

## What Is A Mother? Exodus 2:1-10

Exodus 2:1-10 <sup>1</sup> And there went a man of the house of Levi, and took to wife a daughter of Levi. <sup>2</sup> And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. <sup>3</sup> And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. <sup>4</sup> And his sister stood afar off, to wit what would be done to him. <sup>5</sup> And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. <sup>6</sup> And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. <sup>7</sup> Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? <sup>8</sup> And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. <sup>9</sup> And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. <sup>10</sup> And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

**Introduction:** Today in recognition of Mother's Day, I am preaching a message related to mothers and I have titled my message: What Is A Mother? My text is Exodus 2:1-10: (See the printed text above).

I'm going to look at two mothers in the Bible who defied all the odds to raise a baby that were born in a very dangerous time. Both mothers were mothers of the same child, and both helped the child to fulfill his destiny.<sup>1</sup>

And in this message, I will address two questions. I would hope that I can we can find answers to these two questions.

1. The first question is what makes a woman a mother? That's a question that we keep asking. Because sometimes when it is Mother's Day, you don't know whether to wish it only to women who have children, or to wish it to women who don't have children. And we also want to say our ladies that, on Mother's Day, we have some dear ladies who are raising step-children, and some mothers who have children who are now with the Lord. So what makes a woman a mother? We'll find an answer at the end of my message.

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2. And the second question I will be addressing is: What kind of mother has God called you to be? And I hope that by the end of my message, all will find a role to play in this world where motherhood is under such attack.
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- I. Before I try to answer these two questions, I want to answer an even more important question: What is a woman? A few days ago, Senator Marsha Blackburn from Tennessee asked Supreme Court Nominee: Ketanji Brown Jackson, "What is a woman?" Her response was: "I can't...I'm not a biologist". Senator Blackburn's response was: "The fact that you can't give me a straight answer about something as fundamental as what a woman is underscores the dangers of the kind of progressive education that we are hearing about."
    - A. Now - ask any three (3) year old today in the building what a woman is, and even a child can tell you. Almost everyone in the building today has had a basic course in biology. But you don't need a biology course to tell you what a woman is: all you need is common sense – which apparently is not requirement for serving on the Supreme Court. I don't think anyone listening today can really trust someone who doesn't know what a woman is - to sit in judgment on the most complicated and difficult cases facing our nation today. Many scientists, gender law scholars, and philosophers of biology have said that Mrs. Jackson's response was misleading.
      1. For the sake of biology and common sense: allow me to remind Mrs. Jackson what a woman is: She is an adult version of God's creation of the female: and a female can be (in addition to common sense) defined by six (6) biological markers: (1) The Body; (2) Chromosomes; (3) Internal Supporting Structures; (4) Reproductive Organs and Structures; (5) Hormone Ratios; and (6) Primary and Secondary Female Characteristics. Each of these can be further defined with increasing clarity and mutual dependency and understood with undeniable infallibility.
  - B. I should also add: since this is Mother's Day: that the Pharaohs' of our day: The President, Congressional Democrat leaders, The Elites: such as Big Business, Big Tech, Big Entertainment and Entertainers, Sports Figures, and even so-called worshippers of the god of Science have decreed, like the Pharaoh of Moses' day, that our little babies are to destroyed within the womb and now soon to be destroyed right after coming forth from the womb.

1. The Supreme Court of our land determined on January 22, 1973 that the Constitution of the United States protects a pregnant woman's liberty to choose to have an abortion without restriction. This has proven disastrous for over 60 million babies who have been brutally murdered from that date until now.
  2. The light is at the end of tunnel: Supreme Court Justice Alito wrote recently in the now leaked ruling from the Court on "Dobbs v. Jackson Women's Health Organization" that : "We hold that Roe was egregiously wrong from the start." In addition, he states: "Further, we hold that Roe and Casey must be overruled...It is time to heed the Constitution and return the issue of abortion to the people's elected representatives." We must pray for Samuel Alito, Clarence Thomas, Neil Gorsuch, Brett Kavanaugh and Amy Coney Barrett. Let us pray that Chief Justice John Roberts will vote in the right direction. Pray intently for the others who like the Pharaohs of old seek to kill the babies: Stephen Breyer, Sonia Sotomayor, and Elena Kagan.
  3. As in the days of Moses, these are dangerous days for children, and especially for the babies. We must have mothers and fathers who will defy Pharaoh and save the babies.
- II. The background of my message is related to the story of Moses. Moses was born at a very dangerous season. He was born at a time when it was unsafe for babies from his race and from his tribe to be born. He was a Hebrew. His parents were Hebrews in Egypt. And at that time, before Moses was born, the pharaoh of Egypt had made a decree that all Hebrew boys born should be killed. The decree was upon the whole nation for a Hebrew boy to be killed. It was into an environment of severe threat and challenge and difficulty that Moses was born.
- A. If you look at the story, there are several women who played different roles in this narrative.
1. First, there were the midwives, who were not mentioned in what I read, but earlier on had been mentioned, who were charged to make sure that every Hebrew power was killed but they defied the Kings orders.
  2. Then there is Moses mother (Jochebed); there is also Pharaoh's daughter (Hatshepsut: HAD-HEP-SUT) . And then there is Moses' older sister, Miriam. And each one played a role of great interest in the story. They are different people doing different things,

