

# Called from the Burning Bush (Exodus 3)

Expository Lessons from the Book of Exodus

---

## I. Review from Previous Lesson

- a. This lesson is part of an expository series covering the life and ministry of Moses, spanning from **Exodus** through **Deuteronomy**.
- b. Recall from Stephen's speech in **Acts 7** that the life of Moses can be broken down to *three periods of 40 years each*.
  - i. **First 40 years** (age 0-40) growing up as a prince in Egypt;
  - ii. **Second 40 years** (age 40-80): in Midian, after fleeing Egypt; and
  - iii. **Final 40 years** (age 80-120): leading the Israelites out of Egypt and through the Wilderness.
- c. In the prior lesson, covering **Exodus 2**, we looked at the first 40 years of Moses' life, from the time of his birth, through growing up in Egypt and then fleeing to Midian at age 40, after he had killed an Egyptian.
- d. Moses had rescued and assisted the seven daughters of Jethro or Reuel, a priest in Midian, while they were tending the flocks of their father.
- e. As a result, Moses stays with Jethro's family, marries his daughter Zipporah, and they have their first of two sons.
- f. In the current lesson we will pick up on the story, and finish the second 40-year period of Moses' life. At the age of 80 he is called by the Lord and sent back to Egypt to rescue his people, the Hebrews, from the oppression of the Egyptians.

## II. Moses Called into Service at Age 80

- a. In the first lesson in this series we read the account of Moses' life given by Stephen in **Acts 7**. After the lesson I received feedback from two listeners, that both were surprised to realize that Moses was not called into service until age 80.
  - i. Both listeners were struck by how Moses did not really get started until an age when most would be considered "over the hill", way too old to do anything significant in life.
- b. The first two-thirds of Moses' life was simply preparation for the great mission God had prepared for him to accomplish.

- i. Early days being nursed by his Jewish mother, and learning about the Lord and his heritage.
- ii. Then the rest of his first 40 years as prince in Egypt, learning all the wisdom of the Egyptians.
- iii. Second 40 years in Midian, in the wilderness as a shepherd watching, guarding and leading sheep.
- iv. Finally, at the age of 80, the stage was set for Moses. Now he was fully prepared for the great work he was born to accomplish.
  1. The first 80 years were a time of training, preparation and character refining.
  2. Also, the time was not right for what Moses had to do. The stage was not fully set. The 400+ years of slavery was not yet complete. The sin of the Amorites was not yet filled up. The prophecy given to Abraham hundreds of years earlier was not yet fulfilled (**Genesis 15:13-16**).
- c. Also, Aaron (the older brother of Moses) did not begin his greatest work *until the of age 83*.
- d. I have seen many Christians who tend to look back longingly on their earlier opportunities, imaging them to be their “glory days”. Often they look back with regret, thinking they had failed and missed their opportunities to do great things in life.
  - i. Danger especially in the USA and in the West, where youth is idolized in the media and culture. According to “the world”, if you haven’t done something great by age 30 or 40, it is likely that you never will!
  - ii. In the USA and the West, the old often are relegated to the trash heap. They had their chance in life, and now are often considered to be “washed up”.
- e. However, God is in the character refining business. He will put us through trials and failures to get us to the point where we are ready to be used for his greater purposes.
  - i. As a civil engineer, I know that the tallest structures must have the strongest (deepest, most time-consuming to construct) foundations. Open your eyes to what God may yet do in your life, and appreciate the refining experiences you have been through (don’t get discouraged and give up or sell out or sell yourself short).
- f. Other examples from Scripture that have encouraged me regarding what Christians can do in the later years of their lives:

