

## Exodus I – Notes

### III. *The Once and Future Savior*

18-Jun-06 Exodus 2:1-22

*Theme:* *By faith, Moses rejected the path of worldly prosperity and chose to align himself with the people of God.*

*Key Verses:* Hebrews 11:23-27 <sup>23</sup>By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command. <sup>24</sup>By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, <sup>25</sup>choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, <sup>26</sup>esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. <sup>27</sup>By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

#### Review

Last week we began our study of Exodus by looking at the crucible of Israel's affliction. Moses starts out the book with his own review, reminding readers that the children of Israel had migrated to Egypt during the days of Joseph. The text is full of verbal ties to Genesis, placing Exodus firmly in the flow of Biblical history. Although Joseph and his generation died, God blessed Israel and caused the nation to be fruitful and multiply, consistent with the Creation mandate. The opening chapter of Exodus takes a darker turn when it introduces us to a nameless pharaoh "who did not know Joseph." Like the blessings of fruitfulness, the affliction of Israel introduced by this pharaoh was also under the providence of God (*cp.* Gen. 15:13). Pharaoh had three plans of increasing intensity to deal with what he considered to be his "Jewish problem." First, he enslaved Israel under hard labor. That plan didn't work, since the Israelites continued to multiply and the Egyptians continued in fear of them. The second plan was infanticide, employing the Hebrew midwives. However, the midwives feared God more than they feared the king, and so Pharaoh's Plan B failed. As Chapter 1 closes, Pharaoh reveals his latest plan: genocide. If the Hebrew midwives won't kill the boy babies, then it's up to the Egyptians. It is with this edict in mind that we come to Exodus chapter 2 and the birth of Moses.

#### Introduction

Every time I think about the birth of Moses, I can't help but recall the opening chapter of *The Adventures of Huckleberry Finn* by Mark Twain. The book is narrated in the first person by Huck, a homeless boy who is taken in by the Widow Douglas, who tries to "sivilize" him:

After supper she [the Widow Douglas] got out her book and learned me about Moses and the Bulrushers, and I was in a sweat to find out all about him; but by and by she let it out that Moses had been dead a considerable long time; so then I didn't care no more about him, because I don't take no stock in dead people.

Pretty soon I wanted to smoke, and asked the widow to let me. But she wouldn't. She said it was a mean practice and wasn't clean, and I must try to not do it any more. That is just the way with some people. They get down on a thing when they don't know nothing about it. Here she was a-bothering about Moses, which was no kin to her, and no use to anybody, being gone, you see, yet finding a power of fault with me for doing a thing that had some good in it. And she took snuff, too; of course that was all right, because she done it herself.

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Hopefully you have a different opinion of Moses than Huck. To Huck, Moses was “no use to anybody, being gone, you see.” After all, he didn’t “take no stock in dead people.” Moses may be dead, but he certainly is worth studying! Today, we will look at three scenes in his life: 1) baby Moses; 2) adult Moses; and 3) exiled Moses. As we begin our study of this “once and future savior” let us learn to emulate the faith of this great man of God.

### A. Baby Moses (2:1-10)

#### 1. *Levi’s Child* (2:1-2)

In verse 1 we are introduced to Moses’ parents. Later on (in 6:20), we learn that their names are Amram and Jochebed. However, for now they are nameless. Instead, the emphasis is on their background – the tribe of Levi. At this point in the history, that doesn’t mean much, but Levi later gains special significance at Mt. Sinai. It is during the episode of the golden calf that the house of Levi is set apart by God for holy service. Thus, by highlighting “Levi” twice in this opening sentence, our expectations are raised: the servant of God is about to be born.

It doesn’t take long – our hero is born in the very next verse. It may seem from the juxtaposition of the statement of marriage in verse 1 and conception/birth in verse 2 that Moses was the first-born child of our Levite couple. However, we soon learn in verse 4 that he had an older sister (likely Miriam); later we learn about Aaron, who is three years older than Moses (7:7). But the spotlight and attention is on Moses, who is called a “beautiful child.” Why would Moses, the most humble man on the face of the planet (Num. 12:3), call himself a “beautiful child”?

