



Looking Inwards (15 mins) Caring For Each Other

Reflecting on your life at the moment, is there anything you would like to share with other members of your home group which you feel is appropriate (this is an opportunity to share, not something you have to do, however, 'It's the sharing that enables the caring!') for:

- Thanksgiving?
- Prayer?
- Encouragement?
- Support in any way?



Looking Outwards (15 mins) Concern For Others

Is there anything concerning someone in your: family; circle of friends; neighbours or church, which you would like to share (please be sure not pass on anything that is confidential or which you think the person concerned would not wish to be shared) for:

- Thanksgiving?
- Prayer?
- Encouragement?
- Support in any way?

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HG156 Moses: The Prince Of Egypt Drawn Out Of The Water

Exodus 2:1-25

Home Group Study Notes

14 January 2018 - Revd Paul A. Carr



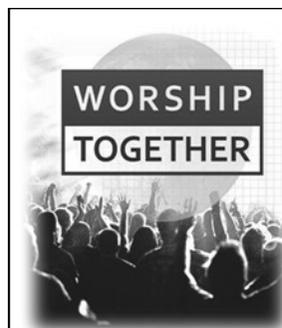
**PLEASE COMPLETE AS MUCH AS YOU CAN
ON THIS WORKSHEET IN PREPARATION
BEFORE THE MEETING!**

Don't forget to take your Bible to Home Group with you, along with any previous notes and other resources which might be helpful for your discussions.



Welcome (10 mins) Ice Breaker

At the beginning of this new year, share your hopes, fears and ambitions for you personally and, if you have any, for Emmanuel for 2018.



Looking Upwards (10 mins) Worship

In your time of worship, you may want to sing Songs of Praise; listen to a Worship CD, as well as using Meditations; Bible Readings; Prayers ...



HG156 *Moses: The Prince Of Egypt* Drawn Out Of The Water

Exodus 2:1-25

Home Group Sermon

14 January 2018 - Revd Paul A. Carr

Introduction In the diary hand out for this series, I suggested that some people know more about the story of Moses through Cecil B. Demille's classic film 'The Ten Commandments' starring Charlton Heston, or the DreamWorks movie 'The Prince Of Egypt' than they do from the Bible. This study provides an opportunity for us to take a much closer look at one of the heroes of the OT. Moses wasn't perfect, but that didn't prevent God from using him for His plans and purposes.

1. The Abrahamic Covenant. The theme of covenant is fundamental to our understanding of scripture and an important part of the story of Exodus. A covenant is a promise made by God for a specific purpose to bestow blessing and Shalom on His people. God made a covenant with Noah that judgement wouldn't come again in the form of a flood (Rainbow). There is also a covenant with Moses (Ten Commandments) and with David (The Messiah will be an heir to his throne) and, of course, the 'new' covenant in the Lord Jesus.

In Genesis (12:2-3) God made His covenant with Abraham promising to make him into a great nation, that through this people all nations on earth might be blessed. However, the covenant with Abraham was conditional upon Abraham being prepared to leave everything he had in exchange for complete faith and trust in God. The Abrahamic Covenant, as it is known, had a fourfold promise: 1) He would increase into a numerous people; 2) He would have material and spiritual prosperity; 3) His name would be great; 4) Though Abraham was the immediate recipient - all nations would be the ultimate beneficiaries. A condition of the Abrahamic covenant was symbolised through circumcision, as a sign of acceptance and total consecration to the Lord (Genesis 17). The story of Exodus continues the narrative of God's covenant relationship with his people.

In Exodus 1, we see the providential hand of God working to fulfil His promises to Abraham (and Isaac, and Jacob). The numerical growth of Israel continued, even after the rise to power of a new king, who established a policy of cruelty and oppression toward the Israelites (1:8ff). Israel was in a desperate state and they needed a 'saviour' because of: Political Oppression (1:8-10); Economic Slavery (1:11-14); Social Slavery (1:15-22) and Spiritual Slavery (1:8). In order to free people to worship Him, God raised up a mediator, a deliverer, a saviour ... named Moses.

