #906
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lachs (לַחַס) [pronounced <i>LAH-khahtz</i>]	<i>oppression, distress, pressure</i>	masculine singular noun with the definite article	Strong's #3906 BDB #537
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâchats (לֹחֲצִים) [pronounced <i>law-KHAHTZ</i>]	<i>squeezing, pressing; therefore, figuratively, oppressing, afflicting</i>	masculine plural, Qal active participle	Strong's #3905 BDB #537
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

The NET Bible: Heb “seen the oppression with which the Egyptians oppress them.” The word for the oppression is now *לַחַס* (*lachs*), which has the idea of pressure with the oppression – squeezing, pressuring – which led to its later use in the Semitic languages for torture. The repetition in the Hebrew text of the root in the participle form after this noun serves to stress the idea. This emphasis has been represented in the translation by the expression “seen how severely the Egyptians oppress them.”⁴²

Translation: ...furthermore, I have seen how Egypt is oppressing them [lit., *oppressing them (with) oppression*].

God has seen the oppression that Egypt has subjected His people to. He knows that Egypt is oppressing and afflicting them.

⁴² From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

God works within the confines of human volition; and, in fact, He uses human volition to glorify Himself. No doubt, some Israelite at some point said, “How can there be a God? See how badly we are oppressed as a people!” And yet, it is this awful oppression which will help the sons of Israel to make the decision to follow Moses, their deliverer. Many times, after leaving Egypt, the Israelites will speak wistfully of the *leeks and garlic of Egypt*; somehow forgetting the great oppression that they were under.

There are times when it is in the your best interests for your life to be difficult. The best decision I ever made in my life was to move to Texas—but that was a result of a life of difficulty in California. Moving that far away from my family was quite difficult and daunting as well.

Israel may be calling out for help, and God will help them—He is going to send them Moses as a response to their cries for help.

We all go through difficult periods in our lives. No one has that perfect, no drama, no difficulty life, no matter what sort of a front they put on.

Exodus 3:9 **Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.** (NKJV)

The cry of the sons of Israel has come to God, but this does not mean that they have prayed to Him specifically. Their lives are so miserable that they are crying out.

On the year anniversary of President Trump’s election, some of those on the left gathered **to scream out into the universe their frustration**. They were not calling to God; they were crying out into the air. The sons of Israel faced great difficulties each day, being enslaved to Egypt; and they cried out in frustration, in sadness and in desperation. It is not clear if they knew that God was listening.

Chiasm in Exodus 2:23–3:9 (a graphic); from **American Torah**; accessed February 3, 2021.

Exodus 3:9 **Listen, therefore: the cry of the sons of Israel has come [up] to Me; furthermore, I have seen how Egypt is oppressing them [lit., oppressing them (with) oppression].** (Kukis mostly literal translation)

Chiasm in Exodus 2:23-3:9

Why was the burning bush not consumed?

- v23 - People groaned because of slavery
- v23 - God heard their cry for rescue
- v24-25 - God heard their groaning. Covenant with Abraham, Isaac, and Jacob. God saw them and understood.
- v1 - Led the flock to the mountain of God.
- v2 - YHWH appeared in flames from within the Bush and Moses saw
- v3 - Moses thought, Go over and see
- v3 - Why the bush does not burn up?
- v4 - God saw, Gone over to look
- v4 - God called from within the bush and Moses replied
- v5 - Come no closer. Standing on holy ground.
- v6-7 - God of Abraham, Isaac, and Jacob. God saw their misery and heard their crying.
- v8 - God came down to rescue them
- v9 - God heard the cry of the people

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Exodus 3:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
‘attâh (אתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong’s #6258 BDB #773

Exodus 3:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #1980 (and #3212) BDB #229
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שלח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	1 st person singular, Qal imperfect; with the 2 nd person masculine singular suffix	Strong's #7971 BDB #1018
The NET Bible: <i>The verse has a sequence of volitives. The first form is the imperative לִיְכַח (lÿkha, "go"). Then comes the cohortative/imperfect form with the vav (ו), "and I will send you" or more likely "that I may send you" (וְיִשְׁלַחְכֶּחָה, vÿ'eshlakhakha), which is followed by the imperative with the vav, "and bring out" or "that you may bring out" (וְיִצְוֶה, vÿ'hotse'). The series of actions begins with Moses going. When he goes, it will be the Lord who sends him, and if the Lord sends him, it will be with the purpose of leading Israel out of Egypt.⁴³</i>			
ʿel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -ÛOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Now go; I will send you to Pharaoh...

The word I have translated *come*, can be translated *go, depart, walk; advance*. God is giving Moses marching orders. Moses is out in the desert, a safe distance from Egypt, since he has killed that slave driver; and God is telling him, "Go; I am sending you to Pharaoh."

Exodus 3:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâʾ (יָצָא) [pronounced yaw-TZAWH]	<i>cause to go out, lead out, bring out, carry out, draw out, take out [of money]; put forth, lay out, exact; promulgate; produce</i>	2 nd person masculine singular, Hiphil imperative	Strong's #3318 BDB #422

⁴³ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

Exodus 3:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^o râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^o rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...and you will bring My people, the sons of Israel, out of Egypt.”

“Through you, I will bring my people out of Egypt,” God tells Moses.

Exodus 3:10 **Now go; I will send you to Pharaoh and you will bring My people, the sons of Israel, out of Egypt.”**
(Kukis mostly literal translation)

In verse 10, God uses the 2nd person masculine singular vocative three times (He says, "Come (you)."). God is telling Moses to step forward and to come to attention. He is calling Moses into service. God makes it very clear by using the 2nd person singular three times that it is Moses and no one else that He is drafting into service. Moses very likely had long ago decided that he would grow old and die in the desert of Midian with his wife and children and in-laws.

The NET Bible: These instructions for Moses are based on the preceding revelation made to him. The deliverance of Israel was to be God's work – hence, “I will send you.” When God commissioned people, often using the verb “to send,” it indicated that they went with his backing, his power, and his authority. Moses could not have brought Israel out without this. To name this incident a commissioning, then, means that the authority came from God to do the work (compare John 3:2).⁴⁴

⁴⁴ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

Moses seems to have quickly come to terms with speaking to God directly; but now God tells him, “Now listen, this is what I want you to do;” and Moses will say, “Now, just You wait a minute, God; I think you have got the wrong guy here.”

Exodus 3:10 **Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.**” (NKJV)

God will send Moses to deliver His people. This comes completely out of left field for Moses. His life in Egypt is long in the past. Furthermore, he did not see himself as a leader, despite his royal training.

Here is how Saint Stephen speaks of this history. Bear in mind that Stephen is making some important points to his hostile audience. He is quoting, paraphrasing and summarizing existing Scriptures.

Acts 7:30–39, 51–54

Scripture	Text/Commentary
Acts 7:30 "Now when forty years had passed, an Angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.	Moses has now lived in Midian for 40 years. The Angel is Jesus Christ, the Revealed Member of the Trinity, presents Himself to Moses as a burning bush that will not burn out.
Acts 7:31 When Moses saw it, he was amazed at the sight, and as he drew near to look, there came the voice of the Lord:	Moses saw the burning bush, and noticed that it did not burn out; so he approached it. From the bush came the voice of the LORD.
Acts 7:32 'I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.' And Moses trembled and did not dare to look.	God spoke to Moses, telling him Who He was. This clearly frightened Moses. Apparently, he looked away, primarily out of fear.
Acts 7:33 Then the Lord said to him, 'Take off the sandals from your feet, for the place where you are standing is holy ground.	God tells Moses to remove his sandals, as anywhere close to the bush was sacred ground. Moses' sandals would have been covered in dirt and whatever filth he stepped in.
Acts 7:34 I have surely seen the affliction of My people who are in Egypt, and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.'	God told Moses that he observed His people, as slaves in Egypt, and their groanings. He tells Moses that He will deliver His people; and He will begin by sending Moses back to Egypt.
Acts 7:35 "This Moses, whom they rejected, saying, 'Who made you a ruler and a judge?'—this man God sent as both ruler and redeemer by the hand of the Angel who appeared to him in the bush.	The people had previously rejected Moses. He tried to stop a fight between two men, and one of them essentially blackmailed Moses, causing Moses to do a runner. He will become the ruler and redeemer of Israel, by means of the Angel Who appeared to him.
Acts 7:36 This man led them out, performing wonders and signs in Egypt and at the Red Sea and in the wilderness for forty years.	Here, Stephen sums up many chapters of the book of Exodus with this summary statement. <i>This man</i> is a reference to Moses, of course.
Acts 7:37 This is the Moses who said to the Israelites, 'God will raise up for you a prophet like me from your brothers.'	Stephen is obviously well versed in the Scriptures, because he jumps ahead to Deut. 18:15, which he quotes from there. The prophet that God would raise up is Jesus. This is one of the many prophecies of Jesus in the Old Testament.

Acts 7:30–39, 51–54

Scripture	Text/Commentary
Acts 7:38–39 <i>This is the one who was in the congregation in the wilderness with the Angel who spoke to him in Mount Sinai, and with our fathers, who received living Words to give to us, to whom our fathers did not desire to be subject, but thrust him away, and turned their hearts back to Egypt,...</i>	As we will study in the book of Exodus, the congregation in the wilderness—the ancestors of those to whom Stephen is speaking—rejected the authority of Moses and, on many occasions, wanted to return to Egypt. Do you see how Stephen connects those people who are calling out in suffering to what they do and say in the desert-wilderness? A few months later, they express their negative volition towards Moses and towards their God.
Now let's jump ahead to the conclusions which Stephen draws.	
Act 7:51 <i>"You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you.</i>	Stephen calls his audience, who are Jews, a stiff-necked people, meaning that they resisted God with their volition. They are uncircumcised in their heart and ears. This means they refused to hear the truth. These people, to whom Stephen was speaking, do just as their fathers did.
Acts 7:52–53 <i>Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it."</i>	Stephen asks, "Were there any prophets that your fathers did not persecute? This has been Israel's history and Stephen is saying, "Look at your own history and then look at yourselves." The ones who announced beforehand the coming of the Righteous One are the prophets. The Old Testament is filled with prophecies concerning Jesus; yet the fathers rejected and harmed the prophets, and the people standing before Stephen rejected the Righteous One, whom they murdered.
Act 7:54 <i>Now when they heard these things they were enraged, and they ground their teeth at him.</i>	Now and again, when you correct someone, they listen, they recognize, "Yeah, you are right about that." But, more often it seems, when you correct someone, they hate you for it. That is the response of this audience.
Stephen was then stoned to death by his audience, the stiff-necked Jews, who were uncircumcised of heart and ears.	
Moses is leading the people out of Egypt in v. 36. I used purple text whenever Stephen appeared to be quoting directly from the Old Testament. I use red text for the NT.	

Now, let's return to Moses, who is still in Midian speaking to God, Who has revealed Himself as the burning bush.

Exodus 3:9–10 *Listen, therefore: the cry of the sons of Israel has come [up] to Me; furthermore, I have seen how Egypt is oppressing them [lit., *oppressing them (with) oppression*]. Now go; I will send you to Pharaoh and you will bring My people, the sons of Israel, out of Egypt.*" (Kukis mostly literal translation)

Exodus 3:9–10 *Listen to Me, therefore: the cry of Israel has come up to Me and I am aware of how Egypt has been oppressing them. Now, step forward, and I will send you to Pharaoh and you will bring My people, the sons of Israel, out of Egypt.*" (Kukis paraphrase)

And so says Moses unto Elohim, “Who [am] I that I will go unto Pharaoh and that I will bring out sons of Israel from Egypt?”

Exodus
3:11

Then Moses said to Elohim, “Who [am] I that I should go to Pharaoh and that I should bring out the sons of Israel from Egypt?”

Then Moses said to God, “Who do you think I am, that You have said I should go to Pharaoh and bring the sons of Israel out from Egypt?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto Elohim, “Who [am] I that I will go unto Pharaoh and that I will bring out sons of Israel from Egypt?”
Dead Sea Scrolls	.
Targum of Onkelos	And Mosheh said before the Lord, Who am I, that I should go unto Pharaoh to bring forth the sons of Israel from Mizraim?
Targum (Pseudo-Jonathan)	And Mosheh said before the Lord, Who am I, that I should go to Pharaoh, and bring forth the sons of Israel out of Mizraim?
Revised Douay-Rheims	And Moses said to God: Who am I that I should go to Pharaoh, and should bring forth the children of Israel out of Egypt?
Aramaic ESV of Peshitta	Mosha said to God, "Who am I, that I should go to Pharaoh, and that I should bring forth the B'nai Yisrael out of Egypt?"
Peshitta (Syriac)	And 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?
Septuagint (Greek)	And Moses said to God, Who am I, that I should go to Pharaoh king of Egypt, and that I should bring out the children of Israel from the land of Egypt?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said to God, Who am I to go to Pharaoh and take the children of Israel out of Egypt?
Easy English	But Moses said to God: 'I am not an important person. I cannot go to Pharaoh. I cannot lead the Israelites out of Egypt!'
Easy-to-Read Version—2008	But Moses said to God, “I am not a great man! How can I be the one to go to Pharaoh and lead the Israelites out of Egypt?”
Good News Bible (TEV)	But Moses said to God, “I am nobody. How can I go to the king and bring the Israelites out of Egypt?”
<i>The Message</i>	Moses answered God, “But why me? What makes you think that I could ever go to Pharaoh and lead the children of Israel out of Egypt?”
NIRV	But Moses spoke to God. “Who am I that I should go to Pharaoh?” he said.
New Simplified Bible	But Moses said: »Who am I to go to Pharaoh and lead your people out of Egypt?«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	“But I’m not the person for a job like that!” Moses exclaimed.
New Berkeley Version	.
New Century Version	But Moses said to God, “I am not a great man! How can I go to the king and lead the Israelites out of Egypt?”
New Life Version	.

New Living Translation But Moses protested to God, "Who am I to appear before Pharaoh? Who am I to lead the people of Israel out of Egypt?"

Partially literal and partially paraphrased translations:

American English Bible But Moses asked God: 'Just who am I that I should go to Pharaoh the king of Egypt and bring the children of Israel out that land?'

Beck's American Translation .

International Standard V But Moses told God, "Who am I? How can I go to Pharaoh and bring the Israelites out of Egypt?"

New Advent (Knox) Bible At this, Moses said to God, Ah, who am I, that thou shouldst send me to Pharaoh? Who am I that I should lead the sons of Israel out of Egypt?

Translation for Translators But Moses/I replied to God, "I am not a well-known person [RHQ]! 'I cannot go to the king and ask him to permit me to bring the Israeli people out of Egypt!/How can I go to the king and ask him to allow me to bring the Israeli people out of Egypt?'" [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Moses was to say to he of mighty ones: Was I to go out to Pharaoh, even was I to bring them out, the sons of Israel, from Egypt?

Conservapedia Moses said to God, "Who am I, that I should go to Pharaoh and rescue the Sons of Israel out of Egypt?" Now begins the excuse-making. Moses first pleads his insignificance.

Ferrar-Fenton Bible But Moses replied to God ; " Who am I, that I should go to Pharaoh ? and that I should lead the children of Israel up from among the Mitzeraim? "

Tree of Life Version But Moses said to God, "Who am I, that I should go to Pharaoh, and bring Bnei-Yisrael out of Egypt?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Moses said to God, Who am I that I should walk to Pharaoh, and that I should bring forth the children of Israel out of Egypt?

New American Bible (2002) But Moses said to God, "Who am I that I should go to Pharaoh and lead the Israelites out of Egypt?"
Who am I: besides naturally shrinking from such a tremendous undertaking, Moses realized that, as a fugitive from Pharaoh, he could hardly hope to carry out a mission to him. Perhaps he also recalled that on one occasion even his own kinsmen questioned his authority. Cf ⇒ Exodus 2:14.

New American Bible (2011) But Moses said to God, "Who am I* that I should go to Pharaoh and bring the Israelites out of Egypt?"
Who am I: this question is always addressed by an inferior to a superior (to the ruler in 1 Sm 18:18; to God in 2 Sm 7:18 and its parallel, 1 Chr 17:16; 1 Chr 29:14; 2 Chr 2:5). In response to some special opportunity or invitation, the question expresses in a style typical of the ancient Near East the speaker's humility or gratitude or need of further assistance, but never unwillingness or an outright refusal to respond. Instead the question sets the stage for further support from the superior should that be needed (as here).

New Jerusalem Bible .

New RSV .

Revised English Bible "But who am I", Moses said to God, "that I should approach Pharaoh and that I should bring the Israelites out of Egypt?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And Mosheh says to Elohim, Who am I, to go to Paroh and bring forth the sons of Yisra El from Misrayim?
JPS (Tanakh—1985)	But Moses said to God, “Who am I that I should go to Pharaoh and free the Israelites from Egypt?”
Kaplan Translation	'Who am I that I should go to Pharaoh?' said Moses to God. 'And how can I possibly get the Israelites out of Egypt?'
Orthodox Jewish Bible	And Moshe said unto HaElohim, Who am I, that I should go unto Pharaoh, and that I should bring forth the Bnei Yisroel out of Mitzrayim?
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	But Moses said to God, “I am not a great man! How can I go to the king [‘Who am I that I should go to Pharaoh] and lead [bring] the Israelites out of Egypt?”
The Geneva Bible	.
Kretzmann’s Commentary	Verses 11-18 The Emphatic Commission 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? Moses certainly had learned humility in the school of Midian, not unmixed with dejection; all his youthful rashness was forgotten. "He who once would, when as yet he ought not, now will no longer when he ought. "
NET Bible®	Moses said [<i>Heb</i> “And Moses said.”] to God, ³⁷ “Who am I, that I should go ³⁸ to Pharaoh, or that I should bring the Israelites out of Egypt?”
The Voice	Moses (to God): Who am I to confront Pharaoh and lead Israel’s children out of Egypt?

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and "Mosheh ^{Plucked out} said to the "Elohiym ^{Powers} , who am I that I should walk to "Paroh ^{Great house} and that I will make the sons of "Yisra'el ^{He turns El aside} , go out from "Mits'rayim ^{Two straits} ?"
Concordant Literal Version	Yet Moses said to the One, Elohim: Who am I that I should go to Pharaoh and that I should bring forth the sons of Israel from Egypt?
<i>Emphasized Bible</i>	And Moses said unto God, Who am, I, that I should go unto Pharaoh,—and that I should bring forth the sons of Israel out of Egypt?
Stuart Wolf	.
World English Bible	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?”
<i>Young’s Literal Translation</i>	.
Young’s Updated LT	And Moses says unto God, “Who am I, that I go unto Pharaoh, and that I bring out the sons of Israel from Egypt?”

The gist of this passage: Moses asks God, “Who am I, that I should lead the sons of Israel out of Egypt?”

Exodus 3:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (משה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: Then Moses said to Elohim,...

In many ways, this may seem to be an absurd situation. Moses is out in the desert, far from anyone, and suddenly a bush speaks to him, saying, "I am the God of your father;" and now Moses is replying.

Moses believes all that is happening to him. He has gone from the lift of a shepherd, doing what is necessary for these sheep and goats, and suddenly, he is conversing with God.

Exodus 3:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
'ânôkîy (אני) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Exodus 3:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The imperfect tense אֵלֶּךְ ('elekh) carries the modal nuance of obligatory imperfect, i.e., "that I should go." Moses at this point is overwhelmed with the task of representing God, and with his personal insufficiency, and so in honest humility questions the choice.</i> ⁴⁵			
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -G ^O H]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...“Who [am] I that I should go to Pharaoh...

The words *who I* mean something along the lines of, *who do you think I am? Or, who am I?* What is being said here is, “Do You really think you are talking to the right person, God?”

Moses was being trained to be a leader—in fact, he was being groomed to be the Pharaoh of Egypt. But that was 40 years ago. He is just a shepherd now, with a wife and two sons, living in a quiet ranch with his father-in-law. 40 years ago, this might seem like a reasonable request, but, right now, it seems wholly absurd to Moses—more absurd than arguing with a burning bush out in the desert.

Furthermore, even though Moses was being trained, he had never been given a place of high authority. He may have had some authority in Egypt, but he was not in the same class with the Pharaoh.

Exodus 3:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	1 st person singular, Qal imperfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

⁴⁵ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

Exodus 3:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^e rā'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...and that I should bring out the sons of Israel from Egypt?"

"Who am I," Moses asks, "to bring the sons of Israel out of Egypt? I have no training for this. How do I walk into Egypt in the first place, face Pharaoh, and take the people of Israel out of there?" This is quite a marvelous thing that God has asked of Moses, and Moses cannot even imagine it.

Only in the Hebrew or with a very literal translation can you appreciate this. God has used the 2nd person singular, referring to Moses, three times. Moses responds by using the 1st person singular three times. "You, step forward, and I will send you to the Pharaoh and I will have you bring forth the children of Israel." So Moses answers, "Who am I that I should go to the Pharaoh; that I should bring out the children of Israel?"

This is the beginning of the *show me a sign* mentality that the Jews fell into. Moses was the first. He sees a burning bush which does not burn up, he recognizes with fear and respect that this is God. Now he wants to know how will he actually know that he is really the person for this job. For gosh sakes, man, you are talking to God right now—is that not sign enough.

This verse is an example of erotesis [pronounced *ER-ō-TEE-sis*], which is a question which is not used as a question per se—that is, to illicit information. It is used here in the expostulating sense; that is, to reason earnestly with someone else. Moses is asking God why would he be chosen for a responsibility such as this; implying that he is not qualified. Moses has been out of the palace for forty years now and has been a shepherd and a family man all of this time. He doesn't even look upon his time in the palace as being important as he was only there through adoption and not by birth.

The NET Bible: *When he was younger, Moses was confident and impulsive, but now that he is older the greatness of the task makes him unsure. The remainder of this chapter and the next chapter record the four difficulties of Moses and how the Lord answers them (11-12, 13-22; then 4:1-9; and finally 4:10-17).*⁴⁶

Exodus 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?" (Kukis mostly literal translation)

By this interaction, it is clear that Moses is accepting that this is God to Whom he is speaking. However, he expresses some question as to whether he is all in on the plan of God in all of its details. Essentially, Moses is telling God, "I think you have got the wrong guy for Your mission."

⁴⁶ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

Moses seems to take the attitude, “Surely you have someone more qualified than me to do this.”

Application: The amazing thing is, in the Church Age, *you* are a Moses. God has a specific plan for you; a plan that is important. Even though neither of us are going to lead the people of Israel from point A to point B, what God has for us is vital and fulfilling. The idea is, at the end of our life, we ought to be thinking (or saying), “Damn, that was a good life—thank You, God!” What it takes to ascertain that plan is, the regular application of rebound (naming your sins to God) and the daily intake of **Bible doctrine** (ideally under the same **pastor** at a brick and mortar church⁴⁷). Spiritual growth will lead to the apprehension of your purpose in this life.

Exodus 3:11 Then Moses said to God, “Who do you think I am, that You have said I should go to Pharaoh and bring the sons of Israel out from Egypt?” (Kukis paraphrase)

I had some difficulty separating this verse into phrases. I will later see what others have done.

And so He says, “For I am with you and this [is] for you the sign that I have sent you, in your bringing forth the people out from Egypt, you [all] have served the Elohim upon the mountain the this.”

Exodus
3:12

Then He said, “Because I am with you; and this [will be] the sign that I have sent you, in your bringing out the people from Egypt, [and] you [all] will serve Elohim on this mountain.”

Then He said, “Because I am with you, this will be the sign that I have sent you, that you will bring the people out of Egypt and then you will serve Me on this mountain.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so He says, “For I am with you and this [is] for you the sign that I have sent you, in your bringing forth the people out from Egypt, you [all] have served the Elohim upon the mountain the this.”
Dead Sea Scrolls	.
Targum of Onkelos	And He said, Because My Word shall be thy helper: and this shall be the sign that I have sent thee: In thy leading forth of the people from Mizraim you shall do service before the Lord upon this mountain.
Targum (Pseudo-Jonathan)	But He said, Therefore My Word shall be for thy help; and this shall be the sign to thee that I have sent thee: when thou hast, brought the people forth from Mizraim, ye shall worship before the Lord, because ye shall have received the Law upon this mountain.
Revised Douay-Rheims	And he said to him: I will be with thee: and this thou shalt have for a sign, that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.
Aramaic ESV of Peshitta	He said, "Certainly I will be with you. This will be the token to you, that I have sent you: when you have brought forth the people out of Egypt, you shall serve God on this mountain."
Peshitta (Syriac)	And God said to him, I will be with you; and this shall be a sign to you that I have sent you: when you have brought forth the people out of Egypt, you shall worship God upon this mountain.

⁴⁷ Whereas, I believe that it is possible for some people during some portions of their lives to grow spiritually from afar, I believe that God designed the structure of the local church to continue and to service 95–99% of all believers, even in this age of the internet.

Septuagint (Greek) And God spoke to Moses, saying, I will be with you, and this shall be the sign to you that I shall send you forth,-- when you bring my people out of Egypt, then you shall serve God in this mountain.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, Truly I will be with you; and this will be the sign to you that I have sent you: when you have taken the children of Israel out of Egypt, you will give worship to God on this mountain.
Easy English	God said to Moses: 'I will be with you. After you have led the people out of Egypt you will worship me on this mountain. That will show people that I have sent you.' Moses need not be afraid to do what God commands him to do. God will be with him. God will always give people help when they obey him.
Good News Bible (TEV)	God answered, "I will be with you, and when you bring the people out of Egypt, you will worship me on this mountain. That will be the proof that I have sent you."
<i>The Message</i>	"I'll be with you," God said. "And this will be the proof that I am the one who sent you: When you have brought my people out of Egypt, you will worship God right here at this very mountain."
Names of God Bible	Elohim answered, "I will be with you. And this will be the proof that I sent you: When you bring the people out of Egypt, all of you will worship Elohim on this mountain."
NIRV	God said, "I will be with you. I will give you a sign. It will prove that I have sent you. When you have brought the people out of Egypt, all of you will worship me on this mountain."
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	God said, "I'll be with you. And this will show you that I'm the one who sent you. After you bring the people out of Egypt, you will come back here and worship God on this mountain."
Contemporary English V.	God replied, "I will be with you. And you will know that I am the one who sent you, when you worship me on this mountain after you have led my people out of Egypt."
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	God said, "But I will be with you. And this will be something special for you to see to know that I have sent you: When you have brought the people out of Egypt, you will worship God at this mountain."
New Living Translation	God answered, "I will be with you. And this is your sign that I am the one who has sent you: When you have brought the people out of Egypt, you will worship God at this very mountain."

Partially literal and partially paraphrased translations:

American English Bible	And God replied: 'I will be with you! This [place] will serve as the sign that I am sending you. Then when you bring My people out of Egypt, you must serve God on this mountain.'
Beck's American Translation	.
International Standard V	.

New Advent (Knox) Bible	I will be with thee, God said to him. And here is a sign for thee, that thy mission comes from me; when thou hast brought my people out of Egypt, thou wilt find thyself offering sacrifice to God on this mountain.
Translation for Translators	God replied, "I will be with you. And when you bring my people out of Egypt, all of you will worship me <i>right</i> here on this mountain. That will prove that I am the one who sent you <i>to them</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to say: This is the sign that I am to have sent you, to bring out my people from Egypt: They were to serve he of mighty ones on this mountain.
Conservapedia	And He said, "I'll be with you, and this shall be a sign to you, that when you have rescued the people out of Egypt, you shall serve God upon this mountain." God does not accept that. Whomever God sends, is significant enough for God.
Ferrar-Fenton Bible	He answered, however; "Because I will be with you ; — therefore go. For I have sent you to lead the people from the Mitzeraim, and they shall serve God upon this mountain ! "
God's Truth (Tyndale)	And Moses said unto God: what am I to go to Pharao, and to bring the children of Israel out of Egypt? And he said: I will be with you. And this shall be a token unto you that I have sent you: after that you have brought the people out of Egypt, you shall serve God upon this mountain.
Tree of Life Version	.
Urim-Thummim Version	And He replied, Certainly I will be with you, and this will be a sign to you that I have sent you. When you have brought forth the people out of Egypt then you will serve Elohim (with Levitical service) at this mountain.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	God answered: I will be with you; and this will be your sign that I have sent you. When you have brought the people out of Egypt, you will serve God at this mountain. Sign: a visible display of the power of God. The ancient notion of a sign from God does not coincide with the modern understanding of "miracle," which suggests some disruption in the laws governing nature. While most any phenomenon can become a vehicle for displaying the purposes and providence of God, here the sign intended to confirm Moses' commission by God seems to be the burning bush itself. Since normally the giving of such a sign would follow the commission rather than precede it (see Jgs 6:11–24), some see Israel's service of God at Sinai after the exodus from Egypt as the confirmatory sign, albeit retroactively. It is more likely, however, that its mention here is intended to establish the present episode with Moses alone as a prefiguration of God's fiery theophany to all Israel on Mount Sinai. Serve God: Hebrew 'b-d, "serve," includes among its meanings both the notion of "serving or working for another" and the notion of "worship." The implication here is that the Israelites' service/worship of God is incompatible with their service to Pharaoh.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	God answered, "I am with you. This will be your proof that it is I who have sent you: when you have brought the people out of Egypt, you will all worship God here at this mountain."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He replied, "I will surely be with you. Your sign that I have sent you will be that when you have led the people out of Egypt, you will worship God on this mountain."
exeGesese companion Bible	ELOHIM REVEALS HIMSELF AS I AM WHO I AM And he says, For this cause I AM with you; and this is your sign, that I sent you: In bringing the people from Misrayim, you serve Elohim on this mountain.
JPS (Tanakh—1985)	And He said, "I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain."
Kaplan Translation	'Because I will be with you,' replied [God]. 'Proof that I have sent you will come when you get the people out of Egypt. All of you will then become God's servants [(Hirsch). Or 'serve God,' or 'worship God' (cf. Ramban).] on this mountain.'
Orthodox Jewish Bible	And He said, Certainly Eh-heh-yeh (I will be [see verse below]) with thee; and this shall be haOt (the Sign) unto thee, that I have sent thee: when thou hast brought forth HaAm out of Mitzrayim, ye shall serve HaElohim upon this Har.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	God said, "I will be with you. This will be the ·proof [sign] that I am sending you: After you lead the people out of Egypt, all of you will ·worship me [·serve God] on this mountain."
The Geneva Bible	.
Kretzmann's Commentary	And He said, Certainly I will be with thee, the presence, the power, and the wisdom of God was to accompany Moses; and this shall be a token unto thee that I have sent thee: When thou halt brought forth the people out of Egypt, ye shall serve God upon this mountain. This was literally fulfilled, for it was on almost the identical spot then occupied by Moses that the children of Israel were encamped when they entered into the formal relation of worshipers of Jehovah. But Moses had another objection.
NET Bible®	He replied [<i>Heb</i> "And he said"; the word "replied" clarifies for English readers that speaker is God.], "Surely I will be with you, ⁴⁰ and this will be the sign ⁴¹ to you that I have sent you: When you bring the people out of Egypt, you and they will serve ⁴² God on this mountain."
Syndein/Thieme	And He {God} said, "Certainly I will be with You. And this shall be a token unto you, that I have sent you . . . when you have brought forth the people out of Egypt, you shall serve 'Elohiym/Godhead upon this mountain.
The Voice	Eternal One: <i>Do not fear, Moses.</i> I will be with you <i>every step of the way</i> , and this will be the sign to you that I am the One who has sent you: after you have led them out of Egypt, you will return to this mountain and worship God.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he said, given that I will exist with you, and this is the sign (for) you that I [had] sent you, in your making the people go out from "Mits'rayim ^{Two straits"} , you must serve the "Elohiym ^{Powers"} upon this hill,...
Concordant Literal Version	Then He said: I shall come to be with you. And this will be the sign for you that I have sent you: when you bring the people forth from Egypt you shall serve the One, Elohim, on this mountain.
Context Group Version	And he said, Certainly I will be with you; and this shall be the sign to you, that I have sent you: when you have brought out the people out of Egypt, you (pl) shall serve God on this mountain.

English Standard Version	He said, "But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."
Stuart Wolf World English Bible	. He said, "Certainly I will be with you. This will be the token to you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."
Young's Literal Translation Young's Updated LT	. And He says, "Because I am with you, and this is to you the sign that I have sent you: in your bringing out the people from Egypt—you [all] do serve God on this mount."

The gist of this passage: God tells Moses that, when he brings the people of Israel to this mount, that that will be the sign they he is to lead the people out of Egypt.

Exodus 3:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

BDB gives this list of definitions: 1) *that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since*; 1a) *that*; 1a1) *yea, indeed*; 1b) *when (of time)*; 1b1) *when, if, though (with a concessive force)*; 1c) *because, since (causal connection)*; 1d) *but (after negative)*; 1e) *that if, for if, indeed if, for though, but if*; 1f) *but rather, but*; 1g) *except that*; 1h) *only, nevertheless*; 1i) *surely*; 1j) *that is*; 1k) *but if*; 1l) *for though*; 1m) *forasmuch as, for therefore*.

The NET Bible: *The particle כִּי (ki) has the asseverative use here, "surely, indeed," which is frequently found with oaths (R. J. Williams, Hebrew Syntax, 73, §449). The imperfect tense אֶהְיֶה ('ehyeh) could be rendered as the future tense, "I will be" or the present tense "I am" with you. The future makes the better sense in this case, since the subject matter is the future mission. But since it is a stative verb, the form will also lend itself nicely to explaining the divine name – he is the One who is eternally present – "I am with you always."*⁴⁸

hâyâh (הִיָּה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person singular, Qal imperfect	Strong's #1961 BDB #224
'îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 2 nd person masculine singular suffix	Strong's #5973 BDB #767

⁴⁸ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

Translation: Then He said, “Because I am with you;...”

When it comes to exegeting Scripture, I have more difficulty translating and fully understanding the words that come directly from God. Individually, the phrases are often fairly easy to understand. The gist, from time to time, is difficult to get.

God is speaking to Moses and He begins by saying, “Because I am with you;...”

The NET Bible: *Here is the introduction of the main motif of the commission, which will be the explanation of the divine name. It will make little difference who the servant is or what that servant’s abilities might be, if God is present. The mention of God’s presence is not a simple catch-phrase; it represents abundant provisions to the believer (see below on v. 14).*⁴⁹

Exodus 3:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong’s #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong’s # BDB #510
’ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular noun with the definite article	Strong’s #226 BDB #16
<p>The NET Bible: <i>In view of Moses’ hesitancy, a sign is necessary to support the promise. A sign is often an unusual or miraculous event that introduces, authenticates, or illustrates the message. One expects a direct connection between the sign and the message (for a helpful discussion, see S. Porúbcan, “The Word ’OT in Isaia 7, 14,” CBQ 22 [1960]: 144-49). In this passage the sign is a confirming one, i.e., when Israel worships at the mountain that will be the proof that God delivered them from Egypt. Thus, the purpose of the exodus that makes possible the worship will be to prove that it was God who brought it about. In the meantime, Moses will have to trust in Yahweh.</i>⁵⁰</p>			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong’s #3588 BDB #471
’ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong’s #595 BDB #59

⁴⁹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

⁵⁰ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

Exodus 3:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	1 st person singular, Qal perfect with the 2 nd person masculine singular suffix	Strong's #7971 BDB #1018

Translation: ...and this [will be] the sign that I have sent you,...

God will give Moses a sign that He is with him. Logically, what follows will be that sign.

Bear in mind that, out from the midst of the fire (that does not go out), there is a voice speaking to Moses and telling him what he is going to do; and Moses is saying, "Are You sure You have got the right guy?"

Moses' reaction to what God is telling him borders on the absurd; so God is going to give Moses an absurd sign (as if the sign Moses is witnessing right now is not quite enough).

Exodus 3:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâtsâ' (יָצַא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil infinitive construct with the 2 nd person masculine singular suffix	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...in your bringing out the people from Egypt...

