**God’s Providential Protection**

**Exodus 1-2 (ESV)**

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Dr. Ritch Boerckel

***8*** *Now there arose a new king over Egypt, who did not know Joseph.* ***9*** *And he said to his people, “Behold, the people of Israel are too many and too mighty for us.* ***10*** *Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.”* ***11*** *Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses.* ***12*** *But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel.* ***13*** *So they ruthlessly made the people of Israel work as slaves* ***14*** *and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.*

***15*** *Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah,* ***16*** *“When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.* ***17*** *But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live.* ***18*** *So the king of Egypt called the midwives and said to them, “Why have you done this, and let the male children live?”* ***19*** *The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them.”* ***20*** *So God dealt well with the midwives. And the people multiplied and grew very strong.* ***21*** *And because the midwives feared God, he gave them families.* ***22*** *Then Pharaoh commanded all his people, “Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live.”*

**Exodus 2**

***1*** *Now a man from the house of Levi went and took as his wife a Levite woman.* ***2*** *The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months.* ***3*** *When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank.* ***4*** *And his sister stood at a distance to know what would be done to him.* ***5*** *Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it.* ***6*** *When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, “This is one of the Hebrews’ children.”* ***7*** *Then his sister said to Pharaoh’s daughter, “Shall I go and call you a nurse from the Hebrew women to nurse the child for you?”* ***8*** *And Pharaoh’s daughter said to her, “Go.” So the girl went and called the child’s mother.* ***9*** *And 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.* ***10*** *When the child grew up, she brought him to Pharaoh’s daughter, and he became her son. She named him Moses, “Because,” she said, “I drew him out of the water.”*

Last year, my son Alexander and his precious wife Kiera, gave birth to a precious baby boy. Just six weeks prior to the due date, the United States Air Force asked them to move from Ohio down to Texas. And so, my daughter-in-law, Kiera, had to drive one of their cars 1200 miles, all the way to Texas, with just 40 days to go before she was due to give birth. God was kind and Alexander and Kiera made that trek. But once they were there, Kiera was going to have to find new doctors. She was going to have to settle into a new home. She was going to have to connect with other people in her life, but God was good in giving them this precious little baby boy, Malachi.

And when Malachi was born, he was treated to the best of care. He had a wonderful medical staff that watched over him. He was swaddled in clean blankets by nurses, and then everyone in the room just rejoiced with them. A day or so later, he was able to go home. And once he was home, he was able to cry to his heart’s content. And every little cry brought even joy to his parent’s lives as they were experiencing the beauty and precious gift of this little one. Kiera’s parents were able to come down and they were able to celebrate. Friends that they had just met were able to come over and talk about him. They were able to put pictures up on Facebook and elsewhere. What joy!

I share this story not because it’s unusual, but because it’s so familiar. Most of us have had friends and relatives who have had very similar experiences. Even in the telling of the story, we sort of enter into the emotion of it. We know so many of the details experientially through friends or family members. In our minds, we can picture the setting. We can picture the drama, the emotions, the challenges, the joys, with great clarity. I don’t think that’s naturally the case for this birth story set before us in Exodus chapters 1 and 2.

This story is very foreign. It’s very strange. It’s very, very unfamiliar. Moses’ parents couldn’t put pictures of little Moses up on Facebook. In fact, they couldn’t announce him at all. They had to keep his birth very private and quiet. From the day that little Moses was born, they feared the murder of their son by state authorities every day that they got up in the morning. This is much rougher than our experience, and so we tend to read a story like this with maybe historic interest; with some Sunday School understanding of the details. But we often fail to connect to the reality of the story, to the emotional drama that is facing Moses’ parents. And when we do this, we miss the real life truth that God is teaching us in these stories. I’m hoping that as we hear this story afresh this morning, that the drama will become very, very real for us and that God will deliver a message that strengthens and stimulates our faith. God records this story in His Book so that we’d understand more of who He is and how we might worship Him.

Imagine for a moment that you’re a man named Amram. You’re a descendant of Abraham, living in Egypt around 1480 B.C., during the reign of a Pharaoh named Thutmose III. You’re married to your dad’s sister. I know that seems strange to you, but your Aunt Jochebed is younger than you, and this kind of marriage was not strange at all to the people living in this time, in the 15th century B.C.