Doesn’t every mother believe her child is beautiful? Is that why she hid him? If he had been ugly would she have tossed him in the Nile in obedience to Pharaoh? Of course not! The original Hebrew uses the phrase *ki tob* to describe Moses. Although translated as a “beautiful child” in the NKJV and as a “fine child” in the NIV, the phrase literally means “he was good.” This is not indicating a state of moral perfection, or even of perfect physical beauty, although it may have a connotation of health and strength. Rather, it is another deliberate echo to the early verses of Genesis, when God repeatedly used the refrain *ki tob* to describe His creation: “it was good” (*cp.* Gen. 1:4, 10, 12, 18, 21, 25). Creation is *ki tob* and Moses is *ki tob*. Thus, once again we have a hint of the re-creation that God is about to accomplish, destroying the old world of Egypt and bringing forth His people into a new world. Moses is “good,” not because he is morally perfect, but because He is God’s chosen deliverer for Israel. Another indication of the significance of this boy is the fact that the Hebrew word for “child” appears seven times in this passage (2:1-10).

The book of Hebrews commends the parents of Moses for hiding him for three months against the genocidal decree of Pharaoh:

<sup>23</sup>By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s command (Hebrews 11:23).

Once again, we see that the fear of the LORD trumps fear of the pharaoh. Just like the midwives Shiphrah and Puah, Moses’ parents defy the king and worship God. And just as the midwives were blessed and provided households by God, so the parents of Moses are rewarded by a “beautiful” baby boy who would grow up to lead the household of Israel to freedom from oppression.

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### 2. *Moses' Ark (2:3-4)*

However, there came a day when Jochebed couldn't hide Moses any longer from the authorities. Those beautiful, healthy lungs no doubt would cry out at the most inopportune times, threatening to expose him to Pharaoh's goon squads. So she decided, "If you can't beat 'em, join 'em." And she proceeded to follow the letter of the law by putting her beautiful child into the Nile River. Of course, she took appropriate precautions, making a waterproof basket for him to rest in while he bobbed up and down among the bulrushes or reeds along the shore of the river. She also set her daughter to "baby sit" along the shore and to observe what would happen. Although she is unnamed here, we should assume that this sister is in fact Miriam (first named in 15:20). Ryken calls this episode another example of "creative disobedience." Listen up, Huck; here is the story of Moses and the Bulrushers!

Of interest is the Hebrew word for Moses' little boat made out of reeds – *tebah*. The NIV, NASB, and ESB translate this word as "basket." The ASV, the KJV, and the NKJV translate this word as "ark." *Basket* may be a better word to describe what the contraption looked like, but *ark* conveys its theological significance. The only other passage in the Old Testament where this word *tebah* is used – you guessed it – is in describing the ark of Noah. This same Hebrew word is used 28 times in Genesis 6:14-9:18 to describe the cruise ship that Noah built. Thus, *tebah* is not describing size, but purpose. Enns describes the significance of this connection well:

The theological connection between these two events is self-evident. (1) Both Noah and Moses are specifically selected to forego a tragic, watery fate; (2) both are placed on an "ark" treated with bitumen and are carried to safety on the very body of water that brings destruction to others; and (3) both are the vehicles through whom God "creates" a new people for His own purposes. Furthermore, Moses' safe passage through the waters of the Nile not only looks backward to the Flood story, but forward to the passage through the sea in Exodus 14 for all of God's people.

### 3. *Pharaoh's Daughter (2:5-6)*

So far in our study of Exodus, we have been introduced to a series of heroic women, women who have defied the decrees of Pharaoh in the providence of God. First, we saw the daughters of the Hebrews, the midwives Shiphrah and Puah, refusing to kill innocent life because they feared God more than Pharaoh. In verse 1 of this chapter, we met a daughter of Levi who disobeyed the king by keeping her infant son alive. In verse 4 we saw Jochebed's daughter prowling along the banks of the Nile, keeping watch on Moses. In a few more verses, we will see Miriam cleverly responding to the challenge of keeping Moses safe. And here in verse 5, we are introduced to the latest daughter God uses to deliver the deliverer – the daughter of Pharaoh himself.

