

EXODUS

1:1-2:10

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Taught by Simeon Forder on Sunday morning, 4th October 2026 @ Deal Christian Fellowship

Reading: Deuteronomy 6:5-9

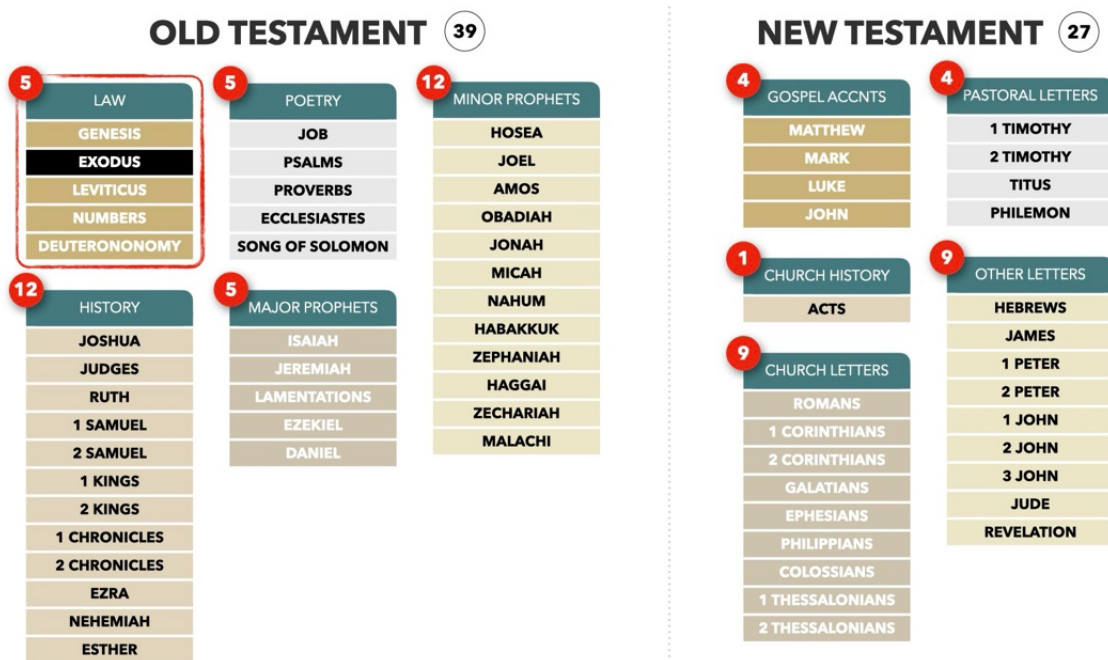
Introduction

Today we get to start a fresh study of the book of Exodus, the second book in the Bible. And, as always when we start a new book, it is helpful to consider *where* it is in the Bible, *who* wrote it, *where* and *when* it was written, and *why* it was written.

What

And so, as a reminder, the Bible is comprised of two parts — the Old and New Testaments. And together these consist of 66 books that were written down by around 40 different authors, each inspired by the Holy Spirit to write exactly what God would have them say — for our learning, for our obedience, for our comfort, and for our hope.

And, as you can see here, there are some logical ways we can group these books together:



In the Old Testament we find 3 groups of 5 books — first the Pentateuch, commonly known as the law, of which Exodus is the second book, and second, later on, there are 5 poetical books (3 of which were written by King Solomon), plus the 5 major prophets, most of which are named after those who wrote them.

We also see 2 groups of 12 books — the first being the history books that focus on the history of the nation of Israel, and the second are the minor prophets, so called because they are typically shorter in length — not lesser in importance.

In the New Testament, we find two groups of 4, and two groups of 9 books — plus one other. And it begins with the 4 gospels — Matthew, Mark, Luke and John — followed by Acts which records the history of the very early church. There are then 9 letters written by Paul to churches (such as Colossians that we just studied), plus 4 he writes to individuals, and then 9 more letters that are written by various men — each named after the author, with the exception of Hebrews (which I believe Paul wrote) and Revelation, which we also recently studied, and which the apostle John wrote (though in it we see Jesus write to 7 churches as well).

Now, Exodus is the second book in the Bible and the Pentateuch — the name given to the first 5 books in the Bible, literally meaning five books, or five scrolls. And there is something interesting that goes on with regard to a hidden message, that I've mentioned before.

For background, some of the earliest coded or secret messages were formed using equidistant letter sequences, or ELS codes for short, which basically means that every X number of letters is a key letter that, when put together with the others, forms words or sentences that would not be immediately noticed when reading a passage.

