



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Exodus 2:1-10

Exodus

"The Birth of the Deliverer"

TRANSCRIPT

[Message] Our passage is Exodus chapter 2 and this morning we're going to look at verses 1-10.

"Now a man from the house of Levi went and married a daughter of Levi. The woman conceived and bore a son; and when she saw that he was beautiful, um, she hid him for three months. But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile. And his sister stood at a distance to find out what would happen to him.

"Then the daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid and she brought it to her. When she opened it, she saw the child, and behold, the boy was crying. And she had pity on him and said, 'This is one of the Hebrews' children.' 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?' Pharaoh's daughter said to her, 'Go ahead.' So the girl 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 shall give you your wages.' So the woman took the child and nursed him. The child grew, and she brought him to Pharaoh's daughter and he became her son. And she named him Moses, and said 'because I drew him out of the water.'"

Let's bow together in a word of prayer and ask the Lord to bless this reading of His word and bless our time of study together. Let's pray.

[Prayer] Father, we thank You that we do have this time to come together and consider the scriptures, and particularly this very interesting and fascinating passage about the birth and deliverance of Israel's deliverer, Moses. Bless us as we look into these things and help us to see Your hand in all of it and be encouraged by what we see. We do praise You as the one who guides the events of history and not just the general flow of history, but You guide all of the details and Your hand is upon Your people and You are working things together for good for us, and so we praise You for that. We thank You for that and ask that You would instruct us this morning.

We pray Your blessing upon those who are not here, that You would bless them whatever reasons they are gone, whether it be business or pleasure, we pray that You would help them to keep their minds focused on Christ and that You would return them safely.

We pray for the sick, We pray for those who are in need. And we pray, whether it be physical or spiritual, emotional, we pray that You would bless them. We remember those on the calendar of concern and ask that You would strengthen them and encourage them.

And we pray Your blessing upon us again. We ask that You would instruct us this morning that in all that we do we would be edified and we would conduct ourselves well before You. We pray these things in Christ name. Amen.

[Message] Almost two weeks ago now, we finished a home Bible study on the book of Romans, and at the request of one of those in the class, the people commented on a passage or passages that had particularly impressed them over the two or three years that we took studying that book. And as you might expect, one person cited Romans 8:28, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." And not only one person cited that as a favored verse and a

verse that had made an impression upon her, but others did as well and elaborated on the comfort and the assurance that we have in the providential care of God for His people.

That verse in Romans makes that very clear that God controls things, that He blesses His people through the events of life. And I don't know that there is a greater example of God's providence anywhere in the Bible than Exodus chapter 2. We saw it in chapter 1, where God kept His people alive in the midst of a determined attack against them by Pharaoh. In fact, some have seen in those events in chapter 1 the suggestion of a contest or a duel between the Lord and Pharaoh, between the invisible true good and the visible false god, between the human king and the divine king, and at every occasion God triumphs.

Pharaoh, to use his words, deals wisely or shrewdly to forestall and to diminish Israel's population explosion by enslaving them and afflicting them with hard labor and even instructed the midwives to kill all newborn Hebrew boys. But his efforts were ineffective. In fact, the more the Egyptians afflicted the Israelites, the more the Israelites multiplied, a clear evidence that God was directing human affairs.

Finally Pharaoh enlisted all of his people in a national effort to annihilate the Israelites by commanding them to drown in the Nile every newborn male Hebrew child. But the providential care of God continued, and continued in an even more evident way, because while Pharaoh was purposing Israel's extermination, God was preparing Israel's emancipation with the birth and the rescue of Israel's deliverer, Moses. And He does it providentially.

Unlike a miracle in which the natural processes are circumvented, in providence, God uses natural means to govern His creation and carry out His will. And we see that in our passage this morning. He uses the natural affection of a mother and a sister; their industry, their courage; as well as a woman's pity and the culture of Egypt. Most importantly, He uses faith, the faith of a woman, in all of this to bring about His purpose.

And in all of this, the turn of events is really startling, because as one writer states, it was precisely the commandment to throw the boys into the Nile that brought Moses to the Egyptian court. Well, it begins quite normally, with a man marrying a woman, who conceives and bears a son. And yet the normality of it is a little surprising, since the son who is born is Moses.