Pharaoh's daughter, like the king, remains nameless. Her identity is not important; rather, it is her actions that matter. She comes down to the river with her attendants for her daily bath when she spots the papyrus basket floating at the edge of the river. A brief investigation resolved the mystery – a Hebrew baby boy with a healthy set of lungs. How did she know the child was a Hebrew? Perhaps by his features, perhaps by his circumcision, or perhaps because she knew that only Hebrew boys got thrown into the River.

In God's providence, she has compassion on this (seemingly) abandoned Hebrew slave. God's handwriting is all over this series of fortunate events. Jochebed was able to hide Moses successfully for three months. When the time came, she "threw" him into the river, where

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Pharaoh's daughter "just happened" to come by. Pharaoh's daughter recognized the child as a Hebrew, but in direct defiance of her father's will, had compassion on the child and determined to save him. How ironic! The river that was to be this baby's death kept him afloat. The royal house which had issued this baby's death warrant would now become his home. God was using the house of Pharaoh to destroy the house of Egypt! To put it into Genesis language, the seed of the serpent was unknowingly aiding the seed of the woman.

### 4. *Moses' Childhood (2:7-10)*

In verse 7 we see the resourceful Miriam sizing up the situation accurately and jumping in to lend a helping hand. Obviously the baby needed a wet nurse, and Miriam knew just the Hebrew woman – her mother Jochebed! Irony is heaped upon irony. Not only is Moses' mother summoned to care for her own baby boy, but she is also paid royal wages on top of it all. The child is now safe from harm and can be raised openly in his own home. Miriam's adventure in babysitting has a happy ending.

We don't know how long Moses stayed in his family's home before he was returned to Pharaoh's daughter. The text simply says: "So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became her son" (vv. 9b-10a). It could have been only a few years until Moses was weaned, or it could have been five or more years, until he was ready to start his formal Egyptian education.

Most commentators would lean towards a somewhat longer time period, because they refer to these early, formative years of Moses' life as crucial for shaping the person he was to become. Bentley explains:

Not only would his mother have looked after his material needs, she would also have instructed him to revere the faith of his fathers. This means that Moses would have grown up knowing that he was a son of Abraham. The story of how God had miraculously preserved his life from Pharaoh's murderous edict, through the basket hidden in the reeds, would also have been very familiar to him. He would therefore have grown up knowing that God had raised him up to play some important part in the deliverance of his people from Egyptian slavery. Knowing as she did that she would soon have to hand him over to the Egyptian princess, Moses' mother would have been especially meticulous in instructing him in godly living. Those first few years of Moses' life were vital preparation for the work which lay ahead of him.

It is Pharaoh's daughter who names our once and future savior. She calls him Moses because she "drew him out of the water" (v. 10). Pharaoh's daughter not only can recognize a Hebrew, she can also apparently speak Hebrew, for the etymology of Moses is derived from the Hebrew word *mashah*, meaning "to draw out." His name also has significance in the Egyptian language. Currid explains:

[Moses] is also a common Egyptian word, meaning 'son of.' Many Egyptian names employ it in conjunction with other words: Thutmose (son of Thut) and Ahmose (son of Ah), for example. In the name 'Moses', however, the genitive has no object. He is simply 'the son of.' This is probably a pun by the biblical writer to emphasize the point that Moses was not a son of Egypt, but rather a son of Israel.

Once Moses arrived in the house of Pharaoh's daughter, he received a full Egyptian education. The deacon Stephen tells us that "Moses was learned in all the wisdom of the Egyptians, and was

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mighty in words and deeds” (Acts 7:22). The secular education of Egypt was the best in the world. Moses would have been instructed in mathematics, astronomy, chemistry, music, architecture, medicine, law, diplomacy, language, administration, and the arts of war. The first-century Jewish historian describes Moses as a general leading Egypt to victory over Ethiopia, although the credibility of this report is uncertain. What is without question is the fact that Moses was the most highly educated and trained Hebrew in all of Israel. Moses thus was uniquely trained for the future task that God had in store for him.

