**Research: Ex. 3:11,12**

Ex. 3:11, 12

11¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

“Moses here puts forward four excuses, each of which is in turn overborne. He pleads (1) that he is personally unfit ([Exodus 3:11-12](https://www.studylight.org/desk/index.cgi?q1=Exodus+3:11-12&t1=en_nas)), (2) that the Israelites will not know who sent him ([Exodus 3:13-22](https://www.studylight.org/desk/index.cgi?q1=Exodus+3:13-22&t1=en_nas)), (3) that they will not believe that Jehovah has sent him ([Exodus 4:1-9](https://www.studylight.org/desk/index.cgi?q1=Exodus+4:1-9&t1=en_nas)), and (4) that he does not possess the gift of persuasive eloquence ([Exodus 4:10-17](https://www.studylight.org/desk/index.cgi?q1=Exodus+4:10-17&t1=en_nas)). **I will be with thee**] The guarantee of fitness and success: cp. our Lord's promise” (Dummelow).

“Who am I-- These words indicate humility (compare [Numbers 12:3](https://biblehub.com/numbers/12-3.htm)), not fear” (Barnes’ Notes).

“And Moses said unto God, who am I, that I should go unto Pharaoh,.... A private person, an exile in a foreign country, a poor shepherd, unknown to Pharaoh, and had no interest in him; and he a great king, and possessed of numerous forces to defend his country, and prevent the Israelites' departure out of it: time was when he was known to a Pharaoh, dwelt in his court, and made a figure there, and had great interest and authority there, being the adopted son of the king's daughter; but now it was otherwise with him:

“and that I should bring forth the children of Israel out of Egypt: who though a people numerous, yet unarmed, and held in great bondage; and he might remember how he had been repulsed and rejected by some of them forty years ago, which might be discouraging to him” (Gill’s Exposition).

12And he said, Certainly I will be with thee;

“In reply God assures him that He will be with him and support him:” (Cambridge Bible).

“Certainly I will be with thee. Literally, "**Since** I will be with thee." Moses had excused himself on the ground of unfitness. God replies - "Thou wilt not be unfit, since I will be with thee - I will supply thy deficiencies - I will impart all the qualities thou needest “ (Pulpit Commentary).

**Research: Moses and the two signs**

**Ex. 4:1-4, 6-8.**

How do we emerge from Egypt? What holds us in the bondage of sin and disease? Are we dominated or do we have dominion?

1And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

“**They will say, The Lord hath not appeared.**—It is very probable that the people would have said this if Moses had not had any credentials to produce. It is even possible that they did say it. There had been no appearance of Jehovah to any one for above four hundred years, and they might well think that the age of miracles was past” (Ellicott’s Commentary).

“*They will not believe me —*He means, they would not take his bare word, unless he showed them some sign. He remembered how they had once rejected him, and feared it would be so again” (Benson Commentary).

2And the Lord said unto him, What *is* that in thine hand? And he said, A rod.

“A rod - The word seems to denote the long staff which on Egyptian monuments is borne by men in positions of authority. It was usually made of acacia wood” (Barnes’ Notes).

“**A rod.**—Most commentators regard the “rod” of Moses as his shepherd’s crook, and this is certainly possible; but the etymology of the word employed seems rather to point to an ordinary staff, or walking-stick. Egyptians of rank usually carried long *batons;*and one suggestion is, that the rod of Moses was “that which he had been accustomed to carry as the son of Pharaoh’s daughter.” But even if this was still in his possession after forty years of exile, he is not likely to have taken it with him when he went a-shepherding. Probably the “rod” was a common staff, such as a shepherd of eighty years old might need for a support” (Ellicott’s Commentary).

3And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

“**Fled from before it**] A graphic trait, showing that the change was real, and that Moses was not prepared for it.” (Dummelow)

“It became a serpent. The word here used for "serpent," **nakhash**, is a generic word applicable to any species of snake. We cannot assume that the **cobra is the** serpent meant, though no doubt Moses, when he fled from before it, believed it to be a venomous serpent” (Pulpit Commentary).

