7-15). We shall next turn our attention to those Old and New Testament texts which refer to this incident and guide us in its interpretation. Finally, we shall seek to find the application of this text to our own lives. Let us listen carefully to the voice of God as He speaks to us in these verses. The relationship between Godâ€™s holiness and the exodus may not be immediately evident. At the time the Law is given on Mt. Sinai, Godâ€™s holiness is the basis for Israelâ€™s conduct, which the Law prescribed. But the holiness of God is a significant factor in the exodus. The sins of the Egyptians must be dealt with. In addition, the possession of the land of Canaan by the Israelites (Exod. 3:8,17) is a judgment on these peoples for their abominations in the sight of God (cf. Gen. 15:16; Lev. YHWH, the Trinity, and the literal sense: theological interpretation of Exodus 3:13-15. Andrea Dalton Saner. Philosophy. 2013. Related Papers. The
Exo 3:14 and 15 has two verbal forms of the same stem (hwh). The answer in 3:14 is explanatory, but in 3:15 it is literal—YHWH is given as the name. Moses asked about the name and the explanatory reply was "ʾehyeh ʾăšer ʾehyeh"—I am that I am or I will be what I will be (S. R. Driver considers it idem per idem construction as in Exo 33:19, "employed where the means or desire to be more explicit does not exist"). However, Moses didn’t continue to call him "ʾehyeh ʾăšer ʾehyeh" from then on in Exodus. In the next verse in Exo 3:15 we have the ubiquitous name then given (which is found throughout the Bible and in Psa 83:18) as the 3rd person singular form of the