There's multiple reasons you may want to do this. First to convey an additional message beyond what is seen on the surface. But also as a marker of authenticity of the message, for if you start tampering with that surface text, you break the code underneath it. Such rationale is behind modern cryptography, and the attempts to break it — as was done at Bletchley Park in WW2 to crack the German Enigma code.

And here in Exodus we find something fascinating, for every 49 letters we find a repeating sequence that spells the Hebrew equivalent of the English letters TORH — that is *Torah*, the Hebrew name for the Pentateuch. The chances of that are not high at all, but *perhaps* you could write that off as chance. But you may remember that we also find that *same* sequence appears through Genesis also. What's the chance of that?

This equidistant letter sequence is not found in Leviticus, though in Numbers and Deuteronomy we find it — but written backwards. Again this is beyond unlikely. But what is incredible is that in Leviticus (the middle book of these five) we find JHVH — Hebrew for the Lord, or Jehovah — is found at precise letter intervals. Not only is the chance of that ridiculously low, but what we see is effectively that the TORH always points to JHVH.

So that is, we not only have this code that is evidence of the authenticity and reliability of the whole message of the Pentateuch, but we also see it always points to God. Something that is also very evident in the surface text that you and I now read in the English translations we have. And that surface text, that which you and I can read any time we wish, sets these books apart from all other ancient writings. Finnis Dake put it like this:

Of all the writings of antiquity, the Pentateuch is the most remarkable. The various subjects it embraces makes it a necessity in the understanding of God's plan for man. It is the foundation of divine revelation to man. Its explanation of the origin of all things, its code of laws, geography, chronology, history, and religion prove it to be a divine work worthy of careful study and acceptance by the whole human race.
Finnis Dake

So then, we have a remarkable book in our hands. And over the next few months we'll study all 40 chapters, 1,213 verses, and 32,692 words of it. As for its contents, nearly 90% of it is history, and it has 129 verses of fulfilled prophecy, and 2 verses of unfulfilled prophecy. It contains 58 questions, 73 separate messages from God, 827 commands, 28 promises, and it records 35 out of the 42 recorded miracles that God performed through Moses.

As for its name, the word Exodus comes from a Greek word meaning "*going out*" or "*departure*", which makes sense, given that it records the nation of Israel's departure from Egypt. However, the original Hebrew name translated into English means "*These are the names*", taken from the first verse which we'll get to in a moment.

Who

Now, as to who wrote this book there is really no doubt. Unless, of course, you pay attention to false teachers like Steve Chalke who ridiculously suggested that the first five books of the Bible were all Hebrew poetry penned in Babylon. They weren't. Rather, these five books were written by Moses.

How do we know? Well...

- In Exodus 17 we read of God commanding Moses to write the things he had heard in a book
- In Exodus 24 we read of Moses indeed writing things down
- In Joshua 23 we read him tell Israel to *do all that is written in the Book of the Law of Moses*
- Ezra & Nehemiah also both ascribe the book of the law (that is these first five books) to Moses