- i. It is the *elders* (the *older men*) who are called to lead the church; not the young hot-shots (**Titus 1:5-9, 1 Timothy 3:1-7, 1 Timothy 5:17-20, Acts 20:17-31**). The mature, older men need to be leading the way in the church by example: the most zealous and hard-working (**1 Peter 5:1-4**).
  - ii. Also consider the example of Caleb at age 85, forty-five years after first spying out the land of Canaan. He asked to lead the charge to conquer the mountainous land of Hebron, then occupied by the Kenizzites, saying, "I am still as strong today as when Moses sent me" (**Joshua 14:6-15**).
- g. Two personal examples that I have seen in recent years, who encourage me to take it higher:
- i. Dr. Tom Olbricht, a famous Bible teacher (at Pepperdine, Abilene Christian and other colleges), author, preacher mentor. I heard him years ago in his 80's delivering a powerful message; even at that age maintaining a very active Bible teaching and missions travel schedule. He recently celebrated his 90<sup>th</sup> birthday, at which time he was reported to be "as sharp as ever".
  - ii. Terry Troutt, a friend who after "retiring" from school teaching, moved with his wife to Ukraine to join a missions team and is using the later years of his life to have even more impact for the kingdom of God than before.
  - iii. Hopefully you can think of other good examples you have seen, as well.
  - iv. The way men like these are living the later part of their lives is in sharp contrast with many poor examples I see around me (those seeking to maximize pleasure and comfort, to relax in their retirement years).
- h. **The Challenge:** Plan to do even greater things for God in the later years of your life, following the wonderful example of Moses and others who call us higher. Don't sell out.

### III. Called from the Burning Bush

- a. Read **Exodus 3:1-10**.
- b. Storyline
  - i. Moses, 80 years old, is tending the sheep of his father-in-law.
  - ii. Leads them across the desert to Horeb (Mount Sinai).

- iii. Sees something odd. A bramble bush on fire; yet it is not burning up. The bush is not being consumed by the fire. Moses begins to approach the bush.
- iv. Voice from the bush says:
  - 1. Don't come any closer.
  - 2. Take your sandals off; the place where you are standing is holy ground.
- v. Voice identifies itself as the God of his fathers: of Abraham, Isaac and Jacob.
  - 1. The Lord says he has seen the affliction of "My people" and heard their cries to Him.
  - 2. He has come down to deliver them.
  - 3. He will send Moses to Pharaoh, to bring them out of Egypt and back to Canaan.

c. **Question:** What can we learn about the character of God from this passage?

- i. Many tend to think of God in the Old Testament as being portrayed primarily vengeful, strict, rule-imposing and even terrifying. However, that stereotype does not match up with how God first reveals himself to Moses, in this passage.
- ii. God sees everything that is going on here. He is watching carefully; nothing escapes His notice.
  - 1. In the New Testament, Jesus points to this same characteristic of God when he says: "Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered." (**Matthew 10:29-30**, NKJV)
- iii. God has an intimate sense of owning his people. He refers to them as "My people", and he hears when we cry out to him.
  - 1. Jesus presents His Father in the same light: "Then He spoke a parable to them, that men always ought to pray and not lose heart, saying: "There was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.' And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.' " Then the Lord said, "Hear

what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?" (**Luke 18:1-7**, NKJV)

2. God's own people, who cry out to him day and night, will be heard; God will respond to the cries of His people.
- iv. God is *the rescuer*. However, this often is not an immediate rescue. Meanwhile the afflicter, oppressor and enslaver is Pharaoh and his minions (foreshadowing the role Satan and those with him play in our own lives).
    1. Let us not blame God for the evils that we and others are facing in this life.
  - v. God will come up with a plan; however this requires the voluntary cooperation of people to implement that.
- d. The Lord calls Moses from the bush
    - i. **Question:** *Who* was calling to Moses from the fire within the bush?
      1. In **Exodus 3:2** it says, "the Angel of the Lord".
      2. In **Exodus 3:6** it says, "I am the God of Abraham, Isaac and Jacob"
      3. In **Exodus 3:7** it says, "the Lord said..."
      4. So, was it *God, an angel, both or someone else?*
    - ii. A few words about the term "angel".
      1. The Greek word *aggelos* (ἄγγελος), as appears here in the LXX and throughout the New Testament, can refer to either *an angel* (member of a special class of spiritual beings) or more generally to *a messenger*.
        - a. "As it is written in the prophets: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'" (**Mark 1:2**, NKJV)
          - i. This is quoting from **Malachi 3:1** from the LXX.
        - b. In **Mark 1:2** this Greek word commonly translated "messenger" is *aggelos*. Since it is applied to John the Baptist, a human being, we know that here it must mean messenger, rather than angel.
      2. Read **Isaiah 9:5-6** from the LXX. This reads differently from the Masoretic Text; several early Christian writers quoted from

this passage, based on the LXX. Here, the term “Angel of great counsel” is applied to the Christ, the promised one who would be descended from David and would reign on David’s throne.