Essentially the sign that God is with Moses is this: God will give Moses orders to do something, Moses will do it, and he will be successful in doing it. What God requires Moses to do is quite remarkable.

Exodus 3:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâbad (עָבַד) [pronounced <i>ġaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	2 nd person masculine plural, Qal imperfect	Strong's #5647 BDB #712
<p>The NET Bible: <i>The verb עָבַד (ta'avdun, "you will serve") is one of the foremost words for worship in the Torah. Keeping the commandments and serving Yahweh usually sum up the life of faith; the true worshiper seeks to obey him. The highest title anyone can have in the OT is "the servant of Yahweh." The verb here could be rendered interpretively as "worship," but it is better to keep it to the basic idea of serving because that emphasizes an important aspect of worship, and it highlights the change from Israel's serving Egypt, which has been prominent in the earlier chapters. The words "and they" are supplied to clarify for English readers that the subject of the verb is plural (Moses and the people), unlike the other second person forms in vv. 10 and 12, which are singular.⁵¹</i></p>			
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
ʿal (עַל) [pronounced <i>ġahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...[and] you [all] will serve Elohim on this mountain."

What God is telling Moses to do seems pretty impossible from the get-go. "You are going to go to Egypt, you will have a chit chat with Pharaoh, and then you will bring My people out of Egypt." Then God adds, "Oh, by the way, the way that you know I am with you is this: you will bring the people out of Egypt and you will all come here to this mountain right here and you will worship Me."

God has always had a sense of humor. Notice that Moses is asking for some substantial proof that God is making the right choice to choose him to deliver Israel from the hands of Egypt. He is living a very comfortable life with very few pressures, an okay wife and two sons, and a great family (Moses did have problems with his wife, but those problems may have been related to her not wanting to be a part of God's plan for Moses' life⁵²).

⁵¹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

⁵² The first time that we get a sense that there is some trouble in paradise is, Moses will leave with his family and he finds that he must circumcise his sons. His wife does not care much for that procedure.

So he asks God are you sure it's me you wanted? As if God has made a mistake or has got Moses mixed up with someone else. So God gives him a sign: after Moses goes to the Pharaoh, after he leads his people out of Egypt, **then** God will give Moses a sign that God has chosen the right person for this job. The sign that God promises Moses is, Moses will lead the Jews by this mountain and they will worship here. That will be the sign to Moses; after leading the people to the point, he will worship God at Mount Horeb. This is after the job has been done the God will give Moses a sign to let him know that God did not make a mistake (when Moses leads the people by the mountain there, obviously God has not made a mistake; because Moses has accomplished what God has sent him to do—or at least, part I; God has not yet clued Moses into Part II; 40 years of wandering through the desert).

The NET Bible: This sign is also a promise from God – “you will serve God on this mountain.” It is given to Moses here as a goal, but a goal already achieved because it was a sign from God. Leading Israel out of Egypt would not be completed until they came to this mountain and served God. God does not give Moses details of what will take place on the road to Sinai, but he does give him the goal and glimpses of the defeat of Pharaoh. The rest will require Moses and the people to trust in this God who had a plan and who had the power to carry it out.⁵³

A few months from this time, Moses is going to find himself right here, at this mountain, and he and the people will worship God. By that, Moses will know that God is with him. It is sort of an unusual approach. God says, “I am going to tell you what to do, and you will know that I, God, am with you, because you will do it and you will be successful.” This was not the kind of sign that Moses had in mind.

Exodus 3:12 **So He said, “I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.”** (Kukis mostly literal translation)

God’s signs often make me smile. “Here is the sign that you will lead My people out of Egypt: you will lead My people out of Egypt and serve God right here on this mountain. At that point, you will take in your surroundings and recognize that I did what I said I would do.” The fact that this will all come to pass is the sign that Moses will be able to do what God has called for him to do. “The fact that, a few months from now, you will find yourself back here, at this mountain, leading the people of Israel in worship—that will be your sign!” God certainly has a sense of humor.

I recall praying to God about something—in fact, on a number of occasions. I recall sometime later—actually, many years later—looking up at my surroundings (I think I was listening to R. B. Thieme, Jr. on an MP3 recording at this time), and I realized that God had answered that prayer.

Exodus 3:12 **Then He said, “Because I am with you, this will be the sign that I have sent you, that you will bring the people out of Egypt and then you will serve Me on this mountain.”** (Kukis paraphrase)

This is going to be an unusual set of lessons. You may or may not find it edifying. God has a name in the Old Testament; and the pronunciation of that name has been lost—more or less—to history. We are going to examine that in great detail. I will even offer you what I believe is the accurate way to say God’s name from that era, when we come to the end of this treble lesson.

Moses is out in the desert-wilderness of Midian, at the Mountain of God, speaking to God, Who has manifested Himself as a burning bush.

⁵³ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

And so says Moses unto the Elohim, “Behold I am going unto sons of Israel and I have said to them, ‘Elohim of your fathers has sent me unto you [all];’ and they say to me, “What [is] His name?’ What will I say unto them?”

Exodus
3:13

Moses then said to Elohim, “Assuming that [lit., *behold, listen*] I go to the sons of Israel and say to them, ‘Elohim of your fathers has sent me to you [all];’ and they say to me, “What [is] His name?’ What will I say to them?”

Moses then said to God, “Let’s assume that I go to the people of Israel and tell them, ‘The God of your fathers has sent me to you;’ and then they ask me, ‘What is His name?’ how could I answer them?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto the Elohim, “Behold I am going unto sons of Israel and I have said to them, ‘Elohim of your fathers has sent me unto you [all];’ and they say to me, “What [is] His name?’ What will I say unto them?”
Dead Sea Scrolls Targum of Onkelos	. And Mosheh said before the Lord, Behold, when I am come to the sons of Israel, and say to them, The God of your fathers hath sent me to you, and they say to me, What is His name? what shall I say to them?
Targum (Pseudo-Jonathan)	And Mosheh said before the Lord, Behold, I will go to the sons of Israel, and say to them, The Lord God of your fathers hath sent me to you: and they will say to me, What is His Name ? What shall I say to them ?
Revised Douay-Rheims	Moses said to God: Lo, I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they should say to me: What is his name? what shall I say to them?
Aramaic ESV of Peshitta	Mosha said to God, "Behold, when I come to the B'nai Yisrael, and tell them, 'God of your fathers has sent me to you;' and they ask me, 'What is his name?' What should I tell them?"
Peshitta (Syriac)	And Moses said to God, Behold, when I go to the children of Israel and say to them, The God of your fathers has sent me to you; and they shall say to me, What is his name? what shall I say to them?
Septuagint (Greek)	And Moses said to God, Behold, I shall go forth to the children of Israel, and shall say to them, The God of our fathers has sent me to you; and they will ask me, What is his name? What shall I say to them?

Significant differences:

Limited Vocabulary Translations:

Easy English	Then Moses answered God. He said: ‘If I go to the Israelites, they will ask me a question. I shall say: “The God of your fathers has sent me to you.” But then they will ask me, “What is God’s name?” What then shall I say to them?’
Good News Bible (TEV)	But Moses replied, “When I go to the Israelites and say to them, ‘The God of your ancestors sent me to you,’ they will ask me, ‘What is his name?’ So what can I tell them?”
Names of God Bible	Then Moses replied to Elohim , “Suppose I go to the people of Israel and say to them, ‘The Elohim of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ What should I tell them?”
NIRV	Moses said to God, “Suppose I go to the people of Israel. Suppose I say to them, ‘The God of your fathers has sent me to you.’ And suppose they ask me, ‘What is his name?’ Then what should I tell them?”

New Simplified Bible Then Moses said to God: »Behold, I am going to the sons of Israel. I will say to them: 'The God of your fathers has sent me to you.' Now they may ask me: 'What is His name?' What shall I say to them?«

Thought-for-thought translations; paraphrases:

Common English Bible God's special name
But Moses said to God, "If I now come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' they are going to ask me, 'What's this God's name?' What am I supposed to say to them?"

Contemporary English V. Moses answered, "I will tell the people of Israel that the God their ancestors worshiped has sent me to them. But what should I say, if they ask me your name?"

The Living Bible But Moses asked, "If I go to the people of Israel and tell them that their fathers' God has sent me, they will ask, 'Which God are you talking about?' What shall I tell them?"

New Berkeley Version .

New Century Version .

New Life Version Then Moses said to God, "See, I am going to the people of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they might say to me, 'What is His name?' What should I say to them?"

New Living Translation But Moses protested, "If I go to the people of Israel and tell them, 'The God of your ancestors has sent me to you,' they will ask me, 'What is his name?' Then what should I tell them?"

Partially literal and partially paraphrased translations:

American English Bible But Moses said to God: 'Look, I'll go to the children of Israel and tell them, *The God of our ancestors has sent me to you*. But they're going to ask, *What is His Name?* So, what should I tell them?'

Beck's American Translation .

International Standard V Moses told God, "Look! When I go to the Israelis and tell them, 'The God of your ancestors sent me to you,' they'll say to me, 'What is his name?' What should I say to them?"

New Advent (Knox) Bible But Moses still pleaded with God: How if I appear before the Israelites with the message that the God of their fathers has sent me to them, and they ask me, What is his name? What answer shall I make?

Translation for Translators Moses/I said to God, "If I go to the Israeli people and say to them, 'God, the one your ancestors *worshiped*, has sent me to you,' and they ask me, 'What is his name?', what shall I say to them?"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Moses was to say to he of mighty ones: I coming to the sons of Isra-el, am to have said: He of mighty ones of your fathers, are to have sent me; even are they to have intended of his name.

Conservapedia Moses said to God, "Behold, when I get to the Sons of Israel, and say to them, 'The God of your fathers has sent me to you,' and they'll say to me, 'What is his name?' What shall I tell them?" Second excuse: "What is Your Name?"

Ferrar-Fenton Bible Then Moses said to God; "Supposing I should go to the children of Israel, and should say to them, ' The God of your fathers has sent me to you,' and they should ask me, ' What is His name ? ' — what am I to say to them ? "

God's Truth (Tyndale) Then said Moses unto God: when I come unto the children of Israel and say unto them, the God of your fathers has sent me unto you, and they say unto me, what is his name, what answer shall I give them?

Tree of Life Version But Moses said to God, "Suppose I go to Bnei-Yisrael and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is His Name?' What should I say to them?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Moses answered God, "If I go to the Israelites and say to them: 'The God of your fathers has sent me to you,' they will ask me: 'What is his name?' What shall I answer them?"

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011) "But," said Moses to God, "if I go to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what do I tell them?"

New Jerusalem Bible .

New RSV .

Revised English Bible Moses said to God, "If I come to the Israelites and tell them that the God of their forefathers has sent me to them, and they ask me his name, what am I to say to them?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe said to God, "Look, when I appear before the people of Isra'el and say to them, 'The God of your ancestors has sent me to you'; and they ask me, 'What is his name?' what am I to tell them?"

exeGesés companion Bible And Mosheh says to Elohim, Behold, I come to the sons of Yisra El and say to them, The Elohim of your fathers has sent me to you; and they say to me, What is his name? What say I to them?

JPS (Tanakh—1985) .

Kaplan Translation Moses said to God, 'So I will go to the Israelites and say, 'Your fathers' God sent me to you.' They will immediately ask me what His name is. What shall I say to them?'

Orthodox Jewish Bible And Moshe said unto HaElohim, Hinei, when I come unto the Bnei Yisroel, and shall say unto them, Elohei Avoteichem hath sent me unto you; and they shall say to me, What is Shmo? what shall I say unto them?

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible Then Moses said to God, "Behold, when I come to the Israelites and say to them, 'The God of your fathers (ancestors) has sent me to you,' and they say to me, 'What is His name?' What shall I say to them?"

The Expanded Bible Moses said to God, "When I go to the Israelites, I will say to them, 'The God of your ancestors sent me to you.' What if the people say, 'What is his name [names signified a person's essence, character, or reputation]?' What should I tell them?"

The Geneva Bible .

Kretzmann's Commentary 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 unto me, What is His name? what shall I say unto them? The name God Almighty was too general to distinguish the true God from the idols of Egypt, and therefore the inquiry for the name has the purpose of obtaining some expression on the part of God which would indicate His essence and the actual manifestation of the divine essence toward His people, by which they might understand and apprehend Him.

NET Bible®	Moses said [<i>Heb</i> “And Moses said.”] to God, “If I go to the Israelites and tell them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ – what should I say to them?”
The Voice	Moses: Let’s say I go to the people of Israel and tell them, “The God of your fathers has sent me to <i>rescue</i> you,” and then they reply, “What is His name?” What should I tell them then?

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and "Mosheh ^{Plucked outⁿ} said to the "Elohiym ^{Powersⁿ} ", Look, I am coming to the sons of "Yisra'el ^{He turns El asideⁿ} and I will say to them, "Elohiym ^{Powersⁿ} of your fathers [had] sent me to you, and they will say to me, what is his title? what will I say to them?
Concordant Literal Version	Now Moses said to the One, Elohim: Behold! When I am coming to the sons of Israel, and I say to them, The Elohim of your fathers sends me to you, then they will say to me, What about His name? What shall I say to them?
Context Group Version	And Moses said to God, Look, when I come to the sons of Israel, and shall say to them, The God of your (pl) fathers has sent me to you (pl); and they shall say to me, What is his name? What shall I say to them?
English Standard Version	Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?"
Modern English Version	Moses said to God, "I am going to the children of Israel and will say to them, 'The God of your fathers has sent me to you.' When they say to me, 'What is His name?' what shall I say to them?"
New King James Version	Then Moses said to God, "Indeed, <i>when</i> I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"
Stuart Wolf	.
World English Bible	Moses said to God, "Behold, when I come to the children of Israel, and tell them, 'The God of your fathers has sent me to you;' and they ask me, 'What is his name?' What should I tell them?"
Young's Literal Translation	.
Young's Updated LT	And Moses says unto God, "Lo, I am coming unto the sons of Israel, and have said to them, 'The God of your fathers has sent me unto you;' and they have said to me, 'What is His name?' what do I say unto them?"

The gist of this passage: Moses responds to God: “Okay, let’s say that I go and speak to the people of Israel and they ask me Your name; what do I tell them?”

Exodus 3:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Exodus 3:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the definite article	Strong's #430 BDB #43
hinnêh (הִנֵּה) [pronounced hin-NAY]	lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
Here, John Owens renders this demonstrative particle <i>if</i> .			
The NET Bible: <i>The particle הִנֵּה (hinneh) in this clause introduces the foundation for what comes later – the question. Moses is saying, “Suppose I do all this and they ask this question – what should I say?”</i> ⁵⁴			
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	I, me; (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
bôw' (בָּוֵא) [pronounced boh]	entering [coming, going, advancing] [in]; those entering [going, coming (in)]	Qal active participle	Strong's #935 BDB #97
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: Moses then said to Elohim, “Assuming that [lit., behold, listen] I go to the sons of Israel...

Moses begins to think some of this through. He says to God, “Let’s just assume for the moment that I go to Egypt and speak to the people of Israel...”

⁵⁴ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

My assumption, at this point, is Moses is mentally considering this, and thinking it through somewhat.

Exodus 3:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
'âbôwth (אָבוֹת) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1 BDB #3
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #7971 BDB #1018
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...and say to them, 'Elohim of your fathers has sent me to you [all];'...

Moses continues: "And I will tell the people of Israel, 'The God of your fathers has sent me to you.'

I take this to mean that Moses is seeing himself before the elders of Israel, and he speaks to them, telling them that God has sent him. This would seem to most people, at almost anytime in human history, to be somewhat absurd. "So, I just go up to these guys and tell them, 'God sent me to save you?'" It is difficult to determine if Moses is seeing himself in this role or if he is simply exploring it in order to find yet another reason why he should not do this.

Exodus 3:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person plural, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...and they say to me, "What [is] His name?"

"Let's say that they ask me, 'What is His name?'"

Again, we do not know how seriously Moses is thinking this through. Does he see himself as doing this? Is he exploring this further to find a way out of it?

Not every nation had a direct line to God. Nations were not given their own gods who were equal to the true God, the God of Israel. There has never been an *all roads lead to Rome* insofar as God is concerned. Sincerity and religious fervor mean nothing to God. God has set up one program; there is one God, existing in three persons; and there is no other. Exclusivity has always been a part of God's plan. **"And there is salvation in no one else; for there is no other name under heaven, given among men, by which we must be saved."** (Acts 4:12). God chose to come to a race of people and to work through that race of people in Old Testament times. He chose to do it that way and not to communicate directly to the other races and nations which inhabited the earth at that time. The Hebrews will not follow just any religious or military leader. It is important that Moses is representing the true God. So he asks God for some sort of identification. Here God is providing a miracle for Moses, the burning bush; a miracle that has caused Moses to be filled with fear and respect and now Moses wants to make certain that this is really God.

The NET Bible: *There has been considerable debate about the name of Yahweh in the Pentateuch, primarily because of theories that have maintained that the name Yahweh was not known in antiquity (see also 6:3 and notes there). The argument of this whole section nullifies that view. The idea that God's name was revealed only here raises the question of what he was called earlier. The word "God" is not a name. "El Shaddai" is used only a few times in Genesis. But Israel would not have had a nameless deity – especially since Genesis says that from the very beginning people were making proclamation of the name of Yahweh (Gen 4:26; 12:8). It is possible that they did not always need a name if they were convinced that only he existed and there was no other God. But probably what Moses was anticipating was the Israelites' wanting to be sure that Moses came with a message from their God, and that some sign could prove it. They would have known his name (Yahweh), and they would have known the ways that he had manifested himself. It would do no good for Moses to come*

with a new name for God, for that would be like introducing them to a new God. That would in no way authenticate to them Moses' call, only confuse; after all, they would not be expecting a new name – they had been praying to their covenant God all along. They would want to be sure that their covenant God actually had sent Moses. To satisfy the Israelites Moses would have had to have been familiar with the name Yahweh – as they were – and know that he appeared to individuals. They would also want to know if Yahweh had sent Moses, how this was going to work in their deliverance, because they had been crying to him for deliverance. As it turned out, the Israelites had less problem with this than Moses anticipated – they were delighted when he came. It is likely that much of this concern was Moses' own need for assurance that this was indeed the God of the fathers and that the promised deliverance was now to take place.⁵⁵

Exodus 3:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מַה) [pronounced maw]	what, how, why	interrogative; exclamatory particle	Strong's #4100 BDB #552
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	1 st person singular, Qal imperfect	Strong's #559 BDB #55
The NET Bible: <i>The imperfect tense here has a deliberative nuance ("should"), for Moses is wondering what would be best to say when the Israelites want proof of the calling.</i> ⁵⁶			
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: What will I say to them?"

Given those assumptions, Moses asks God, "How do I answer them? What do I say to them?"

I believe that this is a fairly reasonable and well-thought-out question for Moses to ask. It suggests to me that Moses is actually considering this, thinking about it, mentally seeing himself going to the elders of Israel, telling them, "God (the God of your fathers) spoke to me and He wants me to lead you out of Egypt." Their reaction might be, "If our God spoke to you, then what is His name?" I am using some imagination here, and setting up a set of thoughts which are consistent with the text of this chapter.

We can just as easily understand Moses to pursue this idea simply to find more reasons why he ought not do it.

Exodus 3:13 Moses then said to Elohim, "Assuming that [lit., behold, listen] I go to the sons of Israel and say to them, 'Elohim of your fathers has sent me to you [all];' and they say to me, "What [is] His name?' What will I say to them?" (Kukis mostly literal translation)

Exodus 3:13 Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" (NKJV)

⁵⁵ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

⁵⁶ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 6, 2017.

Moses apparently was not that pleased with the sign that God gave him ("But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."—Exodus 3:12b; ESV). God's sign to Moses that he will lead his people out of Israel, is this: a month or so in the future, Moses is going to find himself at this mountain serving God, having brought the people of Abraham from Egypt to here. "This is your sign, Moses," God tells him; "you are going to do the things which I ask you to do."

So, not really impressed with the sign that God offers, Moses tries a different approach. "Okay, let's say I go to them, and I tell them God spoke to me. What should I say Your Name is?" Bear in mind, the last time that Moses spoke to the Hebrew people, he realized that he needed to swiftly leave Egypt or be executed. Several of them did not really take kindly to him then.

Moses is obviously apprehensive. This meeting with God is sudden and what God wants Moses to do seems like way too much. Therefore, Moses searches for a way to step back and exit from this whole deal (this is my opinion on his thinking). He has no idea on how he will be received. He is thinking quickly on his feet, trying to get out of what God has told him to do.

Exodus 3:13 Moses then said to God, "Let's assume that I go to the people of Israel and tell them, 'The God of your fathers has sent me to you;' and then they ask me, 'What is His name?' how could I answer them?" (Kukis paraphrase)

And so says Elohim unto Moses, "I am Who I am;" and so He says, "Thus you will say to sons of Israel: 'I am has sent me unto you [all].' "

Exodus
3:14

And Elohim said to Moses, "I am Who I am;" and He said, "Thus you will say to the sons of Israel: 'I am has sent me to [all of] you.' "

And God said to Moses, "I am Who I am;" then He added, "So you will say to the sons of Israel, 'I am has sent me to you all.' "

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Elohim unto Moses, "I am Who I am;" and so He says, "Thus you will say to sons of Israel: 'I am has sent me unto you [all].' "
Dead Sea Scrolls Jerusalem targum	.
Targum of Onkelos	And the Word of the Lord said to Mosheh, He who spake to the world, Be, and it was; and who will speak to it, Be, and it will be. And he said, Thus shalt thou speak to the sons of Israel, EHEYEH hath sent me unto you.
Targum (Pseudo-Jonathan)	And the Lord said unto Mosheh, EHEYEH ASHER EHEYEH. And he said, Thus shalt thou speak to the sons of Israel, EHEYEH hath sent me unto you.
Revised Douay-Rheims	And the Lord said unto Mosheh, He who spake, and the world was; who spake, and all things were. And He said, This thou shalt say to the sons of Israel, I AM HE WHO IS, AND WHO WILL BE, hath sent me unto you.
Aramaic ESV of Peshitta	God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you.
Peshitta (Syriac)	God said to Mosha, "I AM WHO I AM," [Heb. Ehyeh Asher Ehyeh] and he said, "You shall tell the B'nai Yisrael this: 'I AM has sent me to you.'"
Septuagint (Greek)	And God said to Moses, I am AHIAH ASHAR HIGH (that is, THE LIVING GOD); and he said, Thus you shall say to the children of Israel: AHIAH has sent me to you. And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall you say to the children of Israel, THE BEING has sent me to you.

Significant differences:

Limited Vocabulary Translations:

Easy English	God said to Moses: 'I am who I am! Say to the Israelites: "I AM has sent me to you."'
	'I am who I am.' These words are very difficult to understand. They are difficult to explain in the English language. The words can mean, 'I am what I am.' They can also mean, 'I will be what I will be.' God does not need anyone or anything else. He alone made all things. All things need him. Without him they would not be. He was God before he made the world. He is God now, at the present time. He will be God in the future time.
Good News Bible (TEV)	God said, "I am who I am. You must tell them: 'The one who is called I AM has sent me to you.'
<i>The Message</i>	God said to Moses, "I-AM-WHO-I-AM. Tell the People of Israel, 'I-AM sent me to you.'"
Names of God Bible	Elohim answered Moses, " Ehyeh Who Ehyeh . This is what you must say to the people of Israel: ' Ehyeh has sent me to you.'"
NIRV	God said to Moses, "I am who I am. Here is what you must say to the Israelites. Tell them, 'I am has sent me to you.'"
New Simplified Bible	God then said to Moses: »[I exist and] I WILL BE WHO I WILL BE.« You shall say to the sons of Israel: »I WILL BE, has sent me to you.'« (Hebrew: hayah, »I was, I am, I will be« gives evidence of God's eternal existence)

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	God said to Moses: I am the eternal God. So tell them that the LORD, whose name is "I Am," has sent you. This is my name forever, and it is the name that people must use from now on. This is a combination of vv. 14–15.
New Berkeley Version	.
New Century Version	Then God said to Moses, "I am who I am. When you go to the people of Israel, tell them, 'I am sent me to you.'"
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	And God told Moses: 'I am The Being!... just tell the children of IsraEl that The Being has sent you.'
Beck's American Translation	.
International Standard V	God replied to Moses, "I AM WHO I AM [Or I WILL BE WHO I WILL BE or I AM THE ONE WHO IS]," and then said, "Tell the Israelis: 'I AM sent me to you.'"
New Advent (Knox) Bible	And God said to Moses, I am the God who IS; thou shalt tell the Israelites, THE GOD WHO IS has sent me to you. The verb used in the Hebrew text can be translated 'I will be', and it is possible to understand the formula as meaning, 'I will be what I will be'. In the second half of the verse, according to the Hebrew text, the name used is 'I am' (or, 'I will be'), rather than 'He who is'. But the personal name under which Almighty God was known to the Jews was Yahweh, He who is. The Greek translators, out of reverence, substituted 'the Lord' wherever this name occurred in the Old Testament, and the Latin follows them. Thus, in verse 15 immediately following, 'Yahweh the God of their fathers' appears in the Latin as 'the Lord, the God of their fathers'.

Translation for Translators God replied to Moses/me, "I AM who I AM." And he said, "Tell the Israeli people that the one who is named 'I AM' has sent me to you."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible He of mighty ones was to say to Moses: That what sustains to be, I sustain to be! -- and he was to say: Even was you to say this to the sons of Isra-el, is to have sent you.

Conservapedia And God said to Moses, "I AM, THAT'S WHO I AM," and he said, "You shall tell them, "I AM has sent me to you." See Tetragrammaton. In fact, Yahweh translates as "He exists." This form is Eyeh, which translates as "I exist."

Ferrar-Fenton Bible When God responded to Moses, " I am what I am ! Therefore say ' I am' has sent me to you."

God's Truth (Tyndale) Then said God unto Moses: I will be what I will be: and he said, this shall you say unto the children of Israel: I will be did send me to you.

Tree of Life Version God answered Moses, "I AM WHO I AM." Then He said, "You are to say to Bnei-Yisrael, 'I AM' has sent me to you."

Urim-Thummim Version Elohim replied to Moses, "I AM THAT WHICH I AM"; He also said, This will you say to the sons of Israel, "I AM has sent me to you"

Catholic Bibles (those having the imprimatur):

The Heritage Bible .

New American Bible (2002) God replied, "I am who am." Then he added, "This is what you shall tell the Israelites: I AM sent me to you."

I am who am: apparently this utterance is the source of the word Yahweh, the proper personal name of the God of Israel. It is commonly explained in reference to God as the absolute and necessary Being. It may be understood of God as the Source of all created beings. Out of reverence for this name, the term Adonai, "my Lord," was later used as a substitute. The word LORD in the present version represents this traditional usage. The word "Jehovah" arose from a false reading of this name as it is written in the current Hebrew text.

New American Bible (2011) God replied to Moses: I am who I am.* Then he added: This is what you will tell the Israelites: I AM has sent me to you.

I am who I am: Moses asks in v. 13 for the name of the One speaking to him, but God responds with a wordplay which preserves the utterly mysterious character of the divine being even as it appears to suggest something of the inner meaning of God's name: 'ehyeh "I am" or "I will be(come)" for "Yhwh," the personal name of the God of Israel. While the phrase "I am who I am" resists unraveling, it nevertheless suggests an etymological linking between the name "Yhwh" and an earlier form of the Hebrew verbal root h-y-h "to be." On that basis many have interpreted the name "Yhwh" as a third-person form of the verb meaning "He causes to be, creates," itself perhaps a shortened form of a longer liturgical name such as "(God who) creates (the heavenly armies)." Note in this connection the invocation of Israel's God as "LORD (Yhwh) of Hosts" (e.g., 1 Sm 17:45). In any case, out of reverence for God's proper name, the term Adonai, "my Lord," was later used as a substitute. The word LORD (in small capital letters) indicates that the Hebrew text has the sacred name (Yhwh), the tetragrammaton. The word "Jehovah" arose from a false reading of this name as it is written in the current Hebrew text. The Septuagint has egō eimi ho ōn, "I am the One who is" (ōn being the participle of the verb "to be"). This can be taken as an assertion of God's aseity or self-existence, and has been understood as such by the Church, since the time of the Fathers, as a true expression of God's being, even though it is not precisely the meaning of the Hebrew.

New Jerusalem Bible .

New RSV .

Revised English Bible God answered, "I AM that I am. Tell them that I AM has sent you to them."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible And Elohim said unto Moshe, Eh-heh-yeh ashair Ehheh- yeh (I AM WHO I AM); and He said, Thus shalt thou say unto the Bnei Yisroel, EHHEH-YEH (I AM) hath sent me unto you

exeGesés companion Bible And Elohim says to Mosheh,
I AM who I AM:
and he says, Say thus to the sons of Yisra El,
I AM sent me to you.
Read Yahn 8:58

Hebraic Roots Bible And Elohim said to Moses, EHYAH ASHER EHYAH (I AM THAT I AM); and He said, You shall say this to the sons of Israel, EHYAH (I AM) has sent me to you.

Israeli Authorized Version God replied to Moses, "I AM WHO I AM," [Or I WILL BE WHO I WILL BE or I AM THE ONE WHO IS] and then said, "Tell the Israelis: 'I AM sent me to you.'"

JPS (Tanakh—1985) And God said to Moses, "Ehyeh-Asher-Ehyeh." He continued, "Thus shall you say to the Israelites, 'Ehyeh sent me to you.'"

Kaplan Translation 'I Will Be Who I Will Be,' replied God to Moses.

I Will Be... Ehyeh Asher Ehyeh in Hebrew. This is a Divine Name (Shevuoth 35a), and it is therefore not translated by the Targum. It denotes that God has absolute existence (Moreh Nevukhim 1:63; cf. Septuagint), and that He is outside the realm of time (Sforno). According to the Kabbalists, this Name denotes the Crown (Kether) of creation, that is, the very first thought and impulse of Will that initiated the creative process. Hence it is 'I will be,' since at the time of that impulse, everything was in the future. This first thought is identified with the idea of Israel (Bereshith Rabbah 1:5; Berakhoth 6a; Tikkuney Zohar 17a; see God Man and Tefillin, p. 35 ff.). This name was revealed now that God was about to create the nation Israel. [God then] explained, 'This is what you must say to the Israelites: 'I Will Be sent me to you.''

Orthodox Jewish Bible God said to Moshe, "Ehyeh Asher Ehyeh [I am/will be what I am/will be]," and added, "Here is what to say to the people of Isra'el: 'Ehyeh [I Am or I Will Be] has sent me to you.'"

The Scriptures 1998 And Elohim said to Mosheh, "I am that which I am."¹ And He said, "Thus you shall say to the children of Yisra'el, 'I am has sent me to you.'"

Footnote: ¹The Hebrew text reads: 'eyeh 'asher 'eyeh, the word 'eyeh being derived from hayah which means to be, to exist, but the Aramaic text here in v. 14 reads: ayah ashar ayah. This is not His Name, but it is an explanation that leads up to the revelation of His Name in v. 15, namely: יהוה.

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

.
Then God said to Moses, "I AM WHO I AM" [^CThese Hebrew words are related to the name Yahweh, usually translated "Lord," and suggest that God eternally lives and is always with his people]. When you go to the people of Israel, tell them, 'I Am sent me to you.'"

The Geneva Bible

Kretzmann's Commentary

.
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. It is a majestic declaration in which God reveals His essence to Moses as the unchangeable, eternally faithful covenant God. From past to future, from everlasting to everlasting, He is the same merciful Lord over all, without change or shadow of turning.

NET Bible®	God said to Moses, "I am that I am." And he said, "You must say this [Or "Thus you shall say" (also in the following verse). The word "must" in the translation conveys the instructional and imperatival force of the statement] to the Israelites, 'I am has sent me to you.'"
Syndein/Thieme	And 'Elohiym/Godhead said unto Moses, "I am . . . the I am"/"I am the Always Existing One" {hayah hayah - imperfect tense - 'I keep on being THE ONE WHO keeps on being'} [Note: This is very important. Here we have the Holy Name by which the Jews were to know their One Invisible God. The Name was too holy to be spoken aloud. It is called the Tetragrammaton. It has no vowel points and is the English letters JHVH or YHVH. The Israelites just said "Adonay" when they came across it in the scriptures. Literally it means "I am . . . [THE] I am" or "I am the always existing One". When spoken by God, it has great power as was demonstrated by Jesus in the Garden of Gethsemane (John 18:6) when He said only the first half of His Holy Name! Jesus will destroy armies by the "breath of His Mouth" in the Tribulation (II Thessalonians 2:8a). My guess is He will mearily say His full Holy Name!] And He {God} said, "Thus shall You say unto the children of Israel, "I Am" has sent me unto you.
The Voice	Eternal One: I AM WHO I AM. This is what you should tell the people of Israel: "I AM has sent me to <i>rescue</i> you."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Elohiym ^{Powers} said to "Mosheh ^{Plucked out} ", I will exist which I will exist, and he said, in this way you will say to the sons of "Yisra'el ^{He turns El aside} ", "Ehyeh ^{I Exist} had sent me to you,...
Concordant Literal Version	Then Elohim spoke to Moses: I shall come to be just as I am coming to be. And He said: Thus shall you say to the sons of Israel, I-Shall-Come-to-Be has sent me to you.
<i>Emphasized Bible</i>	And God said unto Moses, I Will Become whatsoever I please, And he said—Thus, shalt thou say to the sons of Israel, I Will Become hath sent me unto you.
English Standard Version	God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"
Green's Literal Translation	And God said to Moses, I AM THAT I AM; and He said, You shall say this to the sons of Israel, I AM has sent me to you.
New European Version	God said to Moses, I AM WHO I AM; and He said, You shall tell the children of Israel this: 'I AM has sent me to you'.
Brenner's Mechanical Trans.	.
Stuart Wolf	.
Updated Bible Version 2.11	And God said to Moses, I AM WHO ALWAYS IS: and he said, Thus you will say to the sons of Israel, I AM has sent me to you +.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And God says unto Moses, "I AM THAT WHICH I AM;" He says also, "Thus will you say to the sons of Israel, I AM has sent me unto you."

The gist of this passage: God tells Moses, "I am Who I am;" and then He adds, "So you will tell the sons of Israel, 'I am has sent me to you.' "

Exodus 3:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person singular, Qal imperfect	Strong's #1961 BDB #224
BDB definitions: 1) <i>to be, become, come to pass, exist, happen, fall out; 1a) (Qal); 1a1) ----; 1a1a) to happen, fall out, occur, take place, come about, come to pass; 1a1b) to come about, come to pass; 1a2) to come into being, become; 1a2a) to arise, appear, come; 1a2b) to become; 1a2b1) to become; 1a2b2) to become like; 1a2b3) to be instituted, be established; 1a3) to be; 1a3a) to exist, be in existence; 1a3b) to abide, remain, continue (with word of place or time); 1a3c) to stand, lie, be in, be at, be situated (with word of locality); 1a3d) to accompany, be with.</i>			
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person singular, Qal imperfect	Strong's #1961 BDB #224

Exodus 3:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The verb form used here is הָיְהִיָּה ('ehyeh), the Qal imperfect, first person common singular, of the verb הָיָה (haya, "to be"). It forms an excellent paronomasia with the name. So when God used the verb to express his name, he used this form saying, "I am." When his people refer to him as Yahweh, which is the third person masculine singular form of the same verb, they say "he is." Some commentators argue for a future tense translation, "I will be who I will be," because the verb has an active quality about it, and the Israelites lived in the light of the promises for the future. They argue that "I am" would be of little help to the Israelites in bondage. But a translation of "I will be" does not effectively do much more except restrict it to the future. The idea of the verb would certainly indicate that God is not bound by time, and while he is present ("I am") he will always be present, even in the future, and so "I am" would embrace that as well (see also Ruth 2:13; Ps 50:21; Hos 1:9). The Greek translation of the OT used a participle to capture the idea, and several times in the Gospels Jesus used the powerful "I am" with this significance (e.g., John 8:58). The point is that Yahweh is sovereignly independent of all creation and that his presence guarantees the fulfillment of the covenant (cf. Isa 41:4; 42:6, 8; 43:10-11; 44:6; 45:5-7). Others argue for a causative Hiphil translation of "I will cause to be," but nowhere in the Bible does this verb appear in Hiphil or Piel. A good summary of the views can be found in G. H. Parke-Taylor, <i>Yahweh, the Divine Name in the Bible</i>. See among the many articles: B. Beitzel, "Exodus 3:14 and the Divine Name: A Case of Biblical Paronomasia," <i>TJ</i> 1 (1980): 5-20; C. D. Isbell, "The Divine Name ehyeh as a Symbol of Presence in Israelite Tradition," <i>HAR</i> 2 (1978): 101-18; J. G. Janzen, "What's in a Name? Yahweh in Exodus 3 and the Wider Biblical Context," <i>Int</i> 33 (1979): 227-39; J. R. Lundbom, "God's Use of the <i>Idem per Idem</i> to Terminate Debate," <i>HTR</i> 71 (1978): 193-201; A. R. Millard, "Yw and Yhw Names," <i>VT</i> 30 (1980): 208-12; and R. Youngblood, "A New Occurrence of the Divine Name 'I AM,'" <i>JETS</i> 15 (1972): 144-52.⁵⁷</i></p>			

Translation: And Elohim said to Moses, "I am Who I am;"...

