

## **Exodus 1**

**The Book of Exodus is titled "The Second Book of Moses" in the Tyndale Bible, and many modern translations has retained this ancient description. Moses is the most prominent human figure in this book, but that cannot be the reason why it is a "Book of Moses," because Genesis is called The First Book of Moses, in which there is no reference to Moses at all. Thus, the only way in which the five books of the Pentateuch may be understood as the Books of Moses is that Moses is the author of them.**

**Modern critical scholars theorize that Exodus was written late during the Babylonian captivity by Jewish priests trying to invent a history for their people ... but who would seek to immortalize themselves by imagining themselves as slaves? There are no Babylonian words in Exodus while the words for basket, bulrushes, Nile, riverbank, papyrus and Moses are all Egyptian words brought into the Hebrew language.**

**Exodus 1:1 Now these [are] the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.**

**After Joseph's death the Hebrews continued to live in Goshen. Presumably they continued the peaceful and prosperous life started for them by Joseph.**

**But after time changes were afoot. Out of southern Egypt came an Egyptian conqueror named Ahmose. Soon the Hyksos fled Egypt and the eighteenth dynasty of Egypt began. Ahmose is often identified as the Pharaoh in 1:8**

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

**Ahmose would have had no sympathy for Joseph association with the Hyksos or with the Hebrews special treatment by them.**

**His solution became to put people to work on government projects to make and build store cities of Egypt and the oppression began. Egyptians in the past had been kind to foreigners during times of drought and opened their borders. After the Hyksos the Egyptians realized the foreigners in large number could not be trusted. The Egyptians worried there were too many Hebrews at Goshen they feared that Egypt would again become an occupied country. The genocide was mandated shortly before the birth of Moses.**

**Exodus 1:9-11 And he said unto his people, Behold, the people of the children of Israel [are] more and mightier than we: 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and [so] get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Ramses.**

**" ... they built for Pharaoh treasure cities, Pithom and Ramses."**

**It is upon this and other references that many scholars base their principal arguments favoring a 13th century B.C. date for the Exodus, as opposed to the earlier date about the end of 15th century B.C. All Bible students should keep in mind the uncertainty of all dates assigned to Biblical books. There is a lot of guessing connected with dating most of the books of the Bible ... even the dating of the N.T.**

**The original name of the city of Ramses was Tanis & Rameses is a scribal editorial update and regardless of the good intentions of the scribe it has caused great confusion and unbelief among modern scholarship. Let's look at what we mean by "scribal editorial update"**

**"Bethel" is an example of a Scribal Editorial update. Bethel is not named Bethel until Jacob names it Bethel after his dream of "Jacob's" ladder and Genesis 28:19. The verse plainly tells us this fact. The place was called Luz before Jacob named it Beth-El which in Hebrew**

**means the House of God. The same place figured prominently when Abraham entered the land but a scribe “up-dated” it**

**Genesis 28:19 And he called the name of that place Bethel: but the name of that city [was called] Luz at the first.**

**Then why is the place called Bethel way over a hundred years earlier when Abraham came into the land in Genesis 12:8 & 13:3?**

**Genesis 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, [having] Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.**

**Genesis 13:3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;**

**Because a scribe updated the verse to the new name it had been given by Jacob in Chapter 35. If Samuel was the updating scribe, it had been over 700 years since the place had been called “Luz” and Samuel or another prophet may have been translating Hieroglyphic Hebrew into paleo-Hebrew and he updated the name from Luz to Bethel in the previous ancient text of 12:8 & 13:3.**

**Or if the up-dating scribe was Ezra updating paleo-Hebrew into Aramaic after the Babylonian captivity it had been almost 1,500 years since the place was called Luz ... so any modern writer would do the same today. It was only natural to stop calling the place “cow-town” and start calling it Ft. Worth, Texas, where the stockyards are only a legend.**

**Another example is Dan was not named Dan until it was named Dan by the Danites during the period of the Judges around 1,200 BC cf:**

**Judges 18:29** And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was La'ish at the first.

**But the earlier text in Genesis where La'ish was originally, the scribe updated the name of the city from La'ish to Dan so everyone would understand where he was talking about in the 14<sup>th</sup> chapter of the book of Genesis. It had been over 500 years since the city was called Laish**

**Genesis 14:14** And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. (La'ish).

**The Scriptures plainly tell us Samaria was named Samaria by King Omri cf:**

**I Kings 16:24** And he bought the hill Samaria of She'-mer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of She'-mer, owner of the hill, Samaria.