3. But I'm going to focus only on two of the women. Both were mothers of Moses.
  - a. One was his natural mother, and the other was his adoptive mother. And each one of them played a significant role in the life of Moses, and we will look at each person and what they did to Moses.
  - b. So we'll begin with Moses, his birth mother, the woman who gave birth to Moses. Her name is not mentioned here, but in Exodus 6:20 . Her name is given to us as JOCHEBED and his father is named as AMRAAM.
    - 1) So Jochebed gave birth to a boy, and the Bible says that she saw the boy, that the boy was beautiful. That means that she treasured the baby she had given birth to. She had a high value for the baby she had given birth to and she treasured the baby and decided to do something for the baby.
    - 2) What a conflict that had to be:. On the one hand, if you give birth to a child, there is great joy and celebration that a child has been born and at the same time, there is a decree from the king that the child must be killed. So you are not sure as a parent whether to be happy because your child is born or be sad, because the child may not live.
    - 3) And sometimes children are born in these environments where you give birth to a child as a mother, and you are so excited. But you look at other circumstances surrounding the child and you are not so excited. Maybe the father ran away when you were pregnant, or may be the father of the child is not your husband. And so you are happy that a child has been born but at the same time, there is trouble all around and that is the environment in which Moses his mother, gave birth. She was happy that Moses had been born but sad because the king has decreed that the child must die.
    - 4) And so Jochebed looked at Moses: his mother looked at her child and decided to defy the king. And so although there is a policy against keeping Hebrew boys, she decided to go against it. And the Bible said that she hid her child; she hid her child from danger. She hid the child so that the decree will not get to her and for three months, they hid this child from destruction.
    - 5) And I can't imagine this, how the mother would have felt all these three months - because anytime soon, Pharaoh's officers will discover that this child has been born and come and kill the child.

- a) I'm sure that there were others who were telling her – listen: it's a wasted effort. Just let them kill the child and keep us free from all the turmoil and trouble. I'm sure that there were women of that time, who just obeyed the law and surrendered their children. There were others who were discovered by Pharaoh's officers. But Moses, his mother for three months, managed to hide her child.
- b) The kinds of things that mothers do to hide their children, protect their children and preserve their children from danger from a harsh world and from a difficult world. So she did that for three months, because the child was a beautiful child.
- c) But after three months, it was impossible for the child to be kept in longer probably because his cries were getting louder, for whatever reason, but it was becoming too dangerous to hide this child, so Moses's mother decided, I'm going to give my child a chance to survive. I'm going to give my baby a chance to survive. So if you kept the child any longer, the child will be discovered and killed.
- d) If she surrendered her child to Pharaoh's officers, he would instantly be killed. She didn't have much choice, but she had a slim chance so she decided instead to put the child in a situation where somebody could have compassion on the child. She put the baby in God's hands. And she didn't know how that would go.
- e) So Jochebed made an ark - a protective small basket, protected it from water, and put the baby in: She didn't send the baby along the flow of the river but kept the baby in there among the reeds or the reeds of the of the river: in other words in a place where the water is not moving. So the baby will stay in one place. That's what she did. And then she allowed her other daughter to stand by and watch what will happen to the baby. So this was a desperate move. She didn't want the child to be killed, but she was trying to give a child a chance.

