

## THE BURNING BUSH

*Exodus 3*

In order to connect with the last lesson, the point to emphasize is that Jacob and his family went down into Egypt to be fed and protected by Joseph just for a time, and then yielded to the temptation to stay there in comfort instead of going back where they belonged. It is another example of taking the easy way instead of the right way—like the choice Lot made. Reference to Lot will also give an opportunity for a brief review, which is always useful. Even the littlest children can get the idea that the thing which looks easiest is not always the right thing, and that to choose anything but the right thing always leads to trouble.

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### Doctrinal Points

*The Lord is the only one who can truly say, “I am.”*

*Knowledge of truth may be misused, as the knowledge of correspondences was turned into magic by the Egyptians.*

*The Lord at the right time calls each one of us to the particular work He wants us to do for Him.*

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### Notes for Parents

The story of Moses is another of the great stories of the Bible with which most people are familiar; but usually when we think of Moses, we think of some one incident in his life—some, who have not been taught beyond the beginner stage in the Sunday school, think only of Moses as a little baby in the bulrushes on the brink of the Nile. The Lord saved Moses then, and the story is a touching and beautiful one, but it is only the beginning of his life, for he was saved in order that he might perform a great task. Our children, when they are little, love the story of the baby Moses and it makes a deep impression on them, but they should even

then be taught something of the great work which that baby was to do.

The children of Israel, who had gone down into Egypt to live during the seven years of famine in the time of Joseph, had become too well satisfied with their ease and prosperity there, and had forgotten to go back to their own country. So in time they got into difficulties with the Egyptians and were made slaves. When everything is going well with us, we are likely to forget that we are created not just to enjoy the good things of this world, but that the Lord has a place for each one of us and a work which we should be doing for Him. The Holy Land represents heaven or a heavenly character, and that is the true home of every one of us. All our occupations are really our opportunities for serving the Lord and the neighbor, and if we think of them in this way, we shall come to love our work not for the money or acclaim it brings us but because it is useful to others. This is the only way in which we can really find happiness in our work. Unhappiness always comes from thinking about ourselves, because we are never satisfied then, our work seems hard and our pay small, and we are always thinking about what other people should do for us. This is slavery, the kind of slavery into which the children of Israel fell in Egypt when they forgot the country in which they were supposed to be living.

We are apt to think that people who have things we do not have are the happy ones—but are they? Are all the rich people you know really happy? If you look about you honestly, you will see that the people who really are happy are always the ones who are not thinking about themselves; and we can all be such people if we will. The Lord's call to Moses at the burning bush, the lesson the children have for today, is the call which comes to every one of us if we are willing to listen, the call to turn our thoughts and our lives away from our own wants and toward the Holy Land of unselfish, heavenly living.



### Primary

The story of the burning bush is a dramatic story and one which is easy to tell. The children can understand that the Lord was giving Moses a hard thing to do, but that the Lord will always help us if we do right. Review briefly the story of the birth of Moses and of his early life in Egypt and the cause of his going to Midian. Moses will be the leading figure for several lessons, and the children need to understand how he was chosen and prepared by the Lord for his task.

Joseph became a very great man in Egypt. He was next to the king in the government. When a time of famine came, his father and his brothers and their families all came down to Egypt to get food. Joseph forgave his brothers, and Pharaoh allowed him to give them homes in the best part of the land.

When the famine was over, they should have gone back to the Holy Land, but Egypt seemed to them an easier country to live in and so they stayed on, and for a long time they prospered and their numbers increased greatly.

But after Joseph died, there was no one in Egypt to protect them, and little by little the people of Egypt came to be anxious because these strangers were increasing so fast in their land. The Pharaohs began to oppress them and finally made them slaves. Their lives became harder and harder.

About two hundred years passed and they forgot all about their own country and even forgot the name of their own God. But God had not forgotten them. He provided that one of them, whose name was Moses, should be specially protected and trained until he could be their leader. Moses grew up in Egypt but when he was grown up, Pharaoh became angry with him and he had to run away.

Moses fled to the land of Midian and lived there for forty years.

He married the daughter of Jethro, the priest of Midian.

Where was Moses when the Lord called him?

What was he doing?

Where did the Lord's voice seem to come from?

What did the Lord tell him?

Was Moses eager to undertake the task the Lord gave him?

How did the Lord reassure him?

What name did the Lord give Himself?