Though you and your people live in Egypt, you remain separate from Egypt in so many ways. You’re very different from the Egyptians because you believe in God; *the* God, the one true God who revealed Himself to your forefather Abraham. He is the God who made an eternal, unconditional covenant with Abraham. You worship this God. You obey this God. You think often of the promise that this God made to Abraham that one day you would become a great people, a great nation, and you would receive a land that you call Canaan, and you would be forever blessed. So even now, in this foreign land of Egypt, where many false gods are worshiped prominently every day, you worship and you honor the one true living God.

You live in Egypt because 400 years earlier, your ancestor Jacob, who was later called Israel by God…Jacob, along with all of your other ancestors, left the land of Canaan to live in Egypt because there was a great famine in the land. And by God’s providence, your ancestor Joseph was already living in Egypt because his brothers had sold him as a slave. And in God’s sovereign design, Joseph had ascended to a place of power. He interpreted that Pharaoh’s dreams 400 years prior. And as a result of him interpreting Pharaoh’s dreams, he rescued Egypt economically and socially. Egypt became a place that fed not only itself, but they fed the other nations. So your family would have starved had it not been for Joseph being in Egypt. In fact, most of the nations surrounding Egypt would have starved, and even Egypt itself would have had very difficult circumstances. And so, for a long time, the Egyptians treated your people as honored guests. They recognized how significant Joseph was to their economic survival.

You grow from a family of about 70 people that came into the land with Jacob, to now, 400 years later, a people of over 3,000,000. As you grew in number, the Egyptians found it easy to resent you. In the present, there is a Pharaoh who doesn’t remember Joseph at all. Joseph didn’t appear in the history books of Egypt during this time. And so, he resents you as a people. And he fears that one day, you’re going to grow big enough and strong enough to challenge his army. He also knows that his nation’s economy depends upon you. He can’t just get rid of you because the economy rests on your labor. So he changes some laws. He decides that he has to take action.

One morning, you hear an edict publicly announced. “By the power of our mighty Pharaoh, from this time forward, all Israelites living in our land of Egypt are considered property of Egypt, and will be slaves to Egypt.” Egypt was often not an easy place to live, but at least you were free. Now it is official. You will no longer be a free people. Darkness descends upon your soul. The next moment, you get up from bed and an Egyptian taskmaster pounds at your door, threatening to kill you and your family if you do not comply with his demands. “From this day forward, you will work from sunup to sundown in the blazing sun to make our bricks and to build our cities.”

At the end of each day, you lay down on your bed with your wife Jochebed, and your body aches from the harsh conditions and the demanding toil. This goes on day after day, with no end in sight and no hope for freedom. You strive to meet your work quota. You’re a strong man, so you meet that work quota. But some of your brothers and sisters do not meet their work quota. Some of them are growing old and weak in their old age. Some of them have become sick as a result of their harsh treatment. And you see your brothers and sisters tied to a pole and lashed until their flesh hangs off their bodies in ribbons. But still, you place your hope in God.

You give thanks to God for the food that you eat daily, and for your family. You have two little ones. You have a little daughter named Miriam, and a son named Aaron. You give them Hebrew names because you are committed to honoring the Lord, the God who made an everlasting unconditional covenant with your people. You believe that covenant will one day be fulfilled. So you and your people work hard, and yet, you continue to hear the rumblings that Pharaoh is hating you even more. Your people continue to be despised by the king of the land. And yet, as you pray to God and ask for His blessing, God continues to bless you.

One way He blesses you is by providing you with babies. You continue to have sons and daughters, as a people. One morning you hear the Egyptian taskmaster announce, “From this day forward, every son born to a Hebrew woman is to be thrown alive into the Nile River.” At this, you gasp! The announcement that you would be slaves was difficult. This sends a terror through your spine. Your midwives are commanded to carry out this act of murder, upon birth. How evil must a culture be to commit such violence against babies? How evil must a culture be to commit such violence against babies? You feel all hope fading from view. That very night, your wife whispers through tears, “Amram, I believe I’m pregnant.” There is a mixture of emotion, first, of joy. It’s spontaneous. It’s natural. God has blessed you with another little one! But then there’s fear. Terror grips both your hearts as you pray to God, “God, preserve this little one.”

