

THE RECIPE FOR PROVIDENCE

Exodus 2:1-10 - Week #3

Background:

You likely are familiar with Romans 8:28, which says:

“And we know that for those who love God all things work together for good, for those who are called according to his purpose.”

That verse continues to be a tremendous comfort for us that love God. Yet, additional time spent with that verse (more than an initial reading of it), provokes some questions:

- *Does all things mean everything? I mean, even the smallest, seemingly insignificant things?*
- *Does 'all things' mean the bad things or the evil things too?*
- *And if so, how does God work through evil choices for a greater good?*
- *What kind of power would it take to be able to ensure such a promise as this?*

Those are important questions. No matter how long you have walked with your Lord and Saviour, you have likely at some point wrestled with deeper queries such as these. We continue our study in the book of Exodus looking at the doctrine behind that verse and these questions. It is known as the Providence of God. Again, I invite you to consider the context of our passage as you consider again Exodus 1-2.

Call to Worship: Isaiah 12:1-6

Introduction:

Exodus 2:1-10

"NOW a man from the house of Levi went and married a daughter of Levi. And the woman conceived and bore a son; and when she saw that he was beautiful, 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?' And 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. And 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'." (NASB)

As we consider this account, woven into our study are a number of 'myths' to bust.

MYTH #1: There is no such thing as chance or coincidence.

There is no such thing as 'chance or coincidence', and if that is true, then the implication is that 'someone', or 'something', is behind every event that happens, and has happened in human history, and is in fact, behind every detail in the universe. This is the very opposite of 'chance or coincidence'.

So yes, we may be superstitious, or surprised, and find this unsettling, and say, 'Really? How could that be?' But may God grant new eyes to see this truth, renewed eyes, for God's Word is very clear that it is GOD ALONE; God, the Almighty, is in control of 'all things'. There is no chance, no coincidence. There are no random acts. God is over, and above, and in, every event that happens, and He presides over every detail. This truth is throughout Scripture, and is known as THE DOCTRINE OF GOD'S DIVINE PROVIDENCE.

By definition, 'Divine Providence' is God's 'preserving' of His Creation, operating in every event in the world, and directing the things in the universe to His appointed end. Divine Providence is a broad, deep, and comprehensive theological doctrine, and while we cannot do full justice to this theology in today's study, there are a few points to be noted.

1. God's Providence is Wide in Scope.

God's Providence is over ALL. It encompasses everything in Creation, from the universe, to nations, to man and beast, to cells and atoms. Nothing in heaven or earth is immune to His sovereign hand.

2. God's Providence is Powerful in what it Preserves and Upholds.

God upholds the universe by the Word of His power, and all things are held together by the divine glue of His sovereign hand. Nothing exists or is preserved outside of His Word.

Hebrews 1:3

"And He (Jesus) is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high." (NASB)

This is our God! A similar statement is recorded in Colossians.

Colossians 1:17

"And He is before all things, and in Him all things hold together." (NASB)

By the Word of God everything is upheld. So whether admitted to or not, everyone is dependent on God's sovereign hand.

3. God's Providence is Pervasive in what it Causes and Works Through.

God is the 'primary' cause of all things. He is the 'primary' behind all things. He is the 'decree' maker. He is the initial mover. It is He who works through our actions, through the causes of us; we are but the second cause. The Bible is saturated with this Biblical truth, of God's initiation, and working through our actions.

Joseph, for example, reminded us of this very truth. It was God, not his brothers who sent Joseph to Egypt.

Genesis 45:5

"And now do not be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life." (NASB)

Proverbs explain that a king's heart is in the hand of God who turns it as He wills.

Proverbs 21:1

"The king's heart is like channels of water in the hand of the LORD; He turns it wherever He wishes." (NASB)

When Shimei is cursing and throwing stones at King David and his servants, and the military aid volunteers to cut off his head, David tells him to leave him be, that God is working through the matter. (However the matter with Absalom works out, David is acknowledging that God's will is being worked out through Shimei.)

II Samuel 16:11

"Then David said to Abishai and to all his servants, 'Behold, my son who came out from me seeks my life; how much more now the Benjamite? Let him alone and let him curse, for the LORD has told him.'" (NASB)

The Apostle Paul also reminds us that God is the primary mover, that His sovereign hand initiates in all things, working in us, for His pleasure.