In the Hebrew, *I am* is 'Eh^eyeh (הָיְהִיָּה) [pronounced *eh-YEH*]. Without the vowel points, this is very similar to the Tetragrammaton: יהוה.

Some understand this statement to mean something along the lines of, *I am the One Existing, I am the Fundamental Being*. I think the idea, *I have always existed* might be even more accurate.

Exodus 3:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
kōh (כֹּה) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462

⁵⁷ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 9, 2017.

Exodus 3:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person singular, Qal imperfect	Strong's #1961 BDB #224
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #7971 BDB #1018
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...and He said, “Thus you will say to the sons of Israel: ‘*I am* has sent me to [all of] you.’ ”

So God tells Moses to take the verb *I am* and use it as a Name for God. “*I am* has sent me to you.”

Exodus 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.’ ”

God’s response is interesting. He does not even say, “I am God” or “I am Y^ehowah.” He said, “I am Who I am.” Or, “I am that I am.”

A lot has been said about God’s name. There are even movements and cults based upon God’s name and how some perceive it. Don’t worry—at the end of this lesson, I am not going to ask you to join anything.

A Discussion of God’s Name—It’s Meaning and Pronunciation

The Hebrew copyist reverently transcribed the letters *JHWH* or *YHWH*, which is the personal name of any of

A Discussion of God's Name—It's Meaning and Pronunciation

the three individual members of the Godhead. These are not two different Hebrew forms but two different English forms. Such reverence for God's name (also known as the Tetragrammaton) is clearly refreshing when compared to the familiarity with which the name of our Lord Jesus Christ is used today.

Unfortunately, this Jewish reverence for God's name changed from respect to **legalism**. The reader of the Scriptures was enjoined, apparently by the religious class, to never pronounce this sacred name, but to substitute in a less sacred name, *Adonai* (or *Elohim*) when reading a passage of the Bible aloud. In this way, the Sacred Name never was spoken by a sinful mouth and its sound reached the ears of a sinful hearer (that was the idea). This was not at the insistence of any passage in the Bible; it just became a Jewish tradition, as an extracurricular attempt at some sort of piety.

Originally, the Hebrew language, whether narrative or poetry, was simply written in all consonants; but, it was read aloud on many occasions (entire books were read aloud during specific feast days). But, every time the sacred name of God was found in the Scripture, the reader said the word *Adonai* instead. As a result, the pronunciation of the sacred name was lost forever, because there were no vowels in the manuscripts to tell us how the word sounded. But, when they stopped reading the name of God; its pronunciation was lost—all as a result of false piety.

You see, the people of Israel had the Old Testament Scriptures, but they were written only with consonants. Just so you understand, there were no vowels anywhere in the original Hebrew Scriptures; but they were read and reread so many times, that everyone knew what they were reading. Their language was such that, they could read aloud an entire book which lacked vowels, spaces, punctuation or paragraphs. Originally, a Hebrew book was just a series of consonants.

The Jewish people knew how to say all of the words because they knew all of these words and they had heard the passage spoken aloud many times. But at some point, a generation came on the scene who had never heard the sacred Tetragrammaton spoken aloud and they had no vowels in the Scriptures to help them with the pronunciation.

The Scriptures were not fully vocalized in the text until the Middle Ages by the Masorites, who added vowel points to the text of the Hebrew Scriptures. These vowel points were dots and dashes and small markings made above or below the consonantal text, so that the proper pronunciation was introduced, but without changing the sacred text which lacked vowels. If one ignores all of these *jots and tittles*, one still sees the consonantal text exactly as it has been preserved for thousands of years.

You may have heard of the Masorite text or the Masorite manuscripts. These are the primary Old Testament Hebrew manuscripts which we use to make our current translations. We draw upon these manuscripts made between A.D. 800–1300. We have other manuscripts which we look back on, if a passage is difficult to unravel, or has a questionable rendering. But, perhaps 95% or more of the English text which we read is based upon a handful of **Masoretic** texts from this era.

[As an aside, some consonants in the Hebrew text served double-duty as consonants and vowels for many centuries, but they did not provide a full vocalization of Hebrew words.]

The **Septuagint** (the Greek translation of the Hebrew OT Scriptures) further concealed this Sacred Name by using the Greek word κύριος (*kurios*, meaning "Lord") to translate YHWH. They did not know how to pronounce the LORD's sacred name, so instead of providing a Greek transliteration, they used a different word altogether (virtually all Hebrew proper nouns are transliterated—in the Greek Septuagint or if they are found in the New Testament).

A Discussion of God's Name—It's Meaning and Pronunciation

The Greek translators did nearly a letter-by-letter transcription of all proper names, from Hebrew letters into Greek letters. However, Hebrew and Greek are not equivalent languages. There is no such thing as an *h* in the Greek. There is a *rough breathing* before some words beginning with vowels, and we sound that out as an *h*, and often use the *h* when giving the English equivalent; but, there is no such thing in the Greek as an *h* at the end of a word. Well, many Hebrew names end in *ah* (Zechariah, Elijah); so the Greeks finish those names off with an *as* instead (Zacharias, Elias).⁵⁸ But, apart from a number of exceptions, Hebrew proper names are given a nearly exact representation in the Greek, letter-for-letter.

[It is significant to note here that Jesus Christ did not anywhere concern Himself with the correct way to pronounce YHWH; He most naturally accepted the title LORD (κύριος).]

The Latin Vulgate did the same thing as do most of our English translations. However, there are visual clues in the English translations: when we find the words "Lord" or "God" written in small caps, then we know that the Hebrew word behind the word LORD is *YHWH*.

To further add to the confusion, although *YHWH* occurs nearly 7,000 times in the Old Testament, it is translated *Jehovah* less than a dozen times in the RSV and in the AV.

One problem, when it comes to the correct pronunciation of the name of God, is, there is no *J* in the Hebrew (or in the Greek). Even though there are dozens of names like Lake of Fire old Bible guys like Jacob, Joshua, Judah, Jedediah, James, Jude, etc. there is no letter *J* in either language. This *J* has been inserted instead of a *Y* (and, occasionally, instead of other letters).

In the original Hebrew manuscripts, the words were in all capital consonant letters. When read, the vowels were appropriately vocalized by the speaker, but not with the tetragrammaton, because the reader said LORD instead of God's proper name. Therefore, the pronunciations of God's proper name has been lost forever to history. The vowel points were added well after the birth of Christ, millennia after some of the Scriptures were written. Now the vowel points are put in, but it is too late for them to recapture the pronunciation of *YHWH*. What has been done is the vowel points for "Adonai" have been placed within JHWH (more or less) for the present day translation *Jehovah*. This occurred as late in history as 1520 AD by Galatinus. Even several of his contemporaries objected to this pronunciation as being historically and grammatically inaccurate. Many modern era scholars prefer the pronunciation/translation *Yahweh*.

"*Yahweh* is almost always regarded as the 3rd person, singular, masculine, imperfect tense from the root *hawah*, an old form of the root *hayah*" [*The Emphasized Bible*]. *Hayah* is the word *to be* in the Hebrew.

This is a reasonable theory—possibly correct and possibly not.

Hâyâh (הָיָה) [pronounced *haw-YAW*] means *to be, to exist, to become*. Some scholars do not believe that this name for God is tied to the imperfect tense [*The New Bible Dictionary* by J.D. Douglas, p.478—the imperfect tense in the Hebrew often begins with a *y*] but regard it as strictly a substantive built upon the word *hāwâ*. When God told Moses to *say I AM has sent you*, this is written 'eh^eyeh (אֶהְיֶה) [pronounced 'e-*h^e*-YEH] (the superscript *e* is sometimes the way that the Hebrews indicated that there was not to be a vowel there). This is not the same as the tetragrammaton YHWH (יהוה), although there are some similarities. As Rotherham pointed out, God's Name is closer to the verb *to become*, which is *hāwâh* (הָוָה) [pronounced *haw-WAW* or *haw-VAW*].

One of the odd results of this confusion about God's name is that Jehovah's Witnesses have distorted the missing Proper Name of God and have touted this discovery as though they had suddenly found something that

⁵⁸ We are generally not aware of this as, almost every English Bible provides us with a transliteration that is consistent between the Old and New Testaments.

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no one else knew about. Then they have distorted JHWH and do not realize (even as the Jews did not realize) that Jesus Christ is JHWH.

Strictly speaking, as Douglas points out, this is the only *name* for God used in the Old Testament. When anyone would "call upon the name of...", the next word would always be YHWH. God will say, "This is My Name forever" (Exodus 3:15). In the incarnation, we now call on the name of the God-Man, Jesus Christ (which is an English transliteration from the Greek).

God's name is tied directly to this passage of Scripture in Exodus that we are studying. In the authorized version, this is translated "I am that I am." *The Emphasized Bible* translates this "I will become whatsoever I please." The verb *hâyâh* in this verse is repeated, twice in succession then at the end of the verse. It means *to be, to exist, to become*. Verbs are repeated in the Hebrew to give great significance to their meaning. This could be translated, *I am that I am; I am the one existing [eternally]; I keep on being the one existing [eternally]*.

A discussion of John 8:58:

What will help us in this translation is an examination of John 8:58. Of all the disciples, John seemed to be the only one to have a full grasp as to what was occurring during our Lord's earthly ministry. He may well of been one of the simplest disciples, or, at the very least, the least literate in the Greek language (his Greek is simple enough for the first year Greek student to translate), yet John understood that Jesus Christ claimed to be equal with God and he understood that the cross was necessary (he was the only disciple at the crucifixion). These two points seem to have eluded the other disciples during our Lord's earthly ministry, therefore we find Jesus' deity emphasized primarily in John's gospel. John 8:57–59 reads: *The Jews therefore said to Him, "You are not yet fifty years old and have You seen Abraham?" Jesus said unto them, "Truly truly I say to you, before Abraham was born, I AM." Therefore, they picked up stones to throw at Him; but Jesus was hidden and went out of the temple.* One important significance of this passage is, this is a clear reference to Jesus in the New Testament being JHWH in the Old. Certainly, many who read this in the English do not grasp this, but the Jews understood what Jesus was saying. They understood this statement to be blasphemous (in their minds), and they took up stones with which to stone our Lord.

A portion of the Greek from this passage reads: *πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί* (or, *prin Abraam genesthai ego eimi*). *Γίνομαι* (*to become*) is in the aorist middle infinitive, the aorist tense referring to a point in time. It is a deponent verb, which is why it is called the middle voice. The infinitive often states purpose. The word itself, in its most simple derivation means *to become*; however, *to be born* or *to come into existence* are also accurate renderings. The point in time referred to was Abraham's lifetime.

Ego is "I" and it is added for emphasis, because grammatically it is not needed. The final word is the absolute status quo verb "to be" in the present active indicative, which is continuous action in the present time. This puts our Lord outside of time, prior to Abraham and continuing up until that moment. Literally, this reads, "Prior to Abraham coming into being, I [even I] AM [or, I kept on existing]."

So, there is a point in human history when Abraham was born and lived (= *came into being*); but prior to that time, Jesus continued existing [= *I AM*]. Jesus is claiming to be eternal, existing prior to Abraham *and* standing right before the people in John 8:58.

In the Septuagint (Greek) version of the Old Testament, when Moses asked our Lord what is His name so that he could tell it to the Hebrews, God said, "Ἐγὼ εἰμι ὁ ὢν." The additional two Greek words are the definite article and the present participle of *I am*. The participle is a verbal adjective, which, in this case, functions as a substantive. Or (now I am translating the Old Testament passage from the Greek Septuagint), "I, even I, keep on being the one being." Or, "I, even I, am, the I am." Or, "I, even I, keep on being the one who exists [eternally]."

A Discussion of God's Name—It's Meaning and Pronunciation

To sum up, what Jesus said in John 8:58 is a direct reference back to God identifying Himself by name to Moses (this is the passage that we have been studying in Exodus 3); and in making this reference, Jesus made Himself equal to God.

Jesus, when speaking to the Jews, is saying, "What God said to Moses—that is Me speaking."

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 3:14 And Elohim said to Moses, "I am Who I am;" and He said, "Thus you will say to the sons of Israel: 'I am has sent me to [all of] you.'" (Kukis mostly literal translation)

Exodus 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.'"

The New Testament passages is presented below using *An Understandable Version* (a translation of the NT). The insertion and commentary is theirs.

Jesus Speaks of Himself as the *I am* (the AUV)

We find similar phrasing used by our Lord in John 8:52–59:

The Jews [i.e., the authorities] replied, "Now we know that you are dominated by an evil spirit. Abraham and the prophets [all] died and [yet] you are saying, 'If a person obeys my message, he will never experience death.' Are you greater [i.e., more important] than our forefather Abraham and the prophets, who [all] died? Who do you think you are?"

Jesus answered them, "If I were to honor myself, that honor would be worthless. [But] it is my Father who honors me [and] you say He is your God. Now you people have not known Him [i.e., to be your Lord], but I know Him. And if I should say, 'I do not know Him' I would be a liar like you. But I [do] know Him, and I obey His message. Your forefather Abraham was glad that he could look forward to my day [i.e., by faith he anticipated the coming of the **Messiah**. See Heb. 11:13ff]. And he saw it [by faith] and was glad."

So, the Jews said to Him, "You are not even fifty years old [yet] and have you seen Abraham?"

Jesus answered them, "Truly, truly, I tell you, before Abraham was born, I am." [Note: The words "I am" were probably construed as a reference to being Deity. See Exodus 3:14].

So, they picked up stones to throw at Him, but Jesus hid Himself [or "was hidden," suggesting a miraculous departure] and left the Temple [area]. (AUV)

Even though people even argue about this today—whether Jesus told people that He is God—the Jews who spoke His language understood both what He said and how He was referencing back to God's original words to Moses; and therefore they picked up stones to stone Him for this blasphemy—*He made Himself equal to God!* The Greek-speaking, Jewish crowd fully understood that He was making Himself equal to God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are some religious groups (both Jewish and Christian) who do not write out the word *God*, but they write *G-d* instead.

Is *G-d* more respectful than *God*?

There has been a great deal of confusion over God's name; and this confusion has been perpetuated for thousands of years. The Jews, at some point, decided that the proper name for God was holy (It is); but then they decided that they could no longer say it aloud (perhaps the idea is, they are speaking from their corrupt mouths). So when reading Holy Scripture aloud, they said *Adonai* rather than *Y^ehowah*. By their calculation, *Adonai* was more of a title for God, and, therefore, less sacred than *Y^ehowah*. This is taking some true information and making a confused application to it. God did not want His Word changed; and saying *Adonai* rather than *Y^ehowah* is not better, holier, or more spiritual. This was strictly a tradition of men. Nowhere in the Old Testament did God propose that they do this. If I were to guess, this all took place during the intertestamental period (the 400 year period time between when the Old and New Testaments were written¹).

The original manuscripts of the Old Testament were written with consonants only. Because these words had been read many times, generation after generation, people knew what those words were and how to pronounce them, even without the vowels being found in the text (there were no spaces between words or paragraphs either). However, since God's holy name was no longer spoken aloud, after a few generations, exactly how His name was pronounced was lost to history.

Hundreds of years later, the Masorites inserted vowel points (little dots and dashes above and below the text), which help us today to pronounce these words. The addition of these vowel points (*jots and tittles*), does not actually change the consonantal text. Block out the vowel points (above and below) and you have the original text right before your eyes (except for the fact that there were no verses, chapters, or even separations between words).

Centuries later, this has affected some Judaistic and Christian groups, so that, instead of *God*, they write *G-d*, because, somehow, that is more spiritual. Phony intellectuals often do that same thing (people who do not necessarily subscribe to the teachings of the Bible). I have exchanged ideas with some atheists who carefully write *G-d* rather than *God*. They think that they are privy to some inside intellectual information when they do this, but they actually reveal their abysmal ignorance by writing *G-d* (perhaps I am being somewhat hyperbolic here). They are not in possession of knowledge that you lack; they are simply confused about the limited knowledge that they have.

The reason that we know that this is silly is, the Jews originally left the vowels out of all words, not just the words for Deity. Since they decided to no longer say the proper name for *God*, they lost the pronunciation of His name. However, when the Masorites added vowels, these vowels are added for *all other* names and titles of God. So, leaving out the vowels of the Divine Name at the point was not due to some deep holy respect for God, but simply because they did not know how to say the name, and therefore, they had no idea what vowels should be inserted into His Name. So the traditional Masoretic text for the Old Testament does not leave out any of these vowels for names like *Elohim* (which is most often translated *God*).

As an aside, all divine names in the Greek text of the New Testament has vowels in it; only *YHWH* lacks vowel points in the Greek Septuagint (also call the **LXX**, the Greek translation of the Old Testament) *because they don't know what these vowel points are!*

There is a legitimate reason why the vowels are often left out of the Sacred Tetragramaton *YHWH* today. It is because we are not completely certain of how to actually say that name. The Masoretic text has the vowels for *Adonai* and *Elohim* and *EI* (as well as all other names for God), because we have a reasonable idea of how to say those words. Translators know what vowel points to insert.

It is legitimate for a modern translation to give the rendering *YHWH* (or, *JHWH*) when referring to *Y^ehowah* in the Old Testament.

Given all of this information, it is completely illogical to spell some names and titles of Deity with dashes instead of using the vowel or vowels which belong there. It is not more holy, it is not more intellectual, it is not more spiritual.

Bear with me, as I am going to say something which borders on blasphemy. Some preachers do not say *God*, they say *Gawd*, almost pronouncing it as having two syllables. Saying *Gawd* with almost two syllables is the verbal equivalent of writing *G-d*. It is not more holy, it is not more intellectual and it is not more spiritual. It is like saying *Gawd* rather than *God*.

The vowels are missing from YHWH because the Masorites do not know how it was pronounced. They did not leave the vowels out to be more respectful of the Name. The other titles and names for God were spoken aloud, so Masorites knew how to say those words and, thus, they put in the vowels for *all* other names and titles for *God*.

At this point in my research, I must admit that I do not know what these people say aloud when they come to the word *G-d*. Do they say *God*? Do they pause for 2 seconds? Do they have another name for God which they insert (I am almost positive that they don't do that). Unless they insert a more generic term than *God* into the reading, they are not following the ancient Jewish tradition.

Do the same people write J-s-s and Chr-st? There is absolutely nothing in the Bible which suggests that this makes sense.

¹ The Old Testament was actually committed to writing over a period of about 1000 years. I believe that there is a period of time before that—1000 years or even more—when the books of Genesis and Job were *written*, their text being transmitted orally from generation to generation. Then there was 400 years, when there are no revelation given by God. And then Jesus was born and the entire New Testament was written in about 60 years (from A.D. 40–100, give or take).

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There are several questions to be answered: How should we deal with God's proper Old Testament in a translation? What should our pronunciation of God's name be? Should the Unspoken Name be spoken?

The ESV; capitalized is used below:

How Should We Deal with the Pronunciation of YHWH?

1. There seems to be general agreement that YHWH has been built upon the Hebrew verb "to be." There is disagreement upon whether or not His proper Name is built upon the imperfect tense. However, it seems to be clear that, somehow, God's Name is based upon or related to the Hebrew verb for "to be." Verses like Exodus 3:8 and John 8:58 seem to suggest that.
2. YHWH or JHWH depends upon the transliteration of the Hebrew letters. Over time, many have taken the Hebrew *y* (yodh) and have substituted in a *j*.
3. YHWH does seem to be the only proper name for God in the Old Testament. Elohim (God) is more of a title or designation. Elohim also refers to the Godhead. It is in the plural and sometimes refers to the Trinity. JHWH refers to individual members of the Trinity.
4. Jesus Christ is YHWH.
 - 1) Jesus testifies as to Who He is. Exodus 3:14 **God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"** Compare this to John 8:58 **Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."** Jesus makes Himself equivalent to the God of Exodus 3:14. Those who heard Him understood this and took up stones to stone Him for blasphemy in John 8:59.
 - 2) Both Peter and John identify Jesus with YHWH of the Old Testament. Isaiah 43:14–15 **Thus says the LORD, your Redeemer, the Holy One of Israel: "For your sake I send to Babylon and bring them all down as fugitives, even the Chaldeans, in the ships in which they rejoice. I am the LORD, your Holy One, the Creator of Israel, your King."** Note these names by which God identifies Himself. Peter calls Jesus *the Master Who bought them*: 2Peter 2:1 **But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.** John writes, in Rev. 5:9 **And they sang a new song, saying, "Worthy are you to take the scroll and**

How Should We Deal with the Pronunciation of YHWH?

to open its seals, for You were slain, and by Your blood You ransomed people for God from every tribe and language and people and nation,... God is the Redeemer in the Old Testament and Jesus is the Redeemer (Purchaser) in the New. See also Gal. 3:13 (which is Paul's writing).

- 3) Isaiah 43:3a **For I am the LORD your God, the Holy One of Israel, your Savior.** Then God testifies: Isaiah 43:11 **I, I am the LORD, and besides Me there is no Savior.** God is Savior and Redeemer in Isa. 49:26 60:16. Jesus is Savior and Lord in Luke 2:11; Savior of the world in John 4:42; He is the Savior of all people 1Tim. 4:10; and Jesus is called *Savior* in many passages, including Philip. 3:20 1Tim. 1:1 2:3 Titus 1:4 2:13 2Peter 1:11. If God's testimony is, "**There is no other Savior besides Me,**" then Who is this Jesus?
 - 4) Jesus is called *God* in John 1:1–3, 14; and in 2Peter 1:1.
 - 5) Many other titles and passages could be offered here. See also Mark 1:24 Luke 1:49 Isa. 43:11 Hosea 13:4 compared with Luke 2:11 John 4:42 1John 4:14.
 - 6) We need not worry too much about how we pronounce YHWH as He is Jesus Christ (and our pronunciation is somewhat different than found in the Greek, Hebrew or Aramaic). We transliterate *Jesus* and *Christ*; giving them an English spin. If we heard His name in the Greek or Aramaic, most of us probably would not recognize it.
5. I should add this point: the Holy Spirit is YHWH. Ex 17:7 Heb 3:7-9 Num 12:6 2Peter 1:21
6. Also, the Holy Spirit is God. Heb 10:15-17 compared with Jer. 31:33-34; Heb. 3:7-11 compared with Psalm 95:7-11; Isa. 6:8-10 with Acts 28:25-27.
7. God the Father is YHWH Psalm 143:1 (all prayer is directed toward God the Father).
8. God's Word is placed above His Name Psalm 138:2.
9. Despite all of the discussion in this special study, **Jesus Christ nowhere makes an issue out of His name YHWH.** Some have offered up poor explanations for this.
 - 1) One of the poorer explanations for this which I have heard for this is that, Jesus was not a scribe or a literary critic. He was not learned in textual criticism.
 - 2) Another explanation is that He did not want to confuse the religious people of that day by bringing up deep theological issues. He was being accommodating to the populace by not using God's true name but instead He followed the conventions of the day.
 - 3) To refute these positions, it is certain that Jesus Christ is YHWH and therefore He knows His Own name. He often taught things which were difficult for the disciples and for others to understand. He knew the Scriptures. Jesus Christ was neither illiterate in the Scriptures nor was He necessarily condescending to man. Jesus did not leave out the deeper theological points. And He was certainly not ignorant of His Own Name.
 - 4) Furthermore, Jesus did not accept the religious conventions of His day. We are saved by believing in *Jesus Christ*. To press a point, this was not the way the early Jews or Greeks pronounced His name. This is not how His name is pronounced in Mexico. This is not how His name is pronounced in France or Germany or in Japan. The pronunciation is a matter of regional significance. We believe in Jesus Christ, in His work and in His Person. Just because we pronounce His name differently than those in other countries; and, more significantly with respect to this study, differently than He pronounced it, we are not any less saved. Furthermore, if this were an issue of great importance, then Jesus would have spoken about it. He did not accommodate anyone when it came to blasphemy or spiritual ignorance. My point is, when it comes to the pronunciation of *Jesus*, there is probably no one today who says it the way others said His Name in A.D. 30. However, the exact pronunciation of His Name is not an issue in our salvation. The Person and Work of Christ are the issues in salvation.
10. There is a problem if we maintain that Jesus is not God; or believe that Jesus is simply a really good moral teacher. Then we are preaching another Jesus (2Corinthians 11:4).
11. Paul, who undoubtedly delves into deep theological issues, nowhere in the New Testament epistles makes an issue out of the pronunciation of YHWH nor does he make any allusions to correcting the way YHWH's name was buried in the Septuagint. The same goes for the other writers of Scripture.
12. When quoting Old Testament Scripture, both Jesus and Paul use the word κύριος to translate YHWH. They do not use a transliteration. Matthew 4:7,10 Mark 13:36 Romans 9:28-29 2Corinthians 6:17-18

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13. Therefore, if Jesus never made an issue out of this and Paul never made an issue out of this, we should not. That is, if we can figure out how to pronounce *YHWH*, that will not make us any more spiritual or any more mature. That does not mean, however, that we will not delve into that. In this particular doctrine, there were many things that we touched upon that were important, and yet related, at least tangentially, to His name.
14. It is important to understand that God was revealed to man in the Old Testament and that the God that was revealed to them was Jesus Christ. 95% of the references to YHWH in the OT refer directly to Jesus Christ, the revealed member of the Trinity. In His incarnation, as the unique Person of the universe, as the God-man, YHWH is now known to us by a different name: Jesus Christ. In the Old Testament prior to the cross, His name was YHWH (or, more properly, *Yahweh* or *Y^ehowah*). In the New Testament times, in the church age, His name is Jesus.

This information was not given to you so that you can grab the first Jehovah's witness that you see and corner him. They are like any other religious unbeliever⁵⁹—this issue is Who and What Jesus Christ did and what He did for them on the cross. They trust completely in His finished work on the cross and they are saved; if they do not, then they will spend eternity in the Lake of Fire (another issue which you do not need to argue with them).

Unbelievers who are trying to earn their way into heaven are the most difficult of all to deal with. Jesus Christ and John the Baptist called religious legalists vipers and serpents because they led the Jews astray. If a Jehovah's Witness is interested in the gospel, then they will approach you or God will call you specifically to work with them; but in general, you are wasting your time to argue with a Jehovah's Witness (or any other kind of cult member) when they are out in pairs *evangelizing* for their cult.

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This doctrine might be interesting to some. It is my theory about the pronunciation of the Sacred Tetragrammaton.

The Actual Pronunciation of God's Name

1. The Hebrew was originally written without vowels (the vowel points being added actually quite a bit after the incarnation of Jesus Christ).
2. The Jews did not pronounce the name of God, as that was considered too sacred for their tongues, so they, in reading, substituted in the name *Adonai*, which is more of a title than a name. Our English Bibles do much the same thing by substituting in LORD (in small caps), rather than the English version *Jehovah* (which is definitely *not* the way God's name was ever pronounced in Old Testament times). We came upon the pronunciation *Jehovah* by interspersing the sacred Tetragrammaton (JHWH) with the vowel points from *Adonai* (or, that is my understanding).
3. The hidden pronunciation of God's proper Name was the influence of **legalistic** religion. Man was obviously not to use God's name in vain—for empty, cheapening phrases, such as language punctuation and emphasis (as we see constantly today). So religion essentially banned the use of His name under any circumstance, until His Name (more properly, His Name's pronunciation) was lost to history.
4. Now this is not quite as bad as you would think, as the God of the Old Testament and Jesus Christ are one and the same Person and our God is more important to us as the one who paid for our sins and thus brought us to Himself.
5. There was no reason to lose this Name to history except by legalism. However, we can make a reasonable guess as to how God's name was pronounced.
6. His name is often called the sacred Tetragrammaton—which means *four letters*—because what we have are the letters YHWH or YHVH. The trick is the insertion of which vowels and the pronunciation of the

⁵⁹ Some JW's are believers.

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third letter.

7. The first letter is י (yôwd), pronounced like a *y*. There is no *j* in Hebrew, so there is no way God's name was pronounced Jehovah (as you may have noticed, many Hebrew names which begin with a *j* were transliterated from names beginning with the Hebrew *y*—also known as a *yodh*).
8. There are twenty or more names in the Old Testament based upon God's Old Testament name. If these names and their translations were as lost to history as was our Lord's name, then what I am about to propose is untenable. However, if their pronunciations remained somewhat accurate, then the pronunciation of our Lord's proper Name can be ascertained with the same amount of accuracy.
9. In names based upon God's name, the second letter is a vowel known as sh^eva [pronounced *sh'VAW* or *shi-VAW*]. This letter is a vowel point, often indicating that actually no vowel goes there. At other times, it represents a very short *e*. I have represented this with ^e or with an apostrophe to indicate a quick movement from one syllable to the next, almost a slurring together of the consonants (or crowding together of the syllables). There are rules to differentiate between the silent sh^eva and the short-*e* sh^eva, however, throughout most of my translations of words, I have personally inserted a very short *e* slurring of the syllables just for the sake of consistency. Properly speaking, we have a very short *e* and not a silent sh^eva in God's name. Now you may be wondering at this point, how do we know the second vowel point is a sh^eva and not, for instance, a pattach? After all, there were no vowel points inserted until well into the first millennium AD. Simple: we have over twenty names which mean *Jehovah* saves or *Jehovah* followed by some other verb; and all of those names have this short *e* as the second letter.
10. The second consonant (3rd letter) is an *h* followed by a chôwlem over a wâw (i.e., a dot placed above the Hebrew *w/v*). Together, these form a long *o* sound and often the *w* is silent (it is a part of the long *o* sound). Again, this is based upon over twenty other proper names found in the Old Testament.
11. The third letter is vâv [pronounced *vawv*] or wâw [pronounced *wow*]. This, in modern Hebrew, is pronounced like our letter *v* and in Biblical Hebrew like our letter *w*. As was said, this can be a silent letter also. In the half-dozen names beginning in this way, the wâw is silent.
12. In the Hebrew, the emphasis generally falls upon the last syllable, and, on occasion, on the second to the last syllable.
13. The last vowel is the only really missing vowel. In all of the Hebrew proper names, the last vowel and consonant are left off to attach to the verb. So, here, we must take an educated guess: When a word in the Hebrew ends in an *h*, the preceding vowel is often a long *a* (I use â) and the vowel point is called qâmêts [pronounced *kaw-MATES*]. This ending either indicates a perfect tense (completed action) or a feminine noun. A long *a* in Hebrew is pronounced like the *a* in all. For pronunciation purposes, I have been using an *aw*. Sometimes, before a final *h*, we have a short *a* instead (probably pronounced *ah*).
14. Therefore, we have several possible pronunciations: Y'ho-AWH, Y^e-ho-AWH, Y'ho-WAWH, Y^e-ho-WAWH, Y'ho-VAWH or Y^e-ho-VAWH. In examining hundreds of Hebrew words, we often have a consonant beginning the last syllable when the consonant previous has a silent *e* vowel point below it or when the consonant has been doubled with a dâgêsh (a vowel point placed in the middle of the letter). In other words, this is not too far removed from our enunciation *Jehovah*, yet we came upon this by an approach much more logical than simply inserting the vowel points taken from Adonai.
15. I particularly like the first and third pronunciations (Y'ho-AWH, Y'ho-WAWH) because these pronunciations are onomatopoeic—they sound like breathing out, which is significant to us in two ways. (1) God breathed out into our nostrils to give us human life when we were created. And (2) when our Lord had paid for our sins on the cross, He breathed out at the very end, because His work was finished, and gave up His Spirit. Therefore, His breathing out signifies both giving us life and the completion of His work for our salvation; and leads to His giving to us our spiritual life.
16. This differs, of course, from the opinion expressed by Rotherham in *The Emphasized Bible*. Rotherham builds the name of Y'howâh upon the verb hâwâh (an old form of hâyâh) and ends with the name Yahweh and an interpretation from Exodus 3:14. You will find a fuller and rather verbose explanation of his opinion in *The Emphasized Bible*, pp. 22–29. If these names which I used were also totally lost to history, then my viewpoint does not have any foundation.
17. Certainly God's name should mean something, as Rotherham asserts, and it appears as though it would be a combination of the participle and the perfect tense of hâwâh, meaning something along the lines of

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in becoming, I have become; in being, I have become or in being, I am. (however, since this name is used by man, it would be in the third person masculine (*in becoming, He is; in being, He is; or in becoming, He has become*). This makes perfect sense when God dramatically steps into history as a man and removes us from our sins and from the punishment we deserve.

Knowing this information is helpful in several ways:

- a. The pronunciation of God's name means something. As the exhale of a breath, it is quite significant.
- b. The meaning of His name is significant.
- c. This cuts through the claptrap which is portrayed by the cult, the Jehovah's witnesses. Not only do they mispronounce God's name (no matter how you slice it, there is no *j* in Hebrew), but they have the same problem as the unregenerate Jew: they do not know the Lord Who bought them—they do not recognize the Jesus Christ is Y^ehowah, God of the Universe.

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Exodus 3:14 **And God said to Moses, "I am Who I am;"** then He added, "So you will say to the sons of Israel, 'I am has sent me to you all.'" (Kukis paraphrase)

Reviewing Exodus 3:13–14: We went on quite a tangent regarding God's Ancient Name. Right now, Moses is (still) in the Midian desert, speaking to God. God has told Moses that he will lead the people of Israel out of Egypt; and Moses is balking at the idea. He thinks that God must know someone else who would be better doing that; and he asks God, "How exactly do I tell the elders of Israel that I have spoken to You?" Another way of saying this is, "I am going to tell them that I have spoken with You and they are going to think that I'm nuts."

Exodus 3:13 **Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"**

Moses specifically asks God, "Exactly *Who* should I say You are? What name should I tell them?"

Exodus 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.'"**

No doubt that this seemed almost like a *name-game* to Moses. And many translations followed this same format, as the translator could look forward into the future when Jesus will identify Himself as the *I Am*.

God might be understood to be describing Himself as the Always-existing One; the Ever-existing One. He has existed in eternity past (actually, before time was invented); and He will exist forever in eternity future. God is not subject to time, space and matter; He is the Creator of time, space and matter. Therefore, He is outside of those things; meaning, He is not subject to those things (Jesus, by entering into human history, subjects Himself to these things).

What God said to Moses does not appear to have registered in Moses' brain. Let me suggest that, if God let that statement just stand, Moses would ponder it for a time, and respond with, "Say, what?" Instead, God then gets specific, and He tells Moses exactly what he is to say to the leaders of Israel.