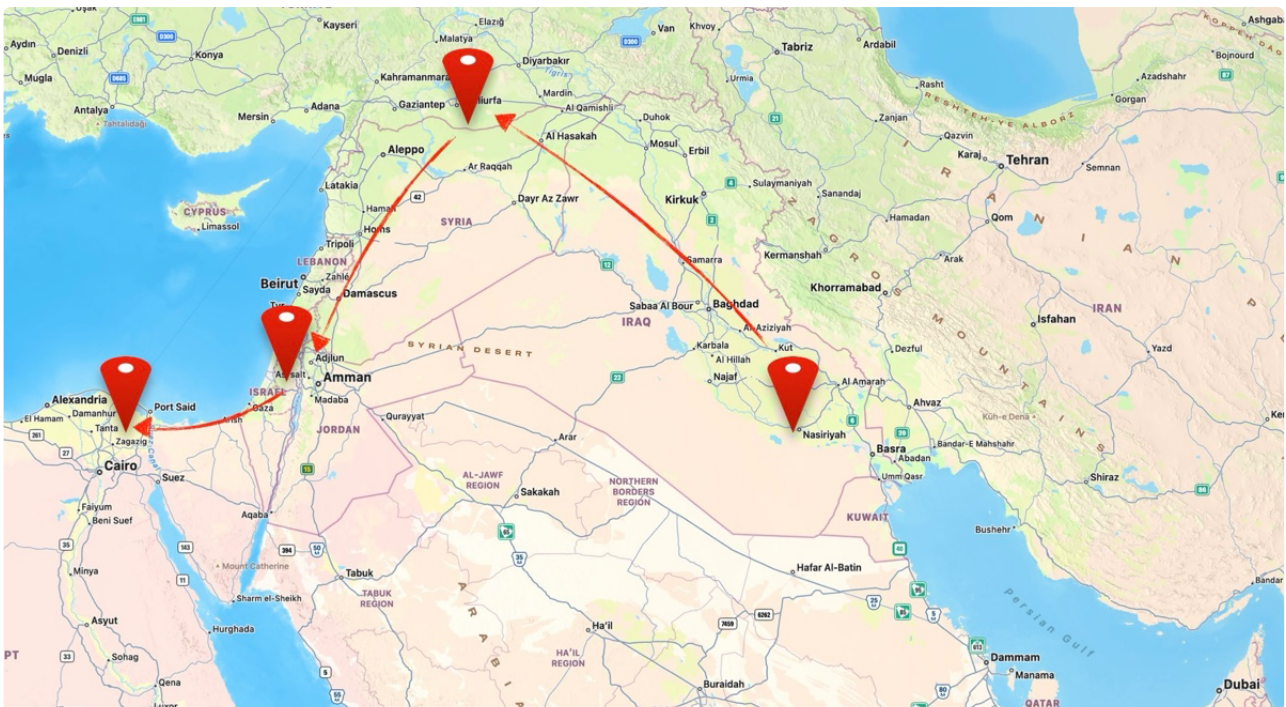
- Matthew and John both refer to Moses as the author, while in Mark chapter seven Jesus Himself attributes the things we read in this book to Moses
- Furthermore, the apostles and early church spoke of the things that Moses wrote
- While for more than 3,500 years it has been the unified belief of all Jewish scholars and the common people that Moses wrote the Pentateuch.
- Heathen writers — such as Tacitus, Juvenal, Strabo, Longinus, Prophyry, Julian and others — agree without question that Moses wrote the Pentateuch.

And then we have the book itself, which was clearly written by a Hebrew who was acquainted with Egypt, their customs, and learning. And, as one commentator notes, *"Since Egyptian learning was carefully concealed from foreigners, and was for priests and the royal family only, Moses was the only known Hebrew who could have fulfilled this requirement"*.

So we can be sure that Moses wrote these words down.

Where + when

As for *where* and *when* the events of this book took place, and *where* and *when* the pages of this book was written, it may help to go back a little further, to remind ourselves of what was going on in the grand scheme of things. For back in the book of Genesis we read how God called Abraham out of the land of Ur (in modern day Iraq) to a land He would provide for him. But first Abraham moved to a place called Haran (in modern day Türkiye), which I believe he named after his brother who had passed, as you can see on the map here:



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Then, from there, he finally moved to the land which we know as Israel today. But it wasn't Israel at that time, and in fact there were many ungodly nations that were living and growing powerful in that area, and so God told Abraham that his descendants would be strangers in a land where they would be afflicted, Genesis 15 saying:

Genesis 15:13-14

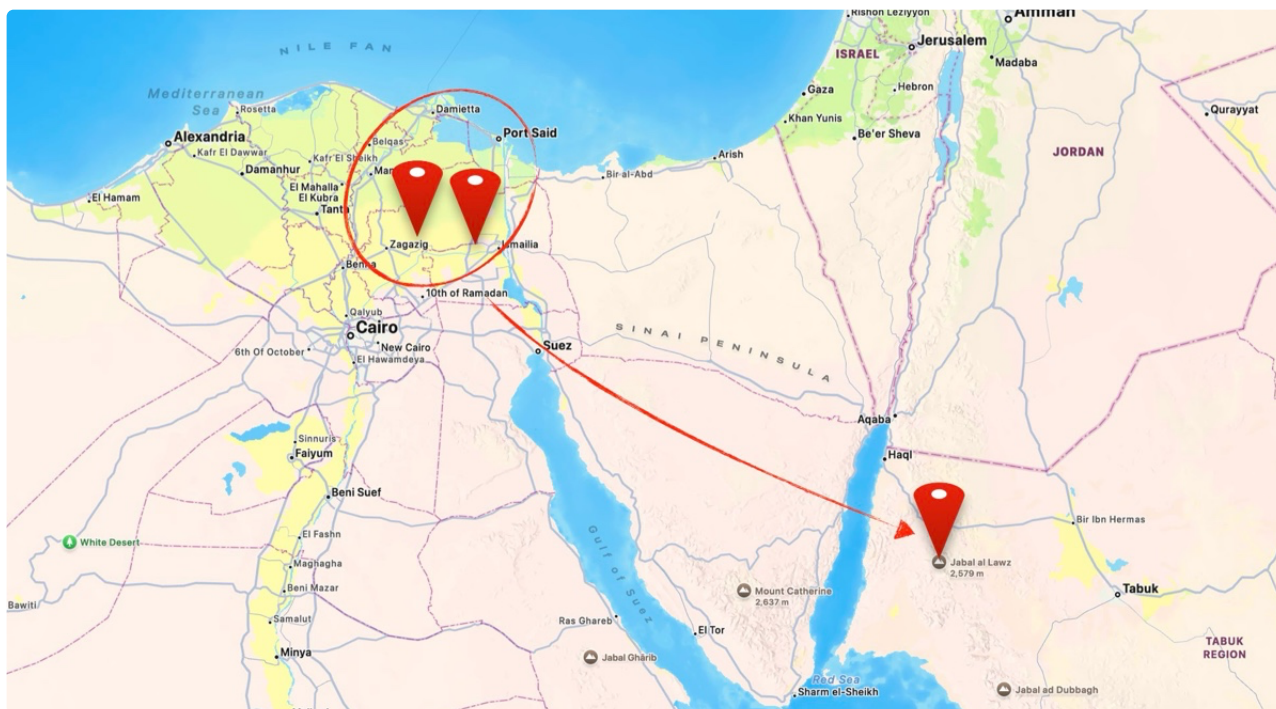
Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

