

Exodus 3:1, 7, 8 (to ;), 10

1Now 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.

“Moses acts as his father-in-law’s shepherd. According to P ([Exodus 7:7](#)) Moses was now 80 years of age, and some 40 years had elapsed since his flight from Egypt ([Exodus 2:11](#)).”(Cambridge Bible).

the mountain of God] i.e. a sacred mountain.

“To the backside of the desert.—Heb., *behind the desert*—*i.e.*, to the fertile tract which lay behind the sandy plain stretching from the Sinaitic range to the shore of the Elanitic gulf.

The mountain of God—*i.e.*, Sinai. See [Exodus 18:5](#); [Exodus 19:2-23](#), &c.

Even Horeb.—Rather, *towards Horeb*, or *Horeb way*. Horeb seems to have been the name of the entire mountain region; Sinai of the group or mass known now as Jebel Musa.

7And 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; 8And 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;

“Literally "Seeing I have seen" - an expression implying continuance. On the force of the anthropomorphic terms "seeing, hearing, knowing," as used of God, . . .

“**Taskmasters**. Not the general superintendents of [Exodus 1:11](#), but subordinate officials, who stood over the labourers and applied the rod to their backs.” (Pulpit Commentary)

10Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

“With the command “Come now therefore,” God moves from explanation to mandate—from telling His intention to save His people to appointing Moses as His agent.” (Bible Lens).

“I have seen and observed it diligently, accurately, and certainly; for so much the doubling of the verb signifies.” (Matthew Poole).

Exodus 6:6

6Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

“ I will redeem you.—The idea of God purchasing, or redeeming, Israel is here brought forward for the first time. Later on we learn that the redemption was accomplished in a twofold way—(1) by the long series of wonders, culminating in the tenth plague, whereby they were taken out of Pharaoh’s hand, and ceased to be his slaves, becoming instead the servants of God; and (2) by being led through the Red Sea, and thus delivered, one and all, from impending death, and so purchased anew.” (Ellicott’s Commentary).

“*redeem*] The proper sense of the Heb. *gâ’al* is to *resume a claim* or *right* which has lapsed, to *reclaim, re-vindicate*: it is thus used [Leviticus 25:25](#) ff. of the ‘redemption’ of a house or field, after it has been sold (cf. [Jeremiah 32:7-8](#)), and in the expression, the ‘avenger (*gô’çl*) of blood,’ properly the one who *vindicates* the rights of a murdered man: it is also often used metaphorically of deliverance from oppression, trouble, death” (Cambridge Bible).

“In this text, God reaffirms His pledge to deliver His children—a promise He fulfills soon afterward (see chaps. 7–14).” (Bible lens).

Deuteronomy 11:16

16Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

“**That your heart be not deceived**; literally, **lest your heart be enticed** or **seduced** (יִפְתָּה). The verb means primarily to be open, and as a mind open to impressions from without is easily persuaded, moved either to good or evil, the word came to signify to induce in a good sense, or to seduce in a bad sense. Here the people are cautioned against allowing themselves to be enticed so as to be led astray by seductive representations” (Pulpit Commentary).

Deuteronomy 4:39

39Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.

“Do not indulge any polytheistic notions regarding the Deity. “To us there is but One God.” (Ellicott’s Commentary).

“**Know therefore this day, and consider it in thine heart**, etc.; literally, **bring back into thy heart**. “Because we cannot lay hold of spiritual things in thought instantly in a moment, God commands to **make them to revert**, i.e. again and again to recall them to the mind”. (Pulpit Commentary).

“From all that thou hast seen, heard, and experienced. *That the Lord he is God*, &c. — Settle it in thy heart that none but the

Creator of all things could perform those mighty acts.” (Benson Commentary).