**Later a scribe updated whatever the old name was to the new name Samaria three chapters before instead of calling it the "hill of Shemer" he calls it Samaria.**

**I Kings 13:32** For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria (She'-mer), shall surely come to pass.

**The scribal editorial update using Ramses has caused more confusion and unbelief in modern academic circles. Professors take "Raamses" literally which reduces the Bible to a "myth, legend or lie"**

**Because the Bible it's self teaches an early date of 1,447 BC for the Exodus, rather than the late date under Rameses the Great of 1,210 to 1,290 BC. The late date does not allow time for the 40 years in the**

wilderness, the conquest under Joshua, the period of the Judges before we get to Samuel and the united monarchy. Additionally archaeologists have found no evidence of the conquest in the 12<sup>th</sup> century BC ... but we have the evidence of the Egyptian Pharaoh Merneptah Israel Stele showing Israel was definitely in the land in the 1,180-1,190 BC period.

The main argument that is used to justify this late date of the Exodus to 13 Century BC are: The use of Rameses in the Bible which is just another example of scribal editorial update cf:

**Genesis 47:11** And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

**But when Joseph did that Rameses won't be born for over 400 years.**

**Exodus 12:37** And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

**Numbers 33:3** And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.

**Numbers 33:5** And the children of Israel removed from Rameses, and pitched in Succoth.

**All these uses of Rameses are references to a city which was one of a group of cities before called: Arvis, Tanis and Zoan. This was renamed Rameses by Rameses II also known as Rameses the Great during his rule. Rameses was the greatest plagiarist of the ancient world. He set out to put his name on every monument in Egypt and he renamed Tanis "Rameses". Sir Flinders Petrie's excavation of the Temple of**

**Tanis discovered fragments of a colossal statue of Rameses II indicating he put his name on Tanis too.**

**If you are a Bible believing Christian there is no problem with understanding the Date of the Exodus and archaeology shows a conquest at that same time which is the end of the Middle Bronze age according to I Kings 6:1:**

**I Kings 6:1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD**

**(Power Point) Solomon reigned from 971BC to 931BC. The 4th year of Solomon is 971BC minus 4 years, equals 967 BC plus 480 years equals 1,447 BC for the Exodus.**

**This would make the exodus in the early 18th dynasty in which many pharaohs as an element of their names were named mose as such as Ah'-mose or Tut'-mose. This is identical with the Hebrew name Moses.**

**Additional proof for an early date for the Exodus is Judges 11:26 which was written about 1,100 BC and the judge Jeph'-thah said to the Am'-mon-ites that Israel already had been 300 years in Canaan Land. So  $1,100 + 300 = 1,400$  almost the actual date of 1,407 BC.**

**Judges 11:26 While Israel dwelt in Hesh'-bon and her towns, and in Ar'-o-er and her towns, and in all the cities that be along by the coasts of Ar'-non, three hundred years? why therefore did ye not recover them within that time?**

**Another argument for the late date is that an average generation is 25 years and they claim the Bible is allegorizing in I Kings 6:1 the allegory being a perfect kingly generation was forty years (David &**

**Solomon)  $40 \times 12 = 480$ . The Bible does not say the 480 years are twelve, forty year generations of High Priests, it simply says it was 480 years. They have made this argument up out of their own minds creating a straw man or whipping boy they did not get it from the Bible. Not an allegory it is literal and specific.**

**I Kings 6:1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.**

**The Bible also teaches from Korah who stood against Moses in Exodus 6:16-21 cf: Numbers 16 until the singer Heman I Chronicles 6:31-37 & 15:16-17 who sang during the time of King David are 18 named generations. Add one generation to bring us up to the time of King Solomon and we have 19 generations times the accepted average 25 years per generation and we have 475 years almost the exact Biblical number of 480 years between the Exodus and the 4th year of King Solomon.**

**Finally, in the Jewish Talmud the last 2 Jubilees are recorded which allows one to back calculate to the first year of the first Jubilee cycle as 1,406 BC which is the early date of the Exodus, plus the 40 years in the wilderness.**

