# Study of Moses - Part 1

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[0:00] Seeking God's blessing, we'll turn to the New Testament, to the Epistle to the Hebrews, chapter 11, and verse 23, Hebrews 11 at verse 23.

Verse 23.
And they were not afraid of the king's commandment. Now, last time we saw how Jacob settled with his sons in the northeast of Egypt in the land known as the land of Goshen.
And there they prospered, and there they multiplied exceedingly. But we saw how as time passed, they began to compromise their faith and to adopt into their religion some of the practices of the Egyptian religions.
And because of that, the Lord came to chasten them. And he chastened them by bringing a new king into power who knew not Joseph. In other words, a king who was not sympathetic at all to Joseph or with the people of Israel.
[2:13] And we saw that that referred, in effect, to the new dynasty which came into Egypt around 1750 BC. The 18th dynasty, which was completely different to the 17th which came before it.

The 17th had been an open and understanding one, but the 18th dynasty was very closed and it was fiercely nationalistic. And they began to expel foreigners or else to treat them very harshly.
No, God made that king to arise. He sets one up and he sets another down. And very often, God can discipline or chastise his own people by allowing those who are evil to rise up into power and to afflict even his own people.
We saw that happening very often in the Old Testament when Israel disobeyed God. He allowed the Philistines or the Midianites to gain the ascendancy over them.
And we should always see rulers rising up over us who have no respect to God as, in many respects, a chastisement or a trial for ourselves.
[3:21] This dynasty began with the first Pharaoh, a man called Amosai I. And he began a kind of hostile policy towards the people of Israel.

And gradually you have edicts passed by the Pharaohs which are increasingly harsh against the children of Israel. And we saw these last time.
First of all, they said, Exodus 1 verse 10, Come on and let us deal wisely with them, lest they multiply. And it comes to pass when there falls out any war that they join our enemies and fight against us and so get them out of the land.
And so they set over them taskmasters to afflict them with their burdens. So that was the first step. They put the massive number of Israelites into slavery. And those expansionist, nationalistic pharaohs used those slaves to build these new and impressive treasure cities for themselves, called here Python and Rameses.
Now the second step when that didn't work was this, that Pharaoh issued a commandment that the midwives serving the Hebrew children would kill the male children as soon as they were born.
[4:38] But we read and we noticed last time how the midwives disobeyed Pharaoh and obeyed the king, the true king, who is God.

Even as the apostle said to the Sanhedrin, Judge which is right for us to obey you or to obey God. Well, so the midwives obeyed God and disobeyed Pharaoh.
And the Lord blessed them for that. And the next strategy which Pharaoh employed was this, that as soon as any child was born, any son born, they would simply be cast into the river.
But every daughter born amongst the Hebrews would be saved alive. So that was an increasing strategy of oppression against the people of God.
Until last of all, the children, the male children, were thrown into the river, the river Nile, as soon as they were born. Now these things did their work in the hand of God.

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[5:36] And gradually the Israelites began to turn to God in prayer. And they began to repent and to seek the living God in their own lives. And in these marvelous words of Exodus 2, we're told that God heard them.

And he remembered his covenant with Abraham, with Isaac and Jacob. And he looked upon the children of Israel and he had respect unto them.
And so he sets the wheels in motion with a view to delivering his own people in bondage. And he does that by bringing a deliverer into the world, this man Moses.
And like the Messiah, of whom he was a type, he was born himself in a low condition. Born in one of the slave huts to a man called Amram and his wife Jochebed.
Now they were both Levites and they already had a family. They had a son called Aaron, who was at this time three years of age. And they had another girl who was considerably older by the name of Miriam.
[6:48] Now Aaron was three years older than Moses and his life was not in danger. Obviously, we can tell from the whole narrative that his life was not in danger. So the edict had very recently been passed.

In other words, things had just hit, as it were, rock bottom before Moses was born. The decree that every child should be cast into the river.
And I should just again remind you very briefly that that is a figure. The child being cast into the river is a figure really of Satan appearing to have the ascendancy over God.
Because here you have almost what looks like God's promise being made null and void. God had said, the seed of the woman shall crush the seed of the serpent.
But it looked at this point as though the seed of the serpent was crushing the seed of the woman. All the male children into the river. Remember, the river was a god to the Egyptians.
[7:47] It was their source of life and power and they worshipped it. I think I'm right in saying that they considered that the Nile had given birth to Pharaoh. I could be wrong in that. But in any case, it was a divinity for them.

And so you have the seed of God, as it were, in the clutches of the evil one. But God is going to turn that round through the birth of this man, Moses.
And that reminds us that man's extremity is God's opportunity. And very often, at the very darkest moments, God brings salvation to pass. Now it's quite clear from Acts chapter 7 and Stephen's speech, that many of the people of Israel gave way to this decree.
But how many mothers' hearts were torn by it when they saw their newborn sons taken away from them? I'm sure there was probably a choice laid before them, either to give the sons or else the whole family would be destroyed.
And the face of these things, they gave their sons. And they were cast into the river and drowned, one after another, as Satan appeared to have his day with the people of God.
[8:57] But Amram and Jochebed did not do that. They did differently because, we read in the text, by faith, when Moses was born, he was hidden for three months by his parents.

