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**The Invisible God At Work**

**Ex. 2:1-10**

The children of Israel had been in Egypt for about 350 years when God began to work towards their deliverance and redemption by the birth of Moses, fully brought to pass 80 years later, giving us the 430 years of the prophecy fulfillment.

The oppression and persecution of the people of God was continuous since the rise of the new Pharaoh, who knew not Joseph, therefore the Hebrews were considered a threat to him.

The Pharaoh's attempt to decrease their number by hard labor failed, so he resorted to destroying all the male children born, casting them into the Nile.

It is at this period that the birth of Moses is given to us in a brief sketch revealing the invisible activity of God through it all, characterized by:

- I.** The divine time of Moses' birth. vs. 1-4
- II.** The divine hand of Moses' rescue. vs. 5-6
- III.** The divine providence for Moses' formative years. vs. 7-10

**I. The divine time of Moses' birth. vs. 1-4**

**A.** God chose a particular husband and wife to be the parents of Moses. vs. 1-2

- 1.** The man is said to be of the "house of Levi". vs. 1
  - a.** Levi was the third son of Leah, the sister of Rachel, Leah was unloved by Jacob because he loved Rachel more, so God opened Leah's womb to conceive. Gen. 29:30-31, 34
  - b.** Leah said, "Now this time my husband will become attached to me, because I have borne him three sons", Levi "Leviy" means jointed to. Gen. 29:34
- 2.** The woman is also said to be of the house of Levi, called "a daughter of Levi".
  - a.** Both were of the family of Levi.
  - b.** The descendent line of Moses would be a pure line of Levi, to qualify Moses in his future office, as God's deliverer.
    - 1)** Moses would be a priest to approach Yahweh.
    - 2)** Moses would be the intercessor for the people of God.
- 3.** The future father of Moses took his future mother as wife.
  - a.** The names of the parents of Moses were Amram and Jochebed. Ex. 6:20

- 1) Jochebed is the sister of Amram's father, he married his aunt.
  - 2) The name Jochebed "yowkebed" means "Yahweh is glory or the glory of Yahweh".
  - 3) The name Amram "Amram" means "exalted people".
- b.** They had two sons Aaron, Moses and one sister, Miriam. Num. 26:59
- 1) Aaron was the older brother of Moses by three year, Moses was eighty, Aaron eighty-three when they spoke to Pharaoh. Ex. 7:7
  - 2) Miriam seems to be the older of the three, watching over Moses in the ark on the Nile. vs. 4, 7
- c.** The union would be for the purpose of continuing the human race and in particular, one's family name.
- 1) The institution of marriage is God's design according to the word of God.
  - 2) The marriage union of two is between a man and a woman according to the word of God.
- B.** God chose to allow Jochebed to conceive during the decree of Pharaoh that all infants had to be cast into the Nile. vs. 2
1. Jochebed became pregnant and bore a son to Amram. vs. 2a

- a.** What a delightful joy and at the same time it had to be heartbreaking.
  - b.** Pharaoh had commanded his people, "Every son who is born you shall cast into the river, and every daughter you shall save alive." Ex. 1:22
  - c.** Moses as the future deliverer is a type of Jesus, both sought to be killed as infants, being the object of Satan's hatred. Heb. 3:1-5
- 2.** Jochebed disobeyed the decree of the Pharaoh. vs. 2b
- a.** This happened when she saw that he was a beautiful child.
    - 1) The word beautiful "towb" means pleasant and excellent, referring to healthy and appearance.
    - 2) She could not cast her son in the Nile.
  - b.** The decision was that she would hide him three months.
    - 1) Stephen confirms this, "At this time Moses was born, and was well pleasing to God; and he was brought up in his father's house for three months." Acts 7:20
    - 2) The book of Hebrews give us the commentary on their faith, "By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a

**beautiful** “astios” child; and they were not afraid of the king’s command.” Heb. 11:23

3) This would be a very dangerous.

C. God directed Jochebed in wisdom to protect her son, Moses. vs. 3-4

1. Jochebed consciously knew she could no longer hide baby Moses. vs. 3a

- a. The baby was getting more active.
- b. The chances of the baby being discovered were perhaps greater.