2. Thrown into the Nile 2:1-10. Exodus 1 ended with Pharaoh's decree to all of his people, 1:22: *"Every boy that is born you must throw into the river, but let every girl live."* The parents are not named here but we know from Exodus 6 and Numbers 26 that they were called Amram and Jochebed. They had a daughter named Miriam, a second child called Aaron and then their third child was born. However, keeping the boy from being discovered became impossible and so their little boy was 'thrown into the Nile' in a basket. The Hebrew word used here is 'Ark' and the only other time we find this word is in reference to Noah's Ark. In the providence of God, Pharaoh's daughter was bathing at the banks of the Nile when she saw the basket and sent one of her maids to fetch it and discovered a baby boy inside.

4. How has God prepared you for ministry? Have you learned your most valuable lessons in a 'palace' or a 'desert' or a 'wilderness'?

5. Of the ministries you support, which ones focus on social action and which ones on spiritual actions? Does each ministry have the proper balance?

6. In what ways does knowing that God is sovereign over every detail in your life change the way you think about your life and the way you live?



Is there anything you most want to put into practice as a result of this study?



Looking Upwards (40 mins) Bible Study

Read the text for this study, and any references given, then answer the following questions. You may find it helpful to listen to the sermon and/or read through the sermon notes as you do so. Discuss some, or all, your answers with your Home Group and, remember, these questions are only a guide to start your discussions.

1. What are some examples of economic slavery today that are comparable to Pharaoh's exploitation of Israel? What can a Christian do about these things?

2. How does this account of God's providence in protecting the baby Moses encourage you?

3. How has Moses' experience of growing up as a Hebrew in Pharaoh's palace been portrayed in the movies? What do you think it might have been like?

At this point we should remember the order which the Pharaoh, this woman's father, had given to everyone in his kingdom which would include his daughter: "Every boy that is born you must throw into the river ..."

The Pharaoh could sit upon his throne and pass down edicts which caused untold sorrow, suffering, and death without ever being touched by the consequences of his decisions. Now, the Pharaoh's daughter came face to face with the implications of her father's policy of genocide. Looking into the basket, she saw a Hebrew baby - there was no mistaking its identity, vs 6 (the covenant mark of circumcision would have been evident) and it tugged at the compassion and maternal instincts of this woman.

What her father, the Pharaoh, had commanded was not only unthinkable; it was undoable. No doubt she was pondering what she should do with the child when the little boy's sister arrived with the solution. Miriam, was tasked to stand at a distance to "see what would happen to the child" vs4. Although sometimes elder sisters can be a pain in the neck (I know, I grew up with one!) Miriam, seized the opportunity and bravely approached the Royal Princess, resulting in the boy not only being reunited with his family, but Jochebed, his mother, would receive a generous allowance for nursing her own child. How gracious of God to give this child back to his parents for a time and even to pay the mother wages for keeping him.

I'm sure the boy's parents would have had many opportunities to instruct him in the ways of the Lord with the added protection of the Pharaoh's daughter. However, we also have to remember that God's plan for this little boy included years of instruction at the feet of pagan Egyptians, too (Acts 7:22) which greatly enhanced his future leadership. Nothing is wasted in God's economy. When the boy was taken into the household of Pharaoh, he became the daughter's son and she named him Moses, which in Egyptian means 'born.' As in Rameses, which means 'born of Ra.' In Hebrew it means 'drawn out of the water.'

Not only did God deliver Moses, but through his deliverance the Pharaoh's policy of genocide was set aside. Think about it for a moment. Pharaoh's daughter refused to abide by her father's orders by taking a Hebrew child home with her as her son lived in his palace under his protection living as a Prince of Egypt thereby making it virtually impossible for the Pharaoh to enforce his own decree. Once again, Pharaoh's efforts to destroy the people of God are turned inside-out, resulting in the fulfilment of God's promises concerning the blessing of His people, Israel.