And that land was the land of Egypt, to which God told Jacob, Abraham's grandson;

Genesis 46:3b

..."I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there.

Which is what we will find fulfilled as we read the book of Exodus. Indeed, because Joseph (Jacob's son) had effectively become the Prime Minister of Egypt, Jacob's family were accepted in and given some of the very best of the land, living in the area of Goshen in lower Egypt, which is by the Mediterranean Sea, as you can see here:



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However, as this opening chapter and a half will make clear, things didn't stay easy for long. For a new Pharaoh came along who rather than elevate Jacob's family, instead enslaved them, putting them to hard labour, forcing them to make bricks and build the cities of Pithom and Raamses that you can see approximate locations of on the map here.

But as we'll also see, God had not *forgotten* His people. And this book documents the miraculous exodus of Israel out of Egypt into what we know as Saudi Arabia today, with much of their first couple of years spent at the foot of Mount Sinai in Arabia. And it is here, in Arabia, where Moses started to write down all we will read. But because the writing of these five books continues all the time up until his death in viewing distance of the promised land, that means the writing also took place as the children of Israel moved into the area we know as Jordan today.

And we can time these events to taking place around 1600 years BC.

Why

Now, that tells us a little of what this book is about, who wrote it, and where and when it both took place and was written. But why? Why was this written down? Well, several reasons:

- The first is that it shows us God kept His promises regarding Abraham, Isaac, and Jacob's descendants. That indeed He would make a great nation of them while they were in Egypt.
- Second, it shows us God's strength and protective nature in bringing His people out of slavery there.
- And third is that we might learn from Moses' and Israel's behaviour that so often mirrors our own.
- But there was more. You see, the reason *for* the nation of Israel was that the line through to a Saviour might be protected. That we might have a Saviour born for us, who is of course, Jesus Christ.
- But also, the law that is given in this book is there to show not only Israel, but to show us our *need* for a Saviour, the apostle Paul writing in Galatians that the law was given *because* of our sin, and that *the law was our tutor to bring us to Christ, that we might be justified by faith*

So then, this book isn't *merely* a historical account — though it is that too — but an essential read for every believer.

Overview of Exodus

So then, what does it say? Well, we'll get into chapter one in a moment, but first let me give you a quick overview of the book.

Chapters 1-3  Pharaoh + Moses	Chapters 4-6  Warnings + slavery	Chapters 7-12  The ten plagues	Chapters 13-15  The exodus	Chapters 16-17  God's provision
Chapter 18  Jethro's advice	Chapters 19-31  Laws + instruction	Chapter 32  The golden calf	Chapters 33-34  The new tablets	Chapters 35-40  Instructions kept

- Chapters 1-3: A new Pharaoh, but Moses born & prepared
- Chapters 4-6: Warnings to Pharaoh, but slavery increased
- Chapters 7-12: The ten plagues of Egypt
- Chapters 13-15: The Exodus
- Chapters 16-17: God's provision
- Chapter 18: Jethro's advice
- Chapters 19-31: Laws and instructions given at Mount Sinai
- Chapter 32: The golden calf
- Chapters 33-34: God's presence and the tablets given again
- Chapters 35-40: Building and making according to God's plan

Overview of chapters one & two

Now, as for what we'll cover this morning...