- a. **Hebrews 1** makes it abundantly clear that the Son of God is not an angel. He is not a created being; He proceeded from the Father, and therefore is divine. He is *worshiped by* the angels.
- b. However, it is appropriate to say that He was “a messenger” from the Father; One who declared the Father and brought the Father’s message to the world.
  - i. “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.” (**John 1:18**, NKJV)
  - ii. “For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.” (**John 3:34**, NKJV)
- iii. Many early Christian writers pointed out that the term “*the Angel of the Lord*” referred to the Logos (the Word of God), the Son of God. They even used passages like the burning bush to make the point that the one referred to as “the Angel of the Lord” is also divine, and can speak as God.
  1. Justin Martyr (c. 100-165 AD, philosopher from Samaria who converted to the Christian faith) uses this to point to convince Trypho, a Jew, regarding the divinity of Christ.
  2. He says that *there were two* that the Holy Spirit refers to as ‘Lord’ and ‘God’, not just one.
    - a. David said, “The Lord said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool.’” (**Psalm 110:1**, NKJV)
      - i. Jesus challenged the Pharisees with this passage, in **Matthew 22**.
    - b. “Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You love righteousness and hate wickedness; Therefore God, Your God, has *anointed You* with the oil of gladness more than Your companions.” (**Psalm 45:6–7**, NKJV)

- i. Note that one who is referred to as 'God' is being anointing another, Who also is referred to as 'God'.
  - ii. The word 'Christ' simply means the Anointed One. Therefore the Christ (referred to as the Son of God in **Psalm 2**) is also divine, being referred to as 'God' here.
3. Justin then challenges Trypho about the three who visited Abraham and Sarah and had lunch with them in **Genesis 18**. One is referred to as *the Lord*.
  - a. We know that two of the three, the two who continued on to visit Sodom (**Genesis 18:22**), were angels based on **Genesis 19:1**.
  - b. Justin points out that the third member of the three visitors to Abraham and Sarah, who is referred to as "the Lord", actually *ate food* (**Genesis 18:8**).
  - c. Justin further makes the case that this could only refer to the Son of God, the Logos, who is divine yet (unlike the Father Who created all things) can take on bodily form and can be seen.
4. Justin further explains that He (the Son of God) also appeared to Jacob, speaking to (and even wrestling with) him.
5. Justin then turns to the burning bush account of Moses from **Exodus 3** and asks Trypho, "Who was it that was in the bush, speaking to Moses?"
  - a. Trypho, aware that the texts speaks of the Angel of the Lord appearing to Moses, and also that the voice identifies itself as the Lord, offers that there might have two in the bush:
    - i. the angel *seen by* Moses, plus
    - ii. God then who *spoke with* him.
  - b. Justin, as you might expect, provides a simpler and more straightforward explanation. He reminds Trypho that there is no way that the God Who made the universe, Who cannot be contained, could place Himself *within a bush!*

- c. Trypho has a simpler explanation: it was the Word of God, the Son of God, who also is divine.
- d. After recounting examples of the Son of God appearing in **Genesis** with Trypho and his friends, Justin moves on to discuss the burning bush incident:
  - i. “When I had spoken these words, I continued: ‘Permit me, further, to show you from the book of **Exodus** how this same One, who is both Angel, and God, and Lord, and man, and who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush, and conversed with Moses.’
  - ii. “And after they said they would listen cheerfully, patiently, and eagerly, I went on: “These words are in the book which bears the title of **Exodus**: “And after many days the king of Egypt died, and the children of Israel groaned by reason of the works”; and so on until, “Go and gather the elders of Israel, and you shall say to them, “The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to me, saying, “I am surely beholding you, and the things which have befallen you in Egypt.””
  - iii. “In addition to these words, I went on: ‘Have you perceived, sirs, that this very God whom Moses speaks of as an Angel that talked to him in the flame of fire, declares to Moses that He is the God of Abraham, of Isaac, and of Jacob?’”
  - iv. (Then after a discussion back-and-forth between Justin and Trypho...)
  - v. “And I replied, ‘Now assuredly, Trypho, I shall show that, in the vision of Moses, this same One alone who is called an Angel, and who is God, appeared to and communed with Moses. For the Scripture says thus: “The Angel of the Lord appeared to him in a flame of fire from the bush; and he sees that the bush burns with fire, but the bush was not consumed.” And Moses said, “I will turn aside and see this great sight, for the bush is not burnt”. And when the Lord saw that he is

turning aside to behold, the Lord called to him out of the bush.'