And so says also Elohim unto Moses, “Thus you will say unto sons of Israel: ‘Y^ehowah Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob has sent me unto you [all].’ This [is] My name for ever and this [is] My remembrance to a generation a generation.

Exodus
3:15

Elohim continued to speak to Moses, saying, “So you will say to the sons of Israel: ‘Y^ehowah, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob has sent me to [all of] you.’ This [is] My name forever and so I will be remembered [lit., *My memory*] throughout all generations.

God continued speaking to Moses, saying, “This is what you will say to the sons 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 all of you.’ This is My name forever; it is how I am known throughout all generations.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says also Elohim unto Moses, “Thus you will say unto sons of Israel: ‘Y ^e howah Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob has sent me unto you [all].’ This [is] My name for ever and this [is] My remembrance to a generation a generation.
Dead Sea Scrolls Targum of Onkelos	.
Targum (Pseudo-Jonathan)	The Lord said moreover to Mosheh, Thus shalt thou speak to the sons of Israel, The Lord, the God of your fathers, the God of Abraham, the God of Izhak, and the God of Jakob, hath sent me unto you. This is My Name for ever, and this is My Memorial in every generation and generation.
Revised Douay-Rheims	And the Lord said again unto Mosheh, Thus shalt thou speak to the sons of Israel, The God of your fathers, the God of Abraham, the God of Izhak, and the God of Jakob, hath sent me unto you. This is His Name for ever, and this is His Memorial to every generation and generation.
Aramaic ESV of Peshitta	And God said again to Moses: Thus shalt thou say to 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 to you: This is my name for ever, and this is my memorial unto all generations.
Peshitta (Syriac)	God said moreover to Mosha, "You shall tell the B'nai Yisrael this, 'Mar-Yah, God of your fathers, God of Abraham, God of Isaac, and God of Ya'aqub, has sent me to you.' This is my name forever, and this is my memorial to all generations.
Septuagint (Greek)	And God said moreover to Moses, Thus shall you say to the children of Israel: The LORD 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 for ever, and this is my memorial to all generations.
	And God said again to Moses, Thus shall you say to the sons of Israel, The Lord God of our fathers, the God of Abraam, and God of Isaac, and God of Jacob, has sent me to you: this is my name for ever, and my memorial to generations of generations.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And God went on to say to Moses, Say to the children of Israel, The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has sent me to you: this is my name for ever, and this is my sign to all generations.
Easy English	God also said to Moses: ‘Say this to the Israelites: “This is the God who has sent me to you. He is the Lord, the God of your fathers. He is the God of Abraham. He

is the God of Isaac and Jacob.” This is my name for all time. People will always remember me by this name.

Easy-to-Read Version–2008	And God said, “Tell the Israelites that you were sent by YAHWEH, the God of your ancestors—the God of Abraham, the God of Isaac, the God of Jacob. This will always be my name. It is how I want the people to remember me from now on.
Good News Bible (TEV)	Tell the Israelites that I, the LORD, the God of their ancestors, the God of Abraham, Isaac, and Jacob, have sent you to them. This is my name forever; this is what all future generations are to call me.
<i>The Message</i>	God continued with Moses: “This is what you’re to say to the Israelites: ‘God, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob sent me to you.’ This has always been my name, and this is how I always will be known.
Names of God Bible	Again Elohim said to Moses, “This is what you must say to the people of Israel: Yahweh Elohim of your ancestors, the Elohim of Abraham, Isaac, and Jacob, has sent me to you. This is my name forever. This is my title throughout every generation.
NIRV	God also said to Moses, “Say to the Israelites, ‘The Lord is the God of your fathers. He has sent me to you. He is the God of Abraham. He is the God of Isaac. And he is the God of Jacob.’ My name will always be The LORD. Call me this name for all time to come.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	God continued, “Say to the Israelites, ‘The LORD, the God of your ancestors, Abraham’s God, Isaac’s God, and Jacob’s God, has sent me to you.’ This is my name forever; this is how all generations will remember me.
Contemporary English V.	.
The Living Bible	.
The Living Bible	“‘The Sovereign God,’” was the reply. “Just say, ‘I Am has sent me!’ Yes, tell them, ‘Jehovah, the God of your ancestors Abraham, Isaac, and Jacob, has sent me to you.’ (This is my eternal name, to be used throughout all generations.) V. 14 is included for context.
New Berkeley Version	.
New Century Version	God also said to Moses, “This is what you should tell the people: ‘The Lord is the God of your ancestors—the God of Abraham, the God of Isaac, and the God of Jacob. He sent me to you.’ This will always be my name, by which people from now on will know me.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Then God said to Moses: ‘Tell the Sons of IsraEl that Jehovah, the God of our ancestors – the God of AbraHam, IsaAc, and Jacob – has sent me to you. That’s My Name through the ages, and it’s how I should be remembered from generation to generation.
Beck’s American Translation	.
International Standard V	God also told Moses, “Tell the Israelis, ‘The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob sent me to you.’ This is my name forever, and this is how I am to be remembered from generation to generation.
New Advent (Knox) Bible	And he charged Moses again, That is what thou shalt tell the sons of Israel, that he who bears this name, the God of their fathers, Abraham, Isaac and Jacob has sent

thee to them, and this is the name he will be known by for ever; it shall stand recorded, age after age.

Translation for Translators God also said to Moses/me, "Say this to the Israeli people: 'Yahweh God, the one your ancestors worshiped, the one that Abraham and Isaac and Jacob *worship*, has sent me to you.' This name, *Yahweh*, will be my name forever. That is the name that *people* in all future generations *must use when they talk about/to me*.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He of mighty ones was to say besides, to Mose: You was to say to the sons of Israel, Jehovah, he of might ones of your fathers: He of mighty ones of Abraham, he of mighty ones of Isaac, and he of mighty ones of Jacob, is to have sent me, even is this my name enduringly, and is my memorial from generation to generation.
Conservapedia Ferrar-Fenton Bible	. And God further spoke to Moses; "You shall say thus to the children of Israel ; — ' The Ever-living God of your forefathers; — the God of Abraham, and the God of Isaac, and the God of Jacob, has sent me to you. This is My Name from Eternity, and I remember this from generation to generation.
Jubilee Bible 2000	And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel: The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me unto you. This is my name for ever, and this is my memorial unto all ages.
NIV, ©2011	God also said to Moses, "Say to the Israelites, 'The LORD, 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, the name you shall call me from generation to generation.
Tree of Life Version	God also said to Moses: "You are to say to Bnei-Yisrael, Adonai , the God of your fathers, the God of Abraham, Isaac and Jacob, has sent me to you. This is My Name forever, and the Name by which I should be remembered from generation to generation.
Urim-Thummim Version	Then Elohim also spoke to Moses, You will say this to the children of Israel, YHWH Elohim of your forefathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob has sent me to you. This is my Name for the ages, and this is my memorial to all generations.
Wikipedia Bible Project	And god further said to Moses: Thus you will say to the sons of Israel, Yahweh the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, sent me to you, this is my name forever, and this is my memory from generation to generation."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	God then said to Moses, "You will say to the Israelites: 'YAHWEH, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me.' That will be my name forever, and by this name they shall call upon me for all generations to come.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	God spoke further to Moses: This is what you will say to the Israelites: The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name forever [Ps 135:13]; this is my title for all generations.

New Jerusalem Bible	God further said to Moses, 'You are to tell the Israelites, "Yahweh, the God of your ancestors, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you." This is my name for all time, and thus I am to be invoked for all generations to come.
New RSV	God also said to Moses, 'Thus you shall say to the Israelites, "The LORD [The word 'Lord' when spelled with capital letters stands for the divine name, YHWH, which is here connected with the verb hayah, 'to be'], the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you": This is my name for ever, and this my title for all generations.
Revised English Bible	He continued, "You are to tell the Israelites that it is the LORD, the God of their forefathers, the God of Abraham, Isaac, and Jacob, who has sent you to them. This is my name for ever; this is my title in every generation.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	God said further to Moshe, "Say this to the people of Isra'el: 'Yud-Heh-Vav-Heh [Adonai], the God of your fathers, the God of Avraham, the God of Yitz'chak and the God of Ya'akov, has sent me to you.' This is my name forever; this is how I am to be remembered generation after generation.
exeGesés companion Bible	And again Elohim says to Mosheh, Say thus to the sons of Yisra El, Yah Veh Elohim of your fathers, Elohim of Abraham, Elohim of Yischaq and Elohim of Yaaqov, sends me to you: this is my name eternally and this is my memorial generation to generation.
Hebraic Roots Bible	And Elohim said to Moses again, You shall say this to the sons of Israel, YAHWEH, the Elohe of your fathers, the Elohe of Abraham, the Elohe of Isaac, and the Elohe of Jacob, has sent me to you. This is My name forever, and this is how I should be remembered from generation to generation.
JPS (Tanakh—1985)	And God said further to Moses, "Thus shall you speak to the Israelites: The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: This shall be My name forever, This My appellation for all eternity.
Israeli Authorized Version	And Elohim said moreover unto Moshe, Thus shalt thou say unto the children of Yisrael, YY Elohim of your fathers, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Yaakov, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.
Kaplan Translation	God then said to Moses, 'You must [then] say to the Israelites, 'YHVH, the God of your fathers, the God of Abraham, Isaac and Jacob, sent me to you.' This is My eternal name, and this is how I am to be recalled for all generations. YHVH This is the Tetragrammaton which may not be pronounced under any circumstances (cf. Sanhedrin 90a; Philo, De Vida Moses 3:519, 529). If this section is read out loud, this name should be read as 'Lord' (cf. Septuagint). This name denotes God's utter transcendence (Kuzari 2:2; Moreh Nevukhim 1:61). This name also denotes the creative power that constantly sustains the universe. God is telling Moses that not only is the initial purpose of creation now being fulfilled, but also the process that will insure its continual existence. eternal name The Tetragrammaton denotes the level where past, present and future are the same (Tur, Orach Chaim 5; Rabbi Eliezer of Garmiza on Sefer Yetzarah 1:1).

Orthodox Jewish Bible	And Elohim said moreover unto Moshe, Thus shalt thou say unto Bnei Yisroel: Hashem, Elohei Avoteichem, Elohei Avraham, Elohei Yitzchak, and Elohei Ya'akov, hath sent me unto you: this is Shemi l'olam, and this is My remembrance unto all generations.
<i>The Scriptures</i> 1998	And Elohim said further to Mosheh, "Thus you are to say to the children of Yisra'el, 'הוה Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitshaq, and the Elohim of Ya'aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.'

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then God also said to Moses, "This is what you shall say to the Israelites, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob (Israel), has sent me to you.' This is My Name forever, and this is My memorial [name] to all generations.
The Expanded Bible	God also [or again] said to Moses, "This is what you should tell the people: 'The Lord is the God of your ancestors [fathers]—the God of Abraham, the God of Isaac, and the God of Jacob. He sent me to you.' This will always be my name, by which people from now on will know me [this is my title for all generations].
The Geneva Bible Kretzmann's Commentary	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 forever and ever, and this is My memorial unto all generations. Forward into the endless future, and backward into the past without beginning: there is only that one true God as He should be accepted by all men.
NET Bible®	God also said to Moses, "You must say this to the Israelites, 'The Lord [<i>Heb</i> "Yahweh," traditionally rendered "the Lord."] – 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.'
The Voice	Eternal One: This is what you are to tell Israel's people: "The Eternal, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob is the One who has sent me to you." This is My name forevermore, and this is the name by which all future generations shall remember Me.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Elohiym ^{Powers} " said yet again to "Mosheh ^{Plucked out} ", in this way you will say to the sons of "Yisra'el He turns El aside", "YHWH ^{He Is} " the "Elohiym ^{Powers} " of your fathers, "Elohiym ^{Powers} " of "Avraham ^{Father lifted} ", "Elohiym ^{Powers} " of "Yits'hhaq ^{He laughs} " and "Elohiym Powers" of "Ya'aqov ^{He restrains} " [had] sent me to you, this is my title (for) a distant time and this is my memorial (for) a generation and a generation,...
Concordant Literal Version	And Elohim said further to Moses: Thus shall you say to the sons of Israel, Yahweh, the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob, has sent me to you. This is My name for the eon, and this the remembrance of Me for generation after generation.
Context Group Version	And God said moreover to Moses, Thus you shall say to the sons of Israel, YHWH, the God of your (pl) fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you (pl): this is my name forever, and this is my memorial to all generations.
English Standard Version	God also said to Moses, "Say this to the people of Israel, 'The LORD, 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 thus I am to be remembered throughout all generations.

Green's Literal Translation	And God said to Moses again, You shall say this to the sons 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 <i>is</i> My name forever, and this <i>is</i> My memorial from generation to generation.
Stuart Wolf Webster's Bible Translation	. God said moreover to Moses, "You shall tell the children of Israel this, 'Yahweh, 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 to all generations.
World English Bible Young's Literal Translation Young's Updated LT	. And God says again unto Moses, "Thus will you say unto the sons of Israel, Jehovah, God of your fathers, God of Abraham, God of Isaac, and God of Jacob, has sent me unto you; this is My name—to the age, and this My memorial, to generation—generation.
The gist of this passage:	God tells Moses that He is the God of his fathers, of Abraham, Isaac, and Jacob; and that this is His name forever, from generation to generation.

Exodus 3:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ôwd (ועד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'el (אל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
kôh (כֵּן) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462

Exodus 3:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

These 5 words comes directly from v. 13.

Translation: Elohim continued to speak to Moses, saying, “So you will say to the sons of Israel:...

As a teacher, I have often looked into the faces of my students, and occasionally, I perceive that they are dumbfounded. If I know this, then it is not a good idea to just keep going. Sometimes I have to stop and repeat what I just said, or say it in a different way. This is what God is probably doing. He is looking at Moses; Moses is dumbstruck; so God tells him about the same thing, but in different words.

Exodus 3:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
<p>The NET Bible: Heb “Yahweh,” traditionally rendered “the Lord.” First the verb “I AM” was used (v. 14) in place of the name to indicate its meaning and to remind Moses of God’s promise to be with him (v. 12). Now in v. 15 the actual name is used for clear identification: “Yahweh...has sent me.” This is the name that the patriarchs invoked and proclaimed in the land of Canaan.⁶⁰</p>			
’Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43

⁶⁰ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 8, 2017.

Exodus 3:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾābōwth (אָבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors</i> , both as the heads of households, clans or tribes; <i>founders, civil leaders, military leaders</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...Y^ehowah, Elohim of your fathers,...

God is telling Moses to say this to the people of Israel. He is to give God's proper name, and indicate that He is the God of their fathers.

God is continuing to answer Moses' question. "I am Y^ehowah," God proclaims, "I am the God of your fathers."

Exodus 3:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels</i> ; transliterated <i>Elohim</i>	masculine plural construct	Strong's #430 BDB #43
ʾAb ^e râhâm (אֲבִרָאם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude</i> ; transliterated <i>Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels</i> ; transliterated <i>Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^e châq (יִשְׁחַק) [pronounced yih ^s -KHAWK]	<i>he laughs; laughing</i> ; transliterated <i>Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels</i> ; transliterated <i>Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yaʾăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent; heel</i> ; and is transliterated <i>Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

This section comes word-for-word from v. 8.

Exodus 3:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #7971 BDB #1018
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

These two words come exactly from v. 14.

Translation: ...Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob has sent me to [all of] you.'

The way that God identified Himself to Moses, so Moses is to identify God to the people of God. "The God of Abraham, Isaac, and Jacob has sent me to you."

Exodus 3:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
'ôwlâm (עוֹלָם) [pronounced gô-LAWM]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

'ôwlâm together with the lâmed preposition mean *forever, always*.

Translation: This [is] My name forever...

The name Y^ehowah is His Name; the God of Abraham, Isaac, and Jacob is His Name.

Exodus 3:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
zêker (זִכָּר) [pronounced <i>ZAY-kehr</i>]	<i>memory, remembrance, memorial</i>	masculine singular noun with the 1 st person singular suffix	Strong's #2143 BDB #271

The NET Bible: *The words “name” and “memorial” are at the heart of the two parallel clauses that form a poetic pair. The Hebrew word “remembrance” is a poetical synonym for “name” (cf. Job 18:17; Ps 135:13; Prov 10:7; Isa 26:8) and conveys the idea that the nature or character of the person is to be remembered and praised (S. R. Driver, Exodus, 24).*⁶¹

lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
dôwr (דָּוָר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
dôwr (דָּוָר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189

This is literally *to a generation a generation* is rendered *throughout all generations* (Owen); *to all generations* (CGV, Webster); *from generation to generation* (Jay Green, NET Bible); *throughout all generations* (ESV); *for generation after generation* (CLV); *(for) a generation and a generation* (Brenner); *all future generations* (The Voice); *for all generations* (ExB, Kaplan, NRSV); *to all generations* (Amp Bible; the Scriptures); *for all eternity* (JPS); *generation after generation* (CJB); *in every generation* (REB); *for all generations to come* (NJB)—these examples come from Exodus 3:15. Elsewhere, we have *from generation to generation* (Rotherham, NASB); *to all generations* (KJV, NRSV, REB, Young); *from age to age* (NJB).

The NET Bible: *The repetition of “generation” in this expression serves as a periphrasis for the superlative: “to the remotest generation” (GKC 432 §133.I).*⁶²

Translation: ...and so I will be remembered [lit., *My memory*] throughout all generations.

See the Hebrew exegesis for the various ways these final few words are translated.

In this way, God would be known and remembered throughout all generations.

God would be known, for many generations, as *Y^ehowah*, and as *the God of Abraham, Isaac, and Jacob*.

⁶¹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 8, 2017.

⁶² From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 8, 2017.

God's Word is God's Word. We often forget that when witnessing to people. We often do not believe in the power and reality of God's word so we think that we must prove that it is true. We feel as though we must somehow back up that it is God's Word. I am not knocking **apologetics**—it is a favorite field of study for me—but the power is in God's Word, not in apologetics. That is, no matter how good your arguments are, if someone refuses to be convinced, then they will not be convinced.

Exodus 3:15 Elohim continued to speak to Moses, saying, “So you will say to the sons of Israel: ‘Y^ehowah, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob has sent me to [all of] you.’ This [is] My name forever and so I will be remembered [lit., *My memory*] throughout all generations. (Kukis mostly literal translation)

God had prepared the Israelites for their deliverance. All Moses has to do is to return to Egypt and to take control. God has already handled all the nuts and bolts of the situation. On the other hand, this does not mean that we begin witnessing or that we take much of an active part in God's plan in the beginning of our new birth.

Don't forget that Moses was prepared for perhaps eighty years prior to going into action. Then, *after he was prepared*, God used Moses. Youthful exuberance is wonderful and is, at times, far preferable to the older Christian who has lost his love of the Word, who is not growing, who is dead in his **Christian life**. Certainly, a newborn baby is far preferable to a 40 year old man who is still 15 in his lifestyle and thinking. But, a mature person is far superior to the newborn. And he has got the capacity for life, the vision, the direction and the drive. A Christian needs to grow and an emotional lift every Sunday is not enough. Even good Bible teaching every Sunday is not enough. Grounding in the Word is a daily process and God designed, for this dispensation, for **pastor-teachers** to take us to maturity. Self Bible-study is not a part of the New Testament plan for our growth. Moses learned from his Father-in-law, a priest. We learn and grow through a pastor-teacher. No new baby can pack a lunch box and go off to work and make it in the world at age four weeks. He requires eighteen to twenty-five years of training until he can do this. As Christians, we are the same way. We require the growth and the training. Then, when God opens up a significant role in His plan for us, then we have been prepared to move into position.

Exodus 3:15 Moreover God said to Moses, “Thus you shall say to the children of Israel: ‘The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me [Moses] to you [the elders of Israel]. This is My name forever, and this is My memorial to all generations.’ (NKJV)

Most of the time when we find *the LORD God* in the Bible, that is a translation of *Y^ehowah Elohim*.

More literally, v. 15 reads: Elohim continued to speak to Moses, saying, “So you will say to the sons of Israel: ‘Y^ehowah, Elohim of your fathers—Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob—has sent me to [all of] you.’ This [is] My name forever and so I will be remembered [lit., *My memory*] throughout all generations. (Kukis mostly literal translation)

We might say, in the English, *the God [= Elohim] of your fathers*; but the Hebrew does not use the definite article. This is known as the construct form of *Elohim*, where two nouns are placed together and are closely related. The construct form never uses a definite article for the first noun. For purposes of translation, when the next noun following a construct has a definite article, we often place that definite article in front of the construct. But most often, we simply place a definite article wherever it fits with the sensibilities of the English language. So, in Exodus 3:15, we see *the God of over* and over again; but in the Hebrew, there is no word for *the* to be found. That is simply the difference in the way people use language. In the English, the definite article sounds right; in the Hebrew, a definite article would sound weird.

We have first what God expects Moses to say to the elders of Israel: ‘The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me [Moses] to you [the elders of Israel].’

This introduction presupposes some knowledge of Abraham, Isaac, and Jacob. Now, you may think, *of course they know about Abraham, Isaac, and Jacob*; but remember, these people have been enslaved under a pharaoh who did not know Joseph; and they are separated in time from Jacob by about 400 years. In case you think, *well*,

anyone knows who their ancestors are; then quick, tell me about your ancestors from the 1700's. See what I mean?

There has to be more than simple knowledge of Abraham, Isaac, and Jacob. They have to understand that these men had a personal God, a God Who interacted with them and oversaw the beginning the Hebrew people. In other words, they needed to know at least portions of the book of Genesis in order for these words to make any sense.

This does not mean that these Hebrew people had a thorough knowledge of the Scriptures of even that they believed in their God. I don't think that they did, for the most part—at least, right at this time. I believe that they did understand some of the basics of their faith; but I would hesitate to say that this translated into a strong faith in God—at this time.

Then God says something specifically to Moses: **This is My name forever, and this is My memorial to all generations.** This does not appear to be what Moses is to say to the elders of Israel, but what God is saying to Moses by way of explanation.

I don't doubt that Moses is somewhat confused at this point. First God speaks of Himself as the *I Am; the Always Existing One*. Moses does not have an immediate response to this. Then God says, **"This is what you are going to say, 'Y^ehowah, the Elohim of your fathers—the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob—He has sent me to all of you.'**"

Then God adds, by way of explanation, specifically to Moses, but not necessarily something Moses is to repeat: **"This is My name [= *I Am that I Am, the God of Abraham, Isaac, and Jacob*] and this is how I will be remembered in all generations."** Let me suggest that this is the expanded way to understand what God is saying to Moses: "You will say those words exactly, Moses, because that is My name forever, and this name is connected to the Hebrew people this name is how I am to be remembered throughout all generations."

It is my opinion that Moses is standing there, somewhat dumbfounded; very much taken aback. God has given him a directive, but Moses does not say, "Yes, Sir, I will do it!" Moses has somewhat of a deer in the headlights look. Moses is a brilliant man; he is a genius; but under these circumstances, his brain is not working to full capacity.

So God breaks it down for him. "This is exactly what you are going to do and this is what you are going to say, step-by-step," is what God is saying to Moses in v. 16:

Exodus 3:15 God continued speaking to Moses, saying, "This is what you will say to the sons 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 all of you.' This is My name forever; it is how I am known throughout all generations. (Kukis paraphrase)

Go and you have gathered elders of Israel and you have said unto them, ‘Y^ehowah, Elohim of your fathers, has appeared unto me—Elohim of Abraham, Isaac, and Jacob—to say, *Visiting, I have visited you [all] and [what] has been done to you [all] in Egypt; and so I say I will bring you [all] up from affliction of Egypt unto a land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite unto a land flowing [with] milk and honey.*’

Exodus
3:16–17

Go [now] and assemble the elders of Israel [before you] and say to them, ‘Y^ehowah, Elohim of your fathers, has appeared unto me—the Elohim of Abraham, Isaac, and Jacob—saying, *I have certainly had personal contact with you [all] [and I have seen] [what] has been done to you [all] in Egypt. Therefore, I say [to you that] I will bring you [all] up from the afflictions of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite—to a land flowing with milk and honey.*’

Go now, Moses, and assemble the elders of Israel and tell them, ‘Jehovah, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me, and he has conveyed this message: *I know about your life there, about your afflictions in Egypt and all that they have done to you. Therefore, I will bring you up out of there to the lands now occupied by the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite; I will bring you to a land flowing with milk and honey.*’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Go and you have gathered elders of Israel and you have said unto them, ‘Y^ehowah, Elohim of your fathers, has appeared unto me—Elohim of Abraham, Isaac, and Jacob—to say, *Visiting, I have visited you [all] and [what] has been done to you [all] in Egypt; and so I say I will bring you [all] up from affliction of Egypt unto a land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite unto a land flowing [with] milk and honey.*

Dead Sea Scrolls
Targum of Onkelos

Go and assemble the elders of Israel and say to them, The Lord, the God of your fathers, hath revealed Himself to me, the God of Abraham, Izhak, and Jakob, saying, Remembering I have remembered you, and that which hath been done to you in Mizraim; and I have said that I would bring you up from the bondage of Mizraim to the land of the Kenaanaee, and Hittae, and Emoraee, and the Pherizae, and Hivae, and Jebusae, -to a land producing milk and honey.

Targum (Pseudo-Jonathan)

Go, and assemble the elders of Israel, and say to them, The Lord God of your fathers hath appeared unto me, the God of Abraham, Izhak, and Jakob, saying, Remembering, I have remembered you, and the injury that is done you in Mizraim; and I have said in My Word, I will bring you up out from the oppression of the Mizraee into the land of the Kenaanaee, and Hittae, and Amoraee, and Pherizae, and Hivae, and Jebusae, to the land that yieldeth milk and honey.

Revised Douay-Rheims

Go, gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you: and I have seen all that hath befallen you in Egypt.

And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chanaanite, the Hethite, and the Amorrhite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey.

Aramaic ESV of Peshitta

Go, and gather the elders of Yisrael together, and tell them, 'Mar-Yah, God of your fathers, God of Abraham, of Isaac, and of Ya'aqub, has appeared to me, saying, "I have surely visited you, and seen that which is done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanite, the

Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey.”

Peshitta (Syriac) Go and gather the elders of Israel together, and say to them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely remembered you and seen that which is done to you in Egypt; And I have said, I will bring you up out of the affliction of the Egyptians to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.

Septuagint (Greek) Go then and gather the elders of the children of Israel, and you shall say to them, The Lord God of our fathers has appeared to me, the God of Abraam, and God of Isaac, and God of Jacob, saying, I have surely looked upon you, and upon all the things which have happened to you in Egypt. And he said, I will bring you up out of the affliction of the Egyptians to the land of the Chananites and the Chettites, and Amorites and Pherezites, and Gergesites, and Evites, and Jebusites, to a land flowing with milk and honey.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Go and get together the chiefs of the children of Israel, and say to them, The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has been seen by me, and has said, Truly I have taken up your cause, because of what is done to you in Egypt; And I have said, I will take you up out of the sorrows of Egypt into the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, into a land flowing with milk and honey.

Easy English Go and bring together the leaders of Israel. Say to them, “God has shown himself to me. He is the Lord and the God of your fathers. He is the God of Abraham, Isaac and Jacob. God said to me: ‘I have watched you Israelites in Egypt. I have seen what the Egyptians have done to you. I have promised that I will bring you out of your difficult life in Egypt. I will bring you into the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. It is a country with more than enough good food and drink.’ ”

Easy-to-Read Version–2008 “Now go and call together the elders of the people. Tell them that YAHWEH, the God of your ancestors—the God of Abraham, Isaac, and Jacob—appeared to you. Give them this message from me: ‘I have been watching over you and have seen what people in Egypt have done to you. And I have decided that I will take you away from the troubles you are suffering in Egypt. I will lead you to the land that now belongs to others—the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. I will lead you to a land filled with many good things.’

Good News Bible (TEV)
The Message .
“Now be on your way. Gather the leaders of Israel. Tell them, ‘God, the God of your fathers, the God of Abraham, Isaac, and Jacob, appeared to me, saying, “I’ve looked into what’s being done to you in Egypt, and I’ve determined to get you out of the affliction of Egypt and take you to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, a land brimming over with milk and honey.”’

Names of God Bible “Go, assemble the leaders of Israel. Say to them, ‘**Yahweh Elohim** of your ancestors, the **Elohim** of Abraham, Isaac, and Jacob, appeared to me. He said, “I have paid close attention to you and have seen what has been done to you in Egypt. I promise I will take you away from your misery in Egypt to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, a land flowing with milk and honey.”’

NIRV “Go. Gather the elders of Israel together. Say to them, ‘The Lord, the God of your fathers, appeared to me. He is the God of Abraham, Isaac and Jacob. God said, “I have watched over you. I have seen what the Egyptians have done to you. I have promised to bring you up out of Egypt where you are suffering. I will bring you into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. It is a land that has plenty of milk and honey.” ’

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible “Go and get Israel’s elders together and say to them, ‘The Lord, the God of your ancestors, the God of Abraham, of Isaac, and of Jacob, has appeared to me. The Lord said, “I’ve been paying close attention to you and to what has been done to you in Egypt. I’ve decided to take you away from the harassment in Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land full of milk and honey.”’

Contemporary English V. Call together the leaders of Israel and tell them that the God who was worshiped by Abraham, Isaac, and Jacob has appeared to you. Tell them I have seen how terribly they are being treated in Egypt, and I promise to lead them out of their troubles. I will give them a land rich with milk and honey, where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live

The Living Bible “Call together all the elders of Israel,” God instructed him, “and tell them about Jehovah appearing to you here in this burning bush and that he said to you, ‘I have visited my people and have seen what is happening to them there in Egypt. I promise to rescue them from the drudgery and humiliation they are undergoing, and to take them to the land now occupied by the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, a land “flowing with milk and honey.”’

New Berkeley Version .

New Century Version “Go and gather the elders and tell them this: ‘The Lord, the God of your ancestors Abraham, Isaac, and Jacob, has appeared to me. He said, I care about you, and I have seen what has happened to you in Egypt. I promised I would take you out of your troubles in Egypt. I will lead you to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites—a fertile land.’

New Life Version .

New Living Translation “Now go and call together all the elders of Israel. Tell them, ‘Yahweh, the God of your ancestors—the God of Abraham, Isaac, and Jacob—has appeared to me. He told me, “I have been watching closely, and I see how the Egyptians are treating you. I have promised to rescue you from your oppression in Egypt. I will lead you to a land flowing with milk and honey—the land where the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites now live.”’

Partially literal and partially paraphrased translations:

American English Bible ‘So, go and gather the elders of the children of IsraEl, then tell them that Jehovah, the God of your ancestors, has appeared to you. He’s the God of AbraHam, the God of IsaAc, and the God of Jacob. [And tell them that] He said: *I have looked [down] and [seen] all the bad things that are happening to you in Egypt. And say, I will take you away from this Egyptian oppression into the land of the CanaAnites, Chettites, Amorites, Pherezites, Gergeshites, Evites, and Jebusites... a land that is flowing with milk and honey.*

Beck’s American Translation .

International Standard V “Go and gather the elders of Israel. Tell them, ‘The LORD God of your ancestors, appeared to me—the God of Abraham, Isaac, and Jacob—and he said, “I have paid close attention to you and to what has been done to you in Egypt. I have said that

I will bring you out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites—to a land flowing with milk and honey.”

New Advent (Knox) Bible

Go then, and summon the elders of Israel to meet thee. Tell them that the Lord, the God of their fathers, Abraham, Isaac and Jacob has appeared to thee, with this message: Day after day I have watched, and seen all that has befallen you in Egypt. And now I mean to take you away from Egypt, where it goes so hard with you, into the land of the Chanaanites, the Hethites, the Amorrhites, the Pherezites, the Hevites, and the Jebusites; a land that is all milk and honey.

Translation for Translators

Go *to Egypt* and gather together the elders/leaders of the Israeli people, and say to them, ‘Yahweh God, the one your ancestors *worshiped*, the one Abraham, Isaac, and Jacob worshiped, appeared to me. He said to him/me, “I have been watching closely what the Egyptian people have done to you. I promise that I will rescue you from being oppressed in Egypt, and *I will take you* to the land where the descendants of Canaan, Heth, Amor, Periz, Hiv, and Jebus *live*. It is a land good for raising livestock and growing crops [MTY].” ’

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Be going, you is to have assembled an assembling of the elders of Isra-el, and is to have said: Jehovah, he of mighty ones of your fathers, he of mighty ones of Abraham, Isaac, and Jacob, is to have appeared to me, to the intent: I am to have noticed that being done to yous by the Egyptians. He was to say: I was to bring yous up, out of the affliction of Egypt, to the solid grounds of the Canaanites, Hittite, Amorite, Perizzite, Hivite, and Jebusite; solid grounds flowing with milk and honey.

Conservapedia

"Go, and gather the elders of Israel together, and say to them, 'The LORD God of your ancestors, the God of Abraham, Isaac, and Jacob, appeared to me, saying 'I've visited you, and seen what is done to you in Egypt. And I say that I'll bring you out of the persecution of Egypt to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, to a land gushing with milk and honey.'

Ferrar-Fenton Bible

Go and assemble the Chiefs of Israel, and say to them, The EVER-LIVING God of your fathers has appeared to me, the GOD of Abraham, Isaac, and Jacob, and said; I have visited you, and I will save you from the Mitzerites. Therefore I command you to go from among the Mitzerites to the land of the Cananites, and the Hitites, and the Amorites, and the Perizites, and the Hivites, and the Jebusites, to a land flowing with milk and honey;...'

God's Truth (Tyndale)

Go therefore and gather the elders of Israel together and say unto them: the Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, appeared unto me, and said: I have been and seen both you and that which is done to you in Egypt. And I have said it, that I will bring you out of the tribulation of Egypt unto the land of the Cananites, Hethites, Amorites, Pherezites, Hevites and Jebusites: even a land that flows with milk and honey.

Lexham English Bible

Go and gather the elders of Israel and say to them, 'Yahweh, the God of your ancestors, appeared to me, the God of Abraham, Isaac, and Jacob, saying, "I have carefully attended to you and what has been done to you in Egypt." And I said, "I will bring you up from the misery of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey."

Tree of Life Version

“Go now, gather the elders of Israel together, and say to them: ‘Adonai, the God of your fathers—the God of Abraham, Isaac and Jacob—has appeared to me, saying, I have been paying close attention to you and have seen what is done to you in Egypt. So I promise I will bring you up out of the affliction of Egypt, into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, to a land flowing with milk and honey.’

Wikipedia Bible Project Go and gather the elders of Israel, and say to them, "Yahweh the God of your father has appeared to me, the God of Abraham, Isaac and Jacob, to say 'I have commanded you a command, and to your issue in Egypt.'" And say, "'I will raise you from the wretchedness of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Prizite and the Hivite and the Jebusite, to a land flowing with milk and honey."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Moses is given his mission
Go! Call together the elders of Israel and say to them, 'Yahweh, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob appeared to me and said: I have seen and taken account of how the Egyptians have treated you, and I mean to bring you out of all this oppression in Egypt and take you to the land of the Canaanites, a land flowing with milk and honey.'

The Heritage Bible
New American Bible (2002) .
"Go and assemble the elders [the Israelite leaders, who were usually older men. They were representatives of the people.] of the Israelites, and tell them: The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me and said: I am concerned about you and about the way you are being treated in Egypt; so I have decided to lead you up out of the misery of Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, a land flowing with milk and honey.

New American Bible (2011) Go and gather the elders of the Israelites, and tell them, The LORD, the God of your ancestors, the God of Abraham, Isaac, and Jacob, has appeared to me and said: I have observed you and what is being done to you in Egypt; so I have decided to lead you up out of your affliction in Egypt into the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Gergashites, the Hivites and the Jebusites, a land flowing with milk and honey.

