

Exodus 3:1-22 (ESV) ***God's Call to Moses***

Introduction

Samuel Langhorne Clemens was a famous American writer. Can I have a show of hands how many here have heard of his name? Now, how many here have heard of the name Mark Twain? Mark Twain was the pen-name of Samuel Langhorne Clemens. And one his quotes is this—"It is better to deserve honours and not have them than to have them and not deserve them." This is a profound and witty quote, yet it is very much against the grain of human nature.

Human nature is such that when we think we are so good and capable, we want our name to be called out and appreciated. We get disappointed and even resentful when we are not called up for a promotion; when we are not shortlisted and contacted for a high position in a mega setup; when we are not publicly recognized and offered the seat of honour.

Our text today (Ex. 3) is about God's call to Moses. How did Moses respond to this high honour? How did God answer him? Let's examine this account and see what lessons the Lord has for us to learn and apply.

I. God called Moses when he was a runaway in Midian (vv. 1-12).

Here at the beginning of Ex. 3, we see Moses not as a prince of Egypt, but as a runaway in Midian wanted for murder by the Egyptians. He was not in his royal robes, but wearing the simple clothes of a shepherd. And I believe Moses was not merely tending sheep every day, but he's also rueing daily his blunders and foolish decisions he made some 40 years ago in Egypt.

In Ex. 3, he's already 80 years old and as he looked back at his life, perhaps he had wished that he could go back 40 years and undo some things, or do them differently. Perhaps he realized that he was blinded by his own passion in his younger days—acting rashly and brashly without too much consideration for the consequences.

Verses 1-2 tells us that it was on an ordinary day when Moses was shepherding the flock of his father-in-law that something extraordinary happened—1 Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. 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.

On this ordinary day, the extraordinary thing that happened was that God appeared to Moses in a theophany—i.e. God manifested Himself to Moses in

angelic form. And what kept Moses fixated on what he saw was that the burning bush from which God revealed Himself had kept burning ... and burning ... and burning; the bush was never consumed by the fire.

So Moses said in v. 3—And Moses said, “I will turn aside to see this great sight, why the bush is not burned.”

Now that God had Moses’ full attention, He called out in v. 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.”

God then said to Moses and identified Himself in vv. 5-6 – 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.

Here God told Moses, “Do not come near.” God cautioned him to observe safe distancing, not because of COVID-19 but God must be approached with pious reverence and not impious curiosity. Moses was also told to take off his sandals as he’s standing on holy ground, signifying putting off the profane when approaching the sacred. Also, God identified Himself as the same God who had revealed Himself to Moses’ forefathers—i.e. the patriarchs of the Hebrew people. Evidently, Moses at this time was already aware of his original Hebrew ancestry.

Upon hearing this, Moses hid his face for he was afraid to look at God—he was somehow stricken by a sense of holy reverence and personal unworthiness before that divine presence.

Then God gave Moses a news update in vv. 7-9 - 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.”

God told Moses that He “have surely seen the affliction of my people ... and have heard their cry”. And what did God say He would do after seeing and hearing the oppression and suffering of the Hebrew people in Egypt? He said He’s not going to be indifferent and passive about it. He declared in v. 8—“I have come down to deliver them ... and to bring them up ...” God decided to so act because He had not only seen and heard the sufferings of the people, but He also said in v. 7, “I KNOW their sufferings.” The knowing here does not refer to mere information. Rather, the knowing here refers to knowing by

experience—i.e. God knows and feels so deeply because it's as if He's there experiencing the same sufferings with the people.

This should be comfort to those who are going through trying times as they look to God in their adversities. This should also be a challenge to us today as we see and hear of the plight of people beyond ourselves. Indeed, God is no indifferent and passive bystander in our trying times. As we look to Him, He sees and hears ... AND He will act accordingly in His own good time because He KNOWS. Let us so encourage one another and others with this thought. And let us not be indifferent or passive whenever we see and hear of the plight of our fellow human beings, but respond with appropriate acts of compassion.

Moving on, God dropped a “bombshell” on Moses when He said in v.10—“Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.”

When God told Moses that He would come to deliver the Hebrew people and bring them out of their suffering and bondage, I imagine Moses clapping his hands and saying, “Good for you, Lord! This is how it should be!” Now God turned to Moses and said, “Yes, I will deliver and bring my people out of Egypt. AND I am sending you to do it. I am sending you to Pharaoh!”

We read of the response of Moses in v. 11—But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?”