- vi. "In the same manner, therefore, in which the Scripture calls Him who appeared to Jacob in the dream an Angel, then [says] that the same Angel who appeared in the dream spoke to him, saying, 'I am the God that appeared to you when you fled from the face of Esau your brother;' (**Genesis 35:1**; pointing back to **Genesis 31:11-13** and **Genesis 28:10-19**) and [again] says that, in the judgment which befell Sodom in the days of Abraham, the Lord had inflicted the punishment of the Lord who [dwells] in the heavens;—even so here, the Scripture, in announcing that the Angel of the Lord appeared to Moses, and in afterwards declaring him to be Lord and God, speaks of the same One, whom it declares by the many testimonies already quoted to be minister to God, who is above the world, above whom there is no other [God]."
  - vii. (Source: Justin Martyr, *Dialogue with Trypho, a Jew*, chapters 59-60; found in Ante-Nicene Fathers vol. 1, pp. 226-227.)
- e. Later in the same work, Justin adds the following:
- i. "And that Christ being Lord, and God the Son of God, and appearing formerly in power as Man, and Angel, and in the glory of fire as at the bush, so also was manifested at the judgment executed on Sodom, has been demonstrated fully by what has been said.' Then I repeated once more all that I had previously quoted from **Exodus**, about the vision in the bush, and the naming of Joshua (Jesus), and continued:
  - ii. "And do not suppose, sirs, that I am speaking superfluously when I repeat these words frequently: but it is because I know that some wish to anticipate these remarks, and to say that the power sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an Angel because He came to men (for by Him the commands of the Father have been proclaimed to men); is called Glory, because He

appears in a vision sometimes that cannot be borne; is called a Man, and a human being, because He appears arrayed in such forms as the Father pleases; and they call Him the Word, because He carries tidings from the Father to men: but maintain that this power is indivisible and inseparable from the Father, just as they say that the light of the sun on earth is indivisible and inseparable from the sun in the heavens; as when it sinks, the light sinks along with it; so the Father, when He chooses, say they, causes His power to spring forth, and when He chooses, He makes it return to Himself.

- iii. "...And that this power which the prophetic word calls God, as has been also amply demonstrated, and Angel, is not numbered [as different] in name only like the light of the sun, but is indeed something numerically distinct, I have discussed briefly in what has gone before; when I asserted that this power was begotten from the Father, by His power and will, but not by abscission [= *being cut off from*], as if the essence of the Father were divided; as all other things partitioned and divided are not the same after as before they were divided: and, for the sake of example, I took the case of fires kindled from a fire, which we see to be distinct from it, and yet that from which many can be kindled is by no means made less, but remains the same."
  - iv. (Source: Justin Martyr, *Dialogue with Trypho, a Jew*, chapter 128; found in Ante-Nicene Fathers vol. 1, p. 264)
6. Early Christian writers such as Justin Martyr understood that references to "The Angel of the Lord" in the Old Testament referred to the One Who Proceeded from the Father. He is the Messenger of the Lord; He appeared in the Old Testament and also is referred to as "God", "the Lord" and "the Son of God".
- a. At the conception and birth of Jesus, the Son of God (who existed from the beginning) took on flesh and became a man (**John 1:1-18, Hebrews 1:1-2 & 1:14-17**).