One Jewish writer describes him as preeminent in the entire cast of Biblical characters. I'm not sure I would put him above Abraham, but certainly he stands next to Abraham in importance and significance in the Biblical record. He was Israel's national deliverer, the one through whom God communicated the form of Israel's worship and religion. He was Israel's leader, Israel's lawgiver, and he is the archetypal prophet of the Old Testament, of the scriptures, for that matter.

He's the type of Christ in so many ways, particularly in that aspect of being a prophet as well as being a deliverer. And so in light of that, we might have expected that his birth, like that of Isaac and Jacob and Sampson, would have been preceded by a divine announcement. But instead it follows the normal course of events – no divine announcement no dream, nothing of that kind of thing that we might think would portend his birth.

And I think there's an important lesson in that. The normality of events should never suggest to us that God is not involved. The fact that we don't hear Him, don't see Him, and things are all that evident to us that He's present. The circumstances that may seem to indicate to us that He's silent and indifferent, well, they shouldn't indicate that, because God is as involved in the routine of human affairs as much as He is in the miraculous, in the healing of a blind man, or in the raising of the dead.

And we see that here. Things unfold in a very normal way. In fact, to the casual observer, it would seem that things just follow the normal course of events with some surprising things that took place.

But what we see in all of it is the hand of God. It's very discernable in these events.

Well, we read in verse 1, "Now a man from the house of Levi went and married a daughter of Levi." We know from Exodus 6:20 that Moses' father was named Amram and his mother was named Jochebed. They were Levites. And we read in verse 2 that the woman conceived and bore a son. And Moses wasn't the firstborn of the family. We know that, as we'll see from the passage, that his sister Miriam was older, some think probably around 12 years old. His brother Aaron was three years older than him.

But when Moses was born, his mother saw that he was different, that he was special. The text says "she saw that he was beautiful." Now what mother doesn't think that her child is beautiful? But this child was. And Stephen makes that very clear when in his sermon in Acts chapter 7 he said that he was lovely in the sight of God. So he was lovely to her because he was lovely to God. There was something special about this child. And to underscore that is the fact that Moses is the only child in the Bible who is called beautiful.

That expression, "she saw that he was beautiful," is literally she saw that he was good. It's the same expression used seven times in Genesis chapter 1, where God looked at His creation and saw that it was good. The creation reflected God's work. It was beautiful. It was orderly. It was proper. It was right and so it was good. So there may be in this wording here by Moses the suggestion that his appearance reflected in a special way the work of good, and his mother saw that. Her eye was captured by the fact that this child was different in appearance. He was beautiful. He had the evidence of the hand of God clearly upon him. He was the special work of God and she recognized that. And so she hid him for three months.

And the indication is that she hid him because she saw that he was beautiful. That seems to be the suggestion, and that's brought out rather clearly in Hebrews chapter 11, where the author of the Hebrews does tell us some things about Moses that are not recorded in the book

of Exodus. But in 11:23, we read, "By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict."

And so as much as this was an act of parental love on their behalf, the author of Hebrews instructs us that this hiding of the child was an act of faith and the reason for it was because they saw that he was beautiful. They saw the hand of God upon him. Now they may have recognized in this child their future deliverer. Now that's somewhat speculative on my part, but the circumstances of the event in the way the text records this does seem to suggest something like that. "Because they saw he was beautiful, they hid him."

Now, when you think about the circumstances in Egypt at this time, we're nearly 400 years past the time in which Joseph came down to Egypt. And if you'll remember, God had promised Abraham in Genesis 15 that his people would go down into a foreign land and they would be there and be enslaved 400 years. But then they would come up and they would come up with great riches.

And all the way through Israel's history, even during times of great apostasy, there is a remnant, a faithful remnant, who lays whole of the promises of God, believes them, and acts upon them. And clearly his parents were among that remnant at this time. And so it's not at all unlikely that they kept and treasured up in their hearts those promises that God had given to Abraham and they calculated, "We've been down here nearly 400 years. And God promised to bring us up. Perhaps this is the one who will do it." And they saw something special in this child. And so by faith, Moses' mother hid him for three months.