The day arrives, and Jochebed gives birth to a beautiful baby boy. He’s so cute. He’s so handsome. Miriam and Aaron were good looking, but this precious little baby is beautiful. You and Jochebed begin to labor to attend to his needs. You hope to keep his cries as quiet as possible. Every cry from his mouth brings fresh concern that he will be discovered and he will be thrown into the Nile, and that you and your wife will be killed for your disobedience to the king’s edict. This goes on for three months. And as your little son grows, you realize that you cannot keep him a secret forever. He’s growing too big. His cries are becoming too loud. The bigger he grows, the more likely it is that guards from Egypt will crash into your house and murder him and the rest of your family. In faith, your wife shares with you a plan that she’s been considering and praying over. It’s a plan that God may use to preserve your son’s life.

You’ve noticed that Jochebed has begun making a little basket from bulrush plants. She’s daubing it with bitumen and pitch. And as she does so, you both recall the story of God saving Noah and his family through an ark. It was an ark that Noah daubed with the same kind of pitch. You pray over your little son and you pray over this little ark. “God, please use this basket as you used the ark, to deliver our son, just as you used the ark to deliver Noah and his sons.”

The day arrives for you to act. It rips your heart out as you see Jochebed settle your son into this basket. You see her walk out the door and down to the river quietly, with the basket in her hands. When she gets there, she places it in the water among the reeds by the riverbank. It’s a place that’s very safe and secure. Jochebed then moves away from the basket. She has trouble taking her eyes off of her precious son. She’s asked your daughter Miriam to keep hidden and to watch over the little basket from a distance. And there’s little Miriam, only 8 or 9 or 10 years old, watching over your infant son.

Miriam’s heart jumps as she sees Pharaoh’s daughter come down to bathe in the river. And Miriam wonders, “Will she even see the basket? And if she sees it, what will she do? Will she throw the baby into the river? Will she throw my brother into the water to die?” Miriam’s hopes rise as Pharaoh’s daughter now clearly sees the basket. That’s the beginning of the plan. And then Pharaoh’s daughter moves toward it. Pharaoh’s daughter then opens the basket and her face flushes with a huge smile. “This is one of the Hebrew’s children!” she exclaims. Then Miriam hears her little brother cry out and watches as Pharaoh’s daughter takes him in her arms and begins to rock him. With boldness then, Miriam approaches Pharaoh’s daughter. And she asks, “Shall I go and call you a nurse from the Hebrew women to nurse the child for you?” And Pharaoh’s daughter loves Miriam’s suggestion. She says, “Yes! Go now!” At this, Miriam rejoices and she races home. And there, she announces to you and to Jochebed, your wife, this great news. She shouts, “Mom! Mom! You won’t believe it! Your plan has worked! God has blessed us! Pharaoh’s daughter wants you to see her and to see her right now.”

Jochebed then travels to the palace, and there, she meets Pharaoh’s daughter. And Pharaoh’s daughter, when she sees her, is tenderly holding your son. Your wife nearly crumbles with emotion as she sees this little boy. You don’t know how, but Jochebed maintains her composure. She must hold it together! With kindness, Pharaoh’s daughter gently says to your wife, “This boy needs someone to nurse him. If you take him and nurse him for me, I’ll pay you for it. Would you be willing to work in this way?” Jochebed thinks, “Work?” When Jochebed was relating this part of the story to you, she tells you that she nearly gave up the whole of it right then and there. Emotion nearly overcame her. But instead, she smiles at Pharaoh’s daughter and simply nods. “Yes, your royalty. I’d be happy to do that for you.” How far abundantly God has answered your prayers; far beyond what you could even ask or think! You both get to raise your son, at least for a short time, and you’ll get to be paid for it. How good God is!

But then the day arrives when your son is old enough to live in the palace. He’s old enough to learn from the very best of the Egyptian teachers. He’ll learn Egyptian history and language and art and customs and music and sciences from the very best. Jochebed, with tears, brings him to Pharaoh’s daughter and gives him to her. From this day on, you know that your son will be called the son of Pharaoh’s daughter. As Jochebed gives him to her, Pharaoh’s daughter exclaims to everyone in the palace, “This is now my son and he will be called Moses because I drew him out of the water.”