The name *Jehovah* is a form of the Hebrew for “I am.”

Moses was afraid he would not be able to persuade Pharaoh to let the people go.

So the Lord gave Moses power to work miracles.

He also told Moses that his brother Aaron would help him.

Then Moses was willing to obey the Lord.

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### Junior

Have the Juniors study a map for the relative locations of the Holy Land, Egypt, and the land of Midian. Have them look up Genesis 25:1-2 to find the birth of Midian, and Judges 6:1-6 to see how the Midianites later turned against the children of Israel. The Juniors can understand the meaning of being so prosperous that we forget all about the Lord, and that we sometimes have to get into trouble before we realize our need of going back to the Holy Land where we really belong. It is good for the children to get into the habit of thinking of the Holy Land as meaning a truly good life. Have them look up also Deuteronomy 6:10-12.

Jacob died in Egypt, but Joseph took his body back and buried it in the cave of Machpelah where Abraham and Sarah, Isaac and Rebekah, and Leah were buried. On this journey he was accompanied by many of the rulers and elders of the Egyptians as well as by his brothers. When Joseph himself died, he made his relatives promise that when they went back to the Holy Land to live, they would take his body back with them. His body was “embalmed” in Egypt. This meant that it was preserved by being treated with certain aromatic oils. The Egyptians in those days knew how to do this, and that is why archaeologists sometimes find “mummies,” or preserved bodies, in the ancient tombs in Egypt even today.

But the children of Israel were comfortable and prosperous in the land of Goshen, and forgot that they ought to go back to the Holy Land. When everything is going well in our lives, we are liable to forget that we are in this world to serve the Lord and the neighbor and not just to get things for ourselves. They stayed there

more than two hundred years, and after a while the Egyptians began to be anxious because these strangers were increasing so fast. They were afraid they might become strong and turn against the Egyptians. So finally a Pharaoh arose “who knew not Joseph” and made the children of Israel slaves, loading them with heavy work and trying to prevent them from increasing. He even ordered all the boy babies to be killed as soon as they were born. Moses, however, as we have learned, was saved by his mother by being put into an “ark” or covered basket of bulrushes on the brink of the river, where he was found and adopted by Pharaoh’s daughter.

Moses was brought up in the court of Pharaoh and educated in all the learning of the Egyptians, but his own mother was his nurse and from her he learned about his own people and their traditions and came to feel as an Israelite. We learn from another part of the Bible (Acts 7:23) that he lived in Egypt for forty years. Then one day while trying to defend one of his own people, he killed an Egyptian and had to flee from Egypt. He went to the land of Midian. On the map you will find this land at the southeastern corner of the Sinai Peninsula. Midian, from whom this people took their name, was a son of Abraham by Keturah, whom Abraham married after the death of Sarah; so the people of Midian were related to the children of Israel. Moses was received into the home of the priest of Midian. His name was Reuel, but he is usually called Jethro, which means “his excellence” and was probably an honorary title. Moses married his daughter and settled down to tend the flocks of his father-in-law, wandering about the country to find pasture for them, as the shepherds did in those days. He remained in Midian for the second forty years of his life.

Now comes our story for today.

Where do we find Moses?

*Horeb* is the name of a group of peaks, of which one is Sinai, from which later the commandments were to be given (verse 12).

What strange sight did Moses see there?

Who spoke to him from the bush?

From the Hebrew tradition which his mother had taught him, Moses knew that the Hebrews had a God of their own who had made promises to the patriarchs Abraham, Isaac, and Jacob, but that had been hundreds of years before. It looked as though their God had forgotten them. Think what it must have meant to Moses when the voice from the burning bush said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob”! The children of Israel had been in Egypt so long that Moses did not even know the Lord’s name.

What name did the Lord give Himself when Moses asked Him?

This seems a strange name, doesn’t it? But if you think a little, you will see what it means. No one made the Lord or gave Him life. He is Life itself, from whom all life comes to the world and to each of us. He is really the only one who can say, “I am.” The Hebrew word *Jehovah* is one form of this same word, “I am.”

What did the Lord tell Moses he was to do?

Moses was afraid he would not be able to accomplish so great a task.

