

## Exodus 2:1-10

### Introduction

God using both the faithful young man to bring people to my first church and Kim, the least person I expected, to bring four other guys from the shop to church

Big Idea: God often uses both the faithful obedience of His people as well as those we least expect to accomplish his plans

### A. God furthered His plan through the faithful obedience of Moses's parents (READ 2:1-4)

1. The passage starts with an introduction to Moses's parents:
  - a. Their names aren't given here but Exodus 6:20 reveals that their names were Amram and Jochebed
  - b. As Moses wrote this, he was careful to point out that both were Levites:
    - 1) This is important because throughout the Exodus and Israel's wandering in the wilderness, Moses served as a priest
    - 2) In order to do this he had to be a descendant of Levi because God reserved ministry and service revolving around the tabernacle and later the temple to the tribe of Levi
    - 3) We see Moses's connection to Levi stressed again in the genealogies of Exodus 6, Numbers 26, and 1 Chronicles 6
2. Moses' birth was a problem for Amram and Jochebed because of the edict of the pharaoh demanding the murder of every male newborn Hebrew baby by casting it into the Nile (see 1:22):
  - a. V. 2 tells us that when Moses was born his mother "**saw that he was beautiful**" which some scholars treat as an idiom meaning that she cared deeply for him
  - b. As a result, she kept his birth a secret but was only able to continue hiding him for three months
  - c. So, she came up with a heartbreaking, but daring plan to save him that almost defies common sense (RE-READ 2:3-4)
3. There is SO MUCH going on here that it's easy to overlook:
  - a. First, look at the irony: the pharaoh's plan was to have Moses killed by throwing him into the Nile (see v. 22), but Moses was saved by being placed into the Nile
  - b. Second, Moses's choice of words here suggest he might have been linking this event to another significant Biblical event:
    - 1) Most English translations read that Moses's mom used a wicker or papyrus basket, but the word more accurately refers to a box or chest, and if you have a KJV Bible you will notice that it's translated as "ark"

- 2) In the OT, this word is only used of one other thing—Noah’s ark in Genesis 6-9
  - 3) Notice the other similarities—both were covered with tar or pitch obviously to make them waterproof
  - 4) The allusion to Noah’s ark here is hard to miss with one renowned Jewish rabbi and Biblical scholar writing, “In both cases there is to be saved from drowning one who is worthy of salvation and is destined to bring deliverance to others; [in the flood] it is humanity that is to be saved, [with Moses] it is the chosen people.”
- c. Finally, this act by Moses’s parents was not so much an act of desperation but an act of faith (READ Hebrews 11:23)
4. Takeaway: God uses the faithful obedience of His people to further His plans:
- a. Pharaoh had a plan that ran contrary to God’s, but God preserved His plan through the faithful obedience of Moses’s parents
  - b. This principle is one we see reflected throughout the Bible as God used the faithful obedience of His people to preserve His plan to redeem and save mankind through the Gospel
    - 1) We saw it with everyday people like Noah, Esther, Abraham, Isaac, and Joseph
    - 2) In Exodus, we see it with the midwives and Moses’s parents as they faithfully obeyed, fearing God more than pharaoh
    - 3) We saw it with Jesus’s disciples, the early Church, and throughout all of Church history
    - 4) And, we continue to see it today all over the world as God uses the faithful obedience of the Body of Christ to witness Christ and preach the Gospel
  - c. We may not yet face the severe consequences, and even death, that many of our brothers and sisters face all over the world, but if and when it comes may we have the same attitude the Apostles did knowing that God will use our faithfulness and obedience to accomplish his plan (Acts 4:19-20): **“But Peter and John answered and said to them, ‘Whether it is right in the sight of God to hear you rather than God, you be the judge; for we cannot stop speaking about what we have seen and heard.’”**

<p>B. God furthered His plan through the compassion of pharaoh’s daughter (READ 2:5-10)</p>
---

1. This is a remarkable event dripping with irony:
  - a. The pharaoh had ordered the killing of all newborn Hebrew boys, but it’s his own daughter that finds Moses
    - 1) V. 6 says when she saw Moses in the box crying, she immediately recognized him as a Hebrew child, but instead of obeying the edict of her father she **“had pity on him”**:

- 2) The word for pity here is interesting because it refers to compassion or pity, but is distinct from some similar words in that at its root it refers to sparing something (in fact “to spare” is one of the uses of this word)
  - 3) The implication is that pharaoh’s daughter spared Moses from the fate imposed by her father
- b. In a second ironic twist, Moses temporarily winds up back in his mother’s arms
- 1) Moses would obviously need someone to nurse him, and it just so happens <wink, wink> that his sister Miriam is near
  - 2) She offers to find a Hebrew mother to nurse Moses on her behalf and returns with Moses’s mother
  - 3) Pharaoh’s daughter not only asks Jochebed to nurse him for her but even pays her to do so
2. Many believe that Jochebed simply placed Moses in the Nile and let him drift downstream hoping for the best, but others (including me) believe that Jochebed specifically placed Moses in front of the royal palace expecting him to be found by pharaoh’s daughter:
- a. First, it seems unimaginable even with the threat to his life that a mother would put her infant son in a box, place him into the river among the reeds, and then hope someone finds him; who would find him except for another Hebrew or an Egyptian and wouldn’t he face the same fate?
  - b. Second, we know from Egyptian history that it was common for Egyptian nobility to bathe in the Nile for both ritual purification and hygiene:
    - 1) V. 5 informs us that pharaoh’s daughter had come down to the Nile to bathe with her maid-servants
    - 2) This would have taken place just outside the royal palace which was located directly along the Nile in Avaris (Goshen)
    - 3) In v. 3 we see that Jochebed didn’t just toss the ark into the Nile but placed it among the reeds by the bank, and in v. 5 we see that’s exactly where Pharaoh’s daughter found it
    - 4) This is also supported by v. 4 which states that Moses’s sister Miriam stood at a distance to find out what would happen to him:
      - a) The form of the word “stood” here implies taking a stand or positioning oneself
      - b) This suggests Miriam wasn’t walking along the shore as Moses floated down the Nile, but that she had positioned herself in a specific place to keep an eye on the spot where Moses had been placed among the reeds
  - c. Third, the passage seems to suggest that Jochebed’s plan all along was for Moses to be raised as the pharaoh’s daughter:
    - a. It appears she sent Miriam along to keep an eye on Moses in part so that Miriam could suggest her as a nursemaid; however, notice that Miriam says to

pharaoh's daughter, "**Shall I go and call a nurse FOR YOU from the Hebrew women that she may nurse the child FOR YOU?**"

- b. Likewise, in v. 9 Pharaoh's daughter says, "**Take this child away and nurse him FOR ME...**" and Jochebed did so
  - c. Finally, when Moses had been weaned, she brought him back to be raised by Pharaoh's daughter—this would have been 2-4 years later when he was no longer an infant (RE-READ 2:10)
3. Takeaway: God uses people we would least expect to further His plans:
- a. We don't know for sure whether Jochebed specifically planned for pharaoh's daughter to find Moses or simply placed Moses into the Nile and trusted God with his safety
  - b. What's most important is that God used the least likely of people to further His plans not only for Moses and Israel, but ultimately His redemptive plan for all mankind
  - c. We saw an example of this in Genesis 50:20 when God used Joseph's wicked brothers to preserve Israel, with Joseph declaring to his brothers, "**As for you, you meant evil against me, but God meant it or good in order to bring about this present result, to preserve many people alive.**"
  - d. We have another OT example in Rahab the Jericho prostitute who God used to hide Phinehas and Caleb when they spied out the land for Joshua
  - e. We have an example from the New Testament in Saul, the murderous thug bent on persecuting and killing Christians, only to be used by God to take the Gospel to the gentiles and ultimately save millions if not billions

Conclusion
------------

1. God can and does use anyone, the good and the bad, the saved and the unsaved, to accomplish His purposes
2. He used the faithful obedience of Moses's parents and he used the least likely of all people, someone from pharaoh's own family, to save Moses and ultimately deliver Israel