Overview of chapter one

- **v1-7** — Jacob's descendants multiply exceedingly in Egypt
- **v12-14** — A new Pharaoh enslaves them, but they multiply further
- **v15-22** — Desperate, Pharaoh commands all newborn boys to be killed

First, in chapter one we read a good report of how Jacob's descendants multiplied exceedingly in Egypt. But fearing them, a new Pharaoh makes slaves of them, but they multiply further still. And so, desperate, Pharaoh commands all newborn boys to be killed, but in doing so sets up his own downfall, as we'll see in later chapters.

Overview of chapter two

- **v1-10** — Moses is born, hidden, but then put in God's hands
- **v11-25** — Moses tries to protect his countrymen, but ends up fleeing

Then, at the start of chapter two we read of Moses being born, and hidden for three months. But then, when it was no longer possible to hide him, his mother makes a bold move to save him. And there'll be some lessons for us in her example. And verse ten is as far as we'll get today.

Chapter one

So, let's get underway in our study of this great book. We read in verses one to five, of chapter one:

Exodus 1:1-5

Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher. All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already).

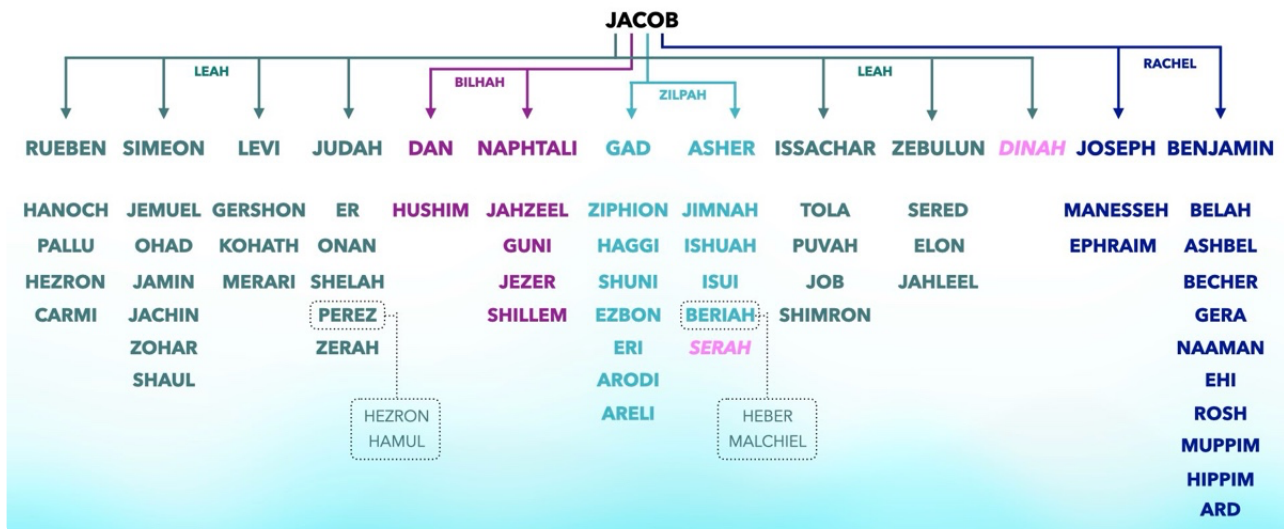
So then, these are the twelve sons of Jacob, whose descendants would become the twelve tribes of Israel, Jacob himself being called Israel by God, which is where we get the name from.

And his sons are essentially listed here in birth order, but with those born through his wives Leah and Rachel listed first, then those born through their maid-servants listed next (so in that sense, they are listed in *birthright* order). And, as an aside, we should always note that this is not permission for polygamy — that is, God's plan for marriage is one husband and one wife, not many wives, and no children through maidservants. But, these things are recorded for our information.

And we're told that *"All those who were descendants of Jacob were seventy persons"*, because that number includes Joseph, his wife, and his two sons, who were *already* in Egypt — which is why this number differs to Genesis chapter forty six where we read *"All the persons who went with Jacob to Egypt... were sixty-six persons in all"*.

And you may recall that back in Genesis we were given the names of all those who made up the sixty-six that went, plus Joseph and his family, as you can see on the family tree here:

Israel moves to Egypt



However, there are a few names missing, that you might expect to see. First is Leah, Jacob's wife. But we read in Genesis forty nine that she had already died by the time the family went to Egypt, which is why she isn't listed here. And then we also don't see Jacob's son's wives listed here either, and that's because they were not Jacob's *descendants*.

And so, when we read in Acts chapter seven that Stephen said *"Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five people."* he is including nine others, most likely Jacob's son's wives (that is, Joseph's sister-in-laws), in the list. Which means between two and four of them had passed before this journey to Egypt, depending on whether Bilhah and Zilpah (whom Jacob also had children through) were still alive at this time or not.