What did the Lord tell him? (verse 12)

He also gave Moses the power to perform miracles, and gave him the help of his brother Aaron. And He promised still another kind of help to the people. Read verses 21 and 22 and see what they were to be allowed to take with them out of Egypt. When you read in later chapters of the gold and silver and jewels which were used in the making of the tabernacle and its furnishings, and the materials used for the curtains of the tabernacle and the clothing of the high priest, you will remember where they got these things. And when you are older you will understand what this “borrowing” from the Egyptians means. Moses was to live another forty years during which he did lead his people out of Egypt and back to the point where they could enter the Holy Land.

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### Intermediate

The meaning of the call of Moses and of the burning bush should be brought out with this class, as well as the relationship of the Midianites to the Israel-



ites and why Moses fled from Egypt to Midian and lived there so long before he was called to his real task. Emphasize the fact that the Lord never asks us to do something until He sees that we are really able to do it, and that He is always with us when we obey him. When we do wrong, it is easy to say, “I couldn’t help it,” but that is never true.

Every time we face some new task for which we are not properly prepared, we have to go down into Egypt. And this is just as true of our spiritual progress as it is of our occupations in the world. We often come to problems which we do not know how to solve. We say, “I don’t know what is really right for me to do in this matter.” Then we search our memories to find the right answer, and there we find Joseph. You remember that Joseph pictures the desire to do right in the Lord’s sight. Joseph gave his brothers grain from the stores which had been laid up for just this time of famine. Our “Joseph” draws instruction for us from the letter of the Word where the Lord has stored it up for us. Then, you remember, Jacob and all his family came down into Egypt, and Pharaoh—because of his gratitude to Joseph—gave them the rich land of Goshen, the Nile delta, to live in. And there they settled down to live in plenty under Joseph’s protection until the famine should be over.

Sometimes people find that answers to all life’s problems can be found in the Bible; but they get so fascinated studying the Bible they forget why they went to it in the first place. Some people go to college and fall in love with learning, and go on learning all their lives and forget that learning is of no value unless we use it as a means to help other people. All knowledge is meant to be used in service to the Lord and the neighbor, and if we become absorbed in just acquiring more and more knowledge, we are like the children of Israel who were so well fed and so contented in the land of Egypt that they forgot to go back to the Holy Land. You know the story of how they finally became slaves there. People can become slaves to learning.

The children of Israel stayed in Egypt for many, many years—possibly more than two hundred. They had forgotten the Lord,

but the Lord had not forgotten them. When they finally realized their unhappy condition and longed to be freed from it, He raised up Moses to lead them back to their true home. Everyone knows the story of how Moses was saved when he was a baby by being put into the little basket of rushes on the river brink, and being discovered by Pharaoh's daughter when she went down to bathe. He was brought up in the Egyptian court as Pharaoh's daughter's adopted son, and was given the education of an Egyptian ruler at a time when Egypt was the center of learning of the world. But Moses also had his own mother as his nurse, and from her he learned the traditions of his own people and so came to feel himself a Hebrew. And when he was a man, his sympathies were with the Hebrews. He lived in Egypt for forty years, and then had to flee because he killed an Egyptian who was striking a Hebrew slave.

He spent his next forty years in the wild, mountainous region called Midian, the southeastern tip of the Sinai Peninsula, tending the flock of his father-in-law, the priest of Midian. Midian, for whom this country was named, was the son of Abraham by Keturah, whom he married after Sarah died, and the Midianites had remained in the wilderness and had preserved the simple faith and worship of Abraham's day. In one of our earlier lessons we learned that they were merchantmen traveling through the surrounding regions and engaging in trade. They had a part in the Lord's plan for saving Joseph. They picture the kind of simple belief in God which we have when we are children; and sometimes, when we realize that our worldly learning is becoming too absorbing, we have to go back to that state of simple faith for a time until we have stored up enough spiritual strength to face the world in a better way. But we are not meant to stay in Midian. In religion as well as in everything else, our minds are given us to use.

There came a day when Moses was feeding his flocks in the wilderness near Horeb, the range of mountains of which Sinai is one, and his attention was attracted by a strange sight: a bush that was apparently on fire but was not being burned up. You may



remember from the Creation story that vegetation pictures the springing up of thoughts in our minds. A bush is not a short-lived plant like grass; neither is it a tall tree. It pictures an idea which has developed in our minds over a period of time but has not yet become big enough to seem very important. Sometimes at the right moment such an idea inspires us to go out and do something really great. It seems suddenly to be on fire. And when we examine it more closely, we feel that the Lord is really speaking to us in that idea. So as Moses approached the bush, he heard the Lord's voice saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Our shoes in which our feet walk from day to day represent our everyday, practical considerations. If we really feel inspired to do something big for someone and feel that the Lord has put the thought into our minds, we must put aside our ordinary, selfish ideas, and prepare ourselves to obey the Lord. The Lord tells us, just as He told Moses, that if we obey Him, He will be with us and help us to accomplish what we undertake to do for Him.