2. Jochebed constructed a safety boat for little Moses. vs. 3b-d

a. She took an ark “tebah” a basket type vessel to float on the Nile. vs. 3b

- 1) The same word is used for the ark of Noah. Gen. 7, 8, 9
- 2) The ark symbolized deliverance and safety for Moses, just like Noah, despite the external danger.

b. She made the ark of bulrushes. vs. 3c

- 1) The bulrushes “gome” reed that grew on the Nile River.
- 2) The material was used for papyrus, a writing material.

c. She daubed it with asphalt and pitch. vs. 3c

- 1) Asphalt “chemar” a slime to seal up the openings.
- 2) Pitch “zepheth” tar.

3) This would make the ark water permeable.

3. Jochebed committed her child Moses to a safe location. vs. 3d-e

a. She put the child in the ark. vs. 3d

- 1) One can only imagine the heavy heart of Jochebed.
- 2) One can only imagine the amount of praying Jochebed was doing.

b. She laid it in the reeds by the river’s bank. vs. 3e

- 1) Jochebed used good common sense wisdom.
- 2) Jochebed placed the ark that contained her son in calm waters, in the midst of reeds, in order that the ark not be taken by the current of the Nile River.
- 3) All of this had to have been by the direction of God, therefore done by faith, even though nothing is mentioned of God.

4) For Moses is the future deliverer of God’s people!

4. Jochebed without doubt instructed his older sister Miriam to be the sentinel, guarding her brother Moses. vs. 4

a. Miriam, his sister stood afar off. vs. 4a

- 1) The entire family was involved in this step of faith.

- 2) Aaron was too young, only three years old.
- b. Miriam did so, to know what would be done to him. vs. 4b
  - 1) The expectation implies a positive expectation.
  - 2) The expectation implies faith in the revelation of God to them.

### Illustration

In each generation there are men and women born under God's divine time in view of crisis such as Cyrus, John the Baptist, Corrie Ten Boom.

\* Two brothers were talking together, when a violent storm of thunder and lightning overtook them. One was struck dead on the spot, the other was spared; else would the name of the great reformer Martin Luther have been unknown to mankind. #4633, Vol. 2

### Application

- 1. God has chosen you as a Christian husband and wife to glorify God in the institution of marriage.
  - a. Recognizing the basic foundation of God being the Creator of man.
    - \* "So God created man in His own image; in the image of God He created him; male and female He created them." Gen. 1:27
  - b. Recognizing that marriage is the closest tie between a man and a woman, even greater than that to parents or children.

- \* "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed." Gen. 2:24-25
- c. Recognizing distinct and necessary roles of the husband and the wife to model to the children, the God ordained design of marriage between a man and a woman.
  - \* Paul says, "Submitting to one another in the fear of God. Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything." Eph. 5:21-24
- d. Recognizing that God will hold the man responsible, as the priest of the home, to raise their children in Christ.
  - \* Malachi says, "But did He not make them one, Having a remnant of the Spirit? And why one? He seeks **godly** offspring. Therefore take heed to your spirit, And let none deal treacherously with the wife of his youth." Mal. 2:15
- 2. God has chosen you to have children, in this humanistic and godless generation.

- a. When the educators teach your children they are nothing but a by-product of the animal kingdom, through evolution.
  - \* You as parents are to show them the illogical and inconsistencies of evolution by the laws of science and the word of God, exposing them as fools, rather than wise! Rom. 1:22
- b. When the psychologist excuse every form of behavior as being the cause of bad parenting and environment and that is why all are dysfunctional, enablers and co-dependents, not being responsible for their actions.
  - \* You as parents are to teach your children right from wrong, being accountable with consequences. Eph. 6:1, 4
- c. When legislators are passing laws to remove all parental authority, to make the children property of the state.
  - \* You as parents are to teach your children submission to law and government, until they would command by law something contrary to the word of God. Acts 5:29
- 3. God will give you as parents the wisdom to deal with the issue of your generation for your children to used them in the crisis of their generation.
  - a. “For the LORD gives **wisdom**; From His mouth come knowledge and understanding.” Prov. 2:6

- b. “He stores up sound **wisdom** for the upright; He is a shield to those who walk uprightly.” Prov. 2:7
- c. “I, **wisdom**, dwell with prudence, And find out knowledge and discretion.” Prov. 8:12
- d. “The fear of the LORD is the beginning of **wisdom**, And the knowledge of the Holy One is understanding.” Prov. 9:10
- e. “In Christ Jesus are hidden all the treasures of wisdom and knowledge.” Col. 2:3

*The divine time of Moses’ birth was in view of the present crisis!*

## II. The divine hand on Moses’ rescue. vs. 5-6

- A. God chose the particular occasion for Moses’ rescue. vs. 5
  - 1. The daughter of Pharaoh came down to bathe at the river. vs. 5a
    - a. This is believed to be Princess Hatshepsut, the daughter of Thutmose I, she reigned from 1504-1482.
    - b. She usurped the throne when her half-brother and husband, Thutmose II, died, and had a strong rule.
    - c. The Nile was considered sacred and washings were considered for health-giving and productively fruitful and she will happen to come upon a baby.