Now, these details are given to us, I believe, because it underlines that while this was a large family, there were only 70 or so people that entered Egypt. And they were not seen as a threat in any way. But roll on a couple of hundred years, and the picture looked quite different. For first, we read:

Exodus 1:6

And Joseph died, all his brothers, and all that generation.

So then, to give an idea of timescales here, it's helpful to remember that we *read* back in Genesis chapter fifteen that God said to Abraham (formerly known as Abram) that his *descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years*. However, as I've noted before, the clock didn't start with the entry of Jacob and sons into Egypt, but the persecution of Isaac by Ishmael (who was half-Egyptian), meaning the time that Abraham, Isaac, and Jacob's descendants physically spent in Egypt was 215 years.

And we learn or can deduce elsewhere that Joseph died just over 70 years into this period, which is around 64 years before Moses was born, and 144 years before Israel left Egypt. So what happened during that time? Well, verse seven says:

Exodus 1:7

But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

In other words, this was prophecy that had come true. For God had said in Genesis 46, as we *read* earlier, that He would make Jacob's descendants a great nation there. And indeed the *family* of Israel had become the *nation* of Israel. And the *reason* this had happened in Egypt was that they were protected from the wicked nations that were living in Canaan at this time. But now, in due course, with a nation rather than a family emerging from Egypt, God would use His people to judge and the wicked nations in Canaan through battles them.

And we might wonder why God would do that! But the reality was, as one commentary succinctly put it, *They were a people who sacrificed their children and tortured each other*, and God had given them time to repent, but they did not. But that's a topic for another study.

Here, the children of Israel were fruitful, increased abundantly, multiplied, and grew exceedingly mighty. And as you can imagine, that gave some concern to the Egyptians whose country they were living in. Especially when we consider verse eight, which says:

Exodus 1:8

Now there arose a new king over Egypt, who did not know Joseph.

That is, there was now a new Pharaoh, who didn't know Joseph personally, and didn't appreciate how God had worked through him to save the nation of Egypt. One suggestion is that the Hyksos, or shepherd kings, who were Semites, who had come in from outside and ruled Egypt, had been deposed, and now the nation was being ruled by a different ruling dynasty, who knew nothing, or at least cared nothing of Joseph's stature in the country.

But either way, as we'll see in a moment, this new Pharaoh was worried. He was worried that the children of Israel would join with their enemies against them.

But let us make some application of this to our own lives. For look how quickly things had changed. One generation died out, a new king had come in, and now he knew nothing of Joseph. Friends, that's how quickly things can happen here. That's how quickly things can happen in *your* family, regarding the things of the Lord. That's why it is not only important, but it is critical that you and I teach our children about the Lord. That's why it's critical we teach and reach the little ones at Sunday school, Livewires, and Youth Club with the gospel. And that's why it's critical that we know the Word ourselves that we might do that faithfully and effectively.

Indeed, if we recognise the importance of telling younger ones about WW2, or the holocaust, or 9/11, then we ought to recognise the importance of telling them about Jesus too, right?!

Let me put it another way. Coca-Cola is one of the best known brands in the world, selling into more than 200 countries, and they even claim that Coca-Cola is *the world's second most recognized word after okay*. Yet they spend over \$5 Billion dollars a year on advertising (that's \$14.8 million per day). Why? Well, not only do they want to grow their business, but without advertising, future generations will not know about it. And something new will come along that will replace it.

But church, this isn't merely about people anecdotally hearing about Jesus, but about them coming to know Him. After all, we read at the end of Matthew's gospel account:

Matthew 28:18-20

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

This has never been known as the great suggestion. But rather it's always been known as the great commission. These are our marching orders, and it's high time we showed up for duty — in our homes, in our church, and in our town (and beyond). For one generation is all it takes for the next generation to know nothing of Jesus.

Now, here in Exodus, of course, a new Pharaoh was on the scene. And he knew nothing of Joseph who frankly had saved Egypt from starving to death. And fearing the worst of Joseph's family and their descendants, we read:

Exodus 1:9-10

And he said to his people, "Look, the people of the children of Israel are more and mightier than we; come, let us deal shrewdly with them, lest they multiply, and in the event of war, that they also join our enemies and fight against us, and so go up out of the land."

That is, he feared being *greatly* outnumbered, and worse still, being fought against by people living in his own country. So his solution was to enslave them, no doubt hoping that doing so would control or reduce their population. He even thought he was acting shrewdly or wisely in doing so, but ironically this move and its subsequent escalations would lead to Egypt's downfall, as it would lead to his *own* household bringing up, educating and preparing the very man that would lead Israel out at Egypt's expense. A reminder that fear of man can lead you to make some pretty bad decisions. If only, for his own sake, he had sought to understand *why* the children of Israel were prospering so much, maybe he would have turned his heart to the Lord, not away from Him. But instead Pharaoh decided to use worldly wisdom to take care of the difficulty.