Now read verse 14. Moses and his people had even forgotten the name of their God, although they knew that their fathers had worshiped a different God from the god of the Egyptians. You are familiar with the name *Jehovah*. That is one form of the Hebrew word meaning "I am." What does "I am" mean? We know that everything in the world had a beginning. Each of us, even though we are to live forever, had a beginning. We did not make ourselves. The Lord made each of us and everything in the world, as we learned in our first lesson. But who made God? Verse 14 is the answer: No one made God—God *is*. He is Life itself, the first and the last, as the book of Revelation tells us. Everything else comes from Him. Moses knew that the Egyptians made their gods, which were idols. But the God of the Hebrews was not an idol, but the living being who was the source of all life in the world. We call Him our heavenly Father and know that centuries after the time of Moses He came into the world in person as Jesus Christ so that we can know just what kind of person He is.

Chapter 4 tells us of certain signs which the Lord gave Moses so that he would feel perfectly sure that the Lord's power was with him. Moses did not feel very sure of himself and he needed this reassurance. We sometimes think we are not strong enough or wise enough to do what the Lord asks us to do, and we need to be reassured in the same way. We hear the Lord's voice in our consciences and we learn our duty.

*Basic Correspondences*

Midian = a simple, childlike belief

shoes = our everyday, "practical" thoughts

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**Senior**

The difference between carrying on our occupations for the sake of worldly prosperity, and carrying them on as a means of serving the Lord and the neighbor, is the important lesson for this age. They are about to enter the Egyptian period and should be warned to keep always in mind that their real home is the Holy Land, and that all they learn should be regarded in the light of its possible service to the Lord and the neighbor. They can also be serving the Lord and the neighbor every day in their relations with others, if they have this in mind.

The slavery into which the children of Israel fell through their long stay in Egypt is a picture of the slavery to worldliness into which we may fall if we forget what the real purpose of life is. Eventually almost everyone recognizes this slavery: the businessman is seen to be a slave to his office, the housewife a slave to her housework, and so on. Only when we think of our occupations as means of serving the Lord and the neighbor can we find true freedom and happiness in our daily work. The Israelites had forgotten their true home and even the name of their God, but the Lord had not forgotten them. The Lord is always at hand watching for openings in our armor of self-satisfaction and worldly living, and prepared to raise up a Moses to lead us back to our true home.

We learn from Acts 7:23 that Moses remained in Egypt at the court of Pharaoh for forty years. The number *forty* pictures a full

state of temptation or testing. Egypt at that time was the world's center of learning. The greatest library in the world was being gathered in Egypt. Parts of the Ancient Word may have been there in the time of Moses. (Swedenborg tells us that the first eleven chapters of our Bible were taken by Moses from the Ancient Word.) Correspondences were well known in Egypt. This knowledge was the basis of their hieroglyphic writing, and—perverted—was the power which enabled the so-called “wise men” of Pharaoh to duplicate several of the miracles of Moses.

But Moses, in spite of the learning of Egypt, still felt himself a Hebrew, and we recall that it was through his slaying of an Egyptian for smiting a Hebrew slave that he fell under Pharaoh's displeasure and was forced to flee to the land of Midian, where our lesson for today finds him. His first attempt to serve his people had shown him his own weakness and timidity. He was not ready for his great call. The Midianites in a good sense picture a simple, childlike state of faith and obedience. Moses remained in Midian for another forty years, keeping the flocks of his father-in-law, Jethro, the priest of Midian. In this period nothing hard was given him to do; it was a time of preparation—not of further learning, but of establishing the habit of trust and obedience. The Lord always withholds temptations from us until we are strong enough to meet them if we will (see I Cor. 10:13).

Then Moses one day came to Horeb (the range of mountains of which Mount Sinai is one) and saw the burning bush. Bushes—small vegetable growths—represent ideas that are in our minds from the knowledges we have acquired. The flame in the bush is divine love speaking to us through these truths, calling us to do more than save our own souls. In every sincere life the time comes when we hear such a call: when we realize that there is something for us to undertake for others. Moses was reluctant, as we are often reluctant, to leave his quiet, solitary, safe wanderings and undertake a bold and difficult task. But the Lord promised to be with him and went on to give him practical demonstrations of the power that would be his if he obeyed. Chapter 4 teaches us how

the Lord leads us to feel the reality of the power which only He can give us.