Philippians 2:13

"for it is God who is at work in you, both to will and work for His good pleasure." (NASB)

Yet while God is the primary mover, we are not dissolved from responsibility. We must still work at things, work out our salvation, attend 'righteously' to the matters God has laid out for us to do, for Paul writes in the verse previously, "So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling." Philippians 2:12 (NASB) While the 'overall plan' belongs to God, mankind is 'accountable' in that plan for the choices he/she makes. Jesus was crucified, for example, by 'lawless' men, men who made 'godless' choices. Man remains 'on the hook' for these decisions.

Acts 2:23

"... this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death." (NASB)

4. God's Providence Moves the Details.

God's sovereign omnipotent hand works with and through the movements and choices of His Creation.

5. God's Providence is Final in what it Ordains and Decrees.

God's Providence always works to 'His accomplished end'.

The prophet, Isaiah, speaks to God's Providence and the Sovereign God's authority in chapters 44-46 of the book. Some samples from his writing include the following.

Isaiah 44:24-28

"Thus says the LORD, your Redeemer, and the one who formed you from the womb;
'I, the LORD, am the maker of of all things,
Stretching out the heavens by Myself,
And spreading out the earth all alone,
Causing the omens of boasters to fail,
Making fools out of diviners,
Causing wise men to draw back,
And turning their knowledge into foolishness,
Confirming the word of His servant,
And performing the purpose of His messengers.
It is I who says of Jerusalem, 'She shall be inhabited!'
And of the cities of Judah, 'They shall be built.'
And I will raise up her ruins again.
It is I who says to the depth of the sea, 'Be dried up!'
And I will make your rivers dry.
It is I who says of Cyrus, 'He is My Shepherd!
And He will perform all My desire.'
And he declares of Jerusalem, 'She will be built.'
And of the temple, 'Your foundation will be laid.'" (NASB)

Isaiah 45:5

"I am the LORD, and there is no other;
Besides Me there is no God.
I will gird you, though you have not known Me;" (NASB)

Isaiah 46:9-11

"Remember the former things long past,
For I am God, and there is no other;
I am God, and there is no one like Me,
Declaring the end from the beginning
And from ancient times things which have not been done,
Saying, 'My purpose will be established,

And I will accomplish all My good pleasure';
Calling a bird of prey from the east,
The man of My purpose from a far country.
Truly I have spoken; truly I will bring it to pass.
I have planned it, surely I will do it." (NASB)

The LORD is GOD ALONE, and there is none like Him. He is working all things, from sea to mountains to creations, and He is working 'to His end', because He is God Almighty. GOD'S PROVIDENCE means that He works through all things to fulfill and accomplish His purpose. It is an 'overwhelming' doctrine. We cannot escape the 'Providence of God'. His sovereign hand is over and through all things. This is the 'divine gasoline' by which all things unfold in history. And this is the 'backdrop' of the history of today's passage.

In the opening chapter of Exodus we have already seen His 'providential' hand preserving His people from Canaan to Egypt, the 'remnant' brought safely into Egypt, and the 'transition' of His people from 'descendants to nation'. This did not happen by coincidence. It happened by the PROVIDENCE OF GOD, through the evil choices of man. It was the hand of God's Providence working through the evil decree and oppression of Pharaoh, for the good of God's people, that allowed them/ caused them to multiply and spread throughout the land.

MYTH #2: Nothing bad happens to Christians.

Nothing bad happens to Christians. God gives out 'candy' to His people all the time. We've heard such, but we know this is not true. This is not the promise that was given at all. NO. We know that bad things do happen, that Christians do suffer, and do go through afflictions and trials. The promise was not that this would not happen. The promise was that 'when these things do happen', that sovereign God would work through all these things, so that whatever does happen, it will ultimately work out and be seen for good. Paul clearly reminds us of this fact.

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." (NASB)

We know for certain that only 'He', sovereign GOD ALONE, could promise such things, for only 'He' has such a powerful hand as to be able to bring such things to pass.

The Covenant Promise was made for good, but it did not promise that they would not suffer, or go through trials and affliction. NO.

Genesis 12:1-3

"NOW the LORD said to Abram,
Go forth from your country,
And from your relatives
And from your father's house,
To the land which I will show you;
And I will make you a great nation,
And I will bless you,
And make your name great;
And so you shall be a blessing;
And I will bless those who bless you,
And the one who curses you I will curse,
And in you all the families of the earth shall be blessed." (NASB)

And in fact, the LORD clearly states further on, as He gives more details about the Promise, that they would be afflicted, and persecuted, and for a duration of four hundred years, but that He would work through the situations 'for their good'; this too was woven into the Promise.