But after that, she could hide him no longer, we're told in verse 3. He had a good set of lungs. He was a healthy child and healthy children tend to cry. And so she could hide him no longer. And no doubt during this time, this sort of reign of terror that had swept through the Israel population, many children had been put to death. It doesn't say that, but we can certainly assume that that's the case. She

certainly knew the danger and, realizing that she could hide him no longer, she took a rather drastic and amazing step of faith. And she entrusted him her son to the providence of God. She took a basket, woven out of papyrus reeds that grew in abundance along the banks of the Nile at that time, waterproofed it with tar and pitch, and set it at the river's edge among the reeds. Something like a mother might do in leaving an infant on the steps of a hospital or an orphanage today. She places the child there in the hope that he will be rescued.

The wording of this verse is very significant. First, because it uses some words that are derived from the Egyptian language, which supports the historicity of the account. It's very clear from this from the use of the language that the author of this account has a connection with Egypt. He grew up in Egypt. It would suggest that, at least – supports the historicity of the account. But it's also significant, because one of those words, one of those Egyptian words, the word "basket," is the same word that's used of Noah's ark. In fact, the only other place that this place is used is in the Genesis account of Noah, who also covered the ark with pitch. And so Moses' mother places him in an ark. So this is really the account of Moses' ark, covered with pitch. It was large enough for only a little baby. But like Noah's ark, it was also the instrument of salvation upon perilous waters.

Egyptian boats that sailed the Nile were also made of papyrus. But this was no boat. It doesn't have a sail – very much like Noah's ark. Noah's ark was simply, as far as we know, a great box. It wasn't going anywhere. It was just to be buoyant enough to keep that up and float while the flood waters covered the earth. And so here Moses' ark had no sail, had no rudder, no pilot, at least no human pilot. Its pilot was God. When Moses' mother placed this little ark in the water, it and its treasured cargo were totally dependent upon God's protection and upon God's guidance. She couldn't have known who would find the child, but she sent her daughter Miriam to watch for the outcome of the events.

Faith is illustrated in all that takes place here on the part of Moses' mother, as well as courage. But we see something here about faith that's very important. We see something here about trusting God and trusting in His providence, and that is that faith does not lead to carelessness or to indifference. It doesn't lead to inactivity.

From the beginning Moses' mother took every precaution she could. She used wisdom. She followed a plan. She carried it out carefully. She trusted God. She even sent her daughter to keep an eye on things and perhaps to offer some very minor assistance or protection if it was necessary.

And so we see here human effort on her part – wisdom, planning, all of that. And human effort in wisdom, foresight and diligence, are part of the life of faith. In fact, the person that trusts God is the person that acts and acts with great confidence and great boldness. It should never lead to indifference. In fact, when one thinks about it, it's those who have no hope who feel that the whole burden of life and the success of the mission is totally dependent upon them. It's often those people that become indifferent, that begin to despair and fail to act. But those who know that God is in control and that He's leading and that He is giving success, it's those that act in faith. And we see here this woman acting in faith, and a faith that's very active. It involves human effort, wisdom, planning, and all.

Now it so happened that at this time the daughter of Pharaoh and her entourage came to the Nile and they came to bathe. There has been much speculation on the identity of this woman, as is often the case when names aren't given and circumstances aren't really given much detail. Students of the Bible begin to speculate and wonder who this is or what might have happened during this particular period of time. We'll see that next week when we look at those years in which Moses was silent about his life in Egypt.

But in regard to this particular woman, a great deal of speculation has occurred. And assuming that the Exodus occurred in 1445 B.C. and at a time when Moses was 80 years, he would have

been born in the year 1525 B.C., during the reign of Tuthmosis or Thutmose I, the father of Hatshepsut, who is described as one of the most remarkable women in history of Egypt, and in fact one of the most remarkable women in all of history. She was her father's favorite. And after his death and later after the death of her sickly husband, she ruled Egypt for 21 years. She was really a co-regent with Tuthmosis III, her husband's son by another wife, and while Tuthmosis III becomes a very powerful pharaoh, a conquering pharaoh who really expands Egypt to its greatest dominance in the ancient world, at this time he was forced into the background by her. She was the dominant person. She sat on the throne. In fact, she even wore the fake beard that the pharaohs would wear as a sign of her power and her authority. She was a remarkable woman and a woman of peace. She did not go to war, but she did expand Egypt's influence by means of trade, and it was a time of great prosperity. Her monuments and temples exist even to this day in Egypt.