- f) And as you know, the child was discovered by the enemy's daughter. God has a sense of humor. Maybe Moses's mother did it purposefully. Maybe she thought if I put the child here by Nile this woman will discover the baby; maybe this woman had a reputation as a good hearted woman. We don't know why she put the child in that place to be discovered by that particular woman. God truly works in mysterious ways!
  - g) Can you imagine the pain of knowing this is my own child from my womb. But if I want this child to live, I must deny myself my own instincts and allow this child to go to this woman to survive.
  - h) So that is the first mother Moses's mother. The birth mother doing all that she can to protect her child.
- B. Then there is the second mother. If you read the passage, the Bible says that Moses became a son to her. So this is the second mother of Moses. His adoptive mother, or adopted mother.
1. There are several ancient traditions that give her a name and we know from Egyptian history that her name was: (Hatshepsut: HAD-HEP-SUT).
  2. Pharaoh is the one who says every male child must be killed of the Hebrews must be killed. And the passage says that she comes, she sees the basket. She hears the sound of a baby. She opens the baby, and she discovers the baby. And when she hears the sound of the baby The Bible says she had compassion for Moses; for that baby. She had compassion when she saw the baby heard the baby's cries and she had compassion.
  3. That simply shows you that compassion is not only limited to biology; she didn't give birth to that child biologically. She hadn't carried that child for nine months. We don't know whether she had other children. The Bible is silent about it, but she saw this baby that was not her biological, child son, and she had compassion.
  4. You know sometimes people tell women who have never had a child biologically that they don't know what it is to have a child or to Love A Child. We know that is not the case because what this woman showed was that even though you don't give birth to a child biologically, you can be a mother by compassion.

5. The mother instinct that Pharaoh's daughter felt towards Moses was as strong as that which was felt by Moses' his birth mother – the same compassion. So you don't have to have a child to feel compassion for another baby. A mother is a product of compassion and not just biology. And women who have not given birth before can show motherly compassion as we see in the life of Pharaoh's daughter.
6. She also protected the child from danger. She defied her own father's law. She defied the laws of her country. She did the same thing that drove Moses mother at his birth. Both defied the unlawful decree of the Pharaoh!
7. One was a natural birth mother; one was an adoptive mother - but both had the same compassion. Both had the same love; for the same child. Pharaoh's daughter knew without a doubt that the child was a Hebrew boy. But, she risked execution herself for protecting the baby.
8. Yet she chose to protect this child from the enemy - which is her father and her father's regime. She did it in God's sovereignty. He appointed a woman from the most unlikely place to protect this child and she protected the child from her own father. Even in her father's house, she made sure the child will be safe for 40 years
9. And she provided for the child's survival. She was not a natural biological mother but When she found the child, she decided to get a nursing mother to nurse the baby. And it's very interesting that she chose a Hebrew nursing mother. She could have chosen an Egyptian nursing mother, and that would have been disaster for the child. She knew if an Egyptian woman nurses this child, the Egyptian woman has an obligation to kill this child. She knew the child was a Hebrew.
10. She decided: I'm going to get a Hebrew woman to take care of this child. Just look at the extent she is going to protect this baby who is not hers biologically.
11. She accepted Moses as her own child. The Scripture says that Moses became her son. She elected to become a mother of Moses. Moses spent more time with Pharaoh's daughter than he did with his own biological mother. Moses spent probably about two to three years with his biological mother, but the rest of his years with Pharaoh's daughter. It was Pharaoh's daughter who named him not Moses; his adoptive mother named him in a very interesting way. And it was all part of what she did to protect this baby.

a) The name Moses has double meaning: in Egyptian - it means "son". In Hebrew, it means "taken out of water". So for the Egyptians, his name made sense for the Hebrews. His name made sense. Both names allowed him to live:

a. the Egyptians knew his name and all was alright. The Hebrews also had his name, and his name was alright, because this woman, this Pharaoh's daughter, had a deep sense of protection for this child. And she used the wisest means even in his naming.

12. And this Egyptian mother never tried to make the boy an Egyptian. She wanted Moses to have the faith of his heritage. She hated the way the Hebrews were treated. That is very likely because she raised Moses to honor his Hebrew heritage.

13. And probably... probably...she might have been the one who sowed the seed in Moses's heart, that you are Hebrew and you must one day, go and get your people free. It is more than possible because Moses never lived with his natural mother. He never lived with the Hebrews.

a. The Bible says that God uses human voices to speak to us and it's possible that the voice that God used was Pharaoh's daughter. She doesn't get recommended much. But there you have two kinds of mothers. One gave birth to the boy, and one raised the boy. In the midst of the danger, they both took the boy and gave him a chance.