New Jerusalem Bible
New RSV .
Go and assemble the elders of Israel, and say to them, "The Lord, the God of your ancestors, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying: I have given heed to you and to what has been done to you in Egypt. I declare that I will bring you up out of the misery of Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey."

Revised English Bible "Go and assemble the elders of Israel; tell them that the LORD, the God of their forefathers, the God of Abraham, Isaac, and Jacob, has appeared to you and said, 'I have watched over you and have seen what has been done to you in Egypt, and I have resolved to bring you up out of the misery of Egypt into the country of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, a land flowing with milk and honey.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible (v) Go, gather the leaders of Isra'el together, and say to them, 'Adonai, the God of your fathers, the God of Avraham, Yitz'chak and Ya'akov, has appeared to me and said, "I have been paying close attention to you and have seen what is being done to you in Egypt; and I have said that I will lead you up out of the misery of Egypt to the land of the Kena'ani, Hitti, Emori, P'rizi, Hivi and Y'vusi, to a land flowing with milk and honey.'"

exeGesés companion Bible Go and gather the elders of Yisra El and say to them, Yah Veh Elohim of your fathers, Elohim of Abraham,

of Yischaq and of Yaaqov, was seen by me, saying,
 In visiting, I visit you,
 - what is worked to you in Misrayim:
 and I say,
 I ascend you from the humiliation of Misrayim
 to the land of the Kenaaniy and the Hethiy
 and the Emoriy and the Perizziy
 and the Hivviy and the Yebusiy
 - to a land flowing with milk and honey.

JPS (Tanakh—1985)

“Go and assemble the elders of Israel and say to them: the Lord, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me and said, ‘I have taken note of you and of what is being done to you in Egypt, and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.’

Kaplan Translation

‘Go, gather the elders of Israel, and say to them, ‘YHVH, the God of your fathers, appeared to me - the God of Abraham, Isaac and Jacob. He said, ‘I have granted you special providence regarding what is happening to you in Egypt. I declare that I will bring you out of the wretchedness of Egypt, to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Yebusites - to a land flowing with milk and honey.’

elders of Israel The 70 elders (Exodus 24:1,9; Numbers 11:16,24) which would later constitute the Great Sanhedrin. Like any other prophet, Moses would first have to establish his credentials with the Sanhedrin (Hai Gaon, in Teshuvot HaGeonim, Shaarey Teshuvah 14).

Orthodox Jewish Bible

special providence The same words used by Joseph (Genesis 50:24,25).

Go, and gather the Ziknei Yisroel together, and say unto them, Hashem Elohei Avoteichem, Elohei Avraham, Yitzchak, and Ya’akov, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Mitsrayim; And I have said, I will bring you up out of the Oni Mitsrayim unto the eretz Kena’ani, and the Chitti, and the Emori, and the Perizzi, and the Chivi, and the Yevusi unto eretz zavot cholov udevash.

The Scriptures 1998

“Go, and you shall gather the elders of Yisra’el together, and say to them, ‘יהוה Elohim of your fathers, the Elohim of Ab’raham, of Yits’haq, and of Ya’aqob’, appeared to me, saying, “I have indeed visited you and seen what is done to you in Mitsrayim; and I say: I am bringing you up out of the affliction of Mitsrayim to the land of the Kena’anite and the Hittite and the Amorite and the Perizzite and the Hivvite and the Yeb’usite, to a land flowing with milk and honey.”

Expanded/Embellished Bibles:

The Amplified Bible

Go, gather the elders (tribal leaders) of Israel together, and say to them, ‘The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, “I am indeed concerned about you and what has been done to you in Egypt. So I said I will bring you up out of the suffering and oppression of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey.”

The Expanded Bible

“Go and gather the elders of Israel and tell them this: ‘The Lord, the God of your ·ancestors [fathers] Abraham, Isaac, and Jacob, has appeared to me. He said, I ·care about you, and I have seen [have paid attention to you and to] what has happened to you in Egypt. I ·promised [·said] I would take you out of your ·troubles [affliction; or humiliation] in Egypt. I will lead you to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites—a ·fertile land [·land flowing with milk and honey; 3:8].’

The Geneva Bible
Kretzmann's Commentary

Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, visiting I have visited you, and seen that which is done to you in Egypt; and I have said, I will bring you up out of the affliction, the burden, of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. The apparently cumbersome repetition of the name of God and the long enumeration of the Canaanitish tribes all serve for emphasis to bring out the certainty of the fulfilment.

NET Bible®

“Go and bring together the elders of Israel and tell them, ‘The Lord, the God of your fathers, appeared to me – the God of Abraham, Isaac, and Jacob – saying, “I have attended carefully to you and to what has been done to you in Egypt, and I have promised [Heb “And I said.”] that I will bring you up out of the affliction of Egypt to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, to a land flowing with milk and honey.”

The Voice

Eternal One: Round up all the elders in Israel and tell them, “The Eternal, the God of your fathers and the God of Abraham, Isaac, and Jacob, has revealed Himself to me and said, ‘I have been watching over you, and I am deeply troubled by what has been done to you in Egypt. So I will rescue you from the oppression you have suffered in Egypt, and lead you to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites—a *rich and productive* land flowing with milk and honey.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...walk and you will gather the bearded ones of "Yisra'el ^{He turns El aside"}, and you will say to them, "YHWH ^{He is} the "Elohiym ^{Powers} of your fathers [had] [appeared] to me, "Elohiym ^{Powers} of "Avraham ^{Father lifted}, "Yits'hhaq ^{He laughs} and "Ya'aqov ^{He restrains}, saying, I :surely: registered you and what was done to you in "Mits'rayim ^{Two straits}, and I said, I will make you go up from the affliction of "Mits'rayim ^{Two straits} to the land of the one of "Kena'an ^{Lowered} and the one of "Hhet ^{Trembling in fear} and the one of "Emor ^{Sayer} and the one of "Perez ^{Peasant} and the one of "Hhiw ^{Town} and the one of "Yevus ^{He will trample down}, to a land issuing fat and honey ,...

Concordant Literal Version

Go, and you will gather the elders of the sons of Israel and say to them, Yahweh, the Elohim of your fathers, appeared to me, the Elohim of Abraham, Isaac and Jacob, saying, I have noticed, yea noticed you and what is being done to you in Egypt. Hence I am saying that I shall bring you up from the humiliation of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Girgashite, the Hivite and the Jebusite, to a land gushing with milk and honey.

Context Group Version

Go, and gather the elders of Israel together, and say to them, YHWH, the God of your (pl) fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, I have surely visited you (pl), and [seen] that which is done to you (pl) in Egypt: and I have said, I will bring you (pl) up out of the affliction of Egypt to the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, to a land flowing with milk and honey.

English Standard Version

Go and gather the elders of Israel together and say to them, ‘The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have observed you and what has been done to you in Egypt, and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.”

New King James Version

Go and gather the elders of Israel together, and say to them, ‘The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, “I

have surely visited you and seen what is done to you in Egypt; and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.”

Brenner’s Mechanical Trans. .
Stuart Wolf .
World English Bible .
Young’s Literal Translation .
Young’s Updated LT

“Go, and you have gathered the elders of Israel, and have said unto them: Jehovah, God of your fathers, has appeared unto me, God of Abraham, Isaac, and Jacob, saying, I have certainly inspected you, and that which is done to you in Egypt; and I say, I bring you up out of the affliction of Egypt, unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

The gist of this passage: God gives Moses his marching orders. He is to go and gather the elders of Israel and tell them that Y^ehowah Elohim has appeared to him, and that God has been watching over them and that He wants to rescue them from the misery of servitude and lead them into the Land of Promise.

Exodus 3:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	go, come, depart, walk; advance	2 nd person masculine singular, Qal imperative	Strong’s #1980 (and #3212) BDB #229
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
’âçaph (אסף) [pronounced aw-SAHF]	to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove	2 nd person masculine singular, Qal perfect	Strong’s #622 BDB #62
The NET Bible: <i>The form is the perfect tense with the sequential vav (ו) linking the nuance to the imperative that precedes it. Since the imperative calls for immediate action, this form either carries the same emphasis, or instructs action that immediately follows it. This applies likewise to “say,” which follows.</i> ⁶³			
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
z ^e qênîym (זקנים) [pronounced zê-kay-NEEM]	old men; elders; chiefs, respected ones	masculine plural adjective; used as a substantive; construct form	Strong’s #2205 BDB #278
Yis ^e râ’êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong’s #3478 & #3479 BDB #975

⁶³ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 8, 2017.

Translation: Go [now] and assemble the elders of Israel [before you]...

God continues to give Moses orders, and some things which follow, God has already said. Bear in mind that all of this would be quite shocking for any normal person, to be wandering about, lost in your own thoughts, and suddenly, God speaks to you. Not only does God speak to you, but He has this incredible plan which seems pretty much impossible.

Moses is hyperventilating about things that are not really an issue. Here, God takes him by the hand and guides him, step by step, into what he should do.

Many of us have a daunting task which stands before us, and going from where you are to completing the task may seem like far too much; however, we simply begin the task and work it side-by-side. Moses is going to speak to Pharaoh and take the children of Israel out of Egypt and into the Land of Promise. That is a pretty massive task and it is one that will take Moses the rest of his life. God, knowing all this, gives Moses step one: he has to go to Egypt and assemble the elders of Israel in order to speak to them.

Moses appears to be standing there dumbfounded. God has told him in v. 15 exactly what to do. Since it did not seem to sink in, God tells Moses again just exactly what to do in v. 16. He is to go directly to the elders of Israel and tell them that he is there as a representative of the God of their fathers.

Exodus 3:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
'âbôwth (אֲבוֹתָם) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1 BDB #3

Exodus 3:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: "The God of your fathers" is in simple apposition to the name "the Lord" (Heb "Yahweh") as a recognizable identification. If the holy name were a new one to the Israelites, an explanation would have been needed. Meanwhile, the title "God of my/your/our father(s)" was widely used in the ancient Near East and also in Genesis (26:24; 28:13; 31:5, 29; 46:1, 3; N. M. Sarna, Exodus [JPSTC], 268). ⁶⁴			
râ'âh (רָאָה) [pronounced raw-AWH]	to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)	3 rd person masculine singular, Niphal perfect	Strong's #7200 BDB #906
The NET Bible: The form is the Niphal perfect of the verb "to see." ⁶⁵			
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied); with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...and say to them, 'Y^ehowah, Elohim of your fathers, has appeared unto me...

Moses is going to appear essentially out of nowhere to the people of Israel. He has not been in Egypt for 40 years, and he is to gather the elders, a smaller group, and tell them that the God of their fathers has appeared to him.

Exodus 3:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural construct	Strong's #430 BDB #43
'Ab ^e râhâm (אֲבִרְאָהָם) [pronounced ahb ^{ve} -raw-HAWM]	father of a multitude, chief of a multitude; transliterated Abraham	masculine singular proper noun	Strong's #85 BDB #4
Yis ^e châq (יִשְׁחַק) [pronounced yihse ^e -KHAWK]	he laughs; laughing; transliterated Isaac	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^{BV}]	supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob	masculine proper noun	Strong's #3290 BDB #784

⁶⁴ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 8, 2017.

⁶⁵ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 8, 2017.

Translation: ...—the Elohim of Abraham, Isaac, and Jacob—...

Abraham, Isaac, and Jacob are the founding ancestors of the Jewish race, and all Jews have their genes (apart from those married into the Jewish race).

By saying the God of Abraham, Isaac, and Jacob appeared to me; Moses is assuming that these men know who Abraham, Isaac, and Jacob are. That suggests that the elders of Israel know the Scriptures. Did they exist in written form at this time? We don't know. It has always been my contention that the book of Genesis, the 2000 Year History of God and Man, was known in full, learned by rote by some men of Israel. Let me suggest to you that, before their were scribes, there were *mental scribes*, who preserved this history.

Exodus 3:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
pâqad (פקד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	Qal infinitive absolute	Strong's #6485 BDB #823
<p>A Qal infinitive absolute is a verb which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When it is found before the finite verb of the same root, it emphasizes the certainty or the decisiveness of the verbal idea of the root.⁶⁶ When used as a complement of affirmation, it may be rendered <i>surely, indeed, definitely</i>; and when it is a complement of improbability and condition, we render it <i>at all, freely, indeed</i>. The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs.⁶⁷</p>			
pâqad (פקד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	1 st person singular, Qal perfect	Strong's #6485 BDB #823

⁶⁶ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 250.

⁶⁷ Taken from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

Exodus 3:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The verb פָּקַד (paqad) has traditionally been rendered “to visit.” This only partially communicates the point of the word. When God “visited” someone, it meant that he intervened in their lives to change their circumstances or their destiny. When he visited the Amalekites, he destroyed them (1 Sam 15:2). When he visited Sarah, he provided the long awaited child (Gen 21:1). It refers to God’s active involvement in human affairs for blessing or for cursing. Here it would mean that God had begun to act to deliver the Israelites from bondage and give them the blessings of the covenant. The form is joined here with the infinitive absolute to underscore the certainty – “I have indeed visited you.” Some translate it “remember”; others say “watch over.” These do not capture the idea of intervention to bless, and often with the idea of vengeance or judgment on the oppressors. If God were to visit what the Egyptians did, he would stop the oppression and also bring retribution for it. The nuance of the perfect tense could be a perfect of resolve (“I have decided to visit”), or an instantaneous perfect (“I hereby visit”), or a prophetic perfect (“I have visited” = “I will visit”). The infinitive absolute reinforces the statement (so “carefully”), the rendering “attended to” attempts to convey the ideas of personal presence, mental awareness, and action, as when a nurse or physician “attends” a patient.⁶⁸</i></p>			
<p>The NET Bible: <i>The same word was used in the same kind of construction at the end of Genesis (50:24) when Joseph promised, “God will surely visit you” (but there the imperfect tense with the infinitive absolute). Here is another link to the patriarchal narratives. This work of Moses would be interpreted as a fulfillment of Joseph’s prophecy.⁶⁹</i></p>			
<p>’êth (אֵת) [pronounced ayth]</p>	<p>you; untranslated mark of a direct object; occasionally to you, toward you</p>	<p>sign of the direct object affixed to a 2nd person masculine plural suffix</p>	<p>Strong's #853 BDB #84</p>

Translation: ...saying, *I have certainly had personal contact with you [all]...*

One of my favorite verbs from the Hebrew is pāqad (פָּקַד) [pronounced paw-KAHD], which means, *to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census.* Strong's #6485 BDB #823. God has had close contact with the Jews in Egypt. He knows exactly what their lives are about.

We have a quote, within a quote, within a quote. God is speaking to Moses. He is telling what Moses should say to the elders of Israel. Within that quote, will be Moses telling the elders what God has said. So God is speaking to the elders, through the person of Moses, and all of this comes out of God’s instructions to Moses.

As I have done in the past, I use quotation marks for what God is saying (using them only at the beginning and end of the quote—which I realize, is not exactly the textbook way); and a quote within that is noted with single quotes (again, from the beginning to the end of the quote only); and a quote within that is designated with italics.

The last sentence is called a zeugma [pronounced ZEUG-ma] and it means of unequal yoke (ζεύγμα = yoke). This is where there are two subjects and one verb. Here, what we actually have is the lack of a second subject and a second verb; where there is a second direct object. What is even more unusual is that the verb *visit* is found here twice, first in the Qal infinitive absolute and secondly in the Qal perfect. As the Qal infinitive absolute, it can stand alone as a verbal noun or it can be used to intensify the meaning of the verb, as it does here. Pāqad (פָּקַד) [pronounced paw-KAD] means *to visit, to attend to, to muster.*

When God is the subject of the verb *visit*, two things are implied: this is much more than casual observation; God is not in heaven, He looks down and notices that the Jews are having a rough time of it and decides to do

⁶⁸ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 8, 2017.

⁶⁹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 8, 2017.

something about it. God realizes completely what is occurring to the Jews and this verb emphasizes the amount of empathy that He feels for Israel. Secondly, God the Holy Spirit liked to use this word *visit* as God the Son would actually take up residence on this earth and walk among us, visiting us, an event of 33 years which divides history and stands out as an event like no other—God visiting man on earth; taking part in man's sufferings and day-to-day activities. This continual use of the word in the Old Testament where God is the subject foreshadows the first advent of our Lord (Genesis 21:1 50:24, 25 Exodus 3:16 4:31 13:19 etc.).

Exodus 3:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>was done, was made, was manufactured, was constructed, having been fashioned, having been formed, was prepared; was produced</i>	Qal passive participle with the definite article	Strong's #6213 BDB #793
The NET Bible: <i>The second object for the verb is the passive participle הַעֲשֻׂיָּהּ (he'asuy). To say that God has visited the oppression (or "attended to" it) affirms that God has decided to judge the oppressing people as he blesses Israel.</i> ⁷⁰			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...[and I have seen] [what] has been done to you [all] in Egypt.

God has observed exactly what was done to the Jewish people in Egypt, from beginning to this point. None of this has escaped His notice.

There is a philosophy that God wound up the world (started the world up) and then wandered off. This is Deism, which apparently some of the Founding Fathers believed, but certainly not all of them or even a majority of them. In writing the Constitution, many of those who believed in Jesus Christ also believed that God had inspired that document.

⁷⁰ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 8, 2017.

Exodus 3:16 Go and gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, "I have surely visited you and seen what is done to you in Egypt;...

God repeats this reference. This particular reference is significant, and Moses recognized that, as would the elders. He is the same God Who appeared to Abraham; He is the God of Isaac; He is the same God Who appeared to Jacob. Moses knows something of his own history as a Hebrew man, and he understands these words; and the elders of Israel, no matter what their understanding is of God, they will understand these words.

Using a common British colloquialism, God is telling Moses that He will personally go to Egypt and sort out the problems of the Hebrew people there. Moses is going to be His ambassador. Moses is going to be God's man; but it is God Who will be doing everything.

Ancient communications lacked our electronic sophistication; so there was a council of elders that Moses would speak to (nothing is said as to how formal or informal this group of elders were). This was the ancient world *tweet blast*. Coordination was begun through a series of authoritative positions. God is over all; and Moses is his point man. Moses goes to these elders with the authority of God. These elders have some sort of authority, and it is they who would interact with Pharaoh on behalf of their people. These same elders would probably interact with lower bodies of authorities who would eventually inform the people.

Exodus 3:16 Go [now] and assemble the elders of Israel [before you] and say to them, 'Y^ehowah, Elohim of your fathers, has appeared unto me—the Elohim of Abraham, Isaac, and Jacob—saying, *I have certainly had personal contact with you [all] [and I have seen] [what] has been done to you [all] in Egypt.* (Kukis mostly literal translation)

At the end of this verse, we have the very common quote, within a quote, within another quote (something which is often found in the Bible). God is speaking to Moses, telling Moses what to say to the elders, and what Moses will say will be a quotation from God. My stepping off point throughout the book of Exodus is the NKJV translation; so I will go along with their formatting.

God is telling the elders of Israel that He is there in Egypt with them; He is observing what is going on; and He has seen what has been done to them.

Exodus 3:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal imperfect	Strong's #559 BDB #55
'âlâh (אלה) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	1 st person singular, Hiphil imperfect	Strong's #5927 BDB #748
'êth (את) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84

Exodus 3:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿōnîy (עֲוִי) [pronounced <i>gon-EE</i>]	<i>affliction, poverty, humility, humiliation</i>	masculine singular substantive; construct state	Strong's #6040 BDB #777
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: *Therefore, I say [to you that] I will bring you [all] up from the afflictions of Egypt...*

Because of how the Jews are being treated, God will bring them up out of Egypt—away from their affliction.

Exodus 3:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿel (עַל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e naʿānîy (כְּנַעֲנִי) [pronounced <i>k^e-nah-guh-NEE</i>]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Chittîy (חִיטִּי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĔmōrîy (אֶמֹרִי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 3:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
P ^e rizzîy (פְּרִזִּי) [pronounced p ^e r-ihz-ZEE]	which possibly means <i>belonging to a village; rural population, rustics</i> ; and is transliterated <i>Perizzite</i>	gentilic adjective with the definite article	Strong's #6522 BDB #827
I realize that these appear to be almost contradictory definitions: BDB tells us that <i>Perizzite</i> means <i>belonging to a village</i> and Strong says it means <i>inhabitants of the open country</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Chivvîy (חִיִּוִּי) [pronounced khivv-VEE]	<i>villagers, transliterated Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Y ^e bûçîy (יְבֻזִי) [pronounced y ^e voo-SEE]	an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>	adjective gentilis with the definite article	Strong's #2983 BDB #101
This same list of names is given back in v. 8.			

Translation: ...to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite—...

God will take them into the land of the peoples named above; the 6 peoples named earlier.

The implication is, the Jews would go into the land and take it from these peoples. That is not yet stated outright.

Exodus 3:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
zâb (זָבַח) [pronounced zaw ^b v]	<i>flowing, gushing; a discharge; a reference to an illness</i>	Qal active participle	Strong's #2100 BDB #264
châlâb (חֶלֶב) [pronounced khaw-LAW ^b V]	<i>milk; cheese</i>	masculine singular noun	Strong's #2461 BDB #316
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Exodus 3:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d ^e bash (דָּבַשׁ) [pronounced d ^{eb} -VAHSH]	honey	masculine singular noun; pausal form	Strong's #1706 BDB #185

Barnes suggests that this word is also used for a grape product, wherein grapes are boiled down to the consistency of molasses and used as an article of food (I guess it is kind of like an unsweetened jam). At the time that he wrote, he said that $\frac{2}{3}$ ^{rds} of the grapes in Syria were used to make this food, which is called, by the Arabs *dibs*. You will note that the spelling is similar enough to consider these words equivalent.

All of this is taken exactly from v. 8; however, the two sections (the list of the inhabitants and the land flowing with milk and honey) are switched.

Translation: *...to a land flowing with milk and honey.'*

This land is designated as a land flowing with milk and honey. This tells them that it is a marvelous, wonderful land.

Two questions to answer: why didn't God just magically gather up all the people and deposit them before Moses? If Moses is dumbstruck, why didn't God start out with the words that he would have understood in the first place?

Questions and Answers about the Jews in Egypt

1. Question: Why did God move the Jewish people into the land of Egypt? Why not keep them in Canaan?
Answer: The small Jewish family continually faced genealogical and moral corruption from the Canaanite people (who were destined for destruction due to their evil). God had to move the sons of Jacob and then isolate them. When they were taken into Egypt, this all came about.
2. Question: Why did God allow the Jews to suffer so much in Egypt? Answer: God had to remove them from Egypt in order to place them in the Land of Promise. If they were happy and content in Egypt, they would not have gone. Even having been subjected to slavery, the Jews will look back wistfully to the land of their birth and speak longingly of the leeks and garlics of Egypt.
3. Why not forget Egypt entirely, somehow separate the Jews in Canaan, and then destroy the Canaanites? There would be positive volition in Egypt; God brought some Egyptians along with the Jews into the Land of Promise. Furthermore, it is very difficult to have a people live side-by-side (the Jews and the Canaanites) without facing the many problems in intermixing with their people and their evil. Several chapters in Genesis attest to this. Furthermore, the Jews would be mingling with the Canaanites, when, at some point, God would want them destroyed.
- 4.

By intermingling the origins of the Jewish people with the Canaanites and with the Egyptians, this would have great reverberations throughout the ancient world. Many ancient peoples were converted as a result of the story of the Jews, and throughout the Old Testament, we read about this or that people coming to Israel to worship their God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 3:17 *...and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey."*

v. 16b–17 is a quote within a quote within a quote. Moses will say this to the elders of Israel, and he will say these words as if God is speaking directly to the elders. Let's put this quote together. These are the words that God is saying to Israel (to the elders of Israel), but spoken through Moses: "I have surely visited you [all] and seen what is done to you [all] in Egypt; and I have said I will bring you [all] up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey." God is telling them, "I know exactly what is going on, and I will lead you away from the affliction of your slavery in Egypt, and bring you to the land flowing with milk and honey." But, there is a catch—this land that God will give to the Hebrew people—right now, it is the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and the Jebusites.

Exodus 3:17 *Therefore, I say [to you that] I will bring you [all] up from the afflictions of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite—to a land flowing with milk and honey.*' (Kukis mostly literal translation)

God tells Moses what to tell the people about what He, God, is going to do. He will lead His people out of Egypt, away from slavery, into the land of Canaan, which is a land flowing with milk and honey (words to indicate this is a prosperous and desirable land).

The people to whom Moses will speak likely know the same history that we know about Abraham, Isaac, and Jacob; and about God bringing Abraham to the land. They would know all about Isaac and all about Jacob and what these men did in Canaan. They would know why they are in Egypt; and they would better know how they became slaves than we know today. They would know that their future is not supposed to be in Egypt, but in Canaan.

Moses no doubt knows about this land of Canaan and about the peoples who live there because it would have been a part of his studies, preparing him to become king. *Languages, history, geography, military* along with *foreign people and their cultures* would have been extremely important topics for a potential pharaoh to know. Moses would have had formal training in those areas; as would every son of close relative of Pharaoh. Moses would have known who lives where and what their military might is. He would have known the various routes to get to this or that country. He would have known the history of these peoples in Canaan. He would know their languages and he would be able to read, write and speak those languages (assuming that their languages are written as well as spoken).

Furthermore, Moses had to know something about the history of his own people, but we do not know how much or from where he would have learned it. Did his Hebrew family teach him these things? Did he learn this from Jethro, his father-in-law? Since God first spoke to Moses from this point of view (v. 6), Moses must have some understanding of it from somewhere. Could he have been exposed to the book of Genesis in his Egyptian library or did he hear it spoken by his father-in-law? Although Moses certainly had a desire to see and be with the people of his birth, he did nothing about this until age 40, when he first went out and walked among the Jewish slaves.

Since Moses was educated in the palace, it is not a stretch to think that he may have had Hebrew teachers, and some of them may have taught Moses the book of Genesis. It is my hypothesis that this is how Moses was first exposed to the Scriptures and that they affected him enough to walk out of the palace and walk among the Hebrew slaves—his brothers, as it were.

Exodus 3:16–17 *Go [now] and assemble the elders of Israel [before you] and say to them, 'Y^ehowah, Elohim of your fathers, has appeared unto me—the Elohim of Abraham, Isaac, and Jacob—saying, I have certainly had personal contact with you [all] [and I have seen] [what] has been done to you [all] in Egypt. Therefore, I say [to you that] I will bring you [all] up from the afflictions of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite—to a land flowing with milk and honey.'* (Kukis mostly literal translation)

As an aside, I want you to consider a particular parallel that has been established: Moses, who is royalty, the (adopted) son of Pharaoh, deigns to walk out of the palace and to walk among the Hebrew people, the slaves. Do you see how this parallels Jesus Christ, the Royal Son of God, and the adopted Son of Joseph? Jesus will

choose to walk among the slaves to sin (that would be us). Throughout the Old Testament, there are many parallels established, of actual events which synch up with the future ministry of Jesus Christ. Moses will foreshadow Jesus Christ in many ways.

Exodus 3:16–17 *Go now, Moses, and assemble the elders of Israel and tell them, ‘Jehovah, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me, and he has conveyed this message: I know about your life there, about your afflictions in Egypt and all that they have done to you. Therefore, I will bring you up out of there to the lands now occupied by the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite; I will bring you to a land flowing with milk and honey.’* (Kukis paraphrase)

At this point, we end the quote within a quote within a quote; and now we return to God simply speaking to Moses.

Moses is still in the Midian desert and God is speaking to him, and telling him exactly what to do and say. Moses is to go to the elders of the Hebrews and tell them that God has appeared to him. Then he is to go to Pharaoh and demand that God’s people be let go.

Interestingly enough, God will tell Moses about something else that will happen along the way.

And they have listened to your voice and you have gone—you and elders of Israel—unto a king of Egypt; and you [all] have said unto him, ‘Y^ehowah Elhoim of the Hebrews has met with us and now we should go, please, a journey of three of days into the wilderness and we should sacrifice to Y^ehowah our Elohim.’

Exodus
3:18

They will listen to your voice and you will go—you and the elders of Israel—to the king of Egypt, and you will say to him, “Y^ehowah, the Elohim of the Hebrews, has met with us and now please let us go a three-day journey into the desert-wilderness where [lit., *and*] we might sacrifice to Y^ehowah our Elohim.’

The elders will listen to your voice and you will then all go to speak to the king of Egypt, saying to him, “Jehovah, the God of the Hebrews, has met with us and has given us instructions. We ask, respectfully, that you let us go on a three-day journey into the desert-wilderness where we can sacrifice animals to Jehovah our God.’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And they have listened to your voice and you have gone—you and elders of Israel—unto a king of Egypt; and you [all] have said unto him, ‘Y^ehowah Elhoim of the Hebrews has met with us and now we should go, please, a journey of three of days into the wilderness and we should sacrifice to Y^ehowah our Elohim.’

Dead Sea Scrolls
Targum of Onkelos

And they will be obedient to thee [Al. cod., “to thy word.”], and thou shalt go, thou and the elders of Israel, to the king of Mizraim, and say to him, The Lord, the God of the Jehudaeae, hath called us [Al. cod., “hath revealed Himself to us.”]; and now let us go, as (for) a journey of three days into the desert, that we may sacrifice before the Lord our God.

Targum (Pseudo-Jonathan)

And they will hearken to thee: and thou and the elders of Israel shall go to the king of Mizraim and say to him, The Lord God of the Jehudaeae hath called us; and now let us go a journey of three days into the wilderness, to sacrifice before the Lord our God.

Revised Douay-Rheims	And they shall hear thy voice: and thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him: The Lord God of the Hebrews hath called us: we will go three days' journey into the wilderness, to sacrifice unto the Lord our God.
Aramaic ESV of Peshitta	They will listen to your voice, and you shall come, you and the elders of Yisrael, to the king of Egypt, and you shall tell him, 'Mar-Yah, God of the Hebrews, has met with us. Now please let us go three days' journey into the wilderness, that we may sacrifice to Mar-Yah, our God.'
Peshitta (Syriac)	And they shall hearken to your voice; and you and the elders of Israel shall go to the king of Egypt, and you shall say to him, The LORD God of the Hebrews has appeared to us; and now let us go three days journey into the wilderness that we may sacrifice to the LORD our God.
Septuagint (Greek)	And they shall harken to your voice, and you and the elders of Israel shall go in to Pharaoh king of Egypt, and you shall say to him, The God of the Hebrews has called us; we will go then a journey of three days into the wilderness, that we may sacrifice to our God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they will give ear to your voice: and you, with the chiefs of Israel, will go to Pharaoh, the king of Egypt, and say to him, The Lord, the God of the Hebrews, has come to us: let us then go three days' journey into the waste land to make an offering to the Lord our God.
Easy English	The leaders of the Israelites will listen to you. Then you must go with them to the king of Egypt. Say to him: "The Lord, the God of the Israelites has met with us. Please let us go on a journey of three days, into the desert. We must worship the Lord our God there."
Good News Bible (TEV)	"My people will listen to what you say to them. Then you must go with the leaders of Israel to the king of Egypt and say to him, 'The Lord, the God of the Hebrews, has revealed himself to us. Now allow us to travel three days into the desert to offer sacrifices to the Lord, our God.'
<i>The Message</i>	"Believe me, they will listen to you. Then you and the leaders of Israel will go to the king of Egypt and say to him: 'God, the God of the Hebrews, has met with us. Let us take a three-day journey into the wilderness where we will worship God—our God.'
Names of God Bible	"The leaders of Israel will listen to you. Then you and the leaders must go to the king of Egypt and say to him, ' Yahweh Elohim of the Hebrews has met with us. Please let us travel three days into the desert to offer sacrifices to Yahweh our Elohim .'
NIRV	"The elders of Israel will listen to you. Then you and the elders must go to the king of Egypt. You must say to him, 'The Lord has met with us. He is the God of the Hebrews. Let us take a journey that lasts about three days. We want to go into the desert to offer sacrifices to the Lord our God.'
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	They will accept what you say to them. Then you and Israel's elders will go to Egypt's king and say to him, 'The LORD, the Hebrews' God, has met with us. So now let us go on a three-day journey into the desert so that we can offer sacrifices to the Lord our God.'
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Contemporary English V.	The leaders of Israel will listen to you. Then you must take them to the king of Egypt and say, "The LORD God of the Hebrews has appeared to us. Let us walk three days into the desert, where we can offer a sacrifice to him."
The Living Bible	The elders of the people of Israel will accept your message. They must go with you to the king of Egypt and tell him, 'Jehovah, the God of the Hebrews, has met with us and instructed us to go three days' journey into the desert to sacrifice to him. Give us your permission.'
New Berkeley Version New Century Version	. "The elders will listen to you. And then you and the elders of Israel will go to the king of Egypt and tell him, 'The Lord, the God of the Hebrews, appeared to us. Let us travel three days into the desert to offer sacrifices to the LORD our God.'
New Life Version	They will listen to what you say. Then you and the leaders of Israel will go to the king of Egypt and say to him, 'The Lord, the God of the Hebrews, has met with us. So now we ask you to let us travel three days to the place where no people live to give gifts on an altar in worship to the Lord our God.'
New Living Translation	"The elders of Israel will accept your message. Then you and the elders must go to the king of Egypt and tell him, 'The Lord, the God of the Hebrews, has met with us. So please let us take a three-day journey into the wilderness to offer sacrifices to the Lord, our God.'

Partially literal and partially paraphrased translations:

American English Bible	Then they will listen to what you have to say. 'After that, you and the elders of IsraEl must go to Pharaoh, the king of Egypt, and tell him this: <i>The God of the Hebrews has called us, so we're going on a three-day journey into the desert to offer a sacrifice to our God.</i>
Beck's American Translation International Standard V	. "The elders of Israel [Lit. <i>They</i>] will listen to you [Lit. <i>to your voice</i>], and then you and they [Lit. <i>and the elders of Israel</i>] are to go to the king of Egypt and say to him, 'The LORD God of the Hebrews has met with us. Now, let us take a three-day journey into the desert to sacrifice to the LORD our God.'
New Advent (Knox) Bible	The elders of Israel will give thee a good hearing; and with them thou shalt make thy way into the king of Egypt's presence. The Lord God of the Hebrews, thou shalt tell him, has summoned us to go out three days' march into the desert, and there we must offer sacrifice to the Lord our God.
Translation for Translators	My people will do what you say. Then you and their leaders must go to the king of Egypt, and you must say to him, 'Yahweh, who is God, the one we Hebrews <i>worship</i> , has revealed himself to us. So now we ask you to allow us to travel for three days to <i>a place in</i> the desert, in order that there we may offer sacrifices to Yahweh, our God.'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They are to have listened to your loud call; even is you to have come in with the elders of Isra-el, to the king of Egypt, and is to have said: Jehovah, he of mighty ones of the Hebrews, is to have befallen to us; we were to walk a three days' journey into the wilderness, even were we to sacrifice to Jehovah, he of mighty ones.
Conservapedia	They shall listen to your voice, and you will enter, you and the elders of Israel, to the king of Egypt, and you will say to him, 'The LORD God of the Hebrews has met with us and we request you let us go three days' journey into the desert to make sacrifice to the LORD our God.'" The "three days" was an offer of compromise that God knew that the Egyptians would reject.