Genesis 15:13-16

"And God said to Abram, 'Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete.'" (NASB)

PROMISE, PRECISION, PERSECUTION, PROPHECY! These things will happen, but watch what I also do for you for good!

Only the Sovereign GOD ALONE could promise and bring these things to pass, and today we will see this happen again as we consider THE RECIPE FOR PROVIDENCE. We will note the 'ingredients' for the 'providential' recipe, and how GOD ALONE brings them about, and brings them together.

I ORDINARY CIRCUMSTANCES: (vv 1-2)

Exodus 2:1-2

"NOW a man from the house of Levi went and married a daughter of Levi. And the woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months." (NASB)

And so, Moses, the author of Exodus, the second book of the Old Testament, sets the scene for the situation of his own birth. He makes the point that his birth was quite 'ordinary', and came about through very 'ordinary circumstances'. This is seen by how very simply he states the facts about it. A man, not named, takes a wife, also not named, and she conceives, and a son is born to them. Other than the fact that the couple are both Levites, that is, from the same Israelite tribe, we are told nothing about them. The absence of details indicates that they were not important people, and nothing extraordinary or important occurred during the birthing. The infant proved to be a boy, but there is nothing special about this. Boys are born to ordinary people all the time. It is a very 'ordinary' event, a 'pedestrian beginning', seemingly dull and commonplace. An ordinary husband and wife get married and have a son. Every characteristic of the event has a 'common' expression: the birth is not supernatural, the parents are ordinary Levites, there has been no bassinet dropping from the sky; quite simply the birth of the child holds no special glamour. The baby boy has been born under very ORDINARY CIRCUMSTANCES. We do not even learn his parents' names until chapter six of the book. This introduction gives us no clue that this birth will lead to the famous story of Moses.

MYTH #3: God only works through special people.

The author, Moses, is showing us, pointing out to us, that there is nothing glamorous about his birth, and God, (at this point) is not working through anything special. So, we see clearly the first ingredient of 'Providence':

GOD'S PROVIDENCE WORKS THROUGH ALL THINGS, ALL PEOPLE, EVEN THROUGH 'ORDINARY PEOPLE' AND 'ORDINARY CIRCUMSTANCES'.

II ACTIVE CHOICES: (vv 2-4)

Exodus 2:2-4

"And the woman conceived and bore a son; and when she saw that he was beautiful, 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." (NASB)

When we speak of 'active choices' we are referring to 'human efforts'. God is the initiator, working through mankind's 'active choices'.

We do know that the Hebrew people are facing an execution order from Egypt's Pharaoh. All male Hebrew babies are to be killed, "cast into the Nile" Exodus 1:22 (NASB). Yet we are told that because this new baby was found to be 'a fine child' (NIV and ESV), 'beautiful' (NASB), his mother 'hides' the baby. That the text draws attention to this child being 'fine', is the first inkling in the story that something is out of the ordinary, so let us consider this word 'fine' in its Hebrew context.

The word 'fine', speaking of this Hebrew male child in Hebrew, is 'tov' meaning 'good'. It is the same adjective 'good' which is found in the Creation account where God speaks of His Creation as 'good' and 'very good' (Genesis 1:4,10,18,21,25,31). This reference to 'tov' is a 'God's business' matter, GOD ALONE.

Genesis 1:25

"And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good." (NASB)

Genesis 1:31

"And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day." (NASB)

So, we have the word 'tov', implying 'good', used by God at Creation, but now since the Fall, the word 'good' has lost its Biblical meaning. It has become an overused word; everything is said to be good. It is but a word with watered down significance, and now, aligning with Scripture, we learn that 'none does good'.

Psalms 14:1-3

"THE fool has said in his heart, 'There is no God.'
They are corrupt, they have committed abominable deeds;
There is no one who does good.

The LORD has looked down from heaven upon the sons of men,
To see if there are any who understand,
Who seek after God.

They have all turned aside; together they have become corrupt;
There is no one who does good, not even one." (NASB)

Romans 3:10-12

"... as it is written,
'THERE IS NONE RIGHTEOUS, NOT EVEN ONE;
THERE IS NONE WHO UNDERSTANDS,
THERE IS NONE WHO SEEKS FOR GOD;
ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS;
THERE IS NONE WHO DOES GOOD,
THERE IS NOT EVEN ONE.'" (NASB)

Romans 3:23

"... for all have sinned and fall short of the glory of God." (NASB)

It is now 'good' vs 'not good', righteous vs evil; those aligning with the seed of the woman to come, and those aligning with the seed of the serpent.