When God called out “Moses! Moses!” in v. 4, he responded, “Here I am.” But now upon hearing that he would be sent to face Pharaoh, I imagine him adding to what he had said—i.e. “Here I am. But send someone else, NOT me!” But why this reluctance?

Moses expressed his reluctance with a question in v. 11—“Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?” Reading beneath his lines, Moses was essentially saying to God, “Who am I that I should go face mighty Pharaoh? God, I am not qualified. I don't think you have made a wise call.”

Moses was not stricken by a sudden memory lapse when he asked “Who am I?” Rather, he was implying that he's inferior compared to mighty Pharaoh; that he's not good enough; that he felt unworthy about himself. After all, he's now in the land of Midian not as a prince of Egypt, but as an escapee wanted for murder—running and hiding away from the Law of Pharaoh's Court.

But behind the superficial excuse of not being good enough, what is the real reason for Moses' reluctance? The text does not mention it explicitly, but I believe it is not too far-fetched to say that it is the fear and sense of failure in him. Moses was still haunted by his bad experiences during his early years in Egypt (Ex. 2:11-15).

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- When he saw an Egyptian beating a Hebrew, he came to the defence of the Hebrew and rashly killed the Egyptian. He wanted to play hero but became a murderer instead, wanted and hunted by the Law of Pharaoh's Court. If he's to go back to Egypt, his words would almost surely be rejected because it was his head that they wanted.
- When he saw two Hebrew people fighting each other, he tried to stop them. But he was questioned, "Who are you? What makes you a judge over us? Mind your own business!" He tried to play peacemaker but he was rejected as a busybody.

What do we do when we have experienced failure and rejection in spite of our best effort and good intention? Well, we say:

- "No more!"
- "Never again!"
- "Not worth it!"
- "Don't waste my time!"
- "Don't want to be hurt again!"
- "Doesn't pay to be kind!"

I believe that's what Moses was going through, as well as many people today who have similar experiences of failure and rejection. Let someone else; call someone else—someone who is better; more qualified. When we have failed, the tendency is to retreat and resist the call of God.

God called Moses from the burning bush. What Moses did not realize was that he's just like the burning bush. I mean bushes were everywhere in the land of Midian, but what made the burning bush so special was that God had chosen to reveal Himself and His call to Moses out of this one bush. Similarly, God could have chosen anyone to reveal Himself and His call. But He had sovereignly chosen and prepared Moses as the one to whom He revealed Himself and His call that day.

The burning bush is a revelation of God to Moses, not an introspective analysis of Moses himself. No man no matter how capable, can serve God totally on his own and in his own strength. It is God who is infinite and all-powerful. Thus, Moses needed a proper God-focus, not self-focus. In the same way, let us also learn to focus our attention on the One whom we serve, rather than on ourselves.

That's what makes you and me special to God—He is in us and with us. If we do not recognize that it is God in us and with us that makes all the difference, we will come up with many excuses not to obey the call of God in our lives. Moses was called not because he's necessarily better and more capable than others. It's because God knows best and God is all-able as He works in and through an obedient person. God will turn this person's weakness into a

powerful resource to fulfil His divine purposes. Indeed, our weakness can only be made perfect in God's strength.

God told Moses in v. 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.”

God was reassuring Moses this—“Moses, I will prove my faithfulness to you. You will succeed in bringing the people out of Egypt and they will worship me right here on this mountain (Mount Horeb) where you now see this bush burning before you.” Put in another way, God was reassuring Moses that he would get the job done not because he (Moses) was so faithful and capable, but it's because He (God Himself) would always be faithful and able to fulfil all that He would begin through Moses if he would just trust and obey God.

How then shall we live?

- Application: Seek God to help us overcome our fear and sense of failure as we obey His call. Remind ourselves that God is in us and with us so that we can trust Him to enable and use us to do His calling. When we think we are capable, we have no room for God's power to work in and through us. But when we obey even in our weakness, we are ready for God's power to work in and through us. Indeed, the greatest battle as we obey God's call is not to overcome the circumstances out there, but to first overcome the condition in here (in our inner self). We often say that God is a God of 2nd chance. But for us to start afresh with God's 2nd chance for us, we need to first seek Him help us overcome our fear and sense of failure. Remember this—your failure is not final unless you let it be the last chapter of your life. So seek God to help you write a new chapter of faith and faithfulness as you trust and obey Him afresh.

Let's move on now to vv. 13-22.

II. Moses was called to serve God as his Master and deliver Israel as his mission (vv. 13-22).

Moses said to God in v. 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?”