Well, whoever this princess was, she was a woman of privilege. She was a woman of influence, all of which would be employed by God to carry out His purpose for His people, which He brought about by what seemed a chance occurrence. She comes down to the river with her attendants. And as they walked along the bank of the Nile, keeping watch for undesired persons and protecting her privacy, as they're doing that, she spots this little basket floating in the reeds, or the flags, as the authorized version puts it. And out of curiosity she sent one of her slave girls to get it for her.

Well, not knowing what was in it, she was surprised to find a baby. And the baby was crying. And what's more natural than a little baby crying for its mother? But these were tears that had an effect. And they melted the heart of this woman and we read that she had pity on him. That's the providence of God. He uses natural means to obtain His purpose. If no one came along, the baby would have died, would have died of hunger, or it would have drifted out into the river, where

it would have been drowned in the current or devoured by crocodiles or drifted down to some distant bank.

If a man had found it, it's doubtful that the same kind of compassion would have been expressed by him. He probably no doubt would have just thrown it back into the river. But God brought a woman, whose heart is more sensitive than that of a man, more compassionate. Women's hearts are naturally inclined toward children, so this is what the Lord brought. And at the right time, according to God's perfect timing, the baby cried and touched her heart.

As J. Vernon McGee said, "The Lord pinched little Moses and he let out a yelp." So you see the timing in all of it. And the crying of that beautiful and, to her view, a helpless child – wasn't helpless at all, because God's hand was upon him from the beginning – but all of that moved her to compassion for what she concluded from the circumstances was one of the Hebrew's children.

It's at this moment that Moses's sister Miriam, who overheard the conversation, seized her opportunity and came forward and offered to find a woman to nurse the baby. And so here we see a clever little girl using her wisdom. Again, a work of providence. She uses that wisdom, she comes forth, she seizes the opportunity, and suggests that she find a nurse among the Hebrew woman for this Hebrew child and the princess, who didn't know Miriam's relationship to Moses, was pleased with the suggestion and she agreed to it. So the girl went and called the child's mother. And Pharaoh's daughter not only allowed Moses' mother to have her child back to nurse, the very thing in life that Moses' mother most wanted to do, but she even paid her wage for doing it.

Now that's an illustration of what God does for His people when they follow His will, when we live by faith. Donald Grey Barnhouse used this incident as an illustration by way of contrast with Jonah, who instead of following God's will, did just the opposite, as you'll remember from that brief book. Rather than go east to Nineveh, as God had told him to do, he rose up to go west to Tarsus. It's not

certain where Tarsus was. Some think it's Spain. Some think it's as far as Britain. But it's clear that he wanted to get as far away from the will of God as he could. He was going in the opposite direction and going to the far corner of the earth.

So he went down to Joppa. He found a ship going in that direction and he paid the fare, the text says. But he never arrived at Tarsus. And he did end up going to Nineveh. And as far as we know, he never was refunded for the unused part of his ticket. And so Dr. Barnhouse said from this and a conclusion that he drew from that event with Jonah and this event with Moses' mother, "If you run away from God, you will always pay your own expenses and you'll never get where you're going. But if you follow God's will, he always takes care of you."

And He does that in some amazing ways. We see that here. Here's this woman who, more than anything in the world, would rather nurse her baby. And she acts in faith and as a result God gives back to her child so that she can do the very thing she wants to do, and she's paid for it.

Well, that's the God of providence. That's the God we serve, the God of whom Paul says is able to do exceeding abundantly beyond all that we ask or think. I don't doubt that Moses' mother, after she had very gently and tenderly placed that child in the basket in the flags by the river's edge, no doubt had gone back to her house, sat down, perhaps quietly, and certainly praying to the Lord that He would rescue her child. Perhaps she prayed that the Lord would send some kindly old Egyptian farmer and his wife down to the river's edge and see the child and fish it out of the water and raise it as their own.

It's doubtful though, that she would have ever asked or even thought to ask that a princess would find her son. In fact, I suspect that if she had found out that a member of the royal household had discovered the child, she would have been horrified and cast into a state of despair. But God, who is able to do exceeding abundantly beyond all that we ask or think, does more than she would even have

imagined to ask. And He brings that to a princess who does far more than she would have thought.

