

## 06 – The Signs of Sin and Redemption

Exodus (Names) – Changing the World  
Dr. Leon L. Sanders Exodus 4:1-17



### Moses Asks for Signs

Signs are for those who are weak in faith, who are nourished only in the "milk" of the Word; by asking for signs Moses reveals his, and his people's, unbelief in God

### Chain of Authority

- Moses is first required to take his message to the elders of the Hebrews who will disseminate it to all the people through the tribal chain of command
- Then both Moses and the elders will present themselves to the king with what appears to us as a simple, reasonable request – a simple celebration to God in the wilderness so as to not offend the Egyptians

## The Request of Independence

- Remember: the morality and legitimacy of government is derived from its religion, even today
  - By asking to celebrate a "new" religion, even to an old god, the Hebrews were literally declaring their independence from Egypt
  - But, they did not rebel since they continued to perform their work until asked to leave by the Egyptians who then paid them to leave, and quickly

## Unyielding Ancient Egypt

- God declares that Egypt will not let them leave
  - Allowing them to leave is a defacto admission of the legitimacy of their God and a denunciation of his gods
  - Weakens the legitimacy of Pharaoh's role, and the priestly caste, and thus, disturbs Ma'at
  - Calls into question the afterlife of the nation of Egypt, and by implication, all the empires since they are based on variations of Egypt's Gnosticism

## God Reveals The Truth

- God tells Moses that the King of Egypt, and by implication the Pharaoh of Egypt, will strongly reject their request
- God will show Egypt His power until the Egyptians are compelled to let the Hebrews leave, with great possessions
- Moses probably sees only the conflict, not the conquest



## First Sign – Sign of the Snake

Confronts both the Hebrews and the Egyptians

### Christ the Snake

- The Bible clearly shows that Christ became sin (serpent) for us (serpents) on the cross.
- The “sign” of the serpent is a direct illustration of the sin of the Hebrews being known to God, though not known to them probably
- Turning an inanimate staff into a living serpent, and back again, depicts a supernatural power legitimacy to the message of Moses

### Pharaoh’s Uraeus

- Pharaoh’s Uraeus head piece denoted that he was the ruler of Lower Egypt through the power of Wadjet (the vulture (Nekhbet), sign of Upper Egypt came later but both were worn together during this period)
- By using the sign of the serpent God was directly challenging Pharaoh’s intercessory role as well as the King’s authority, and the source of his authority, over the Hebrews



## Second Sign – Sign of Leprosy

While the first sign was a general application to people groups, this sign is a personal reminder of one's own morality and mortality

## Leprosy – Always a sign of Sin

- Having Moses put his hand inside his cloak and out again denotes that sin is not something outside of one's self but comes from within each person
  - Moses could display his sin for all to see and then hide it again from everyone
  - God is using these signs to show everyone that the coming Law will reveal one's sinfulness AEB one's sins



## Third Sign – Water Turned to Blood

This sign denotes to the Hebrews the way of their salvation while to the Egyptians it confronts the babies drowned in the Nile

## Water into Blood

- Blood symbolizes both redemption and condemnation
  - Since all have sinned the wages of sin is death, one's own blood is required though inadequate for salvation
  - Only the blood of a sinless human sacrifice is sufficient but if it is to be applied to all who are to be saved then even this is insufficient
  - Thus, only the blood of a sinless God-man is sufficient for salvation for all who are to be saved

## Drowning in Blood

- God uses this sign to show the
  - Hebrews that they are sinners who need a blood sacrifice to atone for their sins
  - Egyptians that their policy of infanticide against the Hebrews via the Nile has not gone unnoticed (10:4-10)
- Notice how God uses each sign to illustrate the sinfulness of both the Hebrews and the Egyptians

## Moses Not Excited About His Call

- Moses has experienced the rage of the King/Pharaoh first hand when he was guilty of a heinous crime
- Moses not excited about confronting Pharaoh and experiencing his power first hand
- The "signs" God has given probably do not appear powerful enough to challenge the King of Egypt

## Is God Mistaken?

- Moses points out to God that he is not a worthy object of such responsibility; i.e., he is accusing God of making a mistake, not being omniscient
- This takes the form of reminding God how inadequate he is compared to the task while another person, such as Aaron, would be better suited for this task

## Moses Defers to Others

- Moses is middle age by the standards of his day
  - He was once part of a powerful family
  - He is now a man hiding in the wilderness whose talents have lain fallow for many years
  - He probably does not see himself as the savior of anyone since God did not support him in that endeavor many years before

## Story of Fleshly Failure

- Moses' method of salvation was to kill each sinner one at a time, a methodology that has been used down through history and perfected in the 20<sup>th</sup> century
- Moses, and man, will be shown God's method of salvation which begins by demonstrating which truth is real and which is illusionary

## Eloquence

- Moses does not believe he has the talents needed to perform this task, he is correct
  - Moses is looking only at himself, a mistake he made 40 years earlier
  - He needs to look at how God will work through him in spite of himself to accomplish His mission
  - Moses has been chosen, God will not un-call him

## Aaron a Poor Substitute

- Moses asks God to use Aaron instead
  - This shows that there must have been ongoing two-way communications between Moses and his family during his enforced exile
  - God will include Aaron in the plan probably for a two-fold purpose: demonstrate the correctness of using Moses and the fallacy of Moses' choice in thinking Aaron could perform the mission of God

## Curious Phrase

- ...you shall be as God to him (Exodus 4:22)
  - This phrase is used twice in Exodus
  - In relation to Aaron (and the people) I believe it means that Moses is the mouth of God giving them the very words of God
  - In relation to Pharaoh I believe it means that Moses is in the same position to God that Pharaoh is in his system; thus, they are on the same level playing field



## Going Back to Egypt

Moses will be going back to Egypt but even that will reveal his laxity in doing what he knew was required of him by the God of Abraham