



## Unit .04

### Session .04

# God Hears His People

#### Scripture



## Exodus 3:2-15; 4:1-5

**2** 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. **3** And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” **4** 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.” **5** Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.” **6** And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. **7** Then the LORD said, “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, **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. **9** And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. **10** Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” **11** But Moses said to God, “Who am I that I should go to Pharaoh and bring the

children of Israel out of Egypt?” **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.” **13** 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?” **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.’” **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. . . . **1** Then Moses answered, “But behold, they will not believe me or listen to my voice, for they will say, ‘The LORD did not appear to you.’” **2** The LORD said to him, “What is that in your hand?” He said, “A staff.” **3** And he said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent, and Moses ran from it. **4** But the LORD said to Moses, “Put out your hand and catch it by the tail”—so he put out his hand and caught it, and it became a staff in his hand— **5** “that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”

## Intro Options

**Main Point:**  
God sees and responds  
to the oppressed  
and suffering.

### Option 1

The Book of Exodus is the amazing, true story of the events surrounding the children of Israel's rescue from bondage in Egypt. It is the story of plagues coming upon the land. The story of a sea being parted. The story of manna falling from heaven. The story of deliverance. Yet, Exodus is much more than that. Exodus isn't just Israel's story of how God rescued them in the past, it is our story. It is fundamental in our understanding today of who God is and what He has done, and continues to do, in the person and work of Jesus Christ. Although His name is not mentioned, the Exodus story cries out Jesus on page after page. It is, therefore, fundamental to the gospel.

Jesus is the Rescuer God sent to free us from slavery, not of Egypt or some other foreign power, but sin. Jesus is our Passover Lamb, whose blood protects us from judgment. Jesus is God among us, the greater tabernacle. In Jesus' face, we see God's glory. If we fail to see this—that Exodus is our story—we will only brush the surface of this profound book and miss what it is really about. But when we understand that we are wrapped up in this narrative, when we begin to see Exodus through the lens of the gospel, it comes alive. It resonates with us. It challenges us. It changes us.

- **As a Christian, have you viewed Exodus as your story? Where do you see yourself in this story?**

### Option 2

- **Think of the best listener you know. What makes this person a good listener? Explain.**

When we listen well to others, we show them that they matter; we speak highly of their value to us and whether we respect and love them or not. There are many tips and tricks for listening better, but the most important thing is the genuine desire to listen to and understand the other person, as he/she truly wants to be heard and understood. This means: no drifting or simply waiting for the moment they stop talking, so we can begin. Instead, we decide to affirm with our words (e.g. “Yeah,” or “Mhm”) and presence (e.g. look them in the eye, nod as they speak) that we are listening. We also summarize and repeat the ideas the other person expressed to us to check our understanding and make sure to listen to both ideas and feelings expressed by the other person.<sup>1</sup>

Although our natural tendency is to dive right into what we know or share a personal experience, what others need from us is to be heard. God provides an amazing example of listening. He heard His people—their words and their hearts—and He responded. He does the same for us today.

## TEACHING PLAN

As we begin the story of the exodus, the children of Israel lived under a new Pharaoh's rule—one who did not know of Joseph. The Israelites had multiplied so greatly that this Pharaoh oppressed them. Fearing the Israelites would be too powerful, Pharaoh placed the Israelites into bondage. When their numbers continued to grow, he ordered all male babies to be killed.

Against this backdrop, we are introduced to Moses. Moses' mother saved her son's life by placing him in a basket along the banks of the Nile River where Pharaoh's daughter found him and took him in. Moses was spared from death and grew up in Pharaoh's household. But, years later Moses struck down an Egyptian and fled to Midian.

At the end of Exodus 2, the people cried out to God in their distress and God heard them. He remembered His covenant with Abraham and prepared to act. It was time to pay Moses a visit.