Being raised and nurtured in Egypt, Moses no doubt was very familiar with the deities of ancient Egypt. This implies that he still had much to learn about the God of the Hebrews. Thus, Moses sought to know God's name. But his question about God's name seems to stem from his fear that the Hebrew people might reject his authority.

Knowing God and knowing His name more deeply and intimately is always a good thing—NOT in itself but in relation to how such knowledge will lead us to better understand and obey God’s purpose and call for us. I mean many have used the excuse of “no knowledge, no information, and no training” to avoid God’s call to serve or live according to His way and will.

Moses was using an excuse then that so many people still use today. Moses said in essence, “People will ask me questions that I cannot answer. Lord, if I take the job, I will not have all the answers or solutions. What will I say when they ask me those questions or demand solutions?”

To this, God said to him in vv. 14-15 - 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.”

What does God mean when He identifies Himself as “I Am Who I Am” in v. 14? When God says “I Am Who I Am”, He is stating His name as Yahweh (translated into English as “LORD”). He is stating that He is the Eternal One who has no beginning or end. “I Am” speaks of His omnipotence, omnipresence, and omniscience for the entirety of time and human history. Come what may, God is unchanging in the past, in the present, and in the future.

This name that God has chosen for Himself sets Him apart from the polytheistic gods of the Egyptians. God knew Moses’ upbringing and what he was exposed to—i.e. Moses probably had worshipped the false Egyptian gods as an “adopted” son of Pharaoh. Thus it was important for Moses before he stepped into the role that God had for Him, to know and believe in Yahweh as the one true God; and there is no other god besides Him or above Him. Moses was made to stand barefoot before Yahweh, and he beheld His presence and heard His personal name as no one before had; not even Abraham, Isaac, and Jacob.

God was saying to Moses, “Moses, you may not have all the answers, but you have all of me—the ‘I Am Who I Am’; the ‘I Am’ who was with you when you were a prince in Egypt, who is now before you, who will go with you back to Egypt, and who will always be with you.”

Like Moses, when we obey God’s call to do what He has called us to do and at where He has called us to be, there will be times when we don’t seem to have all the answers or solutions. BUT we will always have all of God—the “I Am Who I Am”; the “I Am” who is with us and will always be with us.

God outlined His purpose to Moses in vv. 16-22 – 16 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, 17 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.’” 18 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.” 19 But I know that the king of Egypt will not let you go unless compelled by a mighty hand. 20 So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. 21 And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, 22 but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians.

Essentially, there are three promises from God in these verses:

- One, Moses would receive a listening ear from the Israelites in Egypt, and be able to convey God’s plan to deliver them out of Egyptian bondage and into the Promised Land.
- Two, Moses would gain an audience before mighty Pharaoh though his request for the Israelites to be released would be fiercely resisted by Pharaoh. God would then strike Pharaoh and his people with the 10 plagues, and the release of the Israelites would eventually come to pass.
- Three, Moses and the Israelites would not leave Egypt empty-handed, but they would be filled with plenty because they would find favour in the sight of the Egyptians who would gift them with their gold, silver, and clothing.

Indeed, these were great exploits and mighty accomplishments that God would fulfil using Moses as His servant. As Moses appeared before Pharaoh, He’s not standing there as the new master of Israel. Rather, he’s standing there as the servant of “I Am Who I Am” who’s Yahweh the LORD.

Today, God still calls us to be His servants—as spiritual leaders in church, or as believers involved in different church ministries, or as God’s “salt and light” making a living in the marketplace. As people called to serve God, we need to beware of one pitfall, and that is—the called one can begin in the Spirit but end up in the flesh; the called one can end up viewing himself as the Master and not the servant; the called one can begin speaking and acting for God, but end up speaking and acting as God.

Do you know that even Moses and Aaron had succumbed to such a pitfall at one time? Let me give you a brief overview of what had happened in Num. 20.

Moses led the Hebrew people to cross the Red Sea. And one day they came to this place called Meribah. There was no water and the people complained and grumbled against Moses and Aaron.

Moses and Aaron came before the LORD, and He instructed Moses in Num. 20:8—“Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle.”

After receiving this instruction from the LORD, Num. 20:10-11 tells us this—“10 Then Moses and Aaron gathered the assembly together before the rock, and he said to them, ‘Hear now, you rebels: shall we bring water for you out of this rock?’ 11 And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock.”

Praise God! There’s plenty of water to quench the thirst of all the people. But have you noticed two BIG problems here?

