



MOSES, PART 2

EXODUS 3

- How do we know it was time for the deliverance of the Israelites from Egypt?—Genesis 15:13–14 (afflict—bowed down, distressed)
- Ellen White states, “While this decree was in full force a son was born to Amram and Jochebed, devout Israelites of the tribe of Levi. The babe was ‘a **goodly** child’; and the parents, **believing that the time of Israel’s release was drawing near**, and that God would raise up a deliverer for His people, determined that their little one should not be sacrificed. Faith in God strengthened their hearts, ‘and they were not afraid of the king’s commandment.’ Hebrews 11:23’ (*PP* 242.2).
- **Goodly**—The Hebrew word translated *goodly* is *ṭôb*, and it refers to material goods; to abstract goodness like desirability, beauty, pleasantness; to moral goodness; a technical goodness. It is used about 500 times, and it can be hard to distinguish what meaning is meant. We also use it vaguely—It is good, I am good, the child looks good, we are having a good day, this is a good apple, etc.

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- **Proper** child—handsome, beautiful, attractive, well-bred
- Exodus 12:40–41—sojourning—period of residence, time interval, a length of time marked off by a beginning and an end

THE FAR-REACHING EFFECT
OF A MOTHER'S CARE

Jocabed “succeeded in concealing the child for three months. Then, finding that she could no longer keep him safely, she prepared a little ark of rushes, making it watertight by means of slime and pitch; and laying the babe therein, she placed it among the flags at the river’s brink. She dared not remain to guard it, lest the child’s life and her own should be forfeited; but his sister, Miriam, lingered near, apparently indifferent, but anxiously watching to see what would become of her little brother” (*PP* 243.1).

And there were other watchers. The mother's earnest prayers had committed her child to the care of God; and angels, unseen, hovered above his lowly resting place. Angels directed Pharaoh's daughter thither. (*PP* 243.1)

God had heard the mother's prayers; her faith had been rewarded. It was with deep gratitude that she entered upon her now safe and happy task. She faithfully improved her opportunity to educate her child for God. She felt confident that he had been preserved for some great work, and she knew that he must soon be given up to his royal mother, to be surrounded with influences that would tend to lead him away from God. All this rendered her more diligent and careful in his instruction than in that of her other children. (*PP* 243.4)

She endeavored to imbue his mind with the fear of God and the love of truth and justice, and earnestly prayed that he might be preserved from every corrupting influence. She showed him the folly and sin of idolatry, and early taught him to bow down and pray to the living God, who alone could hear him and help him in every emergency. (*PP* 243.4)

How far-reaching in its results was the influence of that one Hebrew woman, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. There is no other work that can equal this. To a very great extent the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. She is sowing seed that will spring up and bear fruit, either for good or for evil. (*PP* 244.2)

She has not to paint a form of beauty upon canvas or to chisel it from marble, but to impress upon a human soul the image of the divine. Especially during their early years the responsibility rests upon her of forming the character of her children. The impressions now made upon their developing minds will remain with them all through life. Parents should direct the instruction and training of their children while very young, to the end that they may be Christians. They are placed in our care to be trained, not as heirs to the throne of an earthly empire, but as kings unto God, to reign through unending ages. (*PP* 244.2)

ANGELS

- Watched over Moses in the basket to make sure no harm should come to him.
- Directed the footsteps of Pharaoh's daughter
- Instructed Moses that he was to deliver the children of Israel
- Instructed Israel's rulers that the time was right and that Moses was chosen by God to deliver Israel
- When a shepherd, Moses was instructed by angels as to his future.
- The angel of the Lord came to him at the burning bush.

For he shall give his angels charge over thee,
to keep thee in all thy ways. They shall bear
thee up in *their* hands, lest thou dash thy foot
against a stone. (Psalm 91:11–12)

The angel of the Lord encampeth round about
them that fear him, and delivereth them.

(Psalm 34:7)

Angels were also sent to teach Aaron to go forth and meet Moses, for the Lord had chosen him to be with Moses; and when he should meet his brother, to listen to his words; for God had given Moses words to speak to him in regard to the part he should act in connection with the deliverance of Israel.

In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministration of holy angels. Those who come up to that trying time neglecting to obey God's commands, will have no security of their lives. Angels cannot protect them from the wrath of their enemies while they are living in neglect of any known duty, or express command of Jehovah. (*1SP 176.1*)

The Hebrews expected to be delivered from their bondage without any particular trial of their faith, or suffering on their part. They were many of them ready to leave Egypt, but not all. The habits of some had become so much like the Egyptians that they preferred to remain with them.

In the military schools of Egypt, Moses was taught the **law of force**, and so strong a hold did this teaching have upon his character that it required forty years of quiet and communion with God and nature to fit him for the leadership of Israel by the **law of love**. The same lesson Paul had to learn. (*Ed 65.2*)

The greatest of human teachers, Paul accepted the lowliest as well as the highest duties. (*Ed 66.1*)