Two Signs:

**FIRST SIGN: Serpent: represents the SIN** of believing in another power other than God

“I AM” has to be our starting point, not I was or I will be

* I exist, I am reality, the only presence, the vital principle
* Hebrew: “I cause to be what is”. YAHWEH

“in your hand is a rod”

1. a rod is what one relies upon – in its exposed form
2. to a shepherd is represented authority, used in counting sheep, encouragement, protection to the sheep and shepherd (false rod)
3. “throw it on the ground” and it becomes a serpent
4. this false symbol for authority and protection falls into the dust, man’s theory becomes a serpent
5. Moses runs from before it
6. A rod: is what we lean on, rely on: do we rely on our health, beauty, body, husband or wife, economy, youth, etc. ?
7. If it fails us, in its place it becomes a serpent: of fear, danger, dread and worry
8. Our true rod is God alone!

92:11-16

 In old Scriptural pictures we see a serpent coiled around

12 the tree of knowledge and speaking to Adam and Eve.

 This represents the serpent in the act of Knowledge of

 commending to our first parents the knowl- good and evil

15 edge of good and evil, a knowledge gained from matter,

 or evil, instead of from Spirit.

594:1

 1 **SERPENT** (*ophis,* in Greek; *nacash,* in Hebrew).

 Subtlety; a lie; the opposite of Truth, named error;

 3 the first statement of mythology and idolatry; the belief

 in more than one God; animal magnetism; the first lie

 of limitation; finity; the first claim that there is an oppo-

 6 site of Spirit, or good, termed matter, or evil; the first

 delusion that error exists as fact; the first claim that sin,

 sickness, and death are the realities of life. The first

 9 audible claim that God was not omnipotent and that

 there was another power, named *evil,* which was as real

 and eternal as God, good.

4And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

“By the tail. A snake-charmer will usually take up his serpents by the neck, so that they may not be able to bite him. Moses was bidden to show his trust in God by taking up his serpent by the tail. His courage, as well as his faith, is shown in his ready obedience. It became a rod. A veritable rod once more, not a mere stiffened snake like the "rods" of the magicians” (Pulpit Commentary).

“A serpent - This miracle had a meaning which Moses could not mistake. The serpent was probably the basilisk or Uraeus, the Cobra. This was the symbol of royal and divine power on the diadem of every Pharaoh. The conversion of the rod was not merely a portent, it was a sign, at once a pledge and representation of victory over the king and gods of Egypt!” (Barnes’ Notes).

“pick it up by the tail”

1. God commanded Moses to pick it up by the most dangerous end, the tail
2. Handle it, face it, overcome the fear
3. You have to have mental dominion to pick it up by the tail
4. Let go of the rod of false reliance
5. The true rod was always there, and the illusion disappears
6. Now there is authority with a spiritual view, in God alone
7. Serpent: devil, sin, any opposition to God, disobedience, human will

Spiritual rod: represents the authority of God:

6¶ And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

“**His hand was leprous as snow.**—The worst form of leprosy was called by the Greeks **λεύκη***,*“the white disease.” When it is fully developed, the whole skin appears glossy white, and every hair is “white like wool” (Celsus, *De Re Medica,*v. 28, § 12). This form is said to be absolutely incurable” (Ellicott’s Commentary).

“Put now thine hand into thy bosom—the open part of his outer robe, worn about the girdle” (Jamieson-Fausset-Brown).

7And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

“*It was turned again as his other flesh —*The inflicting of this disease, and curing it again in an instant, was so much the greater miracle, as the leprosy is a disease generally reckoned incurable by human art, especially the *white leprosy,*so called, because it overspreads the skin with white spots like snow” (Benson Commentary).

“Leprous - The instantaneous production and cure of the most malignant and subtle disease known to the Israelites was a sign of their danger if they resisted the command, and of their deliverance if they obeyed it. The infliction and cure were always regarded as special proofs of a divine intervention” (Barnes’ Notes).

**SECOND SIGN: Leprosy: DISEASE**

1. evidence of an incurable form of a dreaded disease
2. This form of disease would ostracize one from the world, friends, society
3. Realizes that it is illusion, and man has God-given dominion; comes back and hand is healed

8And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

Verse 8: “If they won’t believe the first sign, they will believe the victory over disease!”