**Read Exodus 3:2-10.**



The people of God were complaining. They were hurting. They were crying out for help. Egypt had once been their land of deliverance. They followed God's guidance there and were preserved from the famine. But they needed deliverance from that land of deliverance. They were in pain and desperate for relief. God heard them when they cried out to Him. God, the creator of everything, listened to the people.

- **Do you ever have trouble believing God hears you when you pray? Why?**
- **What might we learn about God's character from His speech to Moses?**

What we see in this text is a God who not only sees, hears, and knows, but also a God who is working a plan that is for His glory and the good of His people. We see that God is *compassionate*. God sees, cares, and acts when His children are in need. We also learn that God is *attentive* by hearing and responding to the prayers of His children. Finally, we see once again that God is *faithful*; He always does what He says He will do.

- **Which of these characteristics of God have you witnessed in your own life recently?**

When we read this passage, it's easy for the burning bush to capture our attention. As Moses noticed, it wasn't just a bush on fire—the bush was on fire without being burned up. Fire is often used in Scripture to mark the presence of the Lord. We see it here, we see it later in Exodus with the pillar of fire guiding the children of Israel, and we see it at Pentecost in the Book of Acts. The presence of the Lord is what made the ground Moses stood on holy. We can't miss this. God heard His people and responded to their cries according to His character. But His response was not distant. He could have been compassionate, attentive, and faithful from afar. But He chose not to be. Instead, He drew near. God came down to His people to rescue them, as He would in an even greater way in the small town of Bethlehem centuries later.



- **What are some other examples of God drawing near to His people in Scripture?**

# COMMENTARY

**Main Point:**  
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## Exodus 2–3

**2:24-25.** When the Bible says God remembered the covenant promises He made to His people (Ex. 2:24-25), it doesn't mean He forgot those promises. God is all-knowing. He doesn't forget things. He's not like you and me in that way. Rather, it means He determined it was time for Him to act on those promises. It was time to rescue His people from their distress and further His plan of redemption through them. Indeed, God remembering is the opposite of forgetting.

### 3:6.

If God cannot be seen, why was Moses afraid to look upon Him? The Bible states that God is invisible (1 Tm 1:17; 6:16) and that no one has ever seen Him (Jn 1:18; 1 Jn 4:12, 20). But biblical narrative also makes it clear that God personally visited human beings at various times, and did so in awesome and mysterious ways. The divine disclosure might take the form of a phenomenon of nature—a storm (Jb 38:1), a fire (Dt 4:12), a fiery cloud (Ex 13:21), or a burning bush (vv. 2-4)—or the revelation could be human in appearance (Gn 18:1-33). But the Bible suggests that these self-expressions of God were mediated and partial, not the direct appearance of God in His fullness. The Israelites saw the fire of God, but they did not see Him; they heard God's voice, but they never saw His mouth speaking (Dt 4:12). Moses saw God's form (Nm 12:8), but never saw His face (Ex 33:20-23). When Moses became aware that the bush was burning because God's presence was within it, he showed reverent submission by practicing the timeless Asiatic custom of avoiding eye contact with a superior. To have gazed directly upon God would have been to show contemptuous pride, and risk destruction.<sup>2</sup>



## 99 Essential Doctrines (p. 40, DDG)

### God Is Transcendent

God's transcendence refers to the fact that He is distinct from and independent of His created world. He is transcendent over us in regards to His greatness and power as well as His goodness and purity. The implication of this doctrine is that God is inherently superior to humanity; His thoughts and ways are higher than ours (Isa. 55:8-9). When God saves us, He restores us so we can fulfill our human purpose; this does not mean that we become God or that distinctions between God and humanity are obliterated. Understanding God's transcendence evokes awe and wonder at His goodness and power.

## TEACHING PLAN

### Read Exodus 3:11-15.



In response to God, Moses asked “Who are You?” Moses had just encountered, perhaps for the first time, this God who appeared to him in fire. Moses wanted to understand who this God was. He needed to know, especially if he were to go to Pharaoh on God’s behalf and bargain for the release of his entire slave force. Egypt was a polytheistic land, so Pharaoh would naturally ask Moses this question: “Oh, really? Now, which god is it that is sending you?”