\* Jonah, bleached out and bald, came from the sea, Ninevites worshipped the fish-god, Dagon.

2. The daughter of Pharaoh's maidens walked along the riverside. vs. 5b
  - a. These women were there to accompany her.
  - b. They would tend to her every need.
3. The daughter of Pharaoh saw the ark among the reeds, she sent her maid to get it. vs. 5c-d
  - a. God's unseen hand prompted her to notice the ark.
  - b. God's plans was in motion.
  - c. The princes sent her maid to get the ark.

**B.** God chose the particular person for Moses' rescue. vs. 6

1. The daughter of Pharaoh personally came in contact with baby Moses. vs. 6a-c
  - a. She opened the ark brought to her by her maid. vs. 6a
  - b. She saw the beautiful and healthy child laying inside the ark. vs. 6b
  - c. She heard the child weep. vs. 6c
    - 1) The fact that the child laid in the ark without crying until the right time is no coincidence.
    - 2) The text says, "And behold, the baby wept", the emphasis being

that one is to take notice, this was a divine intervention.

\* Ruth happened to come to the fields of Boaz!

2. The daughter of Pharaoh was personally moved by the circumstances. vs. 6d-f
  - a. She had compassion on him. vs. 6d
    - 1) The word for compassion "chamal" means pity, having sympathy and empathy for the baby.
    - 2) The outcome of this pity was to spare the child, being merciful.
  - b. She declared, "This is one of the Hebrews' children." vs. 6e-f
    - 1) The identity of the child was immediately recognized by her.
    - 2) The plan of God was never to disguise the child but to place the baby under protective care, for His time and purposes.

### Illustration

\* Joseph looking back said to his brothers, "But as for you, you meant **evil** against me; but God meant it for **good**, in order to bring it about as it is this day, to save many people alive." Gen. 50:20

### Application

1. God will chose particular difficult occasion in normal every day living to work on our behalf for His glory,

- a. It could be the circumstances of our employment.
- b. It could be a difficult marriage.
- c. It could be a rebellious child.
- d. It could be a person. a thorn to your side.

\* “For our light affliction, which is but for a moment, is **working** for us a far more exceeding and eternal weight of glory.”

2Cor. 4:17

2. God will choose to work on our behalf through the normal events of a day to remedy or solve our dilemmas, as you are walking by faith daily.

- a. You may be aware of it at time.
- b. You may be completely ignorant about it at the time.
- c. You may be unaware at the time and later become very aware of God’s intervention.

\* “And we know that all things work together for **good** to those who love God, to those who are the called according to His purpose.” Rom. 8:28

3. God is not only Omnipotent, Omniscient, Omnipresent but He has myriads of angels doing His bidding for the saints.

- a. In the days of Isaiah and king Hezekiah, one angel went out one night and destroyed 185,000 first rank Assyrian soldiers, for reproaching the Holy One of Israel. 2Kings 19:35
- b. The king of Syria was told by his men that Elisha was revealing his war plans to king of

Israel, so he sent the army to Dothan to capture Elisha. “And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, “Alas, my master! What shall we do?” So he answered, “Do not fear, for those who are with us are more than those who are with them.” And Elisha prayed, and said, “LORD, I pray, open his eyes that he may see.” Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha.” 2Kings 6:15-17

- c. An angel rescued and delivered Peter from prison. Acts 12
- d. The book of Hebrews tells us that angels are working on our behalf by the direction of God, “Are they not all ministering spirits sent forth to minister for those who will inherit salvation?” Heb. 1:14