In the NT we read that there was something special about Moses as a child which suggest that his parents knew God's hand was on him, even as a baby. Acts 7:18-21: "... At that time Moses was born, and he was no ordinary child ..." Hebrews 11:23: "... by faith Moses' parents hid him for three months after he was born, because they saw he was no ordinary child ..." Interestingly, Amram is from the house of Levi, which is the tribe that was set apart to serve as priests for the people. And Moses was born into this - worth remembering as we go through the book of Exodus.

3. The Silent Years 2:11-14. The time between vs10-11 amounts to nearly 40 years taking up the story of Moses as an adult. Preceding the events of verses 11 and following is, I believe, a decision made by Moses described in Hebrews 11:24-26: "*By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.*" This seems to mean that Moses had already made the critical decision to identify with his people and even to suffer with them.

We dare not seek to defend Moses in the murder of the Egyptian, no matter how cruel he may have been. Moses' act was in defiance of the authority of Egypt, and it was premeditated murder, vs12: "... he looked this way and that ..." While Moses' method of dealing with this problem was wrong, we can see that his motivation was commendable. Moses sought to defend the oppressed. When he sought to rebuke his Hebrew brother for wrongly mistreating another Hebrew (vs13), Moses revealed, once again, the disposition of a deliverer. As Stephen's message in Acts 7:23-29, highlighted the rejection of Moses' leadership by this Israelite typified Israel's hardness of heart and rebellion against God. Moses' motivation was right, but his methods and his timing were wrong. What seemed to start out with a bang (the deliverance of Moses and his rearing in the palace), appears to have ended with a whimper. Instead of rising to power and delivering his people, Moses ran for his life, away from his people, to the land of Midian.

It's worth noting that Moses didn't lose his status as a son of Pharaoh's daughter by the killing; he gave that up before the killing. Moses' visit to his people backfired, in one sense, but it was used providentially to prepare him for his future calling.

4. Moses the Outlaw 2:15-22. Moses became an outlaw on the run and ended up in Midian at a well where people went to water their herds and flocks and what took place on this particular day wasn't unusual. The seven daughters of Reuel arrived at the well, where they waited in line for the well to be opened (Genesis 29:2-3). It would seem that these women arrived earlier than the other shepherds who came later, knowing they could "bully" their way ahead of the women who would end up watering their flocks last. Moses didn't like the lack of chivalry shown by the shepherds. He couldn't look the other way, even when advantage was being taken of strangers. He enforced the principle of 'First come, first served.' In this simple act at the well, the character of Moses, as a deliverer of the oppressed, is shown once again. Noting their early arrival home, Reuel asked his daughters what had happened. When they had told him the story of their rescue, Reuel gently chastised his daughters for not extending the hospitality of a meal to this stranger who to them was an "Egyptian." No doubt his speech and dress led to this conclusion. Regardless of his nationality, he should have been extended hospitality because of his kindness.

With great economy of words, in vs21-22, Moses briefly records that this "chance encounter" led to a lengthy stay in Midian, his marriage to Zipporah, and the birth of a son, Gershom which means 'I have become an alien in a foreign land.' Moses lives as a Midianite for as long as he had lived as an Egyptian. Yet he wasn't at home. Moses' grand attempt at deliverance failed miserably. It has landed him as an eighty-year-old fugitive far from his people and powerless to rescue them.

This statement is very significant in describing Moses' state of mind at this point. In Midian, a land closer to Canaan than Egypt, Moses thought of himself as an alien and a stranger. He still thought of his homeland as Egypt, not Canaan. I personally see this as an indication of a rather low point in the spiritual state of Moses. He has fled from Egypt to Midian. He has married a non-Israelite (technically, at least, although Zipporah was certainly more closely related than an Egyptian woman would have been). From Moses' point of view, Egypt, his homeland, is far away. One can hardly think of this time as that of great faith or purpose in Moses' life. This becomes even more evident when God's call of Moses is described in chapters 3 and 4. The great faith and commitment to the people of God with which vs11 began has somehow eroded into something far less.