Ferrar-Fenton Bible	...and they will listen to your voice. Then go, you and the Chiefs of Israel, to the king of the Mitzeraim, and say to him, ' The EVER-LIVING God of your servants has commanded us, therefore we pray let us go a three days' journey into the desert and offer sacrifice to our EVER-LIVING God.'
Tree of Life Version	"They will listen to your voice. So you will go, you along with the elders of Israel, to the king of Egypt, and say to him: 'ADONAI, the God of the Hebrews, has met with us. Now please let us take a three-day journey into the wilderness, so that we may sacrifice to ADONAI our God.'
Wikipedia Bible Project	And they listened to you, and you come with the elders of Israel to the king of Egypt and you say to him, "Yahweh, the god of the Hebrews has been called to us, and now please we will walk a three day journey in the desert, and sacrifice to Yahweh our God."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The elders of Israel will listen to you and, with them, you shall go to the palace of the king of Egypt and say to him: 'The God of the Hebrews, Yahweh, has met with us. Now let us go a three days' journey into the wilderness to sacrifice to Yahweh our God.'
The Heritage Bible	And they shall attentively hear your voice, and you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, Jehovah God of the Hebrews has met with us; even now let us walk, please, three days' journey into the desert, that we may sacrifice to Jehovah our God.
New American Bible (2002)	"Thus they will heed your message. Then you and the elders of Israel shall go to the king of Egypt and say to him: The LORD, the God of the Hebrews, has sent us word. Permit us, then, to go a three days' journey in the desert, that we may offer sacrifice to the LORD, our God.
New American Bible (2011)	They will listen to you. Then you and the elders of Israel will go to the king of Egypt and say to him [Ex 5:3]: The LORD, the God of the Hebrews, has come to meet us. So now, let us go a three days' journey in the wilderness to offer sacrifice to the LORD, our God.
New Jerusalem Bible	They will listen to your words, and you and the elders of Israel are to go to the king of Egypt and say to him, "Yahweh, the God of the Hebrews, has encountered us. So now please allow us to make a three-days' journey into the desert and sacrifice to Yahweh our God."
New RSV Revised English Bible	. The elders will attend to what you say, and then you must go along with them to the king of Egypt and say to him, 'The LORD the God of the Hebrews has encountered us. Now, we request you to give us leave to go a three days' journey into the wilderness to offer sacrifice to the LORD our God.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They will heed what you say. Then you will come, you and the leaders of Isra'el, before the king of Egypt; and you will tell him, 'Adonai, the God of the Hebrews, has met with us. Now, please, let us go three days' journey into the desert; so that we can sacrifice to Adonai our God.'
exeGesés companion Bible	And they hearken to your voice: and you come - you and the elders of Yisra El, to the sovereign of Misrayim, and say to him, Yah Veh Elohim of the Hebrews has happened on us: and now let us go, we beseech you, a journey of three days into the wilderness to sacrifice to Yah Veh our Elohim.

Hebraic Roots Bible	And they shall listen to your voice; and you shall come in, you and the elders of Israel to the king of Egypt. And you shall say to him, YAHWEH, the Elohe of the Hebrews has met us; and now, please let us go for a journey of three days into the wilderness, and let us sacrifice to YAHWEH our Elohim..
JPS (Tanakh—1985)	They will listen to you; then you shall go with the elders of Israel to the king of Egypt and you shall say to him, 'The Lord, the God of the Hebrews, manifested Himself to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to the Lord our God.'
Kaplan Translation	'They will take what you say seriously. You and the elders of Israel will then go to the king of Egypt. You must tell him, 'YHVH, God of the Hebrews, revealed Himself to us. Now we request that you allow us to take a three day journey into the desert, to sacrifice to YHVH our God.' three day journey Around 120 miles.
Orthodox Jewish Bible	And they shall pay heed to thy voice; and thou shalt go, thou and the Ziknei Yisroel, unto Melech Mitsrayim, and ye shall say unto him, Hashem Elohei Halvriyim hath met with us; and let us go, now, derech shloshet yamim into the midbar, that we may sacrifice to Hashem Eloheinu.
<i>The Scriptures</i> 1998	"And they shall listen to your voice. And you shall come, you and the elders of Yisra'el, to the sovereign of Mitsrayim, and you shall say to him, 'הוהי Elohim of the Hebrews has met with us. And now, please, let us go three days' journey into the wilderness to slaughter to הוהי our Elohim.'

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The elders [of the tribes] will listen and pay attention to what you say; and you, with the elders of Israel, shall go to the king of Egypt and you shall say to him, 'The Lord, the God of the Hebrews, has met with us; so now, please, [we ask and plead with you,] let us go on a three days' journey into the wilderness, so that we may sacrifice to the Lord our God.'
The Expanded Bible	"The elders will listen to you. And then you and the elders of Israel will go to the king of Egypt and tell him, 'The Lord, the God of the Hebrews, appeared to [met with] us. Let us travel three days into the desert [wilderness] to offer sacrifices to the Lord our God.'
The Geneva Bible Kretzmann's Commentary	. 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, for the present revelation of God to Moses concerned, and had significance for, all the people; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord, our God. This request was not a deception, but agreed with the plan of God, for because the Lord knew the hard heart of Pharaoh, Moses and the elders were, at the beginning, not to ask more than a leave of absence, for Pharaoh's denial of this petition would then reveal the hardness of his heart. God intended to make Pharaoh an example for all time.
NET Bible®	"The elders [<i>Heb</i> "And they will listen"; the referent (the elders) has been specified in the translation for clarity.] will listen to you, and then you and the elders of Israel must go to the king of Egypt and tell him, 'The Lord, the God of the Hebrews, has met with us. So now, let us go three days' journey into the wilderness, so that we may sacrifice to the Lord our God.'
The Voice	Eternal One: They will listen to all that you tell them; you and the elders will then go to visit Egypt's king and tell the king, "The Eternal, the Hebrews' God, has appeared to us. We ask that you allow us to travel three days' distance into the desert to offer sacrifices to the Eternal."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they heard your voice, and you will come, you and the bearded ones of "Yisra'el ^{He turns El aside"} , to the king of "Mits'rayim ^{Two straits"} and you will say to him, "YHWH ^{He Is"} the "Elohiym ^{Powers"} of the ones of "Ever ^{Other side"} had met (with) us, and now, please, we will walk the road for three days in the wilderness and we will sacrifice to "YHWH ^{He Is"} our "Elohiym ^{Powers"} ,...
Concordant Literal Version	Then they will hearken to your voice, and you will enter, you and the elders of Israel, to the king of Egypt and say to him: Yahweh, the Elohim of the Hebrews, has met with us. So now, we pray, let us go a way of three days into the wilderness that we may sacrifice to Yahweh our Elohim.
<i>Emphasized Bible</i>	So will they hearken to thy voice,—and thou shalt go in—thou, and the elders of Israel, unto the king of Egypt and ye shall say unto him—Yahweh, God of the Hebrews, hath fallen in with us, Now, therefore let us go, we pray thee, a journey of three days into the desert, that we may sacrifice to Yahweh, our God.
English Standard Version	And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.'
NASB	They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, 'The Lord, the God of the Hebrews, has met with us. So now, please, let us go a three days' journey into the wilderness, that we may sacrifice to the Lord our God.'
Brenner's Mechanical Trans. . Stuart Wolf	.
Updated Bible Version 2.11	And they will listen to your voice: and you will come, you and the elders of Israel, to the king of Egypt, and you + will say to him, Yahweh, the God of the Hebrews, has met with us: and now let us go, we pray you, three days' journey into the wilderness, that we may sacrifice to Yahweh our God.
World English Bible <i>Young's Literal Translation</i>	.
Young's Updated LT	"And they have hearkened to your voice, and you have entered, you and the elders of Israel, unto the king of Egypt, and you [all] have said unto him, Jehovah, God of the Hebrews, has met with us; and now, let us go, we pray you, a journey of three days into the wilderness, and we sacrifice to Jehovah our God.
The gist of this passage:	God tells Moses that the elders will listen to him; and the next step is to go to Pharaoh and put in a formal request for His people to go into the desert to worship God.

Exodus 3:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma ^c (שמע) [pronounced <i>shaw-MAHQ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person plural, Qal perfect	Strong's #8085 BDB #1033
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 3:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (לוּק) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6963 BDB #876

The NET Bible: *This is the combination of the verb שָׁמַע (shama') followed by לִשְׁמָעָךְ (lîšqolekha), an idiomatic formation that means "listen to your voice," which in turn implies a favorable response.*⁷¹

Translation: They will listen to your voice...

Not everything will be an uphill battle for Moses; and God does not let Moses in on all that will transpire. If we knew everything that would happen to us in advance, even knowing that these things would be best for us, we might not get out of bed in the morning.

Moses can rest assured that the elders of Israel will listen to him and take him seriously. Quite frankly, this would have been my first concern. When speaking to the elders, would they be skeptical; would they think I am insane?

Exodus 3:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	2 nd person masculine singular, Qal perfect	Strong's #935 BDB #97
'attâh (אַתָּא) [pronounced aht-TAW]	you (often, the verb to be is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
z ^e qênîym (זְקֵנִים) [pronounced zê-kay-NEEM]	old men; elders; chiefs, respected ones	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
Yis ^o râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'el (עַל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

⁷¹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Exodus 3:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular construct	Strong's #4428 BDB #572
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH- yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...and you will go—you and the elders of Israel—to the king of Egypt,...

What is quite common in the Hebrew, and almost never done in the English, is a singular verb is applied first and foremost to a particular person (in this case, *Moses*) but the action is accomplished by several people—here, by Moses and the elders of Israel.

Again, Moses can rest assured that the elders of Israel will go with him to speak to the king of Egypt. Their suffering has reached such a point, and their understanding of God, as basic as it might be, will help them to go along with Moses. This may not seem like much, but when we see how these men behave in the desert with Moses leading them, their assent here means a great deal.

Exodus 3:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural construct	Strong's #430 BDB #43
'Ib ^e rîym (מִיִּבְרֵעַ) [pronounced gih ^b - VREEM]	those from beyond; transliterated Hebrews, Eberites	proper masculine plural gentilic/noun with the definite article	Strong's #5680 BDB #720

Exodus 3:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâh (הִקְרָה) [pronounced kaw-RAWH]	<i>to meet, to be made to meet; to be by chance, to happen</i>	3 rd person masculine singular, Niphal perfect	Strong's #7136 BDB #899
The NET Bible: <i>The verb הִקְרָה (niqra) has the idea of encountering in a sudden or unexpected way (S. R. Driver, Exodus, 25).⁷²</i>			
‘al (עַל) [pronounced ġahʃ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity with the 1 st person plural suffix	Strong's #5921 BDB #752

Translation: ...and you will say to him, “Y^ehowah, the Elohim of the Hebrews, has met with us...”

Moses is going to do the speaking, but the elders will be with him. Moses will first say that their God has met with *them*. This is interesting, as we will only be aware of God meeting with Moses. This suggests 1 or 2 things: (1) God met with some of the elders of Israel before Moses returned, which is what caused them to go along with Moses; or (2) this meeting which God is having with Moses, when the information is shared with the elders, will count as God meeting with all of them. I believe this latter way is the way to understand what Moses is saying.

When you are in Bible class and you are hearing the Word of God taught; this is God meeting with you (and those sitting around you).

A fascinating verb that we have in that verse: the 3rd person, masculine singular, Niphal perfect of qârâh (הִקְרָה) [pronounced kaw-RAWH], which means *to encounter, to meet, to befall*. The Niphal stem is usually the passive stem; what it indicates here is *a chance encounter, one which has not been prearranged*. The Niphal can be used in other ways, such as progress or development of the action, but the perfect tense runs counter to that. This stem often emphasizes the action of the verb upon the individual members of the group. Moses is telling Pharaoh that they have had a chance encounter with God (a chance encounter insofar as he, Moses, was concerned—the encounter was known to God from eternity past). God is the subject of this sentence, not Moses or the Hebrews.

Exodus 3:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (עַתָּה) [pronounced ġaht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

When followed by an imperative or an interrogative, w^e + the adverb ‘attâh mean *and so, thus, things being so, therefore, now therefore, now then, in conclusion*. Sometimes, the concept of time is lost when this combination is used to incite another.

⁷² From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Exodus 3:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person plural, Qal imperfect with the cohortative hê	Strong's #1980 (and #3212) BDB #229
<p>The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i>; in the plural, this can be <i>let us</i>. The cohortative is designed for the 1st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called <i>apocopated</i> in Owen's <i>Analytical Keys to the Old Testament</i>.</p>			
<p>The NET Bible: <i>The form used here is the cohortative of הלך (halakh). It could be a resolve, but more likely before Pharaoh it is a request.</i>⁷³</p>			
<p>The NET Bible: <i>Was this a deceptive request if they were not planning on coming back? Since no one knows what the intent was, that question is not likely to be resolved. The request may have been intended to test the waters, so to speak – How did Pharaoh feel about the Israelites? Would he let them go and worship their God as they saw fit? In any case, it gave him the opportunity to grant to the Israelites a permission that other groups are known to have received (N. M. Sarna, Exodus [JPSTC], 19).</i>⁷⁴</p>			
nâ' (נא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
<p>Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: “Oh, that I may not respect any man's person”); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2nd person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i>.</p>			
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
sh ^e lôshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

⁷³ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

⁷⁴ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Translation: ...and now please let us go a three-day journey into the desert-wilderness...

Moses is going to ask for permission to lead his people into the desert-wilderness for a 3-day journey. We may reasonably assume that, the travel from Goshen in Egypt to Mount Horeb (= Mount Sinai) is a 3-day journey.

This is an interesting request because we all know that Pharaoh will not grant it. He has nearly 2 million slaves in Egypt—good slaves, in fact—and he is not going to allow them to just pick up and leave, even with assurances that they will return.

In v. 18, we have the phrase "we pray thee." This is the same word used for "pray" back in v. 3. It is a polite request and "pray thee" is too old English to communicate what is being said.

Exodus 3:18e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine plural, Qal imperfect; with the cohortative hê	Strong's #2076 BDB #256
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called <i>apocopated</i> in Owen's <i>Analytical Keys to the Old Testament</i> .			
The NET Bible: <i>Here a cohortative with a vav (ו) follows a cohortative; the second one expresses purpose or result: "let us go...in order that we may."</i> ⁷⁵			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation: ...where [lit., and] we might sacrifice to Y^ehowah our Elohim.'

Moses will lead the people to Mount Horeb, and there they would sacrifice animals to Y^ehowah their God. However, Pharaoh is not going to honor Moses' first request. Or his second.

Exodus 3:18 *Then they [the Hebrew elders] will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The Lord God of the Hebrews has met with us; and now, please, let us go three days' journey into the wilderness, that we may sacrifice to the Lord our God.'*

⁷⁵ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

The word translated *heed* above is *shâma'* (שמע) [pronounced *shaw-MAHG*], and it means *to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of. To heed, to hearken* are the best translations of this word, because it means more than to simply listen to someone. However, *hearken* is old English and *heed* does not appear to be a part of speech patterns of young people today. So the twofold translation *to listen to and obey* is probably the best modern translation.

The first people that Moses has to convince are the civil leaders of the Hebrew people, called the *elders of Israel*. They have to be on board from the beginning, as Moses will, in part, represent them. However, once the elders of Israel give Moses the go-ahead, then, he will go with these elders to the palace of Pharaoh and speak directly to him.

This is interesting that God speaks first of taking His people to the land of Canaan (v. 17), but then, when Moses is to speak to Pharaoh, he is to ask for a 3-day journey into the desert-wilderness, to sacrifice to Y^ehowah their God.

Let me suggest several things at this point. God is not being deceptive. He is *not* telling Moses to get His people a 3-day's journey out of Egypt, and which point, God will come to Moses and say, "Okay, now, everyone make a run for it!"

There are 2 ways of looking at this. God is going to take His people out into the desert and they will move on from there; or the request is for a limited amount of time in the desert, after which, they would return to Egypt.

Exodus 3:18 *They will listen to your voice and you will go—you and the elders of Israel—to the king of Egypt, and you will say to him, "Y^ehowah, the Elohim of the Hebrews, has met with us and now please let us go a three-day journey into the desert-wilderness where [lit., and] we might sacrifice to Y^ehowah our Elohim.'* (Kukis mostly literal translation)

I do not see promises of them returning in v. 18, but there will be promises that they will return when Moses first proposes this to Pharaoh.

The *3-day* journey does not mean they will go, worship their God, and be back in 3 days, but that the one-way journey itself will take 3 days. So, initially the request is simply for the Hebrew people to temporarily go out, away from Egypt, and worship their God. This initial request is, essentially, a request for a week or two outside of Egypt.

God certainly knows exactly how Pharaoh will respond—what he will think and what he will say to Moses. The request is legitimate; but Pharaoh will not honor this request. Furthermore, when Israel eventually leaves Egypt, it will be for good. There will be no indication that they will just be gone for a few days and return, when the time comes for them to leave. But, option #1 for Egypt will be to allow Israel to take a temporary leave to go out into the desert-wilderness and worship their God.

So, when Moses first confronts Pharaoh, the only thing being requested is that the Israelites be allowed to leave Egypt temporarily to go out and worship their God.

Perhaps the idea is, Moses will make a request for something which is acceptable, in order to get the ball rolling. Given the relationship of the Hebrew people and their God, making a request for them to worship their God is not a request would should be flatly rejected, as in, *no way, no how*. If Pharaoh had honored this first request, they would retain their slaves and the blessings with which God has blessed Egypt with.

God, knowing the end game, recognizes that, at the point that Israel exits Egypt, this will be considered forever by both the Pharaoh and people of Egypt. They will want Israel gone. All of Egypt will want Israel completely and totally gone.

Exodus 3:18 The elders will listen to your voice and you will then all go to speak to the king of Egypt, saying to him, "Jehovah, the God of the Hebrews, has met with us and has given us instructions. We ask, respectfully, that you let us go on a three-day journey into the desert-wilderness where we can sacrifice animals to Jehovah our God." (Kukis paraphrase)

And I [even] I have known that will not give you the king of Egypt to go and not in hand mighty. And I have stretched out My hand and I have struck Egypt with all My wonders which I will do in his midst; and after that he will send you [out].

Exodus
3:19–20

I [definitely] know that the king of Egypt will not permit you [all] to depart without a mighty hand. Therefore, I will stretch out My hand and strike Egypt with all My extraordinary acts which I will do in his midst. After that, he will send you [out of Egypt].

I know even now that the king of Egypt will not allow you to leave without [my] mighty hand. Therefore, I will stretch out My hand [against] Egypt and strike [them] with miracles and wonders that I will do in their land. After that, then he will send you forth out of Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And I [even] I have known that will not give you the king of Egypt to go and not in hand mighty. And I have stretched out My hand and I have struck Egypt with all My wonders which I will do in his midst; and after that he will send you [out].

Dead Sea Scrolls
Targum of Onkelos

But it is manifest before Me that the king of Mizraim will not release you, that you may go, not even on account of Him whose power is mighty. But I will send forth the stroke of My power, and will smite the Mizraee with all My miracles which I will perform among them, and afterward they will send you away.

Targum (Pseudo-Jonathan)

But it is manifest before Me that the king of Mizraim will not let you go, (no,) not from fear of Him who is Mighty, until that by My Word he shall have been punished with evil plagues. And ye will be hindered there until I have sent forth the stroke of My power, and have smitten Mizraee with all My wonders, that I will do among them; and afterward he will release you.

Revised Douay-Rheims

But I know that the king of Egypt will not let you go, but by a mighty hand. For I will stretch forth my hand and will strike Egypt with all my wonders which I will do in the midst of them: after these he will let you go.

Aramaic ESV of Peshitta

I know that the king of Egypt will not grant you permission to go, no, not by a mighty hand. I will put forth my hand and strike Egypt with all my wonders which I will do in its midst, and after that he will let you go.

Peshitta (Syriac)

And I know that the king of Egypt will not let you go, except by force. And I will stretch out my hand and smite the Egyptians with all kinds of wonders which I will do among them; and after that Pharaoh will let you go.

Septuagint (Greek)

But I know that Pharaoh king of Egypt will not let you go, save with a mighty hand; and I will stretch out my hand, and smite the Egyptians with all my wonders, which I shall work among them, and after that he will send you forth.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And I am certain that the king of Egypt will not let you go without being forced. 20 But I will put out my hand and overcome Egypt with all the wonders which I will do among them: and after that he will let you go.
Easy English	I know that the king of Egypt will not want to let you go. He will only let you go if someone more powerful than himself causes him to obey. So I will show him my powerful authority. I will cause very strange and bad things to happen to Egypt. I will do great and powerful things to that country. After that, Pharaoh will let you go.
Easy-to-Read Version–2008	“But I know that the Pharaoh will not let you go. Only a great power will force him to let you go, so I will use my great power against Egypt. I will cause amazing things to happen in that land. After I do this, he will let you go.
<i>God’s Word</i> ™	I know that the king of Egypt will not let you go, even if he is forced to. So I will use my power to strike Egypt. After all the miracles that I will do there, he will let you go.
Good News Bible (TEV)	I know that the king of Egypt will not let you go unless he is forced to do so. But I will use my power and will punish Egypt by doing terrifying things there. After that he will let you go.
International Children’s B.	“But I know that the king of Egypt will not let you go. Only a great power will force him to let you go. So I will use my great power against Egypt. I will make miracles happen in that land. After I do this, he will let you go.
<i>The Message</i>	“I know that the king of Egypt won’t let you go unless forced to, so I’ll intervene and hit Egypt where it hurts—oh, my miracles will send them reeling!—after which they’ll be glad to send you off.
NIRV	But I know that the king of Egypt will not let you and your people go. Only a mighty hand could make him do that. So I will reach out my hand. I will strike the Egyptians with all the amazing things I will do. After that, their king will let you go.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	However, I know that Egypt’s king won’t let you go unless he’s forced to do it. So I’ll use my strength and hit Egypt with dramatic displays of my power. After that, he’ll let you go.
Contemporary English V.	But I know that the king of Egypt won’t let you go unless something forces him to. So I will use my mighty power to perform all kinds of miracles and strike down the Egyptians. Then the king will send you away.
The Living Bible	“But I know that the king of Egypt will not let you go except under heavy pressure. So I will give him all the pressure he needs! I will destroy Egypt with my miracles, and then at last he will let you go.
New Berkeley Version	.
New Century Version	“But I know that the king of Egypt will not let you go. Only a great power will force him to let you go, so I will use my great power against Egypt. I will strike Egypt with all the miracles that will happen in that land. After I do that, he will let you go.
New Life Version	But I know that the king of Egypt will not let you go, except by a powerful hand. So I will put out My hand and trouble Egypt with all the powerful works I will do there. After that he will let you go.
New Living Translation	“But I know that the king of Egypt will not let you go unless a mighty hand forces him. So I will raise my hand and strike the Egyptians, performing all kinds of miracles among them. Then at last he will let you go.

Partially literal and partially paraphrased translations:

American English Bible	However, I know that Pharaoh (the king of Egypt) won't let you go [unless he sees] a mighty hand [of power]. So I will raise My hand and strike the Egyptians with all the wonders that I [wish to show] them... and then he will allow you to leave.
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Beck's American Translation . International Standard V	I know that the king of Egypt won't allow you to go unless compelled to do so by force [Lit. <i>with a strong hand</i>], so I will stretch out my hand and strike Egypt with all my wonders that I will do there. After that he will release you.
New Advent (Knox) Bible	I know well enough that the king of Egypt will not let you go, except under strong compulsion; I must needs exert my power, and smite the Egyptians with all the portents I mean to do among them, before he will give you leave.
Translation for Translators	But I know that the king of Egypt will allow you to go only if he realizes I am <i>more</i> powerful [MTY] <i>than he is</i> . So I will use my power [MTY] to strike/punish <i>the people of Egypt</i> [MTY] by performing many miracles there. Then he will allow you to leave.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	I have known that the king of Egypt - was he to let you to go except by a strong hand? - I am to have sent out my hand, and am to have struck Egypt with that being wonderful; I was to effect this in its midst, and afterwards he was to let you go.
Conservapedia	And I'm sure that the king of Egypt won't let you go, not by a long shot So I'll reach out and strike Egypt with everything marvelous that I can do in his court and in his country [Literally, "all My marvels that I shall do within him."]. After that he will let you go."
Ferrar-Fenton Bible	But I know that the king of the Mitzeraim will not permit you to go, except by a strong hand. Consequently I shall stretch out My hand and strike the Mitzerites with all the wonders that I will do within their bounds, and afterwards he will send you away.
God's Truth (Tyndale)	Notwithstanding I am sure that the king of Egypt will not let you go, except it be with a mighty hand: yea and I will therefore stretch out mine hand, and smite Egypt with all my wonders which I will do therein. And after that he will let you go.
Tree of Life Version	Nevertheless, I know that the king of Egypt will not let you go, except by a mighty hand. So I will stretch out My hand and strike Egypt with all My wonders that I will do in the midst of it. After that, he will let you go.
Urim-Thummim Version	I am sure that the king of Egypt will not let you go unless a mighty hand forces him. And I will stretch out My hand, and strike Egypt with all My supernatural powers that I will do among them, and after that he will let you go.
Wikipedia Bible Project	And I know that the king of Egypt will not let you go, if not for a strong arm. And I send my hand and struck Egypt in all the wonders which I will make within it. And afterwards, he will set you free.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I well know that the king of the Egyptians will not allow you to go unless he is forced to do so. I will there fore stretch out my hand and strike Egypt in extraordinary ways, after which he will let you go.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Yet I know that the king of Egypt will not allow you to go unless his hand is forced. So I will stretch out my hand and strike Egypt with all the wondrous deeds I will do in its midst. After that he will let you go.
New Jerusalem Bible	I am well aware that the king of Egypt will not let you go unless he is compelled by a mighty hand; he will not let you go until I have stretched out my arm and struck Egypt with all the wonders I intend to work there.
New RSV	I know, however, that the king of Egypt will not let you go unless compelled by a mighty hand [Gk Vg: Heb <i>no, not by a mighty hand</i>]. So I will stretch out my hand and strike Egypt with all my wonders that I will perform in it; after that he will let you go.

Revised English Bible I know well that the king of Egypt will not allow you to go unless he is compelled. I shall then stretch out my hand and assail the Egyptians with all the miracles I shall work among them. After that he will send you away.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible I know that the king of Egypt will not let you leave unless he is forced to do so. But I will reach out my hand and strike Egypt with all my wonders that I will do there. After that, he will let you go.

exeGesés companion Bible And I - I know that the sovereign of Misrayim gives that you not go - no, not by a strong hand. And I spread my hand and smite Misrayim with all the marvels I work in their midst: and after that he sends you away.

JPS (Tanakh—1985) Yet I know that the king of Egypt will let you go only because of a greater might. So I will stretch out My hand and smite Egypt with various wonders which I will work upon them; after that he shall let you go.

Kaplan Translation 'I know in advance that the Egyptian king will not allow you to leave unless he is forced to do so. I will then display My power and demolish Egypt through all the miraculous deeds that I will perform in their land. Then [Pharaoh] will let you leave. **unless he is forced...** (Ralbag; Septuagint). Literally, 'and not with a strong hand.' Alternatively, 'and not even by threat of force' (Ramban; Hirsch); 'even after a show of force' (Chizzkuni; Sforno); 'but not because of his strength' (Rashi; Rashbam); 'even after My miracles' (Abarbanel); or 'and most emphatically so.' **display My power** Literally, 'I will send forth My Hand.'

Orthodox Jewish Bible And I have da'as that Melech Mitsrayim will not let you go, no, except by a yad chazakah. And I will stretch out My yad, and strike Mitsrayim with all My nifle'ot which I will do in the midst thereof; and after that he will let you go.

The Scriptures 1998 "But I know that the sovereign of Mitsrayim is not going to let you go, not even by a strong hand. "And I shall stretch out My hand and smite Mitsrayim with all My wonders which I shall do in its midst. And after that he shall let you go.

Expanded/Embellished Bibles:

The Amplified Bible But I know that the king of Egypt will not let you go unless [he is forced] by a strong hand. So I will reach out My hand and strike Egypt with all My wonders which I shall do in the midst of it; and after that he will let you go.

The Expanded Bible "But I know that the king of Egypt will not let you go. Only ·a great power will force him to let you go [·by a strong hand], so I will ·use my great power against Egypt [·stretch forth my hand]. I will strike Egypt with all the ·miracles [wonders] that will happen in that land.

The Geneva Bible

Kretzmann's Commentary

Verses 19-22

The Promise of Deliverance

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. The omniscient God knew that Pharaoh would not permanently submit to Him, not even after the ten plagues, but would deliberately harden himself against his better knowledge and thus invite destruction upon himself. And I will stretch out My hand and smite Egypt with all My wonders which I will do in the midst thereof. The Lord announces that He will glorify Himself by means of great miracles which He would perform in the midst of Egypt, thus letting all men know that He was supreme. And after that he will let you go.

NET Bible® But I know that the king of Egypt will not let you go, not even under force [*Heb* “and not with a mighty hand.”]. So I will extend my hand and strike Egypt with all my wonders that I will do among them, and after that he will release you.

The Voice **Eternal One:** But I *already* know that Egypt’s king *will turn down your request*. He will not allow you to go, unless he is compelled by a hand stronger than his own. So I will stretch out My hand, *display My power*, and crush Egypt with a series of miracles I will perform. After that the king will send you out of *Egypt*.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and I [had] known that the king of "Mits'rayim ^{Two straits"} will not (allow) you to walk <without> a forceful hand, and I will send my hand and I will hit "Mits'rayim ^{Two straits"} (with) all my [performances] which I will do within him, and <afterward> he will send you,...

Concordant Literal Version Yet I know that the king of Egypt shall not give you leave to go yea not even by a steadfast hand. Hence I will put forth My hand and smite Egypt with all My marvels which I shall do within it, and afterward he shall dismiss you.

Context Group Version And I know that the king of Egypt will not give you (pl) leave to go, not even with a mighty hand [of God]. And I will put out my hand, and strike Egypt with all my wonders which I will do in the midst of it: and after that he will let you (pl) go.

Emphasized Bible But, I, know, that the king of Egypt will not suffer you to go,—not even by a firm hand. So then I will put forth my hand and smite Egypt, with all my wonders, which I will d in the midst thereof,—and, after that, he will send you forth.

Modern English Version However, I know that the king of Egypt will not let you go, no, not even under a forceful hand. So I will stretch out My hand and strike Egypt with all My wonders which I will perform in its midst, and after that he will let you go.

NASB But I know that the king of Egypt will not permit you to go, except under compulsion. So I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go.

New European Version I know that the king of Egypt won’t give you permission to go, no, not by a mighty hand. I will reach out My hand and strike Egypt with all My wonders which I will do in its midst, and after that he will let you go.

Stuart Wolf
A Voice in the Wilderness .
And I have taken into consideration that the king of Egypt will not let you go, no, not except by a mighty hand. So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go.

World English Bible
Young's Literal Translation
Young’s Updated LT .
“And I—I have known that the king of Egypt does not permit you to go, unless by a strong hand, and I have put forth My hand, and have smitten Egypt with all My wonders, which I do in its midst—and afterwards he does send you away.

The gist of this passage: God tells Moses that Pharaoh will not allow his people to go; and that God will have to prove His power through great wonders that He will do in the land of Egypt. After that, Pharaoh would send the people away.

Exodus 3:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251

Exodus 3:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ānōkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
'êth (אֵת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229

The NET Bible: *After verbs of perception, as with “I know” here, the object may be a noun clause introduced with the particle כִּי (ki) – “I know that....” Gesenius observes that the object clause may have a kind of accusative and an infinitive construction (especially after נָתַן [natan] with the idea of “allow”): “he will not permit you to go” (see GKC 491 §157.b, n. 2).*⁷⁶

⁷⁶ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Translation: I [definitely] know that the king of Egypt will not permit you [all] to depart...

The word *I* is essentially doubled here, indicating that God knows, even at this point in time, that Moses will not be able to just walk into the palace of Pharaoh and say, “Let me people go” and Pharaoh will go for it.

Sometimes, telling people what will happen prior to it happening, can be quite helpful. I realize that no one reading this has the gift of prophecy, but, let me give you two illustrations. When I was a realtor, I would always insist that inspections be done to the house before closing the deal. However, I always explained to the people, “This inspector works for you, and not for me. It is his job to find everything wrong with this house. He will give you a list of things that will make you think the house is falling apart. He will give you an approximate cost of repairs, which will likely be somewhere between \$3000 and \$5000. There is no reason to panic upon receiving this list; this is common for any house.” And, most of the time, the repairs came in at those numbers; and my people never got panicked when they first saw the list. They were prepared for it.

As a teacher, when I taught proofs to high school kids, I warned them that, they may manipulate the statements which come to their thinking, and they may not get the proof right away. Or, they may try one approach, but that approach does not lead them in the right direction. I warned them not to panic when they did not come to the correct answer at first try (or in the second try). Now, sometimes this made no difference at all because (1) kids don't always listen to you and (2) they were not as emotionally invested in geometry as a couple is in a house.

So, God is preparing Moses so that, once he goes in to talk to Pharaoh, he does not freak out because Pharaoh says, *no*.

Exodus 3:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Although I cannot find justification for this, it seems reasonable that in a list of things which some cannot do, the wâw conjunction plus the negation together may be translated *nor, lest; unless, without*. The KJV translates this *lest* in Deut. 1:42. John Owens translates with *unless compelled* in Exodus 3:19. It appears to indicate something that cannot be done; or something can only be done under certain conditions.

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Yâd as a construct and the min preposition are literally rendered <i>from a hand of</i> ; together, they can also mean <i>out of the hand of; out of the power of; from the power of</i> .			
châzâq (חַזַּק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective	Strong's #2389 BDB #305

Exodus 3:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>Heb “and not with a mighty hand.” This expression (וְלֹא בְיָד חֲזָקָה, v'lo' v'yyad khazaqa) is unclear, since v. 20 says that God will stretch out his hand and do his wonders. Some have taken v. 19b to refer to God's mighty hand also, meaning that the king would not let them go unless a mighty hand compels him (NIV). The expression “mighty hand” is used of God's rescuing Israel elsewhere (Exod 6:1, 13:9, 32:11; but note also Num 20:20). This idea is a rather general interpretation of the words; it owes much to the LXX, which has “except by a mighty hand,” though “and not with” does not have the meaning of “except” or “unless” in other places. In view of these difficulties, others have suggested that v. 19b means “strong [threats]” from the Israelites (as in 4:24ff. and 5:3; see B. Jacob, Exodus, 81). This does not seem as convincing as the first view. Another possibility is that the phrase conveys Pharaoh's point of view and intention; the Lord knows that Pharaoh plans to resist letting the Israelites go, regardless of the exercise of a strong hand against him (P. Addinall, “Exodus III 19B and the Interpretation of Biblical Narrative,” VT 49 [1999]: 289-300; see also the construction “and not with” in Num 12:8; 1 Sam 20:15 and elsewhere). If that is the case, v. 20 provides an ironic and pointed contradiction to Pharaoh's plans as the Lord announces the effect that his hand will have. At any rate, Pharaoh will have to be forced to let Israel go.⁷⁷</i></p>			

Translation: ...without a mighty hand.

There is some difficult translating here, which is explained within the Hebrew exegesis above. I have taken some liberties in order to end up with the translation given.

The last phrase is a bit difficult and several translators differ as to its sense. We have a negative and a prepositional phrase; no verb. The prepositional phrase is *by a mighty hand*. Rotherham, the literalist, translates this: *not even by a firm hand*. Owen: *unless compelled by a mighty hand*. The NASB: *except under compulsion* with the alternate reading, *except by a strong hand*. Both renditions can be appropriately interpreted. The Pharaoh would not let the people go, not even under the mighty hand of Moses. It will only be after God puts forth His hand and smashes Egypt with signs and wonders that Pharaoh will allow the Jewish people to leave.

Bullinger, in his marvelous *Figures of Speech Used in the Bible*, gives us a different slant on this last phrase. He calls this an epistasis [pronounced *e-PIT-a-sis*], which is primarily a figure of speech found in the Greek. It means *to stretch* and it is an addition to the original phrase for emphasis. This means that the Pharaoh will not just initially say *no* to Moses, but he will continually say *no*, even when faced with God's mighty hand. The next verse indicates that this **is** God's mighty hand that we are speaking of.