*The divine hand on Moses’ rescue was in view of a normal day!*

### III. The divine providence for Moses’ formative years. vs. 7-10

- A. God chose the method for the transition of the future deliverer. vs. 7-8

1. The final part of the plan of God was to be played out by the sister of Moses, Miriam. vs. 7
    - a. Miriam had been standing afar off, to see what would be done with her brother Moses. vs. 4
    - b. The text simply tells us that at that very moment, Miriam, the sister Moses asked Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women?", a great idea. vs. 7a-b
    - c. Miriam articulated in her question the purpose of seeking a Hebrew woman, that she may nurse the child for you?" vs. 7c
      - 1) To wet-nurse the child for her.
      - 2) To be under protective care, without doubt.
  2. The faithfulness of God was completed to Jochebed and Amram. vs. 8
    - a. Miriam was commanded by the daughter of Pharaoh, "And Pharaoh's daughter said to her, "Go." vs. 8a-b
    - b. Miriam went to bring her mother, "So the maiden went and called the child's mother." vs. 8c
- B.** God chose the manner for the preparation of the future deliverer. vs. 9

1. The divine plan was carried out by the Pharaoh's daughter. vs. 9a-b
    - a. She became the instrument of God, "Then Pharaoh's daughter said to her." vs. 9a
    - b. She became the authority of God, "Take this child away and nurse him for me." vs. 9b
  2. The divine plan included monetary compensation, wages. vs. 9c-d
    - a. The house of Pharaoh would pay to keep the future deliverer of Israel alive, "And I will give you your wages." vs. 9c
    - b. The son of Jochebed was rescued from danger to the safety of his own home, "So the woman took the child and nursed him." vs. 9c
      - 1) How her heart must of rejoiced in the faithfulness of God.
      - 2) How her heart must of rejoiced in that her son would not grow up in slavery but rather privilege, for the purposes of God.
- C.** God chose the means for the habitation of the future deliverer. vs. 10
1. Moses, the child grew until weaning. vs. 10a
    - a. The usual duration of weaning was about two years.



- b. The training Jochebed gave Moses to implant the word of God in his heart was critical and foundational for his future call as the deliverer.
- 2. Moses was brought by Jochebed to Pharaoh's daughter, and he became her son. vs. 10b-c
  - a. This must have been, more difficult than when she put him in the little ark.
  - b. The last transaction, severed all ties for the next 38 years, as far as we know.
  - c. The New Testament commentary by Stephen says, "But when he was set out, Pharaoh's daughter took him away and brought him up as her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Acts 7:21-22
- 3. So she called his name Moses, saying, "Because I drew him out of the water." vs. 10d-f
  - a. The name Moses has an Egyptian verb "ms", appearing in other Egyptian names; Ptahmose, Tuthmosis, Ahmose, etc.
  - b. The name Moses "Mosheh" in Hebrew simply means drawn.

Daniel was taken captive to Babylonian probably at 13-16 years old and choosing to trust God he purpose not to defile himself with the Kings meat, God prepared him for his future call as a prophet.

### Application

1. When we do not know how God is going to work in a particular situation, we must do specific things.
  - a. Pray that God speak to us.
  - b. Patiently wait on God, expecting that He will speak, and not resort to our own devises.
  - c. Prepare our heart by staying in the word of God.
    - \* "Trust in the LORD with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths." Prov. 3:4-6
2. When our situation is difficult but we know that God has either allowed it or is working through it, I need to be careful not to take matters into my own hands.
  - a. For the present difficulty is causing me to depend on God.
  - b. For the present difficulty is teaching me to hear the voice of God.
  - c. For the present difficulty is preparing me for future and more difficult situations, to trust God.

### Illustration

\* Peter says, “As His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2Pet. 1:3-4

- 3.** When you find yourself in parent child custody cases that are so prevalent today, due to so many children born out of wedlock, living in arrangements and the epidemic of divorces.
- a.** You do all that you can to fight for your children, to give them a Christian home.
  - b.** You may have shared custody with an unbelieving mate, then you must value the time with your child to teach them the word of God, prayer, the value of church and modeling all in your life, trusting God to be faithful.
  - c.** You continue to pray, grow in Christ and do all that you can for your child or children throughout their lives till young adulthood, because God has given them to you and God wants to call them into His kingdom to be used for His glory.
- \* Paul tells Timothy, “Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.” 2Tim. 4:15-16

*The divine providence for Moses’ formative years was in view of his future call!*

### **Conclusion**

The birth of Moses has given to us a brief sketch revealing the invisible activity of God through it all, characterized by:

- I.** The divine time of Moses’ birth, in view of the present crises!
- II.** The divine hand of Moses’ rescue was in view of a normal day!
- III.** The divine providence for Moses’ formative years was in view of his future call!