That night, you and Jochebed talk and you cry and you pray all through the evening. Your hearts ache as this is the first of many nights that your son is not with you. And yet, your hearts are full of thanksgiving that God has protected and preserved your little one; this one that would now be called Moses for the rest of his days. You wonder whether he will grow to know and love the one true God. That’s most important to you. And you wonder whether he will grow to know and to love you. You hold each other as you pray, “Oh, God of our father Abraham, we do not know what you are doing in this time, but we trust in you. We hope in your promises. You have never failed us in keeping any of your promises and we know that you will be faithful now. Please set our son apart for your glory.”

I pray this story and all other stories about Moses will become vividly real to us. We likely will not be impacted by these stories if we see them as distant and we lose the reality of the drama in them. The central idea that we’re going to be tracing through this story in Exodus chapters 1 and 2 is that God is faithful to fulfill all of His promises. God calls us to wait on Him in faith to prove Himself faithful to us. God loves to prove Himself over and over and over. This story reveals at least five convictions that we want to think about by way of application, by way of faith-building.

**Conviction #1: God promises eternal blessing to His people.**

This story has a setting, and the setting of this story is all of Genesis. In Genesis, God has made a number of promises, but there are two that are really outstanding. This story would make no sense if God had not already given promises to this people. It would be in a vacuum. Beloved, God loves to make promises to His people. And even more, He loves to keep them. We can’t understand the story of Moses if we don’t know God’s promises prior. But we can’t really apply the story of Moses if we don’t know God’s promises after, as well. What promises provide the setting or the foundation for the story? Well again, I think there’s at least two that are found in Genesis. The first is a national promise; the promise of a Deliverer to come.

In Genesis 3, the story is told of man’s fall. It’s the big problem. It’s what brought death and corruption and brokenness into this world. And when that took place, God set apart first Satan, that being who rebelled against God and came to Adam and Eve in the form of a serpent. He also set apart Adam, and He set apart Eve, and He talked to each one of them. But He begins by talking to the serpent. And He tells them the judgment that’s going to be placed upon this wily creature whose whole intent is to rob God of His glory, because he wanted it so much for himself. Because he now knows he can’t have it, he wants to take it from God in any way. He knows that God had created Adam and Eve to be worshipers, to recognize who He is, to know Him, to enjoy Him forever in the Garden. And he thought, “If I could at least cut this creature off from God forever, then I will rob God of the glory that He intended when He created Adam and Eve.

Now keep in mind that when Satan rebelled against God along with a third of the other created angels, there was no mercy offered. There was no grace. Once judgment passed upon the angels, there was no opportunity for any return back into the grace of God. And this undoubtedly is what Satan, the Devil, is believing would happen. If he could just get them to sin, then he would not have to worry about them ever connecting back to God and glorifying God, ever again. And so here’s the curse. And it had to have shocked and troubled Satan deeply.

**Genesis 3:14-15** The Lord God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

This had to be somewhat confusing because God had said to the woman “the day you eat of the fruit, you will die.” So how could the woman have enmity if she’s dead? So already, there’s this little glimmer that God has something else in store for the woman other than death. And this really had to have hit Satan in a terrible way. “What do you mean ‘offspring’? If she’s dead, how do dead people have children? How could there be anything living if God had commanded ‘the day you eat of it, you will surely die’? How could anything live after that?” And then He goes on to say that this future offspring, singular, of the woman, who is going to be living and filled with life, and this One shall bruise your head or crush your head and you shall bruise his heel. That’s the promise.

Only the grace of God makes an offspring possible for a person who is under the curse of death. And grace is what God is offering these creatures. Grace that God didn’t offer these other creatures, the angels, He offers to mankind. And He does so, again, for His glory. It’s not because they deserved it. It’s not because He had to. But of His own good pleasure, of His own sovereign freedom, He offers grace to Adam and Eve. He says, “I am going to see that grace brings life back into this race, the human race.”