5. The Beginning of Moses' Ministry 2:23-25. In spite of all this, God is very much at work as stated in the final verses of the chapter 2, "*During that long period, the king of Egypt died.* Because the King had died, Moses could now return to Egypt as a prophet and not as a fugitive. But despite the change in government the slavery remained severe. In spite of all appearances to the contrary, God is very much at work.

Humanly speaking, it looks as though everything is working against Israel, but this paragraph reminds us that God is very much informed, involved, and intent upon fulfilling His purposes and promises to Israel. God is aware of Israel's affliction and He has heard their cries for help. On the other hand, God is mindful of His covenant with Abraham, which is also with his offspring (Isaac and Jacob, and the twelve resulting tribes). No matter how bad things may appear to be, God's purposes are being realized. This section ties together the agony of God's people in Egypt (described in chapter 1, but overshadowed by the personal account of Moses in chapter 2) with the deliverance about to take place in the following chapters.

Conclusion. Moses is often referred to a 'type of Christ' in the OT and there are a number of similarities that are worth pointing out. Of course, Jesus transcends Moses as the Saviour, not of a nation but of the world. However, it's interesting to compare their life's experiences: 1) Like Moses, Jesus was born to be a Saviour and was rescued from an evil ruler at birth (Matthew 2:16); 2) Like Moses, Jesus lived in Egypt for a time: "*Out of Egypt I called my son*" (Matthew 2:15); 3) Like Moses, Jesus had 'silent years' before his public ministry; 4) Like Moses, and the Israelites who wandered for 40 in the wilderness, Jesus spent 40 days in the wilderness (Matthew 4:1-11). As we conclude this sermon, there are a few truths I want to highlight:

(a) The Grace Of God. This chapter, like so much of the Bible, is oozing with the grace of God. God continued to work in the life of Moses, preserving his life and preparing him for his future role as deliverer, even when he failed miserably at his own efforts to. The fallibility of men and women, even men and women of faith, is the occasion for grace. It's good to remind ourselves that our standing before God, our salvation, our service is a matter of His grace, not our goodness.

(b) The Providence Of God. The grace of God is often worked out in the lives of men and women through the providence of God which is often unseen or undetected at the time of its outworking but which is always revealed in hindsight. God's purpose is often being worked out in ways we would never expect and through people we would not have chosen. God can use disobedient people, such as Jonah, or non-believers, such as Pharaoh and his daughter. Be alert to the opportunities God gives you, and take full advantage of them.

(c) Waiting Time Is Never Wasted Time. From a human point of view, Moses' forty years in Midian look like wasted time: the deliverer isn't delivering. Someone once said: "*Moses was 40 years in Egypt learning something; 40 years in the desert learning to be nothing; and 40 years in the wilderness proving God to be everything.*" It's worth remembering that Moses spent two years in preparation for every one year of ministry. In both Moses' life, and the situation of the Hebrews, it seems their circumstances aren't changing. But by the providence of God, waiting time is never wasted time. This is good news.

As Christians, we are a waiting people. We wait for God to act in a world that is filled with disaster, depression, and disease. We wait for God to break through injustice. We wait for God to transform us from the inside out. Like the creation itself, we "wait in eager expectation for the children of God to be revealed" and "[groan] as in the pains of childbirth" while we wait (Rom 8:19, 22). We wait for Jesus to return and put all the wrongs of this world to right. God hears our groaning; God remembers his promise to us; God sees us, and is concerned. God is patient. And God is faithful (2 Peter 3:9, 13). May each one of us experience God's faithfulness as we live to serve him day-by-day.

As we begin this series, may each of us: be encouraged as we see how God uses imperfect, ordinary people to His glory; grow deeper in our journey of faith and be willing to allow God to work in and through us to carry out His purposes for our lives.