### B. Adult Moses (2:11-15)

#### 1. *Egyptian vs. Hebrew (2:11-12)*

The early life of Moses is glossed over. After his adoption into the royal house, the next time we see Moses is as an adult, apparently aged 40 (*cp.* Acts 7:23). In this, his biography resembles that of Jesus Christ. We have some detail about His birth and early years, but then we fast forward to His adult ministry. So it is with Moses.

The event described here is full of significance. Moses “went out ... and looked ... and saw” (v. 11). The first verb in Hebrew is *yatza*, which means “to go out.” This is the word that is repeatedly used in Exodus and the rest of the Old Testament to describe the exodus: God’s people “go out” of Egypt. Here we have the verbal clue that Moses is about to embark on his own personal exodus.

The next two verbs are the same in Hebrew: *yara*. It means more than to simply look or see. It has the connotation of emotional involvement with what is being observed. Moses was not idly passing time; he was concentrating on learning what was going on.

Who did Moses go out to see? *His brethren*. This description is used twice to emphasize the connection between Moses of the royal household and the Hebrew slaves oppressed by the Egyptian regime. There was a relationship between them, and Moses was aware of it. This knowledge supports the view that Moses received religious instruction during his early years in his Hebrew home before moving to the Egyptian court.

What did Moses see? He saw an Egyptian overseer beating a Hebrew slave. Moses had compassion on the slave and came to his rescue. Moses ended up killing the Egyptian and burying him in the sand. Was his original intent to kill the man? It is difficult to know. The Hebrew verb used to describe the Egyptian *beating* the Hebrew in verse 11 (*nakah*) is the same as used to describe Moses *killing* the Egyptian in verse 12. It is again used in verse 13 to describe one Hebrew *striking* another. It is also used to describe God’s striking of the first-born of Egypt in the tenth plague (Ex. 12:12-13).

#### 2. *Hebrew vs. Hebrew (2:13-14a)*

Thus enters “Moses the deliverer” onto the stage of history. How did his first attempt at salvation turn out? Well, as we keep reading, we see the result – it wasn’t well received. The next day Moses goes out again and this time he sees two Hebrews fighting each other. The picture seems clear: the Hebrews are just like the Egyptians. One day it is an Egyptian beating a Hebrew, the next day it is a Hebrew striking a Hebrew. Israel needs more than physical deliverance; they need spiritual regeneration. They need more than a physical deliverer; they need God to save their bodies and their souls.

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Moses seeks to intervene in this second dispute as well, although this time he uses words instead of fists: “Why are you striking your companion?” (v. 13). Imagine Moses’ shock at the retort he receives from the Hebrew:

<sup>14</sup>Then he said, “Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?” (Exodus 2:14).

During college, one Friday night Diane and I were visiting our friend Alan who lived in a high-rise dormitory. While we were in the elevator, a drunken college student got on board. Apparently annoyed by something our friend Alan said or did, this kid asked, “Who made you god of the elevator?”

That story reminds me of this Hebrew’s response: “Who made you a prince of Egypt? Who made you a judge over us? Who are you to interfere in none of your business?” And then the telling blow: “Are you going to kill me like you killed the Egyptian?”

How do we evaluate Moses in striking down the Egyptian? If his case came to court, you could probably make good arguments on both sides, for both the prosecution and the defense. In defense of Moses, you might line up the following points: 1) Moses was a member of the royal household, a lawful civil magistrate, and he was exercising his rightful authority; 2) it was done in legal defense of the victim – the Egyptian was going to beat the man to death if Moses had not intervened; 3) it was justifiable homicide – Moses was acting as the avenger against God’s enemies.