But here in Exodus, this Levite couple have this new child, a boy, and they see that he is a good child, 'fine', beautiful, 'tov'. This spurs action in them. Their 'tov' baby is in grave danger. They act. The mother hides the baby. She determines she will not kill this baby. She defies the Pharaoh's edict, and protects her 'fine' boy child, hiding him for three months. But still the threat of execution is over his head. Again she acts. When she can 'hide' him no longer, she undertakes a new plan of action.

Exodus 2:3

"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." (NASB)

And so Mom, determined to save her fine beautiful baby boy, carefully tailors a basket that would safely carry her son. With careful attention she waterproofs the wicker basket (which has been constructed carefully from marine grass, reeds, bullrushes, papyrus, 'Nile grass'), carefully

sealing it with tar and pitch, everything to make it safe for the child. She puts the child into the basket, and places the basket into the water, by the sheltering reeds, in the shade, away from predators, not in open water, but near the shore. And she sends the sister of the child (later to be known as Miriam) to keep an eye on the basket, to watch over him from a distance.

Exodus 2:4

"And his sister stood at a distance to find out what would happen to him." (NASB)

So, we see lots of 'activity' by this powerless Mom who is striving to save her endangered 'fine' child, and what do we make of all this 'deliberate' activity? Well, we want to highlight three aspects of this activity. But first, we want to bust yet another myth.

MYTH #4: God does it all and we just sit back.

Though it sounds harsh, we are known to say, 'Let go and let God', only God, and not me, and there is a little grain of truth in this. After all this preparation, the construction of the waterproof basket, the concern, the planning that they do, what more is to be done? They have acted responsibly, they were active and did what they could to possibly save the child, and now he is in the water. They have done all that 'they' can do. What else can they do? Nothing. There is nothing else they can do, but turn to God.

Psalms 55:22

"Cast your burden upon the LORD, and He will sustain you;" (NASB)

But so many in life, hear the decree, and give up. They throw their arms up in futility, prematurely, and let the rope go. They receive the order of the decree 'in fear', and become paralyzed. However, much can be done, and there is much that God 'expects' to be done, and 'calls' us to do. And this Levite couple did not become passive. No. They did what they were supposed to do, and chose to make 'ACTIVE CHOICES'.

Three Aspects of the 'Active Choices' to Ponder:

1. The good God fearers became active responsibility under trust of their God.

Hebrews 11:23

"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." (NASB)

This Levite couple feared God, just as the midwives feared their God in chapter one, and they did all they could towards the 'right choice' before God (God does not approve killing babies). They were responsible, attentive, careful, doing all they could do, busy making 'ACTIVE CHOICES' until there was nothing else to do. This concurrence between our responsibility and God's Providence is poiently expressed by the 19th century theologian, George Bush.

"This is a beautiful illustration of the connection which should always exist between the diligent use of means and a pious trust in providence. Instead of sitting down in sullen despair or passive reliance on divine intervention, everything is done which can be done by human agency to secure the wished for result. The careful mother pitches every seam and chink of the frail vehicle, as anxiously as if its precious deposit were to owe its presevervation solely to her care and diligence. Nor even yet does she think she has done enough. Miriam, her daughter, must go, and at a distance, watch the event, and here we behold all the parties standing precisely upon the line where the providence of human effort, foresight and industry ends, and providential work begins. This mother has done her part; the rushes, the slime, and the pitch were her prudent and necessary preparations. And the Great God has, at the same time, been preparing His materials and arranging His instruments. He causes everything to concur by the simple and natural operation of second causes, to bring about the ends designed in His councils from everlasting."

That's it! Do all you can, until you are exhausted, and then you 'let go and let God'. Exhaust yourself, and then let God!

God, I've been responsible. I've done all I can. I've served well. I pray I was Your ambassador. And now I am on my knees and I am begging YOU to take this.

We must be diligent to do all we can, while trusting in God's Providence.