We are all called to live by faith, and this is the God in whom we are to trust in that life of faith, who works all things after the counsel of His will, who causes all things to work together for good, to those who love Him. And so for the first years of Moses' life, his mother raised him. She no longer had to hide him, because he was the possession of Pharaoh's daughter. And during those years she was able to give him the earliest impressions of his identity and of the God of his fathers. And so she applies herself to that.

I think we learned something from that, by the way, of the way we're to deal with the blessings of God. It's a blessing and it's a good thing that a mother was able to have her child, but that's not the purpose of this. God did not give Moses back to his mother simply because, well, mothers ought to have their children and this is a cruel edict that the king had issued and it wasn't right, it wasn't fair, and so He just gave back this child to the mother. It's something more than that. He gave him back to her in order that she would have some important years with that child, to instill within him, even at a very young age, Biblical truths that bear fruit later in his life. And that's the way it is with blessings. We never receive a blessing from God just to have a blessing from God. They have a purpose and they are to be used in His service for eternal purposes.

So she raised her own son, at least in the very early years. And after some years when the child was weaned – we don't know how long this took; some suggest three years, perhaps more – she returned to Pharaoh's daughter her son and he became her son and she named him Moses and said, "Because I drew him out of the water." There's a play on words there between the name Moses and the expression "drew him out of the water." The two words sound very similar to one another. The Hebrew word that sounds like "Moses" means "drew out," and so the name would have been a perpetual reminder of his rescue, would have been a perpetual reminder that God's hand was

upon this child, this man, and had raised him out of a disastrous situation. Some have thought that the fact that there's this association between Moses' name and the fact that he was drawn out of the water sort of foreshadowed his role and his mission as the one who would lead Israel out of the water through the Red Sea. But certainly they would have been reminded as they said the name Moses and he himself would have been continually reminded that God had intervened in his life and delivered him and raised him up, that he is a product of the providence of God.

Now he was the legal son of the princess and a member of Pharaoh's household. There he would receive the protection of the king of Egypt, and he would have received an Egyptian education, and that's an example of God working all things together for good, for His people. The very edict by which Pharaoh intended to destroy Israel led to the training and preparation of Israel's deliverer. So Pharaoh, by seeking to destroy the people of Israel, in effect brings into his own household the one that will destroy him in judgment and in providential deliverance.

Well, the providence of God runs throughout this passage and in it we see a number of things. We see, first of all, God's power over His enemy. It's at the height of the king's fury that the deliverer of Israel is born. At the most perilous time in Israel's history, at the time that we would think is the most unlikely time for a deliverer to be born, the most unsafe time, that's when God brings him into this world. And yet He preserves him.

He doesn't preserve him by means of a strong army. But instead, he uses against this great king this mighty foe of the people, he uses women. He did that earlier, if you'll remember in last week, in the first chapter when He used the midwives against Pharaoh to thwart his purpose. And here He uses a mother, a little sister, and Pharaoh's own daughter. As Paul says in 1 Corinthians 1, "He has chosen the weak things of the world to confound the things which are mighty."

Now why does He do that? Why does He do it throughout history? And why does Paul remind us of that? Well, in order that our confidence would be in Him and not in ourselves, that we would give glory to whom glory is due and we would live lives of trust in the one who's able to deliver us. We're called upon to do some rather difficult things. We're called upon to live in the midst of a hostile world and live totally contrary to it, to be lights in a dark place, to put things on the line.

And yet we have the confidence of knowing that the very one who commands us to do that is in complete control of all of the affairs of life. As Paul writes, "He that **glorifieth** let him glory in the Lord." And so we can glory in Him and we can trust in Him, because He's in complete control. We see that here. And this episode should be a great encouragement to all Christians and, specifically I think in light of the passage, to parents in particular. Particularly in this day in which we live, with all of the dangers and the uncertainties our society seems to hold for children. As God's covenant people, we can be assured that His providence is dealing with us. It's working on our behalf. We may be unsettled by the schools we have to send our children to, by the lack of time that we're able to spend with them, due to legitimate demands on us because of responsibilities of work – and I underline that legitimate demand; sometimes we don't spend enough time with them because we'd rather do other things. But assuming our time is taken from us in effect by the legitimate demands and we become discouraged by that, we can be encouraged by what we see here. Sometimes parents are taken away from their children on their deathbeds. And as a mother or father lies on their deathbed, they may wonder "What's going to happen to my child? Who's going to look after my child?" God will.