Exodus 1:11

Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.

And you know, there's so much of these things that shows up in history and archaeology that we'll only scratch the surface in this study. But one such example from J Vernon McGee, in his commentary on this passage, is that one of his professors had in his possession a brick from the city of Raamses that was made without straw, exactly as is described in chapter five. A small detail, but one of many that fits with the Biblical account.

Here, the children of Israel had gone from being appointed chief herdsmen over Pharaoh's livestock at the end of Genesis, to being slaves and put to forced labour, just as had been prophesied.

Exodus 1:12

But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.

So then, rather than having the desired effect, it was having the opposite effect. In that sense, much like persecution caused the early church to thrive, not dwindle.

Exodus 1:13-14

So the Egyptians made the children of Israel serve with rigour. And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigour.

This was no longer a nice place to enjoy the hot and sunny weather! Indeed, their lives became extremely difficult as they were forced into brick-making, bricklaying, and more. But it was about to get far worse, for we read:

Exodus 1:15-16

Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah; and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birth-stools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live."

And this is shocking, right? I mean, it should be! Pharaoh was ordering these midwives, whom may have been the head midwives of many more, to kill all the newborn baby boys. Now, on one hand, we can see his strategy, for he was worried about being overpowered, which may have led him to decide it was the boys that should be killed. But there was more at play.

For remember, ever since Genesis chapter three, Satan had been trying to separate mankind from God forever. And he knew that if he could destroy the line through to Christ, then there could be no Saviour for your or I (or anyone). And so he motivated Pharaoh to go after these innocent boys, just as King Herod would do some 1600 years later as he sought to kill Jesus after His birth. It's the same motivation that almost saw the Jews annihilated at the time of Ester, and it's the same motivation that works behind the scenes in our days, from Hitler to Hamas, still trying to destroy the Jews that Jesus might not come back. It's the only explanation for the constant waves of anti-semitism that ripple around the world today.

Here in Exodus, these two midwives, whose names meant beauty and splendour, received this brutal and direct order from the most powerful man in Egypt, possibly in the world at that point in time, to kill all the baby boys. So what would they do? Well, verse seventeen says:

Exodus 1:17

But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.

Oh that *all* midwives today would fear God and save children, rather than kill them, as some do through the act of abortion! But you know, though much good can be done through campaigning, through awareness, and though we must talk of the horrors of abortion, the thing that is needed the most is the fear of God. So if we want to see the biggest change, then we need to aim at people's hearts. And that means we need to reach them with the gospel of grace.

But look, the example of these two women isn't only applicable to midwives today, but to all of us. For we see an important principle here. For while God's heart, as we read in Romans 13, is that we would be *subject to the governing authorities* — that does not mean we should do anything *contrary* to the Bible. Far from it. And we have the example of the apostles in this matter too, for when Peter and John were instructed by the religious authorities of the day to not preach the name of Jesus, they first answered in Acts 3 *"Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard."* and then when challenged again, we read in Acts 5 that *"Peter and the other apostles answered and said: 'We ought to obey God rather than men.'"*

Here, the midwives feared God more than man:

Exodus 1:18-19

So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?" And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them."

So then, the midwives make a cover of their real reason, of fearing God, by drawing a distinction between the Hebrew women (who they describe as lively or vigorous) and the Egyptian women. Obviously this is convenient, but was it true? Well, possibly. One suggestion I read is that the first stages of labour are, on average, slightly shorter for women who are comparatively strong and healthy, than those who are not. But, from what I can tell, studies and the level of impact are limited. What we *do* know in this situation, is God approved of their response and their heart in the matter, for we read in the next two verses:

Exodus 1:20-21

Therefore God dealt well with the midwives, and the people multiplied and grew very mighty. And so it was, because the midwives feared God, that He provided households for them.

And certainly, the Bible has much to say about fearing God, of it being the right attitude of heart to have, of it being the start of all wisdom and understanding. This doesn't mean we should be cowering in a corner, but rather we should have a serious and accurate understanding of *who* God is, and how *powerful*, how *holy*, how *righteous*, and how *just* He is. That we would obey Him above all things. That we would not fear man more than Him. So do we? We should consider that.

Sadly, though Pharaoh had opportunity to cease asking others to carry out this wicked command, we read in verse twenty two:

Exodus 1:22

So Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the river, and every daughter you shall save alive."