If you were arguing the case for the prosecution, you could also come up with some powerful arguments. Ryken summarizes this case well:

What Moses did was wrong. It was wrong because it was unnecessary. Moses could have protected the slave without resorting to killing the slave driver. It was wrong because it was not Moses’ place to do this — it was an abuse of power. Rather than appointing himself as judge, jury, and executioner, he should have worked within the system. It was also wrong because it was not God’s will. God had not yet called Moses to lead his people out of Egypt. And it was wrong because it was not God’s way. God had not commanded Moses to take up arms against the oppressor, as if somehow he could liberate Israel one Egyptian at a time. Later God would smite the Egyptians himself, but that was *His* business, and the time had not yet come. What Moses did was wrong because murder is always wrong, and Moses knew it. This is why he tried to make sure he didn’t get caught, looking “this way and that” before committing his crime, and carefully disposing of the evidence afterward.

### 3. *Fleeing Egypt (2:14b-15)*

Despite Moses’ attempted cover-up, the news leaked out. Not only does the querulous Hebrew know what Moses has done; but also the news eventually filters up to the current pharaoh. Pharaoh reacts in anger to the news and seeks to kill Moses. The reason for Pharaoh’s anger is not stated. Perhaps he was jealous of Moses or perceived him as a rival in some way. Perhaps Pharaoh sensed that Moses was reverting to his Hebrew roots and realized he would be a dangerous adversary. Perhaps Pharaoh felt like he had lost face, that a blow against an Egyptian overseer was a blow against the king himself. But whatever his reason, the king’s wrath transformed Moses from a “prince of Egypt” into number one on the FBI’s Ten Most Wanted list. Moses was forced to flee Egypt to escape the wrath of the king. And so his first attempt at delivering the Hebrews ends in shame and failure.

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Moses has just had his first experience with rejection from the Hebrews. It may be his first, but it certainly won't be his last. Even at this early stage in the book of Exodus, we are made aware of a theme that will continue throughout the Pentateuch: rebellion and grumbling against Moses. In verse 14, Moses expresses fear that “this thing is known.” This is not fear against the wrath of Pharaoh. Hebrews 11:27 makes that clear. Rather, I believe that Moses' fear stems from the knowledge of his shame being spread throughout Israel. How will Moses ever be the savior he believes he should be if the people of God only know him as a failure?

It is clear from this vignette that the time of deliverance from Egypt is not yet ripe. The Israelites are not sufficiently humble, not ready to cry out to God for deliverance, and not ready to submit themselves to Moses. That time will come, but it will be an additional forty years. It is also clear that Moses is not ready yet either. He has the necessary physical training and education, but he too needs softening. God is preparing him for forty more years of on-the-job training in the wilderness. “Already he was learning that salvation does not come by works. Now he had to go out into the wilderness to learn how to live by faith” (Ryken).

Does this mean that Moses had no faith yet? Not at all. Hebrews 11 makes it clear that Moses consciously chose to identify himself with the sufferings of the Israelites rather than remain in the comfort of the Egyptian court. That decision was done by faith, looking ahead to the spiritual reward, keeping his eyes fixed on the invisible God:

<sup>24</sup>By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, <sup>25</sup>choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, <sup>26</sup>esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. <sup>27</sup>By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible (Hebrews 11:24-27).

### C. Exiled Moses (2:16-22)

#### 1. A Well in Midian (2:16-20)

After Moses left Egypt, he went to Midian and “sat down by a well” (2:15). Wells are important places in Scripture. In addition to providing life-giving water, in the Pentateuch they are the place where the patriarch meets the distant cousin who ends up becoming his wife (*cp.* Gen. 24:12-21; 29:1-14). That pattern is about to repeat itself here at this well in Midian.

The Midianites were descendants of Abraham. Midian was one of Abraham's sons by Keturah, his second wife (Gen. 25:1-6). The semi-nomadic Midianites lived in northwest Arabia, opposite the Sinai Peninsula across the Gulf of Aqaba. While some of the Midianite tribes were hostile to the worship of the true God (*cp.* Num. 22:4, 25:6), it seems that the Midianites Moses providentially encounters are faithful. In particular, he comes across the family of the “priest of Midian.” In 2:18 he is named Reuel, while in 3:1 and 4:18 he is called Jethro. These two names are used interchangeably and may reflect his common name (Jethro) and his priestly title – Reuel, which means “Friend of God.”