2. This mother and daughter are not the first Hebrew ladies to act 'shrewdly' and carefully in Exodus. NO.

We are mindful also of the midwives in chapter one, who also faced the command of Pharaoh to 'cast every son who was born into the Nile'. Exodus 1:22 (NASB) These two ladies did obey, and did carry out the command, but they added their own touch. They obeyed their true Master and Lord! They did not take the lives of the male babies. So also did the mother and

sister of Moses. They could honestly say that they 'did cast the baby into the Nile', but fearing their true Lord and Master, they disobeyed the evil decree and protected the baby from being killed.

3. The Hebrew word for the 'basket' that Moses' mother prepared.

Interestingly, the word used in Exodus 2 for the 'basket', in Hebrew, is 'tebah', meaning 'the ark'. The word is used only two times in the Old Testament, here in Exodus 2, referring to the 'basket' in which Moses was placed into the Nile River, and in Genesis 6, when God commands Noah to build 'the ark'.

Exodus 2:3a

"But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch ..." (NASB)

The verse is actually translated as 'ark' in the King James Version of the Bible.

Exodus 2:3

"And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." (KJV)

Genesis 6:13-14

"Then God said to Noah, 'The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. Make for yourself an ark of gopher wood, you shall make the ark with rooms, and shall cover it inside and out with pitch'." (NASB)

In both cases, this is not a random word that is used. It is not a coincidence that this word 'tebah' is used. NO. In both cases, the 'tebah' was a vessel of deliverance, made from plant materials and covered with pitch. In both cases the vessels were not dropped from heaven, but were 'made by human hands', and then God takes over, and the vessels are used for His purposes. Because of 'ACTIVE CHOICES' by humans, God providentially preserves His people, by means of deliverance. Both Noah and Moses are placed in 'arks' to protect them from the waters. God saves 'mankind' through Noah's actions, and He saves the 'Hebrew people' through Moses, 'using an ark', a 'tebah', both times.

Once again it is made clear: We are to diligently do all that we can do, ACTIVE CHOICES, and then we leave the rest to God.

III DIVINE COORDINATION: (vv 5-10)

Exodus 2:5

"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." (NASB)

God's people have done all they could humanly do. There is nothing left. 'Human effort' now gives over to 'divine power' and 'divine coordination'. It is God's Providence that the daughter of Pharaoh decides to bathe, at that particular time, in that particular spot, and finds the basket. It is Divine Providence that the 'someone' who comes along at that time, to that place, is a woman and not a man, a woman with a tender heart, a woman with compassion. And the woman is not just any Egyptian woman, but the daughter of Pharaoh. We might naturally assume that this is going to be a big problem, a 'hornet's nest' situation, for the baby is now in the hands of the Pharaoh's daughter, so surely Mom's plan for the baby has backfired, and the child will be killed. BUT HUMAN REASONING ALWAYS HAS A WAY OF MISSING THE DIVINE PICTURE.

Exodus 2:6

"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.'" (NASB)

There is no doubt, this is a Hebrew baby, a circumcised male child, crying, and yet the woman is not angry, flustered, resentful, NO, she is moved with deep compassion. She emotes feelings of concern and pity. She is moved, and wants to do something. What irony exists here in God's Providence. Of all the Egyptian women to find this baby, it is a relative of Pharaoh that does so. No other woman would have had the 'sway' to help this child. No other woman could have approached Pharaoh so easily to say, Daddy please, just this one. Let me keep just this one, just this one 'fine' one. Okay, just this one! THIS IS GOD, THIS IS GOD WORKING IN EVERY DETAIL. And the point is, God only needs 'one' to save life. Only 'one' is needed for DIVINE COORDINATION to unfold.

But the story does not end there. We see that God moves in more miraculous ways yet.

Exodus 2:7-8

"Then his sister said to Pharaoh's daughter, 'Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?' And Pharaoh's daughter said to her, 'Go ahead,' So the girl went and called the child's mother." (NASB)

So, there waits sister, Miriam, watching to see what will happen to baby Moses. Ready to help, she approaches Pharaoh's daughter and asks if she should find a nurse for the child. Do you need a Hebrew to care for him? We can suppose that Miriam herself is not old enough to care for the child herself, so she runs to get her mother. Now, how helpful is this? The baby has been 'saved' from death, to be raised by the Pharaoh's daughter, and the baby will be nursed by his own mother. The story could end right here, yet it does not, for God is busy in the background working out every last detail and blessing.