- One, notice that the LORD told Moses that He (the LORD) would bring forth water. But Moses said to the people, “You rebels, shall we (i.e. Moses included Aaron here) bring water for you out of the rock?” Can you see that Moses and Aaron were claiming to do what the LORD had said He Himself would do? It’s the LORD who would bring forth water, NOT Moses and Aaron.
- Two, notice that the LORD instructed Moses to speak to the rock and water would flow out of it. Instead, we are told that Moses did not speak to the rock with great faith in the LORD, but he did strike the rock (two times) and with great force in his anger and frustration.

Moses did not do what the LORD had instructed him. Rather he, with Aaron (his older brother and ministry partner) standing in agreement with him, did contrary to what God had instructed. Moses and Aaron did not speak and act for God; they spoke and acted as if they’re God Himself. The servants had overruled the Divine Master! They got the job done—the people were quenched of their thirst. BUT they did it their way, not God’s way.

Perhaps no big deal for many people—the end justifies the means. But Moses and Aaron had seriously displeased God who chided them in Num. 20:12—“And the Lord said to Moses and Aaron, ‘Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them.’”

Moses and Aaron faced Pharaoh and later led Israel out of Egypt. Moses was then 80 and Aaron was 83 (Ex. 7:7). But the people only crossed over to the Promised Land after wandering 40 years in the wilderness. By then Moses was 120 and Aaron was 123 ... and both died just before the people of Israel crossed over to the Promised Land. And you know what that means? It means Moses and Aaron did not and could not experience the joy and blessing of crossing over to the Promised Land with the people they led out of Egypt. This is exactly what God had said to them, "You shall not bring this assembly into the land that I have given them." What a shame! Disobedience does displease God and does carry consequence(s).

Indeed, we can start off in Spirit-led obedience, doing that which the Lord has called us to do. But in the course of time, we stray from the Lord's call and begin to focus on serving our self-directed ambition instead. The desire to achieve great exploits and mighty accomplishments, like having an ambition awaiting fulfilment is a powerful driving force. But beware that the human heart is deceitful (Jer. 17:9)—it can deceive God's people in Christian ministry or marketplace enterprise to work/lead passionately, but set on making a name for themselves out of what God has called them to do. They succumb to the pitfall of being primarily career-minded. Now, it is not wrong to do our best and succeed in the career that God has led us to pursue. But what is problematic is that we pursue it primarily for self-advancement. We neglect a higher calling that God has for each of His people—i.e. the call to be purposefully mission-minded. And to be mission-minded is NOT to renounce the successes in our career life, then go to this mission field called Timbuktu. Rather it is to enjoy these successes with gratitude and thanksgiving to God, and AT THE SAME TIME to use these successes purposefully to make a difference for the advancement of God's Kingdom.

God calls us to be His servants and through us He will fulfil His purpose, just like He called Moses. But if we are not careful, we can end up wanting to be our own master or the master of many, rather than to be the servant of ONE.

How does this apply to us today as we sense and obey the call of God upon our lives?

- Application: Constantly guard ourselves against serving God with a divided heart. As we attempt great things for God and expect great things from Him, let our heart be undivided towards Him—i.e. let His name be glorified and magnified above anyone and anything else. Indeed, it will be a shame if we succeed in what merely matters to us, but not in what really matters to God. Someone who's successful and strong in the eyes of the world is often esteemed as an inspiration with the competence of a skilful master. But never forget this—someone who's successful and strong in what the Lord has called him to do is still an instrument in the hands of the Divine Master.

As Charles Spurgeon said in his sermon “Glorifying in the Lord”, “You will never glory in God till first of all God has killed your glorying in yourself.”

Conclusion

I answered the call to Christian vocational ministry at the age of 33. Today I stand before you humbled because in spite of all my inadequacies, the Lord has enabled and used me in the ministry of teaching and training God’s people in God’s Word in different settings as I obey Him from season to season—in the seminaries, the churches, and the mission field.

Sometime in 2006, I resigned from my teaching position at the Baptist seminary (i.e. after I left Singapore Bible College). I had intended to move on to do some teaching and training ministry in the mission field. But there was a need in Evangel at that time, and I was asked to consider pastoring the church. My wife and I prayed, and subsequently I agreed to take up the pastoral position as my Macedonian calling for a season. I started as a part-time pastor in 2006 because I still had some teaching commitment at the seminary, assuming full-time responsibilities only at the beginning of 2007.

Six years later and sometime in 2012, I sensed the Lord reminding me of the mission field. There was then a deep sense of moving on to the Lord’s next season for me. To cut the long story short, I eventually decided to step down from my full-time pastoral position with the support of my wife.