This priest of Midian had – surprise! – seven daughters. Once again the daughter theme in the early chapters of Exodus is emphasized, in combination with the number seven, the number of perfection or completion. The way we are introduced to these seven daughters of the priest of Midian at a well hints at the importance of the events to follow.

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These daughters came down to the well as was their custom every day, in order to water their flock. Apparently it was also the custom that rude shepherds in the area harassed the seven daughters of Reuel, making it difficult to complete their chores.

Moses had a good view of the proceedings. Once again he is confronted with an injustice. Once again he takes action. Once again he rescues those being persecuted. But this story has a different ending. Notice the differences. First, Moses doesn't resort to deadly violence; he merely drives the offensive shepherds away. Having rescued or delivered the daughters, he then serves them by watering their flock. Apparently this was something remarkable, to judge from the reaction of the daughters in verse 19. "In ancient times it was unthinkable for a man to perform such a menial task for a woman. Moses stooped to serve, and by learning to serve he was learning to lead, for all God's leaders are servants. Service is always one of the first topics covered in God's leadership training courses (*cp.* Mt. 20:28; Lk. 22:26)" (Ryken).

Moses had met resistance and rejection in his first attempt at delivering Israel. But here in his deliverance of the daughters of Midian, he is received with open arms. The girls are amazed and the priest of Midian is grateful. He's also a bit incredulous. "Where is the man? What do you mean you left him at the well? Go back and bring him here so we can share a fellowship meal!" Reuel undoubtedly had several motivations for inviting Moses to dinner. First was gratitude for helping and serving his daughters. But it also seems clear that Reuel recognized husband material when he heard about it. After all, he had seven daughters...

### 2. *A Home in Midian (2:21-22)*

Thus begins the next forty years of Moses' life. "Moses was content to live with the man" (v. 21). Moses had seemed shocked that the Hebrews had rejected him. However, here in Midian, he found acceptance. It was a far different place than he was used to. Moses settled into the lifestyle of a semi-nomadic shepherd. He was no longer a prince of Egypt. By taking up the shepherd's crook he consciously closed the chapter on his Egyptian lifestyle, for "every shepherd is an abomination to the Egyptians" (Gen. 46:34). I think Moses must have smiled a little as he wrote that verse in the story of Joseph, knowing that he himself had become an abomination to the land that had raised and educated him.

Moses settles down in Midian and marries one of the seven daughters of Reuel. Her name is Zipporah, which is the name of a little bird. There is an echo in this marriage to the earlier marriage of Joseph. Joseph had entered Egypt as a slave, rose to a place of high esteem in Egypt, and married the daughter of a priest (Gen. 41:45). Moses lives for forty years in high esteem in Egypt, leaves Egypt as a fugitive, and marries the daughter of a priest.

Verse 22 records the birth of Moses' first son: "He called his name Gershom, for he said, 'I have been a stranger in a foreign land.'" The name Gershom is likely derived from the Hebrew word *garas*, which means to drive away, reminding Moses that he has been driven out of Egypt. This same word is used in 2:17 when Moses drives away the shepherds who were harassing the seven daughters. The name could also be derived from two Hebrew words *ger* and *sam*, meaning "an alien there." This derivation fits nicely with Moses' comment about dwelling as an alien in a foreign land. The interesting question is, which is the foreign land to which Moses is referring?

On the surface, it seems as if he is referring to his banishment in Midian. He had been driven out of his home in Egypt, just like he drove out the shepherds at the well. There was no longer a

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place of welcome for him in the land of his birth. He has settled down in the desert and has accepted his lot as a shepherd. But it is a foreign life compared to his previous existence.

However, I believe that Moses is actually referring to Egypt as the alien land, not Midian. Ultimately, it was Egypt that was the foreign land for him. Moses was a Hebrew. He belonged with the Israelites. But Egypt was only their temporary home; they had a permanent possession waiting for them in the land of Canaan. Moses had forsaken his Egyptian palace and had returned to his roots. His new lifestyle as a shepherd was much more reminiscent of Abraham, Isaac, and Jacob than it was of Egyptian pharaohs. Moses had been an alien in a foreign land in Egypt; now he was married into the family of distant relatives and living as he would for the rest of his life - a semi-nomadic existence, dependent upon the grace of God for survival.

