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Who Am I That I Should Go to Pharaoh 3: 11-12

Who am I that I should go to Pharaoh DIG: How does Moses reply? Is he more unsure of himself or of God? Why? What did Moses have to learn before the LORD would send him back to Egypt?

REFLECT: Do you believe that God is with you when you are confronting dangers in your life? Does He always give a sign like He gave Moses? Why? Why not?

The life of **Moses** can be separated into three forty-year periods. Forty years in **Egypt**, forty years in **Midian**, and forty years in **the wilderness**. In the first forty years, **God** showed what **He** could do with **a man** who thought **he** was something. In the second forty years, **God** showed what **He** could do with **a man** who thought **he** was nothing. And in the last forty years, **God** showed what **He** could do with **a man** who had learned both lessons well.

Therefore, **Moses** at eighty was not as rash as **he** was at forty. When **he** was forty, **he** was cocky and almost arrogant. **He** killed **an Egyptian** and thought **his** act would be understood by **the Jews**. **He** thought **he** could deliver **Isra'el** all by **himself**. But **he** found out that **he** could not. **God** took **him** to the backside of the desert for special training. Now at eighty **he** wasn't so anxious. **He** had learned how weak **he** was. Therefore, now **Moshe** and **ADONAI** begin a series of objections and answers. **Moses** raised *five objections* as to why **God** should not use **him** because *he didn't understand that **God** does not call the equipped, **He** equips the called*.



Moses said to **God**, “Who am I, that I should go to Pharaoh and bring the Israelites

out of Egypt (3:11)? At that point, **ADONAI** could use **him**. At forty, **he** thought **he** was something, but now at eighty **he** thought **he** was nothing. **He** repeatedly called into question **his** own abilities and conveyed a lack of confidence. This is **God's** way of training all of **His** men and women. **God** had to take the boy David who could slay a giant and put him out into caves where he was hunted like an animal until he found out how **weak** he was. Then **God** could make him a king.

Elijah the prophet was brave enough to walk right into the court of Ahab and Jezebel and tell them that **there will be neither dew nor rain in the next few years except at my word (First Kings 17:1b)**. But Elijah was not as brave as he seemed. **God** put him out in the desert where **He** trains men and he found out that he was nothing and **the LORD** was everything. When Elijah realized this, **God** used him to face the prophets of Baal and bring down fire from heaven **(First Kings 18:16-40)**.

Rabbi Sha'ul put it this way: **That is why, for Messiah's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong (Second Corinthians 12:10)**. This is certainly a paradox. It is, however, what **ADONAI** was teaching **Moses**. When **Moshe** learned that **he** could not deliver **Isra'el**, but that **God** could do it through **him**, **ADONAI** was ready to use **him**.⁵⁰

This applies to us today. **The LORD** cannot use us when we think we are **strong**. It is out of weakness that we are made **strong in Christ**. The Rabbi Sha'ul said: **But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong (First Corinthians 1:27)**. **Moses** and Sha'ul eventually understood that **God** could not use them unless they were **weak**. **God** can do amazing things through a **weak** person.

ADONAI answered **Moses** from the burning bush and said: **I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain (3:12)**. **God** provided **Moshe** with a **sign** of evidence. In the future, **Moses'** flock of two to three million would worship **ADONAI** on the very place that he was standing. When **Moshe** saw the whole camp of **Isra'el** worshipping **God** at the foot of Mount Sinai, **he** would know who **he** was and that **God** would have indeed used **him**. This was indeed a sign because Sinai is not in a direct route from **Egypt** to Canaan. It was about one hundred and fifty miles out of the way. But they would take that route and that would serve as a sign to **Moses** that **the LORD** really did send **him**. However, this would lead to a second objection.