**Estimating Ahmose rule as the first Pharaoh of the 18<sup>th</sup> Dynasty beginning in 1570 BC. The internal date of the Ebers Papyrus, allows us to date the 18th Dynasty Pharaohs all the way down to the Exodus. The list is fairly certain. With a firm date for Amenhotep I as 1,540 BC to 1,529 BC, the reigns of the subsequent 18th-Dynasty pharaohs down to Amenhotep II can be fixed with relative certainty: Thutmose I as 1,529–1,516 BC the Pharaoh who ordered the Hebrew male children killed; Thutmose II 1,516 – 1,506 married Hatshepsut. His sister, she was the real power behind the throne. She was also probably the**

pharaoh's daughter who as a young girl found Moses. When her husband died Thutmose III was not old enough to take the throne so, Queen Hatshepsut became regent ... but she usurped Thutmose III and became pharaoh herself having plans of her own. Se'-nen-mut her Visor (some say lover) builds her mortuary temple at Deir (DARE) el Ba-har'-i and vanishes in 1,487 BC ... the same year Moses flees Egypt. Her reign was 1,506–1,484 BC, Thutmose III assumes his rightful place upon the throne and rules until 1,452 BC, and A-men'-hotep II as 1,452–1418 BC. Thutmose IV, Amenhotep III, Amenhotep IV also known as Ak'-hen-a-ten time of the conquest under Joshua witnessed by the A-mar'-na letters, Tut-an-kha'-mun, Ay & Ho-rem'-heb.

1,447 BC would make Amenhotep II the pharaoh of the Exodus. Tut'-mose III who was called the Napoleon of the ancient world the pharaoh who died in Exodus 2:23. His stepmother, Hatshepsut the first great Queen in history, would be the pharaoh's daughter who found baby Moses and raised him as her son. Her father Amenhotep I or her brother Thutmose I would be the Pharaoh who ordered the killing of the Hebrew male babies. Moses being born in 1,527.

Many wonder how Moses had such easy access to Pharaoh? Moses would be Amenhotep II's uncle; Moses too was raised in the Royal harem. There was never more than 2,000 to 3,000 people in the ruling class of Egypt. Moses was very great in the sight of the Egyptians.

Exodus 1:11-15 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. 13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the

**field: all their service, wherein they made them serve, [was] with rigour. 15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one [was] Shiph'-rah, and the name of the other Pu'-ah:**

**“The name Shiph'-rah is found in a list of slaves in Egypt ... This list is on a papyrus scroll kept in the Brooklyn Museum. The name is written without vowels is šp-ra and means "to be fair" or "beautiful".**

**Exodus 1:16-22 And he said, When ye do the office of a midwife to the Hebrew women, and see [them] upon the stools; if it [be] a son, then ye shall kill him: but if it [be] a daughter, then she shall live. 17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. 18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? 19 And the midwives said unto Pharaoh, Because the Hebrew women [are] not as the Egyptian women; for they [are] lively, and are delivered ere the midwives come in unto them. 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to pass, because the midwives feared God, that he made them houses. 22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.**

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

**Because of these population control measures Moses was placed in a basket in the Nile.**

**Exodus 2:4-9** And his sister stood afar off, to wit what would be done to him. **5** And the daughter of Pharaoh came down to wash [herself] at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

**6** And when she had opened [it], she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This [is one] of the Hebrews' children. **7** Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? **8** And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. **9** And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give [thee] thy wages. And the woman took the child, and nursed it.

Hatshepsut would have been a young girl. For his first two or three years Moses was allowed to stay with his own mother as a wet nurse.

**Exodus 2:10** And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

**Acts 7:20-22** In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: **7:21** And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. **7:22** And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

After he was weaned he returned to Pharaoh's daughter and given an Egyptian name. The name Moses is the root word found in the paranoiac names of the eighteenth dynasty such as Ahmose and Thutmose.

The young Pharaoh Thutmose III was pushed aside by his aunt and step mother Hatshepsut who took the masculine term Pharaoh. In

**reliefs her skin is given the masculine red tone rather than the yellow shading customary for women. She is depicted wearing the false beard of Kingship and in reliefs and sculptures her chest is flattened and masculinized.**

**Acts 7:22-23 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.**

**Moses lived his first forty years as an Egyptian and was taught Egypt's complex mythology, rituals, wisdom, literature and Egyptian mathematics such as the system of doubling to determine sums in multiplication.**

**Moses lived in the Egyptian court and saw the wealth of the world flowing into Egypt as it was beginning to flex its military muscle.**

**Exodus 2:11-12 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that [there was] no man, he slew the Egyptian, and hid him in the sand.**

**Hatshepsut held the throne for eighteen years while Moses continued to be a Hebrew with an Egyptian veneer. Then, toward the end of her reign, Moses tried to stop an Egyptian from harming a Hebrew. Moses killed the Egyptian and tried to hide the evidence, but the news of the murder found its way to the ears of the pharaoh. Se'-nen-mut, was Hatshepsut's Visor some say lover. He builds her mortuary temple at Deir (DARE) el Ba-har'-i and builds his tomb under her tomb. Some of the workmen drew bathroom sexual graffiti depicting Senenmut having sex with the Pharaoh wearing her crown. Senenmut vanishes**