God gives Moses a short explanation of the game plan. Most of us have heard the story of the Exodus, or have seen the movie, and realize that this is a bare bones summary. But this is all that Moses needs to know. Most of us, if we knew every detail of our future, could not face it. God, however, as our future unfolds, provides for us and provides the strength to move through it. God has told Moses everything that he needs to know. Ideally, the plan would be for the Jews to first go to the desert and receive instruction from God as to their next move.

Exodus 3:19 **But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand.**

Exodus 3:19 **I [definitely] know that the king of Egypt will not permit you [all] to depart without a mighty hand.**
(Kukis mostly literal translation)

God is still speaking to Moses and He knows what is going to happen, and He has made provision for it. “When you go to Pharaoh and say, ‘Let my people go,’ he won’t.” God tells Moses, “You are going to ask for your people to be able to leave for a bit of time to worship Me, but Pharaoh will not accept that.”

⁷⁷ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

When God says, *not even by a mighty hand*, it means that, even after some great miracles, by His mighty hand, Pharaoh is going to refuse this request. God is telling Moses, up front, that Pharaoh is not going to be at all cooperative.

I used to sell real estate, and I found that it was best to prepare the buyer (or seller) for everything that could happen. At that time, it was not unusual for a buyer to do an inspection and come back with \$1000–2000 of repairs which needed to be done (today, that figure would be considerably higher). If the parties were not warned in advance, the buyer might think he is buying a house about ready to collapse; and the seller may feel he is selling a house that was picked apart unfairly. But, if they knew up front, in advance, that this amount in repairs is a very likely scenario, when that comes to pass, neither party is too upset. And if the repairs came in at \$400—both sides were often quite happy with that. A good real estate agent prepares his people for what is to come in the transaction.

God is preparing Moses for what is going to happen. Moses is not going to just go to Pharaoh and say, “God says, ‘Let My people go,’” and Pharaoh agrees to that. Or God does a miracle or two, and Pharaoh agrees. That is not the way that this will play out. Moses will be prepared for the negative volition of Pharaoh.

Exodus 3:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	1 st person singular, Qal perfect; what is sent (<i>messengers, a message</i>) is implied	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388
The NET Bible: <i>The outstretched arm is a bold anthropomorphism. It describes the power of God. The Egyptians will later admit that the plagues were by the hand of God (Exod 8:19).</i> ⁷⁸			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	1 st person singular, Hiphil perfect	Strong #5221 BDB #645
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

⁷⁸ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Exodus 3:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
pâlâ' (פִּלְאוֹ) [pronounced <i>paw-LAW</i>]	<i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i>	feminine plural, Niphal participle with the 1 st person singular suffix	Strong's #6381 BDB #810
The NET Bible: <i>The word נִפְלְאוֹת (nifly'otay) does not specify what the intervention will be. As the text unfolds it will be clear that the plagues are intended. Signs and portents could refer to things people might do, but "wonders" only God could do. The root refers to that which is extraordinary, surpassing, amazing, difficult to comprehend. See Isa 9:6; Gen 18:14; Ps 139:6.⁷⁹</i>			
'ăšher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal imperfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7130 BDB #899

With the bēyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

Translation: Therefore, I will stretch out My hand and strike Egypt with all My extraordinary acts which I will do in his midst.

God knows that He must involve Himself, to inflict great signs and wonders upon Egypt; and he is telling Moses up front that this is what He will do.

⁷⁹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Exodus 3:20a **So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst;...**

Moses, with a staff that turns into a serpent, is not enough to convince Pharaoh that he must release the Hebrew people—either temporarily or permanently. God will bring out the big guns for that. God will perform great miracles by the hand of Moses to get Pharaoh to relent—however, these miracles will bring great pains upon the sons of Egypt.

Signs and Miracles: An issue brought up here is the "wonders" which God will perform. Since we are mostly acquainted with the more spectacular portions of the Bible, we seem to think that the Christian life should be fraught with miracles and signs and wonders. We should walk out our front door and there should be a cloud in the sky indicating that we should make a left turn or a right turn. How did we ever become so foolish? Firstly, our lives are filled with supernatural activity that we will never recognize until we have passed into phase three of the Christian life—but this activity is not something that we actually recognize as powerful or miraculous (I am thinking of the angelic conflict which is occurring all around us). However, the kinds of signs and wonders which we associate with the Christian life did not occur on a regular basis throughout history. These things were the exception to human experience, not the rule.

Every thousand years or two, there might be a short period of time when there would be signs and miracles and wonders. These things all occurred when God was making an important change in the way He dealt with man. Or they would occur at a particular cross roads of history. When God went from dealing with mankind through all families and centered in on the race of the Jews, there were some miraculous things which occurred, but miraculous to Abraham and Sarah only, and not to the outside world. When designating exactly what that genealogical line would be, God played a significant role in that family through Abraham, Isaac and Jacob. The bulk of their lives, including the portion with Joseph, were not filled with miracles. In the lives of Abraham, Isaac, and Jacob, there were a few unusual situations—primarily involving God speaking to one of them—but even in their lives, this was very rare.

After this, 400 years will go by without any miracles occurring. Now, at this point in the history of the Hebrew people, there will be miracles associated with the exodus because God is not going to work through an unbelieving nation. All of these miracles will help the people of Israel to develop some faith in their God and exit Egypt. Furthermore, when it comes to Israel forming their own independent nation in Canaan, that will require some more supernatural encouragement.

What we will study in the book of Exodus will be a series of miracles which will take place in chapters 7–11, and God will allow the people of Israel some miraculous events in the desert-wilderness, ideally to bolster their faith. However, all of this is related to the formation of nation Israel out of the Hebrew people.

Now, after Israel is established as a nation in the land of Canaan, there will occur the odd miracle or act of power from God, but they will not occur on a daily, weekly or even monthly basis. Many years and even decades will pass between sign miracles in nation Israel.

Once God has established nation Israel in the land, there was less reason for signs and miracles to occur. King David, for instance, known as a man after God's heart, did not ever see a manifestation of God like Moses will see in the book of Exodus. David, in fact, only spoke with God through prophets and never directly.

In the far future, there will be a host of miracles and wonders associated with our Lord Jesus Christ, as He is the Promised King, the Messiah of Israel. Furthermore, there will be a great many miracles associated with the *foundation* of the church, because that indicates a complete change in God's plan (God would no longer work through the individual nation of Israel, but through an entity known as the *church*).

Throughout most of human history, even though God's hand is present and fully recognizable, there will be long periods of time where there are a dearth of signs and miracles and wonders. I clearly perceive and understand

God's will in my life; but God does not guide me with a series of miracles, signs or feelings. God's guidance in my life is by means of the **filling of the Holy Spirit** (by means of naming my sins to God) and Bible doctrine in my soul. This is how God guides *every believer*.

Back to God speaking to Moses:

Exodus 3:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו ^e (or ו ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achărêy (אחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
These two words together literally mean <i>after so</i> ; however, they appear to mean <i>afterward, afterwards, after these things, after this, [and] after that</i> . See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.			
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
The NET Bible: <i>The two uses of the root שָׁלַח (shalakh) in this verse contribute to its force. When the Lord "sends" (Qal) his hand, Pharaoh will "send" (Piel) the Israelites out of Egypt.</i> ⁸⁰			
'êth (אֵת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84

Translation: *After that, he will send you [out of Egypt].*

God confirms that, when He steps in with His mighty hand, then Pharaoh will send the people of Israel away.

Exodus 3:20 *So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he [Pharaoh] will let you go.* (NKJV)

Exodus 3:20 *Therefore, I will stretch out My hand and strike Egypt with all My extraordinary acts which I will do in his midst. After that, he will send you [out of Egypt].* (Kukis mostly literal translation)

At this point in the negotiations, God will strike Egypt with a series of signs and miracles, and all of these things will cause Pharaoh to eventually let the Hebrew people go. There would be a point at which Egypt and Pharaoh would relent and allow the Hebrew people to exit, with their children, livestock and possessions. This will be a permanent exit.

⁸⁰ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Also, we will observe that these signs and wonders are going to be appropriate to the audience; and the audience will be Pharaoh, all of Egypt; and all the Hebrews. So, what they will *not* see is a burning bush that does not burn up. The miracles the nation Egypt will see will be much more spectacular than that.

I have seen Penn and Teller (magicians) live on 3 occasions, and they tailored their magic act to their audience. At the Renaissance Festival, they did small magic, as they would have an audience of 5–20 at any given time. One trick which stuck with me is, they allowed the entire audience to see how a trick was done—except for the one person for whom the trick was done—he did not see it. It was very clever. Now, on the large stage, Penn and Teller did magic for thousands of people, so they did not use a deck of cards and perform some card tricks. Their act needed to be appropriate for their audience and what their audience was able to see. Someone 100' away in a crowd of a few thousand needed to be able to appreciate the trick (such as, when they threw their rabbit, Loafdish, into a wood chipper).

Exodus 3:19–20 I [definitely] know that the king of Egypt will not permit you [all] to depart without a mighty hand. Therefore, I will stretch out My hand and strike Egypt with all My extraordinary acts which I will do in his midst. After that, he will send you [out of Egypt]. (Kukis mostly literal translation)

God's signs and miracles throughout Scripture are exactly that—they are made appropriate for their audience. Bear in mind, not all Egyptians saw Moses confront Pharaoh and speak to him; but *every Egyptian* was exposed to the great signs and miracles of God—and they would have learned by talking to others what had taken place. None of the Egyptians would be in the dark about what was happening. God here, in speaking to Moses, is very clear. God, in speaking to the Egyptians on a national stage will also be very clear. “Let My people go!”

Exodus 3:19–20 I know even now that the king of Egypt will not allow you to leave without [my] mighty hand. Therefore, I will stretch out My hand [against] Egypt and strike [them] with miracles and wonders that I will do in their land. After that, then he will send you forth out of Egypt. (Kukis paraphrase)

At this point, God skips over a description of His various plagues, and goes to the final interaction between the Hebrew people and the general citizens of Egypt (those for whom they worked, in many instances).

And I have given grace [to] the people the this in [two] eyes of Egypt; and he was when you [all] go, you will not go out empty. And has asked a woman from her neighbor and from a stranger in her house jewelry of silver and jewelry of gold and clothing and you [all] have put [them] upon your sons and upon your daughters. And you [all] have spoiled Egypt.”

Exodus
3:21–22

I will give grace to this people in the eyes of the Egyptians; and it will be, when you [all] go out, [that] you will not go out empty-handed. [Each] woman will ask from her neighbor and from the stranger in her house [for] silver jewelry, [for] gold jewelry and [for] clothing; and you [all] will put [these things] upon your sons and daughters. Hence, you [all] have spoiled Egypt.”

I will show grace to this people before the Egyptians; and it will come to pass, when you depart, that you will not go out empty-handed. Each woman will ask for material compensation from her neighbor and from the visitor in your house—such as, silver and gold jewelry and clothing, which you will put on your children. In this, you have been remunerated by the Egyptians.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And I have given grace [to] the people the this in [two] eyes of Egypt; and he was when you [all] go, you will not go out empty. And has asked a woman from her

neighbor and from a stranger in her house jewelry of silver and jewelry of gold and clothing and you [all] have put [them] upon your sons and upon your daughters. And you [all] have spoiled Egypt."

Dead Sea Scrolls
Targum of Onkelos

And I will give this people to become favourites in the eyes of the Mizraee, and it shall be that when you go you shall not go empty. But you shall demand, a woman of her neighbour and the inmates of her house, articles of silve and of gold and vestments, and put them upon you sons and upon your daughters, and shall make the Mizraee empty [Sam. Vers., "strip the Mizraee."].

Targum (Pseudo-Jonathan)

And I will give this people grace in the eyes of the Mizraee; and it shall be that when ye go free from thence, ye shall not go empty. But a woman shall ask of her neighbour, and from those next to the wall of her house, [JERUSALEM. Fellow resident,] vessels of silver, and vessels of gold, and vestments; and you shall set them as crowns upon your sons and your daughters, and make the Mizraee empty.

Revised Douay-Rheims

And I will give favour to this people, in the sight of the Egyptians: and when you go forth, you shall not depart empty:

But every woman shall ask of her neighbour, and of her that is in her house, vessels of silver and of gold, and raiment: and you shall put them on your sons and daughters, and shall spoil Egypt.

Aramaic ESV of Peshitta

I will give this people favour in the sight of the Egyptians, and it will happen that when you go, you shall not go empty-handed. But every woman shall ask of her neighbour, and of her who visits her house, jewels of silver, jewels of gold, and clothing; and you shall put them on your sons, and on your daughters. You shall plunder the Egyptians."

Peshitta (Syriac)

And I will give this people favor in the sight of the Egyptians; and it shall come to pass that, when you go, you shall not go empty-handed; But every woman shall borrow of her neighbor and of her that sojourns in her house, jewels of silver and jewels of gold and clothes; and you shall put them on your sons, and on your daughters; and you shall despoil the Egyptians.

Septuagint (Greek)

And I will give this people favour in the sight of the Egyptians, and whenever you shall escape, you shall not depart empty. But *every* woman shall ask of her neighbour and fellow lodger, articles of gold and silver, and apparel; and you shall put them upon your sons and upon your daughters,-- and spoil you the Egyptians.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And I will give this people grace in the eyes of the Egyptians, so that when you go out you will go out with your hands full. 22 For every woman will get from her neighbour and from the woman living in her house, ornaments of silver and gold, and clothing; and you will put them on your sons and your daughters; you will take the best of their goods from the Egyptians.

Easy English

And I will cause the Egyptians to think good things about the Israelites. So when you go, they will give you many gifts. Each Israelite woman must ask for gifts from the Egyptian women. They must ask the Egyptian women who live near them. They must also ask those who live with them in their houses. They must ask for silver things and gold things. They must also ask for expensive clothes. You must dress your sons and your daughters in these clothes. In this way, you will take everything valuable away from the Egyptians.'

Easy-to-Read Version–2008

And I will cause the Egyptians to be kind to the Israelites. They will give many gifts to your people when they leave Egypt.

"All the Hebrew women will ask their Egyptian neighbors and the Egyptian women living in their houses for gifts. And those Egyptian women will give them gifts of

silver, gold, and fine clothing. Then you will put those gifts on your children. In this way you will take away the wealth of the Egyptians.”

God's Word™

I will make the Egyptians kind to the people of Israel so that, when you leave, you will not leave empty-handed.

“Every Hebrew woman should ask her Egyptian neighbor and any woman living in her home for silver and gold jewelry and for clothes. Put them on your sons and daughters. This way you will strip Egypt of its wealth.”

Good News Bible (TEV)

“I will make the Egyptians respect you so that when my people leave, they will not go empty-handed. Every Israelite woman will go to her Egyptian neighbors and to any Egyptian woman living in her house and will ask for clothing and for gold and silver jewelry. The Israelites will put these things on their sons and daughters and carry away the wealth of the Egyptians.”

The Message

“I know that the king of Egypt won't let you go unless forced to, so I'll intervene and hit Egypt where it hurts—oh, my miracles will send them reeling!—after which they'll be glad to send you off. I'll see to it that this people get a hearty send-off by the Egyptians—when you leave, you won't leave empty-handed! Each woman will ask her neighbor and any guests in her house for objects of silver and gold, for jewelry and extra clothes; you'll put them on your sons and daughters. Oh, you'll clean the Egyptians out!”

NIRV

“I will cause the Egyptians to treat you in a kind way. Then when you leave, you will not go with your hands empty. Every woman should ask her neighbor and any woman living in her house for things made out of silver and gold. Ask them for clothes too. Put them on your children. In that way, you will take the wealth of Egypt along with you.”

New Simplified Bible

.

Thought-for-thought translations; paraphrases:

Common English Bible

“I'll make it so that when you leave Egypt, the Egyptians will be kind to you and you won't go away empty-handed. Every woman will ask her neighbor along with the immigrant in her household for their silver and their gold jewelry as well as their clothing. Then you will put it on your sons and daughters, and you will rob the Egyptians.”

Contemporary English V.

After I punish the Egyptians, they will be so afraid of you that they will give you anything you want. You are my people, and I will let you take many things with you when you leave the land of Egypt. Every Israelite woman will go to her Egyptian neighbors or to any Egyptian woman living in her house. She will ask them for gold and silver jewelry and for their finest clothes. The Egyptians will give them to you, and you will put these fine things on your sons and daughters. You will carry all this away when you leave Egypt.

The Living Bible

And I will see to it that the Egyptians load you down with gifts when you leave, so that you will by no means go out empty-handed! Every woman will ask for jewels, silver, gold, and the finest of clothes from her Egyptian master's wife and neighbors. You will clothe your sons and daughters with the best of Egypt!”

New Berkeley Version

.

New Century Version

I will cause the Egyptians to think well of the Israelites. So when you leave, they will give gifts to your people. Each woman should ask her Egyptian neighbor and any Egyptian woman living in her house for gifts—silver, gold, and clothing. You should put those gifts on your children when you leave Egypt. In this way you will take with you the riches of the Egyptians.”

New Life Version

And I will give these people favor in the eyes of the Egyptians. When you go, you will not go empty handed. But each woman will get from her neighbor and the woman who lives in her house, things made of silver and gold, and clothes that you

will put on your sons and daughters. You will take the best of things from the Egyptians."

New Living Translation And I will cause the Egyptians to look favorably on you. They will give you gifts when you go so you will not leave empty-handed. Every Israelite woman will ask for articles of silver and gold and fine clothing from her Egyptian neighbors and from the foreign women in their houses. You will dress your sons and daughters with these, stripping the Egyptians of their wealth."

Partially literal and partially paraphrased translations:

American English Bible 'I will also make [My] people look good in the eyes of the Egyptians, so that when you escape, you won't leave empty handed. Women will ask their neighbors and landlords for clothing, and for gold and silver [jewelry], which you will put on your sons and your daughters... and you will plunder the Egyptians.'

Beck's American Translation .
International Standard V I will grant this people public favor with the Egyptians, and as a result, when you leave you won't go empty-handed. Each woman is to ask her neighbor or any foreign [Lit. *resident alien*] woman in her house for articles of gold and for clothing, and use them to clothe your sons and daughters. You will plunder the Egyptians."

New Advent (Knox) Bible And I will let you have your way with the Egyptians; when you go you shall not go empty-handed. Each woman shall claim from her neighbour, or from some woman that lodges with her, gold and silver trinkets, and clothes to dress your sons and daughters in; such toll you shall take of the Egyptians.

Translation for Translators *When that happens*, I will cause the people of Egypt to respect you. *The result will be that* when you leave Egypt, «you will not go empty-handed/they will give you many *valuable* things to take with you». *At that time*, each *Israeli* woman will ask her *Egyptian* neighbors and each *Egyptian* woman who is living in her (OR, her neighbor's) house to *give her* some silver and gold jewelry and some *nice* clothes. *She will give them some*, and you will put them on your sons and daughters *to take with you*. In that way you will «take away/confiscate» the wealth of the Egyptian people."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible I am to have given my people favor in the eye of Egypt - were you to go, a going empty? A woman is to have asked the inhabitants, and the nonnatives in her house, for the articles of silver, articles of gold, and garments; and is to have placed them on her sons and daughters; even are you to have stripped away the Egyptians.

Conservapedia "I'll make the Egyptians want to do favors for my people, so that when you go, you won't go empty-handed: Every woman shall borrow from her neighbor, and of the guests in her house, silver and gold articles, and clothing, and you shall put them on your sons and daughters and so take the spoils of Egypt." The word translated "jewelry" means any sort of personal or household ornament. In this way the Israelites will gain a supply of gold and silver (copper would be more readily available), and finely spun linens that will become the materials for the Tabernacle and its furnishings.

Ferrar-Fenton Bible Then I will give this People favour in the eyes of the Mitzerites, so that it shall be when they march, they shall not march unprovided, but every woman shall demand of her neighbour and from the guests in her house, ornaments of silver, and ornaments of gold, and clothing, and put them upon her sons and daughters, and shall strip the Mitzerites."

God's Truth (Tyndale) And I will get this people favour in the sight of the Egyptians: so that when you go, you shall not go empty: but every wife shall borrow of her neighbour and of her

	that sojourns in her house, jewels of silver and of gold and raiment. And you shall put them on your sons and daughters, and shall rob the Egyptians.
HCSB	And I will give these people such favor in the sight of the Egyptians that when you go, you will not go empty-handed. Each woman will ask her neighbor and any woman staying in her house for silver and gold jewelry, and clothing, and you will put them on your sons and daughters. So you will plunder the Egyptians."
Lexham English Bible	And I will give this people favor in the eyes of [the] Egyptians, {and then} when you go, you will not go empty-handed. And a woman will ask from her neighbor and from the woman dwelling as an alien in her house [for] objects of silver and objects of gold and garments, and you will put [them] on your sons and on your daughters; and you will plunder Egypt."
Tree of Life Version	"Then I shall grant these people favor in the eyes of the Egyptians. So it will happen that when you go, you will not leave empty-handed. Every woman is to ask her neighbor and the woman who lives in her house for silver and gold jewelry and clothing. You will put them on your sons and your daughters. So you will plunder the Egyptians."
Wikipedia Bible Project	And I will give this people favor in the eyes of Egypt, and when it is that you shalt go, you will not go empty-handed. And a woman asked her neighbor and she who lives in her household silverware and gold-wares and dresses, and you put it upon your sons and your daughters, and you will exploit Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And I will make the Egyptians treat my people well when you leave; you will not go empty-handed. Each woman will ask her neighbor, and any Egyptian woman staying in her house, to lend her ornaments of silver and gold, and clothing. With these you will clothe your sons and daughters, and in this way you will plunder the Egyptians."
The Heritage Bible	And I will give this people grace in the eyes of the Egyptians, and it shall be, that, when you walk, you shall not walk empty; And every woman shall ask of her neighbor, and of her who lodges in her house, items of silver, and items of gold, and clothing, and you shall put them upon your sons, and upon your daughters; and you shall snatch wealth from the Egyptians.
New American Bible (2002)	I will even make the Egyptians so well-disposed toward this people that, when you leave, you will not go empty-handed. Every woman shall ask her neighbor and her house guest for silver and gold articles and for clothing to put on your sons and daughters. Thus you will despoil the Egyptians." Articles: probably jewelry. Despoil: this was permissible, that the Israelites might compensate themselves for their many years of servitude; besides, the Egyptians would give these things willingly. Cf ⇒ Exodus 12:33-36.
New American Bible (2011)	I will even make the Egyptians so well-disposed toward this people that, when you go, you will not go empty-handed. Every woman will ask her neighbor and the resident alien in her house for silver and gold articles [probably jewelry] and for clothing, and you will put them on your sons and daughters. So you will plunder the Egyptians. Ex 11:2–3; 12:35–36.
New Jerusalem Bible	'I shall ensure that the Egyptians are so much impressed with this people that when you go, you will not go empty-handed. Every woman will ask her neighbour and the woman staying in her house for silver and golden jewellery, and clothing. In these you will dress your own sons and daughters, despoiling the Egyptians of them.'
New RSV Revised English Bible	. What is more, I shall bring this people into such favour with the Egyptians that, when you go, you will not go empty-handed. Every woman must ask her neighbour or any woman living in her house for silver and gold jewellery and for clothing; put them on your sons and daughters, and plunder the Egyptians."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moreover, I will make the Egyptians so well-disposed toward this people that when you go, you won't go empty-handed. Rather, all the women will ask their neighbors and house guests for silver and gold jewelry and clothing, with which you will dress your own sons and daughters. In this way you will plunder the Egyptians."
exeGesés companion Bible	And I give this people charism in the eyes of the Misrayim: and so be it, when you go, you not go empty: but every woman asks of her fellow tabernacler and of her who sojourns in her house, instruments of silver and instruments of gold and clothes: and put them on your sons and on your daughters; and you strip the Misrayim.
JPS (Tanakh—1985)	And I will dispose the Egyptians favorably toward this people, so that when you go, you will not go away empty-handed. Each woman shall borrow from her neighbor and the lodger in her house objects of silver and gold, and clothing, and you shall put these on your sons and daughters, thus stripping the Egyptians."
Kaplan Translation	'I will give the people status among the Egyptians, and when you all finally leave, you will not go empty-handed [Genesis 15:14]. Every woman shall borrow articles of silver and gold, as well as clothing, from her neighbor or from the woman living with her. You shall load [Or, 'dress your children with them' (Targum Yonathan).] this on your sons and daughters, and you will thus drain Egypt [of its wealth].'
Orthodox Jewish Bible	And I will give this people chen in the sight of the Egyptians; and it shall come to pass, that, when ye go, ye shall not go empty-handed. But every isha shall borrow of her neighbor, and of her that sojourneth in her bais, jewels of kesef, and jewels of zahav, and clothing; and ye shall put them upon your banim, and upon your banot; so ye shall plunder the Egyptians.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And I will grant this people favor and respect in the sight of the Egyptians; therefore, it shall be that when you go, you will not go empty-handed. But every woman shall [insistently] ask her neighbor and any woman who lives in her house, for articles of silver and articles of gold, and clothing; and you shall put them on your sons and daughters. In this way you are to plunder the Egyptians [leaving bondage with great possessions that are rightfully yours]."
The Expanded Bible	After I do that, he will let you go. I will cause the Egyptians to ·think well of [be favorable toward] the Israelites. So when you leave, ·they will give gifts to your people [·you will not leave emptyhanded; 12:35–36]. Each woman should ask her Egyptian neighbor and any Egyptian woman living in her house for gifts—silver, gold, and clothing. You should put those gifts on your ·children [·sons and daughters] when you leave Egypt. In this way you will ·take with you the riches of [plunder] the Egyptians."
The Geneva Bible Kretzmann's Commentary	.
	And I will give this people favor in the sight of the Egyptians; and it shall come to pass that, when ye go, ye shall not go empty; but every woman shall borrow, that is, ask, request, of her neighbor, 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. By God's dispensation, the Egyptian women would show their Israelite neighbors all kindness in readily bringing forth all the jewelry and the vessels of precious metals which they desired, this

spoiling of the Egyptians being intended by God to compensate the Israelites for the many years of serfdom and slavery. It may often seem that there is neither right nor justice in the world, but the righteousness of God will always bring deliverance to His children, very often with a greater blessing than they expected.

NET Bible®

"I will grant this people favor with [*Heb* "in the eyes of."] the Egyptians, so that when you depart you will not leave empty-handed. Every [*Heb* "a woman," one representing all.] woman will ask her neighbor and the one who happens to be staying [*Heb* "from the sojourner."] in her house for items of silver and gold [*Heb* "vessels of silver and vessels of gold." These phrases both use genitives of material, telling what the vessels are made of.] and for clothing. You will put these articles on your sons and daughters – thus you will plunder Egypt!"

The Voice

Eternal One: I will make it so the Egyptians treat *My* people favorably; and when you leave *Egypt*, you will not leave empty-handed. Every *Hebrew* woman will ask her *Egyptian* neighbor and any foreigner in her home for anything made of silver or gold or even *fine* clothing. You will give all the items you collect to your children to wear. In this way, you will strip these items from the Egyptians.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and I will (place) the beauty of this people in the eyes of "Mits'rayim ^{Two straits}, and (it) will (come to pass), (when) you must walk, you will not walk empty, and a woman will enquire from her dweller, and from the sojourner of her house, items of silver, and items of gold, and apparels, and you will place them upon your sons and upon your daughters, and you will deliver "Mits'rayim ^{Two straits}, ,...

Context Group Version

And I will give this people favor in the sight of the Egyptians: and when you (pl) go, you (pl) shall not go empty. But every woman shall ask of her neighbor, and of her who sojourns in her house, jewels of silver, and jewels of gold, and clothing: and you (pl) shall put them on your (pl) sons, and on your (pl) daughters; and you (pl) shall plunder the Egyptians.

Darby Translation

And I will give this people favour in the eyes of the Egyptians, and it shall come to pass, when ye go out, that ye shall not go out empty; but every woman shall ask of her neighbour, and of her that is the inmate of her house, utensils of silver, and utensils of gold, and clothing; and ye shall put [them] on your sons and on your daughters, and shall spoil the Egyptians.

NASB

"I will give this people favor in the sight of the Egyptians, and it will come to pass, that, when you go, you will not go empty-handed. But every woman will borrow of her neighbor, and of her that sojourns in her house, articles of silver, and articles of gold, and clothing, and you will put them on your sons, and on your daughters—in this way you will plunder the Egyptians."

New King James Version

And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

Stuart Wolf

Third Millennium Bible

And I will give this people favor in the sight of the Egyptians. And it shall come to pass that, when ye go, ye shall not go empty, but every woman shall borrow of her neighbor 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 despoil the Egyptians."

Updated Bible Version 2.11

World English Bible

Young's Literal Translation

Young's Updated LT

“And I have given the grace of this people in the eyes of the Egyptians, and it has come to pass, when you [all] go, you [all] go not empty; and every woman has asked from her neighbour, and from her who is sojourning in her house, vessels of silver, and vessels of gold, and garments, and you [all] have put them on your sons and on your daughters, and have spoiled the Egyptians.”

The gist of this passage: God will see that the Egyptian people will give them articles of silver and gold, as well as clothing, which will be carried by their sons and daughters, essentially plundering the Egyptians.

Exodus 3:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chên (חֵן) [pronounced <i>khayn</i>]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
'am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'îynêy (אֵינַי) [pronounced <i>gee-NAY</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744

Together, the bêyth preposition and the construct form 'îynêy (אֵינַי) [pronounced *gee-NAY*], literally mean *in the eyes of*; it can be understood to mean *in the opinion of, in the thinking of, in the estimation of; as ___ sees things to be, in the sight of*.

The NET Bible: *This idiom usually means that someone will be treated well by the observer. It is unlikely that it means here that the Egyptians will like the Hebrews. Rather, it means that the Egyptians will give things to the Hebrews free – gratis (see 12:35-36). Not only will God do mighty works to make the king yield, but also he will work in the minds of the Egyptian people so that they will be favorably disposed to give Israel wealth.*⁸¹

⁸¹ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Exodus 3:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: I will give grace to this people in the eyes of the Egyptians;...

With the Egyptians as witnesses, God will show His **grace** to the people of Israel.

Exodus 3:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
The NET Bible: <i>The temporal indicator (here future) with the particle ki (כִּי הָיָה, vÿhaya ki) introduces a temporal clause.</i> ⁸²			
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lô' (אֵל אוֹ אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
rêyqâm (רַקֵּיָם) [pronounced ray-KAWM]	<i>empty, empty-handed; in vain, to no purpose; without cause, without purpose, rashly</i>	adverb	Strong's #7387 BDB #938

Translation: ...and it will be, when you [all] go out, [that] you will not go out empty-handed.

The Hebrews would leave Egypt, and they will not leave Egypt empty-handed. As slaves, they have receive little by compensation, but God will see to it that they are taken care of when they leave.

Exodus 3:21 And I will give this people favor [= grace] in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed.

⁸² From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

As slaves, the sons of Israel would essentially leave Egypt with little or nothing. Even though the Hebrew people had been able to accumulate some material items during their time in Egypt, this was certainly limited by the fact that they had been enslaved by the Egyptians. God did not want them to leave Egypt with nothing.

The word *favor* here is actually grace. Despite all that will take place, when the sons of Jacob gather up their things and leave, they will speak to their masters or to ordinary Egyptian families, and they will be given tokens for their many centuries of slavery. Some Egyptian people will be so moved that they themselves will leave Egypt with the Israelites.

Bear in mind, all of this is God speaking to Moses. None of these things are taking place yet. God is simply preparing Moses for what is to transpire.

Exodus 3:21 I will give grace to this people in the eyes of the Egyptians; and it will be, when you [all] go out, [that] you will not go out empty-handed. (Kukis mostly literal translation)

Exodus 3:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâ'al (שאל) [pronounced <i>shaw-AHL</i>]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person feminine singular, Qal imperfect	Strong's #7592 BDB #981
îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
This is the name which Adam gave the woman. Whereas his name may be used collectively for men and women together, this word strictly refers to the female gender. This word is primarily translated <i>woman, wife</i> and is used of women bearing children (Num. 31:18); for a woman as belonging to a man (Gen. 2:24, 25 Deut. 20:7); for women conceiving (Exodus 2:2 Lev. 12:2); etc. The point that I am making is this is strictly a <i>woman</i> . This can be rendered as <i>each one</i> under certain circumstances (Exodus 11:2 Ruth 1:8 Jer. 9:19).			
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâkên (שכנה) [pronounced <i>shaw-KAYN</i>]	<i>neighbor women, women from the neighborhood, female neighbors</i>	feminine singular adjective with the 3 rd person feminine singular suffix; used here as a substantive	Strong's #7934 BDB #1015
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Exodus 3:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gêr (גַּר) [pronounced <i>gare</i>]	<i>visitor, temporary resident, sojourner</i>	feminine singular, Qal active participle; construct form	Strong's #1481 BDB #157
The NET Bible: <i>Both the "neighbor" and the "sojourner" ("one who happens to be staying in her house") are feminine. The difference between them seems to be primarily that the second is temporary, "a lodger" perhaps or "visitor," while the first has permanent residence.</i> ⁸³			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1004 BDB #108

Translation: [Each] woman will ask from her neighbor and from the stranger in her house...

This is somewhat confusing, and I am interested on what other commentators say here. Previous passages make it appear as if the people of Israel were mostly separated from the Egyptians, living in the land of Goshen. However, perhaps many of the women in Israel were slaves to Egyptian households.

The KJV translates the word *shâ'al* (שָׁאַל) [pronounced *shaw-AL*] as *borrow*. It does not mean that; it means *to ask, to inquire*. It is in the Qal perfect, meaning that once they ask and once they leave, that is it. They have worked as faithful slaves on behalf of these Egyptians and for these Egyptians for over a century.

The people of Israel would have gone to the various Egyptian households—probably where they have been working for years—and they will ask for some remuneration for all of their labor. However, the normal way that these words are translated do not seem to indicate that this is what God is telling them to do.

Exodus 3:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479

⁸³ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Exodus 3:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîm ^e lâh (שִׁמְלֵה) [pronounced <i>sim^e-LAW</i>]	<i>[covering, outer] garments, clothing, clothes</i>	feminine plural noun	Strong's #8071 BDB #971

Translation: ...[for] silver jewelry, [for] gold jewelry and [for] clothing;...

Exodus 3:22a-b But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing...

They will ask for some specific things, such as jewelry and clothing.

The English Standard Version translates v.22a like this: ...but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing.

The word translated *jewelry* is k^elîy (כֶּלִי) [pronounced *k^elee*], which is a multi-purpose word with many applications. It means *manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*. A k^elîy is not something which occurs naturally in the world, but men or women have lent their own hands to take something and to craft it or to mold it or to manufacture it in some way. This is why, when speaking of gold and silver that *jewelry* is an excellent translation. This could refer to coins as well, but the context will have their children wearing these things, which sounds much more like jewelry than coins.

They would also ask for clothing, which was much more difficult in that era to make, and required a great deal of time, skill and many steps to make it.

Exodus 3:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine plural, Qal perfect	Strong's #7760 BDB #962
‘al (עַל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1121 BDB #119

Exodus 3:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #1323 BDB #123

Translation: ...and you [all] will put [these things] upon your sons and daughters.

This is an interesting thing that God instructs here. You are going to take these things and place them on your sons and daughters. There would be two possible reasons for this: (1) while the Jews are traveling through the desert-wilderness, there will be people who they will encounter. These people will often look very carefully at the Hebrews, and conclude that they are not a rich people, because they do not see the adults wearing jewelry. (2) It is these children who are the **generation of promise**. They will be the ones that Joshua leads into the Land of Promise to take it, 40 years hence.

Exodus 3:22a-c **But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters.**

Preview of Coming Attractions: It is interesting that this gold and silver jewelry will be placed on the sons and daughters; rather than being carried by the adults. This act is a foreshadowing of the future, where the generation of promise (the young people who will receive the clothing and jewelry) would be the ones to enter into the land of Canaan, and not their parents.