7. Note: for insights from other early Christian writers regarding “the Angel of the Lord” and appearances of the Son of God in the Old Testament, see *Dictionary of Early Christian Beliefs*, ed. David Bercot, articles on “Angel of the Lord” and “Theophany”.
- e. Jesus made a point from this passage.
- i. There is one more reason why this passage is important for Christians. Jesus quoted from it, in the New Testament, to make an important point.
  - ii. He used it to make a point to the Sadducees, who did not believe in the resurrection of the dead.
  - iii. Read **Matthew 22:23-33**.
    1. The Sadducees were trying to trap Jesus, by making the idea of the resurrection of the dead look ridiculous (posing the idea of a woman ending up with multiple husbands after she is resurrection).
  - iv. Jesus used this passage from the burning bush account of Moses, to support the idea that the dead will be bodily raised (doctrine of the resurrection of the dead; see also **John 5:28-29**, **Hebrews 6:1-2** and **1 Corinthians 15**).
  - v. Jesus makes His point based on the *tense* of *one word* in **Exodus 3:6**; the verb “*to be*”.
    1. God said “I am the God of Abraham...” (present tense); He did NOT say “I was the God of Abraham...” (past tense).
    2. The point made by Jesus: the patriarchs Abraham, Isaac and Jacob, although long dead *are still alive spiritually, to God*.
    3. They are awaiting the resurrection and final judgement.
    4. Justin Martyr commented on this point, in his *First Apology*, which was addressed to the Roman emperor, c. 160 AD:
      - a. “And of old He (*the Word of God, the Son of God*) appeared in the shape of fire and in the likeness of an angel to Moses and to the other prophets; but now in the times of your reign, having, as we before said, become Man by a virgin, according to the counsel of the Father, for the salvation of those who believe on Him, He endured both to be set at nought and to suffer, that by dying and rising again He might conquer death.

- b. “And that which was said out of the bush to Moses, ‘I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob, and the God of your fathers,’ this signified that they, even though dead, are yet in existence, and are men belonging to Christ Himself. For they were the first of all men to busy themselves in the search after God; Abraham being the father of Isaac, and Isaac of Jacob, as Moses wrote.”
    - c. (Source: Justin Martyr, *First Apology*, chapter 63; found in Ante-Nicene Fathers vol. 1, p. 184)
- vi. **Question:** Do you really believe that the Scriptures are inspired down to the word, even to the tense of one word? Or do you believe that only the general sense of the story is inspired?
  - 1. Clearly, from this passage in **Matthew 22**, Jesus held that the Scriptures were inspired down to one word.
    - a. Jesus even rebukes the Sadducees for lack of knowledge of the Scriptures, saying “You are *mistaken, not knowing the Scriptures* nor the power of God.” (**Matthew 22:29**)
    - b. Recall that Jesus also taught that “the Scriptures cannot be broken”. (**John 10:35**)
  - 2. Note that Paul showed similar confidence in inspiration of Scripture down to the individual word used. He based his argument in **Galatians 3:16** on the fact that the word “seed” (singular) was used in **Genesis** in the promise made to Abraham, rather than the word “seed<sub>s</sub>” (plural).
- vii. Another point that Jesus made in his discussion with the Sadducees here in **Matthew 22** is that there will be no marriage after the resurrection.
  - 1. The answer to the question the Sadducees asked, “Whose wife (of the seven former husbands) will she be?” is:
  - 2. In the resurrection, she will not be married to any of them, since there is *no marriage beyond this life*. Marriage ends at death.

#### IV. Moses to Deliver Israel from Egypt

- a. Read **Exodus 3:11-22**.
- b. The sign that God has sent Moses: the Israelites will come to worship God on that same mountain (Horeb, also known as Mount Sinai).