Now Moses understood this promise and he treasured it. And he spoke of a future deliverer that was first spoken of there in Genesis 3:15. A deliverer is promised who is going to crush Satan. He’s going to crush sin, crush death once and for all. And Moses speaks of this deliverer as well. He says

**Deuteronomy 18:15, 18-19** The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen—…And I will put my words in his mouth, and he shall speak to them all that I commanded him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.

Moses says, “You think I’m a great prophet? I’ve written the first five books of the Bible. I was the one who went up on Mount Sinai and the only one who saw the glory of God. I’m the only one who came down. You think I’m a great prophet? There’s one coming who is infinitely greater than me and he’s going to bring ultimate deliverance.” It’s this promise that provides the backdrop to the exodus. There is one yet to come from this family who would bring ultimate deliverance.

The second promise is the promise that God makes to Abraham regarding a nation.

**Genesis 12:1-3** Now the Lord said to Abram, “Go from your country and from your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

So He promises first personally, “your name is going to be great.” And here, nearly 4,000 years later, we’re still talking about this guy. Did God make Abraham’s name great? Indeed, He did. We’re still talking about him. Who else are we talking about, who lived four millennia ago? Then God says, “I’m going to make you a great nation.” Remember, Abraham is 75 years old; his wife is 65 years old. They’ve been trying all their life to have children, and never had a child. And God says, “I’m going to make you a nation.” This is not just one child. God is going to make a nation from him.

And then also it’s international. It’s universal among mankind. “Through you all the nations of the earth will be blessed.” It’s this national promise that I believe is being held onto by the Jewish people even while they are in Egypt. They’ve never been a nation yet. It’s been over 400 years after this promise had been given, and they’ve never become a nation. They’re still living in a foreign land. They are a great people. They can see that it’s possible now. When there were only 70 people, they couldn’t see it as possible, but now they can see that it’s possible.

Now the people of God had not forgotten these promises. How do we know that? We know that because of the names of Moses’ parents. Their names are given to us in verse 6. Moses’ dad is named Amram. Amram simply means “exalted people.” So Amram’s parents gave him the name Amram with a view that “this people is going to be exalted.” How can you give your child that name when they are a slave, when they are born in subjection, when they are a foreigner, when they are a nobody in a culture? Exalted people! That’s who we are. How do you know you’re that kind of people? Because God promised it. That’s how we know. Jochebed means “the honor of Jehovah.” In the midst of this land, filled with a panoply of other gods, all of them being exalted, all of them being raised up and honored in the culture and the newspapers by the king, everyone. And here’s our God seemingly insignificant, but here’s this child. Jehovah God will be honored.

You see, these were people who held onto God’s promise. It wasn’t just Moses that held onto this promise, it was Moses’ parents. And I think Moses’ grandparents, as well. We know that Moses’ parents had faith.

**Hebrews 11:23** By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king’s edict.

It was by faith that they hid him. They could have died. But they said, “We’re not afraid because we know God promised us something.”

God’s promises provide necessary food for us to spiritually live. The application is simply, beloved, let’s know and let’s recall often and let’s place our hope in God’s promises. Let’s take some time to think about the promises. We need promises of God more than we need our food. If we’re going to live successful lives, we need the promises of God. Success is not dependant upon the circumstances around us that are happening now. It’s not based upon the rewards we get right now in this moment, or the rewards we are anticipating. Success, life, hope, purpose, meaning; these are all bound up in the promise of God. Let’s review them often, roll them through our soul. I love what Paul writes in 2 Corinthians. He says

**2 Corinthians 1:17-18** Was I vacillating when I wanted to do this? Do I make my plans according to the flesh, ready to say “Yes, yes” and “No, no” at the same time? As surely as God is faithful, our word to you has not been Yes and No.

In other words, we’re not a vacillating people. But he goes on to root his faithfulness in the character of God.

**2 Corinthians 1:19-20** For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes. For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.