Moses displays the same attitude that the writer of Hebrews attributes to the earlier patriarchs, especially Abraham:

<sup>13</sup>These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. <sup>14</sup>For those who say such things declare plainly that they seek a homeland. <sup>15</sup>And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. <sup>16</sup>But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them (Hebrews 11:13-16).

### Conclusion

In conclusion, let me try to summarize some main learnings from this passage of Scripture, again focusing on the theological, Christological, and practical lessons.

#### ***1. Theological***

The hand of God is clearly seen once again in chapter 2 of Exodus. The overarching *providence* of God in directing all things for the furtherance of His holy will is on display. It was not an accident that Pharaoh's daughter went down to the river to bathe just as Moses bobbed along the shore. It was not an accident that God used the house of Pharaoh to raise and educate the man God had chosen to deliver His people from bondage. It was not an accident that Moses had to flee into the wilderness to escape the wrath of Pharaoh. It was not an accident that Moses stumbled upon a God-fearing family in the land of Midian who could offer him shelter and a home. There are no accidents in God's word. It is the providence of God.

#### ***2. Christological***

This passage before us also foreshadows the life and ministry of Jesus Christ. Moses' providential deliverance in birth foreshadows a similar event in the life of Christ. Divine intervention in saving Moses from the wrath of a tyrant king is replayed in the New Testament as Herod's attempt to destroy the Christ child is in vain (Mt. 2:16-18).

Moses' education among the Egyptians and his status as "mighty in word and deed" (Acts 7:22) reminds us of Christ: "And Jesus increased in wisdom and stature, and in favor with God and men" (Luke 2:52).

The compassion that Moses shows to his fellow Hebrews is reminiscent of Christ:

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<sup>36</sup>But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd (Mt. 9:36).

Ryken puts it this way:

In Exodus 2 we see Moses identifying himself with God's people in their suffering in order to bring them salvation. Jesus Christ has done the same thing for us, entering into our situation in order to save us. Moses condescended to join his brothers the Hebrews, but the supreme condescension is God joining Himself to us in Christ, so that we might become members of His own family.

Moses' attitude as a servant, watering the sheep of Reuel's daughters is consistent with Jesus' own actions in washing the disciples' feet (John 13:5-14), and in fact of His entire ministry:

<sup>5</sup>Let this mind be in you which was also in Christ Jesus, <sup>6</sup>who, being in the form of God, did not consider it robbery to be equal with God, <sup>7</sup>but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men (Philippians 2:5-7).

Even the rejection of Moses by his own people foreshadows the way Christ was rejected by Israel. John tells us that Jesus "came to His own, and His own did not receive Him" (John 1:11).

<sup>31</sup>And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again (Mark 8:31).

However, the failure of Moses reminds us that he was not the ultimate Savior. Moses' failure points us to the only One who never failed, never sinned – Jesus Christ.

### ***3. Practical***

Finally, consider the practical application of this passage. Moses was not the only one being prepared by God for service in His kingdom. All of us are. God is using the experiences in our lives to train us up to be faithful servants for him. Sometimes we have to endure the pain of rejection or the shame of failure along the way. Why should we expect any better treatment than Moses? or Christ? If you feel like you are in the wilderness now, don't despair. God can and will use our mistakes for His glory. God leads us into the wilderness in order to test us, to purify us, and to prepare us for service. Moses spent 40 years in the wilderness, preparing for another 40 years in the wilderness!

In closing, let us have the attitude of Moses, who by faith esteemed "the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward" (Heb. 11:26). Moses gave up everything he had in the world. Some would say he threw it all away and for what – a slave? But the eyes of faith know that Moses turned away from the snares of the world for the eternal reward of God. Are your eyes focused on Christ? Or are you blinded by the attractions of the world? My prayer is that God gives us all eyes of faith like Moses, the once and future savior.

Close in Prayer.

Next week: Lesson 4 – The Great I AM – Ex. 2:23-3:15