A name signifies the quality of a thing. The name which the Lord gave Himself—“I am” (the Hebrew *Jehovah*)—expresses the essential quality of the Lord, for He is Life itself, the only person who can truly say, “I am.”

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### Adult

The excuses given by Moses are perhaps the most fruitful source of discussion material for adults. Their Egyptian period should be over, and the question is, what are they doing with their lives? what are they doing for the Lord and the church?

The Israelites came down into Egypt to be protected and fed by Joseph during the years of famine. But because they were given the best of the land to dwell in and prospered in a worldly sense better than in their own land, they did not go back, and eventually, although they preserved their national identity, they forgot their home and even the name of their own God. We do this when we feel the lack of knowledge necessary to a useful life but, when we find it, become so interested in the knowledge of itself and so self-satisfied that we forget the true purpose of life altogether.

The life of Moses is divided into three periods of forty years each, and we remember that the number forty represents fullness of temptation. His first forty years was spent in Egypt in the court of Pharaoh, where he was educated in the learning of the most intellectually active nation in the world at that time, and also, through his mother, in the traditions of the Hebrews. The second forty were spent in the land of Midian, in the southeastern portion of the Sinai Peninsula. Midian in a good sense represents a state of childlike faith and obedience—Midian was a son of Abraham (Genesis 25:1-4). When worldliness threatens to master us and we awake to the necessity of saving our higher nature, our first need and impulse is to go back to the simple trust and obedience of our childhood, and to reestablish the good habits developed in that state.

But we cannot remain in the Midian state. Many people today try, as they say, to go “back to Jesus,” back to an unreasoning acceptance of the finite human picture of Christ, closing their minds to the real problems involved in a rational consideration of the claim and teachings of Christ and to the need of the modern world for just such rational understanding, and imagining that this is the only way to save their souls. But when we remain too long in blind faith, Midian becomes an enemy, eating up the new developments and opportunities which are presented to us which ought to lead us to greater spiritual insight and usefulness, as the Midianites of Gideon’s time spread over the land like grasshoppers and destroyed the harvest. The Lord has more for us to do than merely to save our own souls alive. Moses was called to go back to Egypt and free his people. Moses, as we know, represents divine law. It is divine law which leads us out of bondage to worldliness and materialism.

The call to undertake this “going out” comes as a sudden prompting from divine love in the rudimentary truths we have stored in our memory: the fire in the bramble bush. It is significant that when Moses saw the burning bush, he was at Horeb, close to Sinai, and was feeding the flock. The call comes to us in moments when we are thinking of the commandments and trying to preserve something of the innocence which the Lord has stored up deep within us in the “remains” of our childhood states. The writings tell us that without these remains no one could be saved. Whenever we have sufficiently prepared the way in ourselves and the Lord sees that we are mature and strong enough to take a forward step, He brings to our consciousness something out of these remains to make us feel that He is present with us and urging us to new endeavor. But the first thing the voice said to Moses was: “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” If the Lord is to communicate with us, we must first put aside the everyday, selfish considerations which we call “practical,” and be ready to listen to His voice even though it may point us to unexpected and difficult undertakings.



We do not hear the Lord speaking when we are bent on listening to the voice of the world.

Moses was not eager to accept the commission offered him. He raised several objections. The first was a legitimate one: “Who am I” that I should do this great thing? His sense of his own weakness and unworthiness was praiseworthy and was answered by the Lord’s assurance: “Certainly I will be with thee.” Then he pleaded ignorance: he did not know even the name of his God. We often do this when we are asked to teach Sunday school or to lead a discussion group, or to make some new missionary effort: “I don’t know enough myself.” We should recognize this as an excuse, not a reason. The Lord answered it by telling Moses His name, a name signifying the quality of a thing. The Lord is giving us as well as Moses the simplest and most comprehensive information about Himself when He says: “I AM THAT I AM . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” In the Hebrew *Jehovah* is another form of “I am.” *Jehovah* is the name of the Lord which, we learn from Swedenborg, is always used in the Word when the divine love is under consideration, just as *Elohim* (translated “God”) is used to express the activity of the divine truth. If we know that in the King James version of the Bible\* *Jehovah* is almost always translated “the LORD” (in small capitals) and *Elohim* “God,” we shall find the use of these names a very enlightening study. When we read “the LORD God,” the Hebrew is *Jehovah Elohim*, and the emphasis is on the activity of divine love and divine wisdom together. When, therefore, the Lord tells Moses that His name is I AM, He is saying that He, divine love, is Life itself—the one reality and source from which everything in the universe has its life and its existence. To recognize this is basic to any belief in God and trust in Him. In the chapter which follows our lesson the Lord gives Moses the power to work certain miracles which will help to convince his people, as well as Pharaoh,