In this moment, God revealed His most holy, most personal name to Moses, helping us understand who He is in a whole new way. More specifically, His name helps us see that God is not only above us, but He is among us. To use theological terms, in learning God’s name we see that God is both *transcendent* and *immanent*. Transcendent means that God is bigger. He is more than. God is not part of His creation; He is not contained by it. He is above it. Immanent means God is near. He is with us. He is among us. God did not abandon His creation; He is not absent from it. He is active within it.

#### ▪ Why do you think it is important that God displays both characteristics? How does His transcendence and immanence offer you hope and comfort today?

In calling Moses for this task, God wasn’t looking for someone who was perfect, eloquent, and confident. He was looking for someone who would rely on Him in this rescue mission. Someone who would obey in faith.

### Read Exodus 4:1-5.



Moses knew himself. He knew he wouldn’t be trusted by either the Israelites or the Egyptians. The Israelites would see him as an Egyptian—a traitor siding with those who were oppressing them. The Egyptians would see him as an Israelite—a murderer who had betrayed them. So Moses let God in to what he knew: “You have the wrong guy. No one will believe me when I tell them You have spoken to me and chosen me for this task.” In this moment, Moses was guilty of what most of us struggle with from time to time: using our past to justify our present disobedience.

Notice, God didn’t step in and offer encouragement to boost Moses’ self-esteem. God did not give Moses a divine pep talk. “You can do it, Moses! Believe in yourself!” Instead, the Lord gave Moses the first of three signs, evidences of God’s power.

Up to this point, God had done a lot of talking to Moses, but when do we see God’s power revealed? We see His power after Moses takes a step, even the smallest of ones, in faith. God could have given Moses the signs first, then the task. But that isn’t how God tends to work. Instead, He invites His people to trust Him, to step out in faith. When we do, He is there to supply His power. We see this in Moses’ calling. We see this in our calling through the message of the gospel—where those who trust in Jesus experience the power of salvation and new life in Him. We also see this in the mission given to us—where God calls us to step out in faith to proclaim the kingdom as He draws others to Himself.

#### ▪ How have you seen God’s power manifested after taking a step in faith and obedience?

# COMMENTARY

**Main Point:**  
God sees and responds  
to the oppressed  
and suffering.

## Exodus 3-4

**3:14.** We live in an age when people believe it's our right to define God. We want to make God in our image—make Him who we want Him to be. Some of us want a God who is wholly transcendent—a God who is distant and leaves us alone. A God we don't have to worry about looking over our shoulders. Others want a God who is wholly immanent. A God who is with us and like us. A God who is more of our peer.

But our place is not to define God; He defines who He is. Here we see that God is both transcendent and immanent at once. God is holy, and God is near. This is the God the children of Israel needed, and this is the God we need as well.

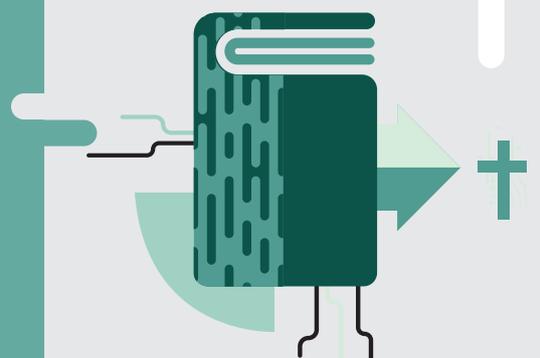
**4:10-17.** Moses had taken a step of faith and God had revealed His power, but Moses still wasn't convinced. He had more questions, more concerns, more excuses. We see this in Exodus 4:10-17, where Moses asked God to send someone else and then the text says the Lord's anger burned against Moses. The sad irony of Moses' final request is that he had just witnessed what God can do. He had seen a bush burning without being consumed. He had grabbed a snake by its tail to see it become a staff once more. He had placed his hand in his cloak, removed a diseased hand, only to place it back in and remove a clean hand. Yet, Moses could not shake his own inadequacies. To him, his problems and shortcomings made God's miracles seem rather small.