**without a trace in 1,487 BC. The very year Moses flees. Moses was a Prince of Egypt he could have killed anyone he wanted to kill and got away with it ... everyone but Hatshepsut's lover.**

**Exodus 2:13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?**

**Hatshepsut had a daughter Nef'er-ure Moses could have married and Moses could have inherited the throne outright. cf:**

**Hebrews 11:24-25 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;**

**Exodus 2:14-16 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. 16 Now the priest of Midian had seven daughters: and they came and drew [water], and filled the troughs to water their father's flock**

**Moses was forced to flee east of Sinai to Midian, where he took up residence in the clan of Jethro and married into is family.**

**Moses's lifestyle had to undergo basic changes with his move from the courts of Egypt to the tents and flocks in Midian, but later on, Moses's experience with this different lifestyle proved to be a major asset in guiding Israel as pastoral nomadic people.**

**When Hatshepsut died, Thutmose III reclaimed the throne of Egypt. He can be identified as the “pharaoh of oppression,” because during his reign Hebrews began to groan and cry out for help cf: Exodus 2:23.**

**Tutmoses III spent the Hatshepsut years in the army and a little more than two months after regaining the throne he led Egyptian forces into Palestine.**

**Tutmoses III left several texts that gave insight into his personality. In one account he tells of his routing, 330 Syro-Palestinian princes gathered to meet him in battle at Megiddo, in northern Palestine.**

**The Egyptian army lived off the crops that were just coming into harvest while the people within Megiddo hung on for seven months before surrendering.**

**After his Megiddo campaign Tutmoses III needed little more than dress parades into Palestine to maintain his control of the coastal highway.**

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

**About that same time God called Moses at the burning bush to deliver Israel and lead God’s people into the Promised Land.**

**Moses was less than anxious to accept the mission ...**

**The Biblical account up to here has been brief of only those things that were considered absolutely necessary to be related, but with this chapter there begins an account of many minute details, enumerated with all the care and precision of an eye-witness.**

**The deliverance of Israel from Egyptian bondage has a significance and importance, which stand alone in the world's history.**

**This chapter is the record of a truly great moment for Moses, for Israel, and for all mankind - one of the truly significant watersheds of history.**

**The fullness of time indeed had come. The wickedness of the Amorites & Canaanites had run its course, and the time for the sword of judgment to fall upon them had arrived.**

**Israel had become mighty, prepared, and disciplined through hardship. The period of Israel's sojourn and affliction in Egypt had been predicted back in Genesis 15:13 and it was during the last year of the term that had still to run that the Lord appeared in the burning bush**

**Exodus 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, [even] to Horeb.**

**"Keeping the flock" This humble occupation had been followed by Moses for forty years, it shows how submissive and humble Moses had become in the long discipline imposed upon him by the Lord.**

**"and came to the mountain of God, [even] to Horeb..." The "mountain of God" could be nothing other than Sinai to the mountain where the Law was given.**

**Exodus 3:2-3 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.**

**To this point, Moses had never seen any kind of supernatural event in his entire life of about eighty years. Therefore, he turned aside to investigate it. Wonder of wonders!**

**Although the bush was on fire, it was not being consumed. Such a contradiction required further investigation, so Moses went nearer.**

**Exodus 3:4-5 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. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground.**

**" And when the LORD saw that he turned aside to see, God called unto him" Note the LORD (YHWH) is none other than God Himself.**

**"Moses, Moses ..." Such double use of a man's name always implied very unusual urgency and importance.**

**"Put off thy shoes ..." The holiness of that location was not due to the location there of some ancient shrine. If so, Moses would already have known all about it; he had lived in the vicinity for forty years. It was God's presence only that sanctified the place and made the vicinity to Himself Holy. That required Moses to take off his shoes.**

**Exodus 3:6 Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.**

**Jesus Christ himself made the great argument for immortality of the soul to rest upon this single verse.**

**Matthew 22: 31-32 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.**

**Not only upon this single verse but indeed upon a single verb in the verse, and not just that but upon even the tense of that verb being present tense! "I" being the subject, "AM" being the verb, not was past tense or will be future tense but "AM" present tense.**

**Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.**

**"I AM" was said by our Savior to prove that there is a resurrection, that the departed saints are indeed not dead in the final sense, for "God IS the God of the living!"**

**Exodus 3:7-8 And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Am'-or-ites, and the Per'-iz-zites, and the Hi'-vites, and the Jeb'-u-sites.**

**"Land flowing with milk and honey ..." This was a metaphor widely used in antiquity with the meaning of a land rich in natural resources, with abundant grazing, plenty of water and abundance of fruit trees.**