Exodus 2:9

"Then Pharaoh's daughter said to her (the mother), 'Take this child away and nurse him for me and I shall give you wages.' So the woman took the child and nursed him." (NASB)

And we smile at the irony, that Pharaoh's daughter 'pays wages' to the mother to care for the mother's own 'fine' child. She will 'pay' the mother to do what the mother 'lives' to do. And though there is a price of death on the heads of male Hebrew babies, put there by the powerful Pharaoh himself (Exodus 1:22), the court will now pay for the mother's care to keep this particular 'fine' baby safe, alive and well. Only 'GOD ALONE' can coordinate such details.

Under DIVINE COORDINATION, God has arranged for protection and provision. Be astonished by God! This is GOD DIVINE COORDINATING details. This is the PROVIDENCE OF GOD working through the details.

Exodus 2:10

"And the child grew, and she (the mother) 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.'" (NASB)

What child is this? What kind of baby is this? An ordinary Hebrew baby is rescued from the water, becomes the son of Pharaoh's daughter, is raised in royalty, and educated. And she named him 'MOSES', a Hebrew name, meaning 'drawn from the water'. More irony. The baby is given a name that is not Egyptian, but that sounds like the Hebrew word meaning 'drawing out'. The birth of Moses has now come full circle. By the DIVINE COORDINATION of God, God has been working through ordinary circumstances and active choices. Only God's power brings it all together. He has drawn up the plan. Could any other person bring about all these details? Could father Amram have arranged all these details so successfully? No. Could mother Jochebed (Exodus 6:20), or sister Miriam have perfected such a plan? No. Indeed, could you, or any person, have authored your life as it is today? No. So this we know, that in every detail of our life, only GOD ALONE works out the details of life, not promising us what we want, but guaranteeing what we will need in the end. That is our God!

There is not one righteous among us, not one who can do all this. Only He can COORDINATE AND PRESERVE our well being. So, look, and consider, Moses is now in Pharaoh's house, in spite of the death decree. We saw this happen with Joseph as well, abandoned by his brothers (Genesis 37), yet eventually he ends up in Egypt in Pharaoh's house (Genesis 41). This was PROVIDENTIAL DELIVERY. Then during the time of the settlement, we meet Samson (Judges 13), who becomes a mighty deliverer, and though initially such a thing seemed unlikely, for he was born to a barren mother, Providentially he was born, in God's timing, to deliver Israel from the Philistines. And we come upon Obed, the unlikely son of Boaz and Ruth the Moabite. The book of Ruth relays their amazing love story, and Obed, their child, becomes the grandfather to King David, the shepherd king, the deliverer of God's people. And then in the New Testament, we consider 'The One' born, greater than Moses, also born in lowly circumstances, and preserved by parental action in a flight to Egypt, and under order of execution. He too was born to set people free.

Hebrews 3:1-6

"THEREFORE, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession. He was faithful to Him who appointed Him, as Moses also was in all His house. For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. For every house is built by someone, but the builder of all things is God. Now Moses was faithful in all His house as a servant for a testimony of those things which were to be spoken later, but Christ was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end." (NASB)

And so, let us consider Christ who had more glory than Moses, but who, like Moses, was a builder of God's will, and was faithful. But Christ was faithful over God's House as a Son. We are His house, not by our own hands, but by His work 'alone'. We cling together to Him. We hold fast, in confidence, to Him. He is our only deliverer.

We do what we are called to do, and like Moses' parents, we wait for God, we trust Him to act. (See Hebrews 11: The Triumphs of Faith through the Ages!)

Hebrews 12:2

"fixing our eyes on Jesus the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." (NASB)

He is 'working in and through' all things for good. And we are looking ahead and waiting for His coming, His return. He must be the 'ruler of our heart', and we must be obedient to Him Alone. He is mighty. HE IS 'GOD ALONE'. HE IS OUR ONLY DELIVERER.

Let us sing like those of the ages, COME THOU LONG EXPECTED JESUS!

Let us renew this 'expectation' and longing for Him!

We are who we are through His Providence.

We go in the grace of the Lord Jesus.

Benediction:

Maranatha! COME, LORD JESUS, COME!

I Corinthians 16:22-24

"If any one does not love the Lord, let him be accursed. Maranatha. The grace of the Lord Jesus be with you. May love be with you all in Christ Jesus. Amen. (NASB)

The Doxology:

Praise God from whom all blessings flow

Praise Him all creatures here below

Praise Him above ye heavenly hosts

Praise Father, Son, and Holy Ghost

Amen.