**Conviction #2: God delays the fulfillment of His promises.**

He delayed it first personally to Abraham and Sarah. They had to wait 25 years. God gave them a promise. “You’re going to have a son.” 24 years later, the son had not yet arrived. It took them 25 years for fulfillment. This promise to Abraham was well over 400 years. And yet now, they’re still waiting for Genesis 12 to be fulfilled. Beloved, please know, in reference to God’s promises, God’s delays are part of His program to strengthen our faith and deepen our joy in Him. These delays are always purposeful. They’re sovereignly intentioned to strengthen faith. This is why God delays. It’s not because God lacks faithfulness or he’s slow to fulfill His promises. He’s not passive. And so what are we to do in view of God telling us that often He delays in fulfilling His promises? What are we to do? Well the Bible says we’re to wait on the Lord. And this waiting is not the waiting of waiting for paint to dry. It’s not passive. “Okay, I’ll just wait for this to happen.”

Biblical waiting is active. It’s like waiting for help to come if you’re in a boat 20 miles out from shore and your boat is taking on water. You get an SOS signal and they tell you “We’re coming as fast as we can. Look for a helicopter in the sky.” What would you be doing? You’re bailing water, you’re hoping, you don’t know if it’s gonna get there on time. But you’ve been made a promise. What are you doing? Are you just saying, “Okay, let’s just wait.” Maybe you forgot that they even said it. No! Your mind is totally locked on. They said they’re going to be here. They said they were coming. They said they know where we are. We’re looking in anticipation. We’re longing. We’re working while we wait. That’s biblical waiting. And I have to ask, are we waiting? Do we know the promises and are we waiting on Him with this active, confidence? So many passages reveal God’s call for us to wait. Let me read a couple of them for you.

**Psalm 27:13-14** I believe that I shall look upon the goodness of the Lord in the land of the living! Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!

This is what I believe based on God’s promises, this faith. So wait for the Lord. Put your hope in Him. Let your heart be strong. Wait for the Lord.

**Psalm 37:7** Be still before the Lord and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices.

Don’t fret! Don’t worry! Wait patiently for Him.

**Conviction #3: God designs trials as we wait on Him.**

It’s not just that we’re waiting for a long time, it’s that there’s really hard things that happen, that God designs for us to experience while we wait for His fulfillment. Christians, trials and suffering and pain in this world shouldn’t surprise us. God tells us to expect them. He designs each one for our good. Here in this story in Exodus 1 and 2, there are two really severe trials. The first is national. Pharaoh says, “You’re going to be slaves and I’m going to see that every son born in your family is murdered.” I can hardly think of a national trial that is more painful to endure than that one; enslavement and then the execution, the genocide of male children in families.

Now God did not cause Pharaoh to do this evil. God never authors evil. But beloved, God is sovereign over evil and He ordained this evil that Pharaoh carried out upon the Israelites for His good purposes. God was not surprised by it. He did not look at this Pharaoh and say, “Oh, this Pharaoh doesn’t like my people. What’s plan B now to help them out?” God is sovereignly working in the wicked heart of this Pharaoh. Pharaoh means it for evil; God means it for good. It is through this trial that God is showing that He is in absolute control over every affair of life. And He shows that control by blessing His people in the face of opposition. That’s what God does. And He loves to do that. So we wait on Him.

And then of course there is this personal trial that Amram and Jochebed were experiencing. A little baby is in their family. If Pharaoh finds out about this baby, this baby will be murdered.

There’s great irony here that Pharaoh’s daughter named this boy Moses. The name Moses means “to draw out.” She gave this name, Moses, because he was drawn out of the water. What edict did her dad, the Pharaoh, command? He commanded that every male child like Moses is to be cast *in*to the water. So Moses is taken *out* of the water. Do you catch that? Every time she says the name Moses, she is saying “the Hebrew God, Yahweh, is stronger and mightier and more sovereign than my father, my dad, Pharaoh.” That’s what she is saying every time she says, Moses. “My dad says ‘cast him in.’ He is Moses. He is drawn out.” These two wills, Pharaoh, cast them in; God, draw him out. Whose will wins when these two wills clash? The Lord’s will is done! Moses is a declaration of God’s sovereign power of delivering his people even in the midst of the strongest opposition.