This is why God's anger burned against Moses. God had given him enough. God had showed His power. God had promised His presence. God had foretold His success to deliver His people (Ex. 3:19-22). But Moses' initial faith failed to produce obedience because it was sidetracked by his inability to remove the focus from himself and fix his gaze upon God.

All of us can relate with Moses. We all struggle to trust God and step out in faith and obedience. We all have selective obedience—choosing to obey God willingly and happily when His commands are easy, pleasant, and make sense, but struggling to obey when what He calls us to is terrifying.

## (p. 42, DDG) Christ Connection

God told Moses His name "I AM" as a revelation of His transcendent self-existence. Jesus is the eternal Son of God, the great "I AM," who came to us to save us from sin.



# Our Mission

God's Story has always been designed to connect with our story. It is because of His Story that our stories make sense, have meaning, and carry on into eternity. Use the questions below to help think through how His Story connects with your own. Suggested answers to these questions can be found on the right-hand side of the page for leaders.

## Head



**How does it comfort you to know God sees every sin committed against you? How does it challenge you to know God sees every sin you have committed against someone else?**

**How does it encourage you to know God hears the cries of the oppressed? How can we make sure we pay attention to injustice and oppression in our world so God can work through us?**

## Heart



**What are some ways we can increase our sense of reverence for God?**

**What is the difference between being “terrified” by God and being “awed” by God?**

## Hands



**What are some areas where you feel unqualified or unable to do what God has called you to do?**

**What fears prevent you from speaking on God's behalf? How can faith in God's promised redemption help you overcome these excuses?**

## Main Point: God sees and responds to the oppressed and suffering.



### Head

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The Bible never shies away from the reality of pain and personal hurt, even for the people of God. Now, this should not surprise us. We know we live in a broken world with broken people, and we know God has not promised to shield us from it and them or from ourselves. But early in Exodus, we are not just reminded of this important reality; we also see that God hears the cries of hurting people. He is aware of their distress, and He responds.

What a stunning thought: God, the creator of everything, hears us. We live in a noisy world, full of people. Many of these people are hurting and crying out to God. The Israelites were not a faceless mob to Him. He heard and knew the person behind each one of the cries—both verbal and inaudible—and He cared.



### Heart

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When Moses encountered God, Scripture says Moses “hid his face” (Ex. 3:6) Why? Because Moses was in the presence of the Holy One. We should understand Moses’ fear. We should also maintain a sense of reverence before God. However, believers don’t have to hide from God in fear because of the work of Christ. We are hidden in Him! We can seek God with confidence because of Christ.



### Hands

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Like Moses, we might feel as though we have disqualified ourselves from being used by God. Who are we to serve Him? Who is going to pay any attention to us? We are so quick to look to our shortcomings and incompetence—real or perceived—instead of looking to God’s calling on our lives. When we focus on our past and what others might think of us, we often fail to walk in obedience to the Lord. But our root problem is not one of self-worth; it is one of power. It’s not an issue of who we are and what we can (or cannot) do; it’s an issue of who God is and what He can (and will) do. As is often said, it’s not about our ability but our availability.

Moses needed to avoid undervaluing himself as much as overvaluing himself. He needed to recognize who he was in God’s image, and the fact that the mission wouldn’t be contingent upon his giftedness and skills, but upon God’s. That’s the reason for the three signs—the sign of the staff turning into a snake was followed by Moses’ hand turning diseased (4:6-7) and water turning into blood (4:8-9). These signs were for Moses to understand and Pharaoh to see that it was not about what Moses was able to do, but what God was able to do through Moses.