III. So now to my first question, what makes a woman a mother? What makes a woman a mother when we say Happy Mother's Day, whom are we saying it to? Is it to Moses' mother or to Pharaoh's daughter, or to both?

A. Well, we see from the story that both mothers had maternal love for Moses. Moses' birth mother defied Pharaoh's rules as an outsider. Pharaoh's daughter defined his father as an insider.

B. Both faced risks for the actions: Both had compassion: Both mothers protected Moses from danger.

1. Moses natural mother protected Moses in the Hebrew part of town. Pharaoh's daughter protected Moses in the Egypt part of town.



2. Both of them nurtured and raised Moses. They did it in different phases of Moses his life. One mother breastfed him, and one mother taught him to be a prince.
  - a. One of the reasons why God raised Moses up, I believe, was because he did not have a slave mentality. Every Hebrew had been raised to think like a slave - only Moses was raised not to think like a slave but to think like a prince.
  - b. He thought like a free man, not a bound man. He was not a Hebrew with a Hebrew problem. He was Hebrew, but he didn't have the problem because his mindset was nurtured in a different environment. And that was possible because Pharaoh's daughter, brought him to the palace and gave him a different orientation and both mothers released Moses for his mission.
  - c. Both of them didn't hold on to him. When it was time for Moses to go and set the people free. He left Pharaoh's daughter. When it was time for him to go to the palace. Jochebed birth mother released him to God's destiny.
  - d. So what makes for a mother, I believe that maternal love, protection of the child, nurturing of the child and releasing the child to his mission and destiny.
    - 1) So does Pharaoh daughter qualify to be greeted with Happy Mother's Day? Yes. Does Moses his mother bed mother qualified to be greeted with Happy Mother's Day? Yes, both mothers can receive a Happy Mother's Day, several thousands of years later!

IV. And now to my second and last question What kind of mother has God called you to be? If you are a woman? What kind of mother has God called you just looking at these two stories. God can make you a mother of a child by birth. And there are many women who have experienced that. Though we learn that sometimes you may give birth to a child, but somebody else may raise the child. And God can use different people to raise your child but there is child mother by birth. A God can also make you a mother of a child you didn't give birth to like Pharaoh's daughter. That's why his story is told in the Bible. So you could be a mother for a divine purpose.

1. So for every woman who has given birth to a child, God bless you. And to every woman who has not given birth to a child but has raised a child. God bless you and to every woman who has compassion on another child, God bless you. For every woman who was placed in a very unlikely circumstance in a difficult marriage, where you are to take care of children God bless you. For every woman who has a child in heaven, God bless

you. For every woman who has a wayward child, God bless you. For every woman who has a child far away, God bless you. For every woman who desires a child, God bless you.

2. Because what you do, you are doing it for the Lord:
  - a. Who knows the general you are raising; the Prophet, you are raising; the servant of God you are raising and may the child that God has placed in your hand never die by the hand of a broken and sinful world. You are raising that child to be prince of God.
  - b. And may the Lord give you compassion to protect the destiny of the children he has placed in your hand. May the Lord give you the wisdom to hold those children from the dangers of society, from drug addiction, from alcoholism from being becoming vagabonds, from becoming a problem in so many dysfunctional ways.
  - c. May God give you the strength to protect your children from any of the dangers of this world. Today, we are still dealing with Pharaoh's decree. We are dealing with all kinds of decrees of drugs, of pornography, dealing with decrees of bad behavior. Dealing with decrees of sexuality that demand we turn our boys into women and girls into men: Decrees that we confuse and lie to the children about gender.
  - d. We are dealing with all kinds of decrees upon our Earth and God is looking for mothers, like these two mothers who are in the midst of danger and can be sure that their child will survive and become a blessing to humanity.
  - e. That I believe is the call to every woman. Whether you have a child biologically, or you don't have a child biologically, and may the Lord help you to play these roles effectively to His glory.

**Conclusion:** Father, we pray for every woman. Those who are caught in a challenging situation as these two women were. May You give them the compassion to do the right thing. And the courage to do the right thing. May you raise up Oh God, women whose heart goes beyond just their own children, to touch other children. May you raise women who would care for and protect their children from danger. May You give them the wisdom to do it. And for all women who raise up children under these circumstances, may you cause the cup to overflow. May you give Favor and Providence to every woman, to every man, and to every marriage. Amen.