Because they saw he was a proper child, whatever that means, and they were not afraid of the king's commandment. Something moved Amram and Jochebed to act in a different way entirely to the rest of the children of Israel.
And notice, whatever they did, although it seems difficult from the verse at the moment to understand what they did, they did it all by faith. They did it all by faith.
It was by faith that they hid him. In other words, they were not following their inclination. It was not just that Jochebed saw that she had given birth to a son that was so attractive and so beautiful that she could not conceive of having that child lost.
It wasn't that. It was by faith that she did it. It was a response to a word from God, in other words. God spoke in her life, and God said something that caused her to risk life and limb and caused her to hide this child from the people of Egypt.
[10:16] And it's worth noting that it mentions parents here in verse 23. By faith, Moses was hidden three months by his parents, plural.

You would get the impression in Exodus 2 that it was all the work of the mother. Perhaps it was primarily. Perhaps God spoke to the mother, first of all, and to the father through the mother.
Just as he revealed the destiny of Esau and Jacob in Rebekah's womb, he revealed that to Rebekah herself. She got that message from him, and she gave it to Isaac.

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Here, or in Exodus 2, it seems to be Jochebed, who receives a message from God, and she acts. She hides, and she puts the child out in the ark of bulrushes into the river. I think there's a reason for that. And the reason, again, goes back to the promise of Genesis, that the seed of the woman shall crush the head of the serpent.
[11:24] God is indicating in all these acts that he has not forgotten his promise, that he is still working, and he'll bring it to pass. And if you remember, I'm not going over them again, but I traced quite a long line of examples, known through the Old Testament, where women were used to crush the head of the seed of the serpent.

Until finally you have Christ doing so, completely and utterly upon the cross, where Satan bruises his heel. But with that bruised heel, he stamps and tramples upon the head of the serpent.
He spoils principalities and powers. He defeats Satan, and he enters into the glorious rest of God.
And that is why you have the woman here, as it were, having the preeminence.
Because God probably spoke initially to her. Now we're told that they did it by faith. Now people sometimes speak of faith as being a leap in the dark.
Well you have to watch a kind of expression like that, because the one thing that's true about faith in the Bible is that it is rooted on something, firmly. And it is rooted on God, God's word.
[12:40] It is rooted on a promise. Our faith is our response to the word which God has spoken.

Now if you look at every example of faith in Hebrews 11 here, it speaks of the faith of Abraham, the faith of Noah, the faith of Enoch. If you look at them all, you'll find that the faith of these people was a response to something that God had said to them.
Or something that God had promised them. And I think it's no different here. This seems to be an exception, because you could say, well, what did God say exactly to Amram and to Jehoved?
Well, friends, I don't know that. But I assume from the rest of the chapter, and from the way these things are done, that God told them something. And that they would give birth.
I would imagine it was this, that she would give birth to the one who was going to deliver Israel. And that was the word which she received.
[13:42] In other words, it wasn't just a matter of this being the fourth generation, and the deliverer must come. Because that was the promise they were all cherishing. It was now the fourth generation, and it was time for the deliverance, according to Abraham.

The word given to Abraham. It wasn't just that. I think it was a specific thing, that God showed this woman and this man, that a special child was to be born to them.
And that seemed to be confirmed to them, when they saw that he was, notice in the text, a proper child. Now, that word, as you have it in Exodus 2, means a beautiful child.
It has to do with the child's appearance, with the child's countenance, his face. And Stephen tells us in Acts 7 and verse 20, that this child was beautiful to God.
Beautiful to God. So there was something, in the very child's features, that seemed to seal the promise to the parents.
[14:55] So much so that they said, it is not a vision or a dream that we have received merely. It is not a figment of our imagination that has told us, that a deliverer is to be born into our family.

Because when we look at the face of this child, we can tell that God has marked him out, and set him apart, for a great destiny, not just for himself, but for ourselves as a people.
And it was because they saw that he was a proper child, that they hid him three months. Notice the connection. By faith Moses was hidden three months by his parents, because they saw he was a beautiful child.
So that outward symbol was just that to them. It was an outward symbol of God's work, of God's power, and of an inner reality, that God was going to use this man to deliver themselves, and to deliver their people from bondage.
Now you know that in the scripture, sometimes outward beauty is used to symbolize inward beauty. For example, David, we're told, was of a ruddy countenance.
[16:08] He was of a very beautiful and healthful appearance. And that was a symbol of his heart being cleaned before God. And there are other examples also.

And you have it here. His beauty symbolizes that God was with him, and that God had a purpose for him. And so God is almost saying, or he is saying really to that couple, here is the Redeemer. Take the signs of this child's beauty, as the word that I am with him, and that I will raise him up, to give deliverance unto Israel. Now, the faith that we are required to have ourselves, is similar in this

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respect.
In this respect, that God asks us, or requires us to believe also, in one who was born a Redeemer. He asks us to believe, or he requires, or commands us to believe, that Jesus of Nazareth, born in the stable, laid in a manger, himself, a child of beauty, is the Redeemer, of God's elect, that he is the chosen one, the Messiah.
That is what we are to believe. Not in a birth