

STUDY GUIDE



NEW VISION

MOTHER'S DAY 2017

MOSES' BIRTH

EXODUS 2:1-10, HEBREWS 11:23-25

05/14/2017

MAIN POINT

God faithfully protects and delivers His children through the work of Jesus Christ.

INTRODUCE

As your group time begins, use this section to introduce the topic of discussion.

Have you ever served on a disaster relief team? When and where?

Have you ever experienced an emergency situation in which you needed rescuing? What was it like? How did others help you?

Have you ever been the one who helped rescue someone? Describe your experience.

As Christians we often use salvation language to refer to the rescue of a person from eternal separation from God. God delivers us to freedom in the here and now, as Moses represents, as well as in the life to come, made possible through Jesus.

READ AND REFLECT

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

HAVE A VOLUNTEER READ EXODUS 2:1-10

What do Pharaoh's and the midwives' choices reveal about them? How did their attitudes about life relate to their belief in and about God?

What assurances about the future did Moses' mother have as she acted in faith and hid Moses?

What do we learn about God and His work in the lives of His children through the story of Moses' deliverance?

Moses' deliverance came in the person of none other than Pharaoh's daughter. The princess named him Moses, saying, "I drew him out of the water." The name Moses sounds like the Hebrew word meaning "draw out." More

importantly, the princess unknowingly gave the baby a name that expressed an element of his future. The one delivered out of the water would become the one who delivered others from the danger of water as he later led the Israelites through the Red Sea. God surely works in wonderful and mysterious ways to promote and preserve His will in the lives of individuals and nations. This princess was God's unwitting instrument in bringing about His plan and purpose for the Hebrew people.

Pastor Brady defined "providence as the intervention and care which God exercises over his creation. A belief in divine providence is a source of great consolation to the believer" How do we see God's providence in this story?

How have you seen it in your life?

HAVE A VOLUNTEER READ HEBREWS 11:23-25.

Hebrews 11:23-25 (NIV) By faith Moses' parents hid him for three months after he was born, because they saw he was no ordinary child, and they were not afraid of the king's edict. ²⁴ By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. ²⁵ He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin.

Pastor Brady said that "Raising 'play it safe' kids will always quench their appetite for God." Why do we tend to do this?

We are raising kids today in the enemy's camp. How can we as a church help guide them?

APPLY

Help your group identify how the truths from the Scripture passage apply directly to their lives.

Pastor Brady said that "Raising 'play it safe' kids will always quench their appetite for God." Those of us who are a parents, why do we tend to do this?

We are raising kids today in the enemy's camp. How can we as a church help guide them?

Pastor Brady urged us to "let go" of things and "put them in the basket" what are some things you know God is telling you to let go of?

PRAY

Close by reminding your group of the freedom they have as children of God. Thank God that He sent Jesus Christ as the ultimate deliverer from our sins and ask Him to reveal those people in our lives who need to hear His salvation message.

COMMENTARY

EXODUS 2:1-10

2:1-10 The story of how this unnamed baby was protected during dangerous and uncertain times adds to the suspense and indicates the child's important future role. Its close-up depiction of Pharaoh's oppression in one family helps communicate how all the Israelites needed deliverance. It also raises sympathy for the rescued infant and causes us to wonder what he will be like as both a child of slaves and the adopted son of a princess.

2:1 The genealogy of Aaron and Moses names Amram and Jochebed as the parents (6:20; Num. 26:59). Moses' Levite heritage is appropriate, considering his later responsibilities in instituting national worship, since the tribe of Levi was set apart for priestly service (chapters 28-29; Num. 1:47-54; 3:5-13; 8:5-26).

2:2 Readers in cultures that prize superficial attractiveness may wonder if the mother would have cared for the baby if he had been homely. Her reaction is probably better understood against a background of high infant mortality. The mother recognized that, except for the decree of Pharaoh, this baby would surely live and thrive. Also, the broadly positive adjective translated "beautiful" is often translated "good" and could describe such varied items as a calf (Gen. 18:7), houses (Deut. 8:12), a tree (2 Kings 3:19), land (Ex. 3:8), a method of operating (Ex. 18:7), or what is morally right (Ps. 14:1; 34:8). The combination of "saw" and "good" in Exodus 2 echoes its use in Genesis 1. Hebrews 11:23 refers to hiding this child as an exercise of faith by his parents. No doubt they were both involved, though the narrative focuses on what the mother and sister did.

2:3 Asphalt and pitch made the basket waterproof; even full-sized boats could be similarly sealed (Isa. 18:2).

2:4 His sister was Miriam (15:20; Num. 26:59). If a baby was found, people might look around for the mother, but a small girl would attract little attention and could report to her mother or, better yet, think quickly and offer the services of her mother.

2:5-6 The wording in Hebrew tracks the movements of Pharaoh's daughter more closely than the English wording can easily do, helping reflect her important status.

2:10 During the New Kingdom era, Egypt would bring foreign boys to court to train them for service in Egyptian territories. The actions of Pharaoh's daughter continue the undermining of his plans by women, though he considered daughters safe enough to let them live (1:16,22). Moses' name had significance for both Egyptian and Hebrew hearers. In an Egyptian name like Thutmose, "mose" is related to an Egyptian verb meaning "bear, produce, bring forth" and a noun meaning "child," while "Thut/Thoth" was a god; so "Thutmose" and similar names celebrated a connection between the birth of a child and an Egyptian god. Pharaoh's daughter named Moses in a way that suited Egyptian naming patterns and commemorated her action in saving his life, celebrating his connection with her. The name calls to mind a verb meaning "draw out" (2 Sam. 22:17; Ps. 18:16), which to Hebrew readers must have sounded appropriate for the person who led the Israelites out of Egypt. This child's name seems more appropriate than Pharaoh or his daughter could have thought.