**Conviction #4: God protects us in the midst of our trials.**

His protecting fingerprints run all through this story. I am sure that throughout this story, God’s people wondered if God would protect them. God is invisible, and when He is invisible, we say, “God, are You here?” Have you ever come into circumstances where you said, “God, are You really present in the midst of my life?” God, who is invisible, says, “Trust me. Wait on me. Believe on me by faith.” What is faith? The Bible tells us

**Hebrews 11:1-2, 6** Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the people of old received their commendation…And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

It’s the assurance of things yet in the future. It’s the promises yet unfulfilled. It’s the absolute certainty of things not seen. “I believe this even though I can’t see it.” Here’s what faith is. “I believe that God exists and that He is a rewarder of those who seek Him. He loves me and He cares for me. That’s what I believe. Regardless of what Pharaoh does, regardless of what the taskmaster does, this is who my God is.”

Too many of us Christians place our faith in other saviors than God. We place our faith in medical cures, in political change, in economic recovery, in favorable weather, in better technology, in stronger armies. There’s nothing wrong with being wise about all those things as a nation or as a people, but we are not to put our faith in them. Those things will all change throughout our lives. They’ll shift. That will leave us in fear, without hope. There’s only one thing that remains. There’s only one that does not change, and that is God Himself. And so we trust in the Lord alone for our deliverance. God’s timing may not be our timing. God’s ways may not be our ways, but His timing is always perfect. His ways are always sure. Some trust in chariots, some trust in horses, we are a people who trust in the name of the Lord our God. (Psalm 20:7)

**Conviction #5: God prevails over our trials in fulfilling His promises.**

All of Moses’ life reveals how God prevails every time over every trial, and that God always fulfills His promises, even though there is such strong opposition to keep those promises from being fulfilled.

Let me ask you: If you were to choose someone in the story that you would like to be other than Moses, who would you choose to be? Now think! If you’re Pharaoh, you have all of this money and security and all these servants and all this comfort and all this esteem. And if you’re a Hebrew midwife, you are threatened with death if you don’t kill children. How miserable must that be to have your boss everyday ask you, “Why isn’t your quota up? Why aren’t any children being killed?” On any day, your boss could just execute you for dereliction of your duty. Who would you choose? I tell you we would much rather be a Hebrew midwife than be Pharaoh.

What about being Amram or an Egyptian taskmaster? I tell you, it is far better to be Amram, a slave, brutalized, demeaned, threatened, than to be an Egyptian taskmaster, who kind of has a cushy job and has it made, who everybody listens to. It is far better to be Amram than it is to be an Egyptian taskmaster.

What about Jochebed or Pharaoh’s daughter? She seems like she is a nice person. It is far better to be Jochebed, who knows and understands the Lord, than to be Pharaoh’s daughter, who is yet in darkness and away from the one true God.

You might say, “Well, I’m just glad I don’t have to choose between those two extremes.” But if we follow Jesus, we must make that kind of choice every day. Whether our circumstances dictate the suffering is not in question. It’s a question of the heart. What do I choose? And here’s what Jesus says.

**Luke 9:23-24** And he said to all, “If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it.”

It is the decision that this story calls us to make. If I am to be a person in this story, who will I be? I will choose to lose my life, because it’s in losing my life I would gain it. That’s what a Christian is. That’s who we are. The main idea again: God is faithful to fulfill all His promises; every one of them. Know that to be true. He calls us to wait on Him in faith to prove Himself faithful to us. So friends, let’s wait on the Lord.

One final encouragement: Moses was placed in the water. It was a watery death that he was placed into. He would have drowned had he not been rescued out of it. In some way, this is a figure of salvation. Every one of us are born with sin in our heart and we are in the river of sin, the river of death, the river of eternal punishment. And if we are to be free of that river and its ultimate end, we must be delivered out of it. And in order to be drawn out of it, we must have someone come along and rescue us. And that someone, of course, is Jesus. God, in His kind providence, has given us one who was willing and who was able to draw us out of the water of sin, out of the water of condemnation, out of the water of eternal death.

I would ask you, has there been a time in your life where you would say, “I’m one of those who is drawn out. I’m Moses. I was drawn out by God. And I will never, ever, ever get over that.” If you have not been drawn out, then please understand that you are still in the river. You are still in that water, and you must be saved. It’s an old-timey word, but it’s a biblical word. You must be delivered. You must be rescued. And there’s only one who can do it. So believe on the Lord Jesus Christ, the Bible says, and you will be saved. (Acts 16:31) You will be drawn out. Be one of those people; drawn out for God’s glory.