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\*A similar device is followed in the Revised Standard Version. See RSV footnote at Exodus 3:15.

that he is really commissioned by the Lord. Then Moses raises a final objection. He says that he is not eloquent but is “slow of speech, and of a slow tongue.” How often we raise this objection when we are asked to approach others with the message of our church! And the Lord says to us, as to Moses: “Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” Read here Luke 12:11-12. And the Lord gave Moses Aaron his brother to go with him and to speak for him. We are told in the writings (AC 6998) that Moses here represents the truth as it proceeds from the Lord and Aaron the “doctrine of good and truth of the church.” When we are called either to amend our own lives or to engage in missionary efforts for the church, we need to realize that if we recognize that the work is the Lord’s work and the truth His truth and sincerely desire to serve Him and the neighbor, not looking to ourselves for wisdom and power, He will be with us and put the right words in our mouths. Our failures come from self-consciousness and from trust in self rather than in the Lord.

Another incident in our chapter for today should be noted. The Lord told Moses (verses 21, 22) that when the time came for them to leave Egypt, He would give them favor in the eyes of the Egyptians and that every woman should “borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment.” This promise was carried out (Exodus 12: 35, 36), and the things received from the Egyptians in this way were later used in the construction of the tabernacle. When we turn from worldly living to begin our journey to the promised land of heavenly character, we do not discard everything we learned in our former life. We take with us all the knowledge we have acquired which can be serviceable to our new life. To “spoil” the Egyptians is to remove these knowledges from their merely worldly context so that they can be made to serve their true use. Knowledge is power: power for evil or power for good, according to the use we make it serve.

### From the Writings of Swedenborg

*Charity*, n. 158: “When a man sincerely, justly, and faithfully does the work that belongs to his office or employment, from affection and its delight, he is continually in the good of use, not only to the community or public, but also to individuals and private citizens. But this cannot be unless he looks to the Lord and shuns evils as sins; for . . . to look to the Lord and shun evils as sins is the ‘first’ of charity; and the ‘second’ of charity is to do goods. And the goods that he does are goods of use, which he does every day, and which, when he is not doing, he thinks of doing. There is an interior affection which inwardly remains and desires it. Hence it is that he is perpetually in the good of use, from morning to evening, from year to year, from his earliest age to the end of his life. Otherwise he cannot become a form, that is, a receptacle of charity.”

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### Suggested Questions on the Lesson

- P. Where was Moses brought up? *palace in Egypt*
- J. How long did he live in Egypt? *forty years (Acts 7:23)*
- J. Why did he have to flee? *killed Egyptian*
- P. Where did he go? *land of Midian*
- J. Who was Midian? *son of Abraham and Keturah*
- J. How long did Moses stay in the land of Midian? *forty years*
- P. Near what mountain was he when the Lord called him? *Horeb (Sinai)*
- P. What was he doing there? *tending sheep*
- P. How did the Lord call him? *burning bush*
- J. What did He tell him he was to do? *lead Israelites out of Egypt*
- J. Was Moses eager to undertake this great task? *no*
- J. What did the Lord tell him? *“I will be with you”*
- J. What did the Lord tell Moses to have the women do before they left Egypt? *“borrow”*
- I. What does Egypt represent? *state of acquiring knowledge*
- I. Why did the Israelites become slaves when they stayed there too long? *knowledge must be used in service to Lord*
- S. What does the land of Midian represent in a good sense? *simple faith*
- I. Why did Moses stay in each land forty years? *full state of testing*
- S. What is pictured by the burning bush? *Lord’s speaking to us through our memory*
- I. What does Moses represent? *divine law*
- S. In what ways do we sometimes act like Moses? *hate to start serving the Lord, make excuses*