- c. If they ask Moses, “*What is the name of the God of our fathers, the One who spoke to you?*”
- i. Keep in mind that since Moses was the author of the first 5 books of the Bible (known collectively as the Law of Moses). Therefore, while the Israelites (like Moses) were aware of their history based on accounts handed down orally from their forefathers, they did not have the Scriptures.
    1. Jesus said, “For if you believed Moses, you would believe Me; for *he wrote about Me.*” (**John 5:46**, NKJV)
  - ii. In light of the fact that the Jews did not have any Scriptures at that point, “What is His name?” seems like a reasonable question for them to ask.
  - iii. The answer provided by the Lord: I am “*the Existing One*”.
    1. This does not say much for all the “gods” of Egypt, since they by clear implication, all the other “gods” *DON’T even exist!*
  - iv. Literally, “the one (who is) being”.
  - v. He says in the LXX, “I am the Existing One”.
    1. Please note that according to the text here, His name is not “I am” (as is commonly claimed); but rather it is, “*the Existing One*”.
- d. Early Christian attitude: This really isn’t a name like other ‘gods’ have. Since He is the only god who exists, He does not need a name. Justin Martr wrote in his First Apology, c. 160 AD:
- i. “And we have been taught, and are convinced, and do believe, that He accepts those only who imitate the excellences which reside in Him, temperance, and justice, and philanthropy, and as many virtues as are peculiar to a God who is called by no proper name.”
    1. (Source: Justin Martyr, *First Apology*, chapter 10; found in Ante-Nicene Fathers vol. 1, p. 165)
  - ii. “For no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with a hopeless madness.”
    1. (Source: Justin Martyr, *First Apology*, chapter 61; found in Ante-Nicene Fathers vol. 1, p. 183)
  - iii. “But to the Father of all, who is unbegotten, there is no name given. For by whatever name He be called, He has as His elder the person who gives Him the name. But these words, Father, and God, and

Creator, and Lord, and Master, are not names, but appellations derived from His good deeds and functions.”

1. (Source: Justin Martyr, *Second Apology*, chapter 6; found in Ante-Nicene Fathers vol. 1, p. 190)
- e. God reassures Moses in the face of this daunting assignment: “*I will be with you*” (**Exodus 3:12**).
- i. When Moses asks, “*Who am I to go to Pharaoh?*”
  - ii. God’s reassuring reply: “*I will be with you.*” (**Exodus 3:12**)
    1. Moses will not be alone when he confronts Pharaoh. God will be right there, with him.
    2. We see this same reassurance provide by God to so many of the great heroes of faith. God promised that they would not be alone; He would be with them.
      - a. Note that after the golden calf incident, God threatened that He would no longer accompany the Israelites on their journey (**Exodus 33:3**). Moses later insisted that God go with them; Moses said he would only proceed on the Wilderness journey if the Lord was with them (**Exodus 33:14-17**).
      - b. After the death of Moses, Joshua assumed command and was told by the Lord, “as I was with Moses, thus *I will be with you*”. (**Joshua 1:5**)
      - c. When Jeremiah protested “I don’t know how to speak; I am only a youth”, the Lord responded “Do not be afraid of their faces, for *I will be with you*, to deliver you.” (**Jeremiah 1:8**)
      - d. When Jesus gave the Great Commission and told the disciples to spread the message of the kingdom to all nations, the disciples had just seen what happened to Jesus (persecution, rejection, torture and crucifixion). In the face of going out and facing a similar fate, Jesus encouraged them with these same words:
        - i. “...and lo, *I am with you always*, even to the end of the age.” (**Matthew 28:20**, NKJV)
      - e. May we be prepared to face any challenges that this life brings with the same reassurance. We will not be alone; the Lord will be with us.

- i. And *if God is with us*, we can face anyone or anything.
- f. God tells Moses that the Israelites would *plunder the Egyptians* upon their departure from Egypt (**Exodus 3:22**).
  - i. **Question:** What about the commandment, “You shall not steal”? Is God condoning stealing here?
    1. This was a fulfillment of the prophecy given to Abraham hundreds of years earlier. After suffering affliction at the hands of a foreign nation for 400 years, Abraham’s descendants would “come out with great possessions” (**Genesis 15:13-16**).
    2. Early Christian writer Tertullian explained it more simply: the Israelites were just receiving *a portion of the “back pay”* due for their services!
      - a. “If, therefore, the case of the Hebrews be a good one, the Creator’s case must likewise be a good one; that is to say, His command, when He both made the Egyptians unconsciously grateful, and also gave His own people their discharge in full at the time of their migration by the scanty comfort of a tacit requital of their long servitude. *It was plainly less than their due* which He commanded to be exacted. The Egyptians ought to have given back their men-children also to the Hebrews.”
      - b. (Source: Tertullian, *Against Marcion*, book 2, chapter 20; found in *Ante-Nicene Fathers* vol. 3, p. 313)