The parents, whom I have designated **Gen X** (the Exodus generation) will develop enough faith in God to leave Egypt with Moses, but not enough enter into the Land of Promise. God will keep them in the desert-wilderness for 40 years, so that they will die in the desert. However, their sons and daughters will enter into Canaan (which will take place in Joshua 1).

There are two applications that we might make from this: (1) Every generation is different, and sometimes a new generations sends a country into a downward spiral and sometimes they become the hope of the nation. (2) Believers themselves are differently classified. Two people can be saved, and God loves each of them with an equal amount of love, and there is the promise of eternal life which will not be withdrawn, no matter what. However, God gives every believer "x" amount of time to live after believing in Jesus Christ (in the Old Testament, after believing in the Revealed God). What we do with this time is significant. Our use of time determines both what happens to us on earth; and what happens to us in eternity.

Gen X will die off in the desert due to their negative volition towards God, towards God's authority as vested in Moses and towards the plan of God (going into the land of Canaan and taking it—something that they refuse to do). As a result, Gen X will spend their days of freedom dying off in the desert. Once that entire generation dies under God's discipline (also known as the sin unto death), then next generation will rise up and take charge. This people, the generation of promise, will go into the land and they will take it, city after city. Only a handful of people remain from Gen X during this time (chiefly, Moses, Aaron, Miriam and Joshua).

The generation of promise will live in the land of promise, enjoying the many benefits which God had been promising them for centuries. They will leave the corpses of their parents behind, rotting in the desert. Two generations, two very different outcomes.

Besides that, the generation of promise will enjoy greater rewards in the afterlife, given that they obeyed Moses, they obeyed God, and they executed the plan of God.

The question that you ask yourself is, are you more akin to Gen X or to the generation of promise?

Exodus 3:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâtsal (נָטַל) [pronounced <i>naw-TSAHL</i>]	<i>to strip off, to spoil to deliver</i>	2 nd person masculine plural, Piel perfect	Strong's #5337 BDB #664
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Hence, you [all] have spoiled Egypt.”

This is another problematic set of words. It sounds as if Israel has spoiled Egypt, when, I believe the better understanding is, they have been remunerated for their work.

In v. 22, the Jews will *spoil* the Egyptians. This is outdated language which does not communicate. We associate that with buying Nintendo games⁸⁴ for a six-year-old. Here, the Jews are merely taking what is rightfully theirs for services performed while under slavery to the Egyptians. It is payment due for services rendered.

The word often translated *spoil or plunder* is nâtsal (נָטַל) [pronounced *naw-TSAL*] and it means *to snatch away (in a good or a bad sense)* and it is often translated *pluck, preserve, deliver, recover, rescue, save*. Here, *recover* contextually fits; although *take* is a reasonable translation also. This is in the Piel perfect, which is a completed action and the Piel stem is intensive. At that point in time, the plagues upon Egypt and the circumstances surrounding their leaving will be very intense.

I will be interested in reading what others have said about this.

The NET Bible: *It is clear that God intended the Israelites to plunder the Egyptians, as they might a defeated enemy in war. They will not go out “empty.” They will “plunder” Egypt. This verb (נָטַל) [vÿnitsaltem] from נָטַל [natsal] usually means “rescue, deliver,” as if plucking out of danger. But in this stem it carries the idea of plunder. So when the text says that they will ask (וְשָׂא אֶת, vÿsha’alah) their neighbors for things, it implies that they will be making many demands, and the Egyptians will respond like a defeated nation before victors. The spoils that Israel takes are to be regarded as back wages or compensation for the oppression (see also Deut 15:13). See further B. Jacob, “The Gifts of the Egyptians, a Critical Commentary,” *Journal of Reformed Judaism* 27 (1980): 59-69; and T. C. Vriezen, “A Reinterpretation of Exodus 3:21-22 and Related Texts,” *Ex Oriente Lux* 23 (1975): 389-401.⁸⁵*

⁸⁴ Now, a very *outdated* reference. :)

⁸⁵ From <https://bible.org/netbible/index.htm?exo3.htm> (footnote); accessed February 10, 2017.

Exodus 3:22 But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians.” (NKJV)

Exodus 3:22 [Each] woman will ask from her neighbor and from the stranger in her house [for] silver jewelry, [for] gold jewelry and [for] clothing; and you [all] will put [these things] upon your sons and daughters. Hence, you [all] have spoiled Egypt.” (Kukis mostly literal translation)

Plunder here is not used in a negative way. The Jews have worked for hundreds of years for these things; and it is fair that the Egyptians pay them before they go. This is also known as reparations, which has a legitimate meaning when they are paid to the people who have actually done the work. The people who did the work, and their children, have a legitimate claim to remuneration.

Application: Applying the concept of reparations to this day and time for slavery in the United States makes very little sense. Who is actually descended from a slave family? Who exactly is responsible to pay reparations? What exemption can be given to those whose ancestors fought in the Civil War with the intentions of ending slavery? What about former slaves who later owned slaves? What about the descendants of Thomas Jefferson and Sally Hemings? Do they pay themselves reparations?

When Israel left Egypt, the Egyptian slave owners and the Hebrew slaves made up two very distinct, identifiable groups. The people who gave their silver and gold were Egyptians, who were benefitted by the slavery of the sons of Israel. Those who received payment were people who were actually enslaved (*and* their ancestors had been enslaved as well). There was no confusion about who was who.

Exodus 3:22 But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians.” (NKJV)

The Jews have worked for years under the control of the Egyptians and have produced and built and slaved for the country as a whole and for individual families. God has allowed that and has not said anything about the evils of slavery. However, it is now time for the Jews to become established and God will see to it that they are paid for what they have done. The amount of compensation that they will receive will be small compared to what they have done on behalf of Egypt; but it will be a beginning.

40 Acres and a Mule: When the slaves were freed here in the United States, every slave-owner *should have* given their slaves some seed money or some land or something with which to begin a life. Near the end of the Civil War, Blacks began to take over some tracks of land abandoned by Southern whites, and cultivate these lands. President Lincoln also ordered that 20,000 acres in South Carolina be confiscated and then offered for sale to freed Blacks in 20 acre plots (later increased to 40 acre plots).

In January of 1865, union General Sherman met with 20 Black leaders, essentially asking them, “What do you want?” On Jan. 16th of that same year, Sherman issued *Special Field Order No. 15*, which reserved a considerable amount of land along the coasts of Georgia and South Carolina for black settlement. Later, army mules were to be added to this deal, to be loaned to the farmers. Congress got involved, and set up the Freedman’s Bureau, which was to divide the confiscated land into plots for sale to freed slave and to loyal southern whites.

After Lincoln was assassinated, Andrew Johnson, his vice president, became president, and he, being sympathetic to the south, rescinded these orders. The confiscated land was to be returned to the former Southern landowners. Some Blacks defended their land with force; the federal government also stepped in to evict the freed slaves from this land. In the end, only 2000 Blacks actually retain their ownership of their plot of this land.

The sentiment, on the part of some, was right; but there was no follow-through by Congress, which actually writes the laws of the land. A proper law would have made it impossible for a new president to undo what had been done.

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Exodus 3:22 But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians.” (NKJV)

We will see in Exodus 12:33 that the Egyptians wanted the Jews to leave, as they were afraid of the dire consequences if they remained. This is one of the few places in the Bible where it is *implied* that there is a price for keeping slaves and that the Egyptians did owe the Israelites something for their years of slavery.

We may wonder why the Jews needed any kind of jewelry in their circumstances. It was an Oriental custom to wear fine jewelry when going to a sacred festival. This way they did not displease the deities. It is also common for us today to dress up for Sunday church. However, this jewelry and the like was payment for services rendered. It was also somewhat like a savings account. It could be bartered when in difficult circumstances.

This division between chapters 3 and 4 was misguided. God and Moses are speaking in chapter 3, and this conversation continues into the first half of chapter 4. The chapter divisions were added long after the text was written, and sometimes, why they were made here rather than there is inexplicable. There should have not have been a chapter break until vv. 19 & 20 of Exodus 4. See **Exodus 4** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exodus 3:21–22 I will give grace to this people in the eyes of the Egyptians; and it will be, when you [all] go out, [that] you will not go out empty-handed. [Each] woman will ask from her neighbor and from the stranger in her house [for] silver jewelry, [for] gold jewelry and [for] clothing; and you [all] will put [these things] upon your sons and daughters. Hence, you [all] have spoiled Egypt.” (Kukis mostly literal translation)

Exodus 3:21–22 I will show grace to this people before the Egyptians; and it will come to pass, when you depart, that you will not go out empty-handed. Each woman will ask for material compensation from her neighbor and from the visitor in your house—such as, silver and gold jewelry and clothing, which you will put on your children. In this, you have been remunerated by the Egyptians.” (Kukis paraphrase)

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 3 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 3

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 3

The Burning Bush... Say What?

- Moses is guarding his father-in-law's flock of sheep, and he wanders with them "beyond the wilderness" (3:1) to Horeb, the mountain of God.
 - An angel of God appears to him in the form of a bush that's on fire but doesn't burn. Now that's a trick.
 - Moses checks out the situation, naturally.
 - God addresses Moses and tells him that he's back to help the Israelites out of bondage in Egypt. And guess what? Moses has to lead them.
 - Moses, a bit freaked out by all this, asks God why he's been chosen for the job.
 - God tells him not to worry, that he'll do all the heavy lifting. There'll be miraculous wonders, a new home for the Israelites ("a land flowing with milk and honey" [3:8]), and lots of shiny stuff for the Israelites ("You shall plunder the Egyptians" [3:22]).
 - God also reveals his name to Moses, and identifies himself as "the God of your ancestors."
- Moses's mouth drops to the ground.

From <https://www.shmoop.com/exodus/chapter-3-summary.html> accessed April 29, 2019.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Exodus 3

I quote these concluding verses to show that one of the obstacles in the way of Moses' coming back to Egypt was removed, the death of the king that sought his life. Secondly, to show that God, seeing all the oppression perpetrated upon this race, hears their groanings; that he remembered every promise of every covenant that he ever made. How, when he saw their piteous condition and heard their prayers and groanings, he recalled the covenants that he had made with Abraham. The time was now passing rapidly and the very day was approaching that he promised to deliver them. So we have now to consider how God answers those prayers which they sent up to him. In the first place, he has to prepare an earthly deliverer, and that is Moses. Then he has to prepare the people to receive Moses. He next has to prepare Pharaoh to receive Moses. These are the three great preparations.

Our chapter has to do, first, with Moses. In certain seasons of the year the best pasturage in the Sinaitic Peninsula is to be found on the slopes of the highest mountains. So we find Moses bringing the flocks of Jethro to Mount Horeb. Horeb is a range like the Blue Ridge, and Sinai is a peak of that range. Sometimes the word Horeb is used, and sometimes Sinai. You will notice that this mountain is already called "the Mount of God." It had that reputation before the days of Moses. Right on the supposed spot where this burning bush appeared was afterward a convent, which is still standing, and in that convent is to be found the great Sinaitic manuscript. See how things connect with that mountain. Now in that mountain God begins to prepare Moses by appealing to his sight and to his hearing and to his heart. The sight was an acacia bush on fire and yet not consumed. This was a symbol of the children of Israel in Egypt; though in the fiery furnace of affliction, they were not destroyed. This truth is set forth in Daniel, where the three Hebrew children were thrown into the fiery furnace, and God was with them and preserved them from destruction. The burning bush is one of the most comforting symbols in all the Bible to the people of God. The thought is expressed in a great hymn: "How firm a foundation, Ye saints of the Lord!" God is always with his people, in sickness, in flood, in fire. He is with them to care for them. This sight attracted Moses, and he drew near to see why that bush did not burn up with such a large fire. Then a voice came from the bush, telling him to take his sandals off; that he was standing on holy ground, and then to draw nigh, telling him who it was talking to him; that he was the God of Abraham, and of Isaac, and of Jacob; that he had seen the awful oppression of the Jewish people in Egypt; that he had heard all their prayers; and now he was come down to deliver them out of all those troubles, and to give them a good country, a land flowing with milk and honey. And thus winds up 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." He was to select a human deliverer: "I will send thee."

It is an interesting study, whenever God calls people to do great things, to note the varied attitudes of these people to these calls. God appeared to Isaiah in a vision and Isaiah instantly responded: "Here am I; send me." God appeared to Jeremiah, and he said, "O Lord God, I cannot go, I am but a little child." He appears to Moses. Just look at the objection made by Moses: "Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?" Moses takes a look at himself and sees nothing in himself competent to do that great work. We all do that way if we look at ourselves. What was God's answer to that objection? "Certainly I will be with thee." If God is with us then any objection based on our littleness of whatever kind is a poor objection. God then gives him a token which is this: that when he had brought those people out, he was to bring them right to that mountain where he was talking, where the bush was burning, right there, to worship him. God practically said, "There is a token that you can bring them out; if I am with you and you get back to this mountain with that great crowd of people assembled at the foot of it, then you will look back and say, Why did I say to God, Who am I that I should do this great deed?"

Moses raises this objection: "When I come to the children of Israel, and 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?" He is looking

B. H. Carroll Summarizes Exodus 3

ahead at difficulties. "When I go back to those millions of slaves and say, The God of your fathers sent me to deliver you, they will say, What is his name? Who is the God of our fathers?" The Lord gives him an answer and takes that objection out of the way: "Thus shalt thou say unto the children of Israel, Jehovah, the 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." Jehovah means a Covenant-God; & manifesting God; and he tells Moses what to say to them. You gather them together and tell them that Jehovah says, "I come to bring you out of Egypt and to give you a land flowing with milk and honey." And he says, "They will hearken. Then you take the elders of Israel with you and go to the king of Egypt and make this demand of him: that you may go three days' journey in the wilderness to make a sacrifice to Jehovah." Now God forewarned him, saying, "I know that Pharaoh will not give his consent," and gives him at least one explanation, viz.: "I will harden the heart of Pharaoh that he shall not let them go." In the next chapter we take up that question of hardening. There are twenty places in this connection where the hardening is mentioned; in ten Pharaoh hardens his own heart; and in the other ten God hardens it. To this you will find some references in Romans II. It is a subject we need to study: how we harden our hearts; and how God hardens them. The reason that God tells Moses that he is going to harden Pharaoh's heart is to prevent him from being disappointed. He says: "Don't be discouraged, I have a hand in it myself, and am letting you know about it beforehand. I will bring you forth, and you will say to him, that if he does not let Israel, my firstborn, go, I will take his firstborn."

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Exodus 2:23-5:14. Updated.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 4, entitled *The Call Of Moses - The Vision Of The Burning Bush -The Commission To Pharaoh And To Israel -And The Three "Signs," And Their Meaning Exodus 2:23; 4:17 The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 3

WHEN God is about to do any of His great works, He first silently prepares all for it. Not only the good seed to be scattered, but the breaking up of the soil for its reception is His. Instrumentalities, unrecognized at the time, are silently at work; and, together with the good gift to be bestowed on His own, He grants them the felt need and the earnest seeking of it. Thus prayers and answers are, as it were, the scales of grace in equipoise.

It was not otherwise when God would work the great deliverance of His people from Egypt. Once more it seemed as if the clouds overhead were just then darkest and heaviest. One king had died and another succeeded;* but the change of government brought not to Israel that relief which they had probably expected. Their bondage seemed now part of the settled policy of the Pharaohs. Not one ray of hope lit up their sufferings other than what might have been derived from faith. But centuries had passed without any communication or revelation from the God of their fathers!

* Exodus 2:23. We must ask the reader to read this chapter with the open Bible beside him.

It must therefore be considered a revival of religion when, under such circumstances, the people, instead of either despairing or plotting rebellion against Pharaoh, turned in earnest prayer unto the Lord, or, as the sacred text puts it, significantly adding the definite article before God, (Exodus 2:23) "cried" "unto the God," that is, not as unto one out of many, but unto the only true and living God. This spirit of prayer, now for the first time appearing among them, was the first pledge and harbinger, indeed, the commencement of their deliverance. (Exodus 3:7; Deuteronomy 26:7) For though only "a cry," so to speak, spiritually inarticulate, no intervening period of time divided their prayer from its answer. "And God heard their groaning, and God remembered His

Edersheim Summarizes Exodus 3

covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" - literally, He "knew them," that is, recognized them as the chosen seed of Abraham, and, recognizing, manifested His love towards them.

The southern end of the peninsula of Sinai, to which the sacred narrative now takes us, consists of a confused mass of peaks (the highest above 9,000 feet), some of dark green porphyry, but mostly red granite of different hues, which is broken by strips of sand or gravel, intersected by wadies or glens, which are the beds of winter torrents, and dotted here and there with green spots, chiefly due to perennial fountains. The great central group among these mountains is that of Horeb, and one special height in it Sinai, the "mount of God." Strangely enough it is just here amidst this awful desolateness that the most fertile places in "the wilderness" are also found. Even in our days part of this plateau is quite green. Hither the Bedouin drive their flocks when summer has parched all the lower districts. Fruit-trees grow in rich luxuriance in its valleys, and "the neighborhood is the best watered in the whole peninsula, running streams being found in no less than four of the adjacent valleys."* It was thither that Moses, probably in the early summer,** drove Reuel's flock for pasturage and water. Behind him, to the east, lay the desert; before him rose in awful grandeur the mountain of God. The stillness of this place is unbroken; its desolateness only relieved by the variety of coloring in the dark green or the red mountain peaks, some of which "shine in the sunlight like burnished copper." The atmosphere is such that the most distant outlines stand out clearly defined, and the faintest sound falls distinctly on the ear. All at once truly a "strange sight" presented itself. On a solitary crag, or in some sequestered valley, one of those spiked, gnarled, thorny acacia trees, which form so conspicuous a feature in the wadies of "the desert," of which indeed they are. The only timber tree of any size,*** stood enwrapped in fire, and yet "the bush was not consumed."

* Palmer's Desert of the Exodus, vol 1. P. 117

** This will be shown when describing the ten plagues.

*** See the illustration and description in Canon Tristram's Natural History of the Bible, pp. 391, 392.

At view of this, Moses turned aside "to see this great sight." And yet greater wonder than this awaited him. A vision which for centuries had not been seen now appeared; a voice which had been silent these many ages again spoke. "The Angel of Jehovah" (ver. 2), who is immediately afterwards Himself called "Jehovah" and "God" (vers. 4, 5), spake to him "out of the midst of the bush." His first words warned Moses to put his shoes from off his feet, as standing on holy ground; the next revealed Him as the same Angel of the Covenant, who had appeared unto the fathers as "the God of Abraham, the God of Isaac, and the God of Jacob." The reason of the first injunction was not merely reverence, but it was prompted by the character of Him who spoke. For in the East shoes are worn chiefly as protection from defilement and dust, and hence put off when entering a sanctuary, in order, as it were, not to bring within the pure place defilement from without. But the place where Jehovah manifests Himself - whatever it be - is "holy ground," and he who would have communication with Him must put aside the defilement that clings to him. In announcing Himself as the God of the fathers, Jehovah now declared the continuity of His former purpose of mercy, His remembrance of Israel, and His speedy fulfillment of the promises given of old. During these centuries of silence He had still been the same, ever mindful of His covenant, and now, just as it might seem that His purpose had wholly failed, the set time had come, when He would publicly manifest Himself as the God of Abraham, Isaac, and Jacob.*

* Even the expression, "I am the God of thy father," in the singular number, implies the identity of His dealings throughout. All the fathers were but as one father before Him. So closely should we study the wording of Scripture.

The same truth was symbolically expressed by the vision of the burning bush. Israel, in its present low and despised state, was like the thorn bush in the wilderness (comp. Judges 9:15), burning in the fiery "furnace of Egypt," (Deuteronomy 4:20) but "not given over unto death," because Jehovah, the Angel of the Covenant, was "in the midst of the bush" - a God who chastened, but did "not consume." And this vision was intended not only for Moses, but for all times. It symbolizes the relationship between God and Israel at all times, and similarly that between Him and His Church. For the circumstances in which the Church is placed, and the purpose of God towards it, continue always the same. But this God, in the midst of the flames of the bush, is also a consuming fire, alike in case of forgetfulness of the covenant on the part of His people, (Deuteronomy 4:24) and as "a fire" that "burneth up His enemies round about." (Psalm 97:3) This manifestation of God under the symbol of fire,

Edersheim Summarizes Exodus 3

which on comparison will be seen to recur through all Scripture, shall find its fullest accomplishment when the Lord Jesus shall come to judge - "His eyes as a flame of fire, and on His head many crowns." (Revelation 19:12)

But as for Moses, he "hid his face; for he was afraid to look upon God." The vision vouchsafed, and the words which accompanied it, prepare us for the further communication which the Lord was pleased to make to His servant. He had heard the cry of His people; He knew their sorrows, and He had come to deliver and bring them into the Land of Promise, "a good land," it is added, "and a large," a land "flowing with milk and honey" - large and fruitful enough to have been at the time the territory of not fewer than six Canaanitish races (ver. 8). Finally, the Lord directed Moses to go to Pharaoh in order to bring His people out of Egypt.

Greater contrast could scarcely be conceived than between the Moses of forty years ago and him who now pleaded to be relieved from this work. If formerly his self-confidence had been such as to take the whole matter into his own hands, his self-diffidence now went the length of utmost reluctance to act, even, as only the Lord's messenger and minister. His first and deepest feelings speak themselves in the question, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (ver. 11). But the remembrance of former inward and outward failure was no longer applicable, for God Himself would now be with him. In token of this he was told, "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Evidently this "token" appealed to his faith, as indeed every "sign" does, whence their misunderstanding by those "who are not of the household of faith" (comp. Matthew 12:38, 39; Luke 16:31). Similarly, long afterwards, a distantly future event - the birth of the Virgin's Son - was to be a sign to the house of Ahaz of the preservation of the royal line of David. (Isaiah 7:10-14) Was it then that underneath all else God saw in the heart of Moses a want of realizing faith, and that He would now call it forth? This first difficulty, on the part of Moses, had been set aside. His next was: What should he say in reply to this inquiry of Israel about God? "What is His Name?" (ver. 13). This means, What was he to tell them in answer to their doubts and fears about God's purposes towards them? For, in Scripture, the name is regarded as the manifestation of character or of deepest purpose, whence also a new name was generally given after some decisive event, which for ever after stamped its character upon a person or place.

In answer to this question, the Lord explained to Moses, and bade him tell Israel, the import of the name Jehovah, by which He had at the first manifested Himself, when entering into covenant with Abraham. (Genesis 15:7) It was, "I am that I am" - words betokening His unchangeable nature and faithfulness. The "I am" had sent Moses, and, as if to remove all doubt, he was to add "the God of your fathers, of Abraham, Isaac, and Jacob." "This," the Lord declares, "is my Name for ever, and this is my memorial to all generations;" in other words, as such He would always prove Himself, and as such He willeth to be known and remembered, not only by Israel, but "to all generations." Here, then, at the very outset, when the covenant with Abraham was transferred to his seed, the promise also, which included all nations in its blessing, was repeated. In further preparation for his mission, God directed Moses on his arrival in Egypt to "gather" the elders of Israel together, and, taking up the very words of Joseph's prophecy when he died, (Genesis 1:24) to announce that the promised time had come, and that God had "surely visited" His people. Israel, he was told, would hearken to his voice; not so Pharaoh, although the original demand upon him was to be only to dismiss the people for a distance of three days' journey into the wilderness. Yet Pharaoh would not yield, "not even by a strong hand" (ver. 19) - that is, even when the strong hand of God would be upon him. But, at the last, the wonder-working power of Jehovah would break the stubborn will of Pharaoh; and when Israel left Egypt it would not be as fugitives, but, as it were, like conquerors laden with the spoil of their enemies.

From http://philologos.org/_eb-bhot/vol_II/ch04.htm accessed February 10, 2017.

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Definition of Terms

Introduction and Text

Addendum

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Exegetical Studies in Exodus

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.
FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.**

**CHAPTER 12.
CONCERNING THE BURNING BUSH AND THE ROD OF MOSES.**

1. NOW Moses, when he had obtained the favor of Jethro, for that was one of the names of Raguel, staid there and fed his flock; but some time afterward, taking his station at the mountain called Sinai, he drove his flocks thither to feed them. Now this is the highest of all the mountains thereabout, and the best for pasturage, the herbage being there good; and it had not been before fed upon, because of the opinion men had that God dwelt there, the shepherds not daring to ascend up to it; and here it was that a wonderful prodigy happened to Moses; for a fire fed upon a thorn bush, yet did the green leaves and the flowers continue untouched, and the fire did not at all consume the fruit branches, although the flame was great and fierce. Moses was affrighted at this strange sight, as it was to him; but he was still more astonished when the fire uttered a voice, and called to him by name, and spake words to him, by which it signified how bold he had been in venturing to come into a place whither no man had ever come before, because the place was divine; and advised him to remove a great way off from the flame, and to be contented with what he had seen; and though he were himself a good man, and the offspring of great men, yet that he should not pry any further; and he foretold to him, that he should have glory and honor among men, by the blessing of God upon him. He also commanded him to go away thence with confidence to Egypt, in order to his being the commander and conductor of the body of the Hebrews, and to his delivering his own people from the injuries they suffered there: "For," said God, "they shall inhabit this happy land which your forefather Abraham inhabited, and shall have the enjoyment of all good things." But still he enjoined them, when he brought the Hebrews out of the land of Egypt, to come to that place, and to offer sacrifices of thanksgiving there, Such were the divine oracles which were delivered out of the fire.

2. But Moses was astonished at what he saw, and much more at what he heard; and he said, "I think it would be an instance of too great madness, O Lord, for one of that regard I bear to thee, to distrust thy power, since I myself adore it, and know that it has been made manifest to my progenitors: but I am still in doubt how I, who am a private man, and one of no abilities, should either persuade my own countrymen to leave the country they now inhabit, and to follow me to a land whither I lead them; or, if they should be persuaded, how can I force Pharaoh to permit them to depart, since they augment their own wealth and prosperity by the labors and works they put upon them?"

3. But God persuaded him to be courageous on all occasions, and promised to be with him, and to assist him in his words, when he was to persuade men; and in his deeds, when he was to perform wonders. He bid him also to take a signal of the truth of what he said, by throwing his rod upon the ground, which, when he had done, it crept along, and was become a serpent, and rolled itself round in its folds, and erected its head, as ready to revenge itself on such as should assault it; after which it become a rod again as it was before. After this God bid Moses to put his right hand into his bosom: he obeyed, and when he took it out it was white, and in color like to chalk, but afterward it returned to its wonted color again. He also, upon God's command, took some of the water that was near him, and poured it upon the ground, and saw the color was that of blood. Upon the

Josephus' History of this Time Period

wonder that Moses showed at these signs, God exhorted him to be of good courage, and to be assured that he would be the greatest support to him; and bid him make use of those signs, in order to obtain belief among all men, that "thou art sent by me, and dost all things according to my commands. Accordingly I enjoin thee to make no more delays, but to make haste to Egypt, and to travel night and day, and not to draw out the time, and so make the slavery of the Hebrews and their sufferings to last the longer."

4. Moses having now seen and heard these wonders that assured him of the truth of these promises of God, had no room left him to disbelieve them: he entreated him to grant him that power when he should be in Egypt; and besought him to vouchsafe him the knowledge of his own name; and since he had heard and seen him, that he would also tell him his name, that when he offered sacrifice he might invoke him by such his name in his oblations. Whereupon God declared to him his holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more⁽²⁴⁾ Now these signs accompanied Moses, not then only, but always when he prayed for them: of all which signs he attributed the firmest assent to the fire in the bush; and believing that God would be a gracious supporter to him, he hoped he should be able to deliver his own nation, and bring calamities on the Egyptians.

⁽²⁴⁾ This superstitious fear of discovering the name with four letters, which of late we have been used falsely to pronounce Jehovah, but seems to have been originally pronounced Jahoh, or Jao, is never, I think, heard of till this passage of Josephus; and this superstition, in not pronouncing that name, has continued among the Rabbinical Jews to this day (though whether the Samaritans and Caraites observed it so early, does not appear). Josephus also durst not set down the very words of the ten commandments, as we shall see hereafter, Antiq. B. III. ch. 5. sect. 4, which superstitious silence I think has yet not been continued even by the Rabbins. It is, however, no doubt but both these cautious concealments were taught Josephus by the Pharisees, a body of men at once very wicked and very superstitious.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed February 10, 2017. Josephus *Antiquities of the Jews*; Book 2, Chapter 12.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 3

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Moses encounters the burning bush

Moses was grazing the flock of Jethro, his father-in-law, the priest of Midian. He led his flock behind the desert-wilderness and he came to the mountain of Elohim near [lit., *toward*] Horeb.

Moses was out grazing Jethro's flock of sheep and goats (now, Jethro is Moses' father-in-law as well as being the priest of Midian). Moses led this flock along the west side of the desert-wilderness, coming to the Mountain of Elohim, which is near Horeb.

The Angel of Y^ehowah was revealed to him by a flame of fire [coming] out from the midst of a bush. He looked and he observed [that] the bush was burning with fire, but [that] the bush [was] not being devoured.

The Angel of the Lord was reveal to Moses when he saw a flaming fire coming out from the midst of a bush. He looked closer and observed that the bush was burning with fire, but that the bush did not burn up.

So Moses said, "Let me turn aside and see this great sight—[and figure out] why the bush is not burned up."

So Moses said, "I have to take a closer look and see this incredible sight, and try to figure out why the bush does not appear to burn up."

A Complete Translation of Exodus 3

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
When Y ^e howah saw that Moses [lit., <i>he</i>] had turned aside to see, Elohim called to him out from the midst of the bush, saying, “Moses, Moses.”	When Jehovah saw that Moses had veered toward the bush to get a better look, God called to him out from the midst of the bush, saying, “Moses, Moses;”...
And Moses [lit., <i>he</i>] said, “[Here] I [am].”	...and Moses replied, “I am right here.”
He said, “You will not come near to Me [lit., <i>here</i>]. [First,] put off your shoes from your feet, for the place where you stand is holy ground.”	God said to Moses, “Do not come any closer to me, for this ground where you stand is holy ground. First take off your shoes.”
Then He said, “I [am] the Elohim of your father, the Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob.”	Then God said, “I am the God of your father, and I am the God of Abraham, Isaac, and Jacob.”
Therefore, Moses hid his face for he was afraid to look toward Elohim.	Therefore, Moses hid his face from God; he was afraid to look directly at God.
God’s promises to the Hebrew people	
And Y ^e howah said, “I have surely seen the affliction of My people in Egypt and I have heard their cry before their taskmasters, for I know their suffering. Therefore, I will come down [there] to deliver them from the control of Egypt, to bring them up from that land to a good and large land, a land flowing with milk and honey. [I will bring them] to the place of the Canaanites and the Hittites, of the Amorites and the Perizzites, and of the Hivites and the Jebusites.	And Jehovah said, “I have surely seen the affliction of My people in Egypt and I have heard their cries to heaven while under subjection to their taskmasters—I know how they have suffered. Therefore, I will come down there to deliver them out of the hand of Egypt, and I will bring them up to a land which is good and wide, a land that flows with milk and honey. I will give them the land occupied by Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.
God tells Moses why He is there and what He will do for Israel	
Listen, therefore: the cry of the sons of Israel has come [up] to Me; furthermore, I have seen how Egypt is oppressing them [lit., <i>oppressing them (with) oppression</i>]. Now go; I will send you to Pharaoh and you will bring My people, the sons of Israel, out of Egypt.”	Listen to Me, therefore: the cry of Israel has come up to Me and I am aware of how Egypt has been oppressing them. Now, step forward, and I will send you to Pharaoh and you will bring My people, the sons of Israel, out of Egypt.”
Then Moses said to Elohim, “Who [am] I that I should go to Pharaoh and that I should bring out the sons of Israel from Egypt?”	Then Moses said to God, “Who do you think I am, that You have said I should go to Pharaoh and bring the sons of Israel out from Egypt?”
Then He said, “Because I am with you; and this [will be] the sign that I have sent you, in your bringing out the people from Egypt, [and] you [all] will serve Elohim on this mountain.”	Then He said, “Because I am with you, this will be the sign that I have sent you, that you will bring the people out of Egypt and then you will serve Me on this mountain.”
Moses then said to Elohim, “Assuming that [lit., <i>behold, listen</i>] I go to the sons of Israel and say to them, ‘Elohim of your fathers has sent me to you [all];’ and they say to me, ‘What [is] His name?’ What will I say to them?”	Moses then said to God, “Let’s assume that I go to the people of Israel and tell them, ‘The God of your fathers has sent me to you;’ and then they ask me, ‘What is His name?’ how could I answer them?”

A Complete Translation of Exodus 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And Elohim said to Moses, “I am Who I am;” and He said, “Thus you will say to the sons of Israel: ‘I am has sent me to [all of] you.’ ”	And God said to Moses, “I am Who I am;” then He added, “So you will say to the sons of Israel, ‘I am has sent me to you all.’ ”
Elohim continued to speak to Moses, saying, “So you will say to the sons of Israel: ‘Y ^e howah, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob has sent me to [all of] you.’ This [is] My name forever and so I will be remembered [lit., <i>My memory</i>] throughout all generations.	God continued speaking to Moses, saying, “This is what you will say to the sons 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 all of you.’ This is My name forever; it is how I am known throughout all generations.
Go [now] and assemble the elders of Israel [before you] and say to them, ‘Y ^e howah, Elohim of your fathers, has appeared unto me—the Elohim of Abraham, Isaac, and Jacob—saying, <i>I have certainly had personal contact with you [all] [and I have seen] [what] has been done to you [all] in Egypt. Therefore, I say [to you that] I will bring you [all] up from the afflictions of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite—to a land flowing with milk and honey.</i>	Go now, Moses, and assemble the elders of Israel and tell them, ‘Jehovah, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me, and he has conveyed this message: <i>I know about your life there, about your afflictions in Egypt and all that they have done to you. Therefore, I will bring you up out of there to the lands now occupied by the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite and the Jebusite; I will bring you to a land flowing with milk and honey.</i>
They will listen to your voice and you will go—you and the elders of Israel—to the king of Egypt, and you will say to him, “Y ^e howah, the Elohim of the Hebrews, has met with us and now please let us go a three-day journey into the desert-wilderness where [lit., <i>and</i>] we might sacrifice to Y ^e howah our Elohim.’	The elders will listen to your voice and you will then all go to speak to the king of Egypt, saying to him, “Jehovah, the God of the Hebrews, has met with us and has given us instructions. We ask, respectfully, that you let us go on a three-day journey into the desert-wilderness where we can sacrifice animals to Jehovah our God.’
I [definitely] know that the king of Egypt will not permit you [all] to depart without a mighty hand. Therefore, I will stretch out My hand and strike Egypt with all My extraordinary acts which I will do in his midst.	I know even now that the king of Egypt will not allow you to leave without [my] mighty hand. Therefore, I will stretch out My hand [against] Egypt and strike [them] with miracles and wonders that I will do in their land.
After that, he will send you [out of Egypt]. I will give grace to this people in the eyes of the Egyptians; and it will be, when you [all] go out, [that] you will not go out empty-handed. [Each] woman will ask from her neighbor and from the stranger in her house [for] silver jewelry, [for] gold jewelry and [for] clothing; and you [all] will put [these things] upon your sons and daughters. Hence, you [all] have spoiled Egypt.”	After that, then he will send you forth out of Egypt. I will show grace to this people before the Egyptians; and it will come to pass, when you depart, that you will not go out empty-handed. Each woman will ask for material compensation from her neighbor and from the visitor in your house—such as, silver and gold jewelry and clothing, which you will put on your children. In this, you have been remunerated by the Egyptians.”
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 3

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1963 Life of Moses (#689)	#3	Exodus 3:1–4:15

R. B. Thieme, III has not taught this on any available lesson.