Let me illustrate it from the example of an individual rather well known in our own history. Stonewall Jackson was orphaned as a small child when both his father and later his mother, who was a godly woman, died. He lived with different relatives, from one to another.

And for a while he and his brother even lived alone along the Mississippi River, in some rather harsh conditions from which brother became sick and eventually died from that some years later. But he lived under very difficult circumstances – alone, with different relatives. He was finally raised by an uncle who cared a lot about him, but was not a very good influence, did not have a very good reputation in the community in which they lived.

And this is where he spent most of his formative years. And yet he grew up to be a moral, disciplined man who came to faith and was an astute and knowledgeable Christian who lived a very godly, orderly life. In fact, if you read about Stonewall Jackson and his Christian life, it's an amazing story, one that convicts you at almost every page.

He served as a deacon in the Presbyterian church and even taught a Sunday School class for slave children, which was a model class. So it's not surprising that his biographer, Robert Lewis Dabney, wrote that he had a constant recognition of a particular providence. In fact, his belief in providence was so strong that his detractors accused him of being superstitious and a fatalist. Well, he wasn't that at all. He was a man of disciplined preparation and a man of diligent prayer, which is what a belief in the providence of God should lead to. And we should work diligently to prepare ourselves. We should work diligently to prepare our children with the time that God has given us in the knowledge of Him. And then we should trust God.

That's what Moses' mother did. God works different with different people and He doesn't promise pleasant lives to all of us. He doesn't promise that all our children will live long, doesn't promise that all of them will come to faith.

But one thing He does promise, and that is that He will work out His will in our lives for His glory and for our good. And we can take great comfort in that. We have an example of that in this passage and we should be reminded in it of the providence of God, which is for us a strong fortress.

God does care for His people, constantly at every moment. And His care for His people is seen here in deliverer that He sent at the right time and His preservation of Israel's deliverer. And in this Moses is a type of Christ who is the ultimate deliverer and whose life was also preserved from the king's wrath when Herod slew all the male children in Bethlehem and the surrounding areas who were two years old and younger. You remember the passage in Matthew 2:16, where the slaughter of the innocence is recorded. Joseph and Mary, as you know, were forewarned of this incident and they took the infant Lord and they fled Bethlehem and they took refuge in Egypt, interestingly, where our Lord was preserved, just as Moses was preserved, preserved in order that He would grow up and die on a cross.

So He was preserved for death, but a death that would be our redemption, that would be our salvation, a salvation from our sins, salvation from judgment, salvation from everything that is symbolized in the land of Egypt in the book of Exodus. So in Him we have a Savior. And all who are in Him are lovely in the sight of God and cared for by Him every day in everything we do

Look at the birds of the air, that they do not sow, and neither do they reap nor gather into barns. And yet your heavenly Father feeds them. Are you not worth much more than they? Do not be anxious then, saying, "What shall we eat or shall we drink or with what shall we clothe ourselves?" For all these things the Gentiles eagerly seeks, for your Heavenly Father knows that you need all these things, but seek first His kingdom and His righteousness and all these things shall be added to you.

If you're in Christ, if you belong to Him, then seek His kingdom and His righteousness by living by faith, by living by obedience, as Moses' mother did, obeying Him, seeking to please Him. If you don't know Christ as Savior, seek His kingdom and His righteousness by believing in the Lord Jesus Christ as your Savior and Lord.

For as Peter reminds us in Acts chapter 4, there is salvation in no one else, for there is no other name under heaven that has been

given among men by which we must be saved. Let's bow together in a word of prayer.

[Prayer] Father, we do thank You for the truth that we see clearly on this page of scriptures as we consider the life of Your servant Moses, how you brought him into a world in an unexpected time, at a very dangerous time. And yet in the midst of that great danger you preserved him in an most unusual way and brought about an unusual turn of events, to bring him into the household of the very man who sought to destroy him, where he would be nourished, raised up to deliver his people. And in that we're reminded of Your great providence, Your great control.

And we pray that as we see it here we would be conscious of it in our own lives and we would realize that You are protecting and guiding us. We can trust You and we can live by faith, and that's no occasion for indolence on our part, but for great activity, good stewardship, diligent service, and we pray that You would instill that within our minds and give that to us as a desire. We pray these things in Christ name. Amen.