**Exodus 3:9-11 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. 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. 11 And Moses said unto God, Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?**

**"Who am I that I should go unto Pharaoh ...?"**

**This is the first of a series of excuses offered by Moses ...**

**Exodus 3:12 And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.**

**"Certainly I will be with thee ..."**

**This was the factor that caused Moses to be willing to go ...**

**Exodus 3:13-15 And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations.**

**What then is the great memorial name? The one which is forever and ever? Answer: It is simply this and when the Son of God referred to this passage, he quoted it verbatim:**

**Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.**

**In the light of the Savior's emphasis upon this place it has always been God's name.**

**The mighty God of the universe calls Himself "I AM".**

**Jesus completed the statement that was given to Moses.**

**Seven times in the Gospel of John He takes the name "I AM." Himself**

**First Jesus said:**

**John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

**I am the bread of life ... This is a metaphor of God's providing in Christ the means of human redemption. In that age, bread was essential to every meal, the staff of life, a fit emblem of Christ the soul's food.**

**He that believeth on me shall never thirst ... This is parallel to the previous clause and means the same, the living water and the bread of life being separate metaphors for one thing only, Jesus Christ.**

**Second, Jesus said:**

**John 8:12 I am the light of the world**

**In the Old Testament the coming Messiah is described as:**

**Isaiah 49:6 ... I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

**Isaiah 42:6 “ I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;...and give thee for a covenant of the people, for a light of the Gentiles.**

**As the sun is the source of all light, power, and energy on earth, Jesus the Sun of righteousness is the source of all spiritual light, power, and energy. Light is the only thing that can come into contact with filth and remain uncontaminated. Christians are the "light of the world" (Matthew 5:14), but theirs is a reflected light.**

**Third, Jesus said:**

**John 10:9 I am the door**

**This metaphor refers to the access of men to salvation, or, access to the sheepfold His called out people the Church has only one door.**

**Fourth, Jesus said:**

**John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.**

**A back ground knowledge of the Old Testament concerning the true shepherd of Israel is vital to a proper understanding of what is meant by Jesus here.**

**Almighty God appears throughout the Old Testament as the true shepherd of Israel.**

**Psalms 23:1 The Lord is my shepherd**

**Psalms 79:13 13 So we thy people and sheep of thy pasture**

**Psalms 95:7 7 For he [is] our God; and we [are] the people of his pasture, and the sheep of his hand.**

**Moreover, the whole 34th chapter of Ezekiel is given over to this metaphor of God as the good shepherd and the false leaders as the evil shepherds. This great chapter is the key to all that is spoken here.**

**Now, in the light of this very extensive metaphor in the Old Testament making God to be the only true shepherd of Israel, how is one to understand Jesus when twice he thundered the message that "I am the good shepherd"? It is no less a declaration that Jesus is God**

**Fifth, Jesus said,:**

**John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:**

**This is the opening sentence in the Book of Common Prayer; and its healing, comforting message has echoed over millions of graves, as bodies were buried at sea, or wherever the Christians have turned in sorrow from the faces of their beloved dead.**

**In this appears what is meant by " yet shall he live: The Lord has not abolished physical death, but made it a beginning instead of an end.**

**Sixth, Jesus said:**

**John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

**This is one of the profoundest teachings ever uttered. It presents Jesus as the one and only means of access to God. This verse presents Jesus Christ as the sole answer to the human problems of sin, ignorance, and mortality. As the way, Jesus is the answer to man's sin, as the truth, he is the answer to man's ignorance, and as the life, he is the answer to man's mortality**

**Seventh, Jesus said,**

**John 15:1 I am the true vine**

**We have studied how the metaphor of a vine is used for Israel cf: Isaiah 5:1ff. Jesus is the embodiment of Israel and he wants to graft you into Himself ... so that you will be found in Christ Jesus.**

**Christ meant by this that he himself is the true Israel of God, the seed of Abraham through whom all the prophecies were to be fulfilled. The spiritual seed will be continued in the true vine, that is, "in Christ."**

**During the institution of the Lord's Supper, Jesus had spoken dramatically of the `fruit of the vine' Luke 22:18 and it is impossible to explain this metaphor without reference to the Lord's Supper just instituted.**

**The Great I AM became flesh in Jesus Christ He is the only One who can forgive our sins, the only One who can give us eternal life.**

**Will you make that commitment and come to God today in the appointed way?**

**Sources: KJV Bible, e-Sword.com, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faulstich Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the O.T. K.A. Kitchen, Google Images, Halley's Handbook, Wikipedia & Bryant Wood et al.**