And so he demanded that the Jewish parents themselves would perform this evil act. Did any listen? I don't know. But what we *do* know is that there was one family who did all they could to spare their child.

Chapter two

We read in the first two verses of chapter two:

Exodus 2:1-2

And a man of the house of Levi went and took as wife a daughter of Levi. So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months.

So then, prior to Pharaoh's command, a man called Amram, the grandson of Levi, married a woman called Jochebed, and had two children prior to this time — who we learn elsewhere in the Bible were called Miriam, and Aaron. But now, at *this* time, they conceived again and a son was born to them, who was Moses. And, naturally, they didn't want to follow Pharaoh's command that was in place. So, Jochebed's first step was to hide him for three months. Was this an act of desperation? No. It was an act of faith, for we are told so in the book of Hebrews, which says:

Hebrews 11:23

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.

Imagine that. They didn't fear the most powerful man on earth. Rather, they had faith in the One who made the earth. And whether they were pleading with God to intervene, or whether He had even give them some reassurance or instruction, we don't know. But there's one thing I believe they *did* know, and that is that God had previously said to Abraham:

Genesis 15:15-16

Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. **But in the fourth generation they shall return here,** for the iniquity of the Amorites is not yet complete."

And Moses was part of that fourth generation — the first being Levi, the second Kohath, the third Amram, and the fourth Moses, his siblings, and many of their peers. So perhaps they concluded that this persecution, as awful as it was, would not last much longer.

Exodus 2:3

But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank.

And so, rather than throw her child into the river as a newborn, she hid him as long as she could, then built a box, an ark, out of bulrushes, and made it watertight, before placing Moses in it and placing it among the reeds at the waters edge. Was this madness? Well, if he had been discovered by the Egyptians at home, that would have meant instant death for him. So this was certainly no worse. But perhaps there was a plan. Perhaps during pregnancy, or even after it, Jochebed had been thinking what she might do in this situation. Certainly, she didn't abandon Moses, for we read:

Exodus 2:4

And his sister stood afar off, to know what would be done to him.

Of course, if Jochebed had been waiting around, that would have raised suspicions, but Miriam, Moses' older sister, was, it seems, young enough to not raise any such suspicions, but old enough to bring a report, for verses five and six say:

Exodus 2:5-6

Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. And when she opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."

So then, was this pure chance? Well, we shall see how much God's hand was in this. But I just wonder if Moses' mother had seen Pharaoh's daughter come to bathe here on previous occasions? Either way, the princess knew exactly what was going on, that this was the result of one of the Hebrew women trying to save her child, and, looking upon him, she had a heart of compassion.

And how we ought to have hearts of compassion toward little ones in need. How does that play out? In many ways. It could be adoption, it could be fostering, it could be nurturing the little ones in our town who need much help, or financially supporting those in other countries that need help too. But whatever the specific work, the heart required is the same. And that is a heart of compassion.

Here, Moses' sister, just a child herself, now plays a pivotal role in Moses' life, and therefore in Israel's existence, and thus the possibility of our salvation. We read:

Exodus 2:7

Then his sister said 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?"

And whether pre-planned or quick thinking, this bold move led to something amazing, for we read:

Exodus 2:8-9

And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him.

So amazingly, even miraculously, Moses is not merely spared, but is now returned to his own mother who was even paid to care for him! But, of course, this situation was going to be temporary. So she did two things. She fed him milk. And she fed him with truth.

Why do I say that? Because aged forty, we read this of Moses in Hebrews chapter eleven:

Hebrews 11:24-27

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

So then, what Jochebed, and Ammon, instilled in Moses in these formative years, was of utmost importance. And what you teach your children in their formative years, is of utmost importance too. For like Egypt, this world is full of idols, philosophies, and a culture that is far removed from God. So teach your children about God, the Bible, and how to live and please Him.

Mums. Dads. This is on us. We must not fail to do our job. Verse 10:

Exodus 2:10

And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water."

So then, Pharaoh wanted to rid himself of the threat of the Jews. But ultimately his actions led to one such man being placed within his own house, that would eventually lead God's people out of Egypt, decimating the country in the process!! How foolish the world's wisdom is compared to God!

So, let us not mess with the Lord!

Application questions

Now, next week, we'll jump forward in time by around forty years, as we see Moses try to protect His people, but for now, let's consider what we've looked at this morning.

- **What are you doing that the next generation would know Jesus?**
- **Have you grasped what is the source of anti-semitism?**
- **Do you fear man more than God?**
- **Since faith is essential, what are you doing to build it?**
- **Parents, are you teaching your children about the Lord? Are you?**

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