Pastor Richard Ong was then already with us for a while as our associate pastor. He’s a good man though not perfect—he could do some things well though not everything ... just like me.

Also, the mood of the church then was very positive—people wanting to move forward to do greater things together; very unlike the mood at the time I took office in 2006. I felt that “the ground was sweet”, and Pastor Richard Ong would have a good platform to build on, flourish, and grow the church as his own man, especially with his passion for evangelism.

So since the beginning of 2013, I responded to the Lord’s call and began my ministry as an itinerant teacher-trainer with the Myanmar Theological College on the outskirts of Yangon city.

The Lord who has called me is faithful—I do not speak the language, but He has provided very competent interpreters to work with me; He has helped me build trust and relationships with some of the local

leaders who have initially looked at me with wary eyes because of our different denominational backgrounds.

That's almost 10 years ago. When I first arrived in Yangon, those who gathered to greet me were all strangers to me. Today, each of them is like a dear member of my spiritual family in Myanmar. I had gone to the same place to be with the same people many times a year and over a number of years ... until the COVID-19 pandemic and the military coup there disrupted the momentum two years ago. Since 2020, I can only do some teaching and training via ZOOM. But I am grateful and thankful to God that in spite of very difficult circumstances, the co-workers there are still serving in faith and with faithfulness to be "salt and light" in the deep darkness enveloping their country at this time.

I am also thankful to this church for releasing me to obey the Lord's call in 2013. Though you could not send me "officially" as your missionary to Myanmar, I could fully understand why. Yet you had graciously given me helpful support and partnership for some years—you valued my ministry there as an extension of Evangel's Kingdom work beyond our church and our land. And for this I am ever grateful and thankful to this church.

I will be 70 next year. I believe I can look back with largely no regret—not because I am so successful and strong, but simply because the LORD "I Am" who has called me to obey Him from season to season was, is, and will always be with me in His sovereign grace and goodness.

As I obey the Lord's call in His different seasons for me, I have learnt that when He calls, it is often a time when He does not want me to feel that I am the obvious choice, but a time to trust and obey Him with an open and responsive heart that's not filled with my own agenda. Indeed, no one really qualifies to respond to God's call according to his own merit of success and strength. It is God who has chosen to prepare and use an open and responsive heart to do His great and mighty things.

God the "I Am Who I Am" still enables and uses His people to fulfil His purposes in the life tasks that He has called them to engage in. God the "I Am Who I Am" still holds the whole world in His hands, and you and I are still instruments in His hands. That's why He is also known as God the Ancient of Days—He's the Creator of this world and all that's in it; He's in sovereign control of all the deeds of human beings and of all the kingdoms on earth for the entirety of time and human history.

As I close, I pray that as you seek to know the Lord's call in your life, He will make it clear to you, grant you confidence in Him, and use you mightily as you trust and obey.

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God's call to Moses to deliver Israel out of Egyptian slavery is only a prefiguring to a much, much bigger purpose that God has for all humanity. It points to God sending His Son, Jesus Christ, to deliver humanity from the bondage of sin in our fallen world. God may be calling some of you today to open your ears, mind, and heart to hear and know more about His deliverance (i.e. His salvation purpose) in and through Jesus Christ. And that deliverance includes you—God wants to save you from the bondage of sin that besets all humanity. If you wish to know and understand more about God's salvation purpose for you in Jesus Christ, I encourage you to talk with a Christian or contact this church to so express your interest.

Prayer:

Heavenly Father, we want to be obedient and responsive to you. Give us ears that are open to your voice. Enlighten us by your Spirit so that we not only understand, but we are also ready and willing to apply the spiritual lessons and live out the spiritual truths that we have learnt. And give us the grace to pray, "Your will be done, not mine" as we seek to know and obey your will and calling in our lives. In Jesus' name. Amen!

Reflect & Apply

1. Consider God's call to Moses when he was a runaway in Midian and how he responded in vv. 1-12. What do you sense God is calling you to do at this season of your life, and how would you respond to Him if He is the One who calls and "qualifies" you?
2. Consider what God said to Moses concerning how He would use him as His servant in vv. 13-22.
 - How can spiritual leaders serve God as they love and care for God's people without lording over them?
 - How can God's people respond to those whom He has called to lead without undermining their God-given spiritual authority?
3. Consider God as the "I Am Who I Am". What do you understand by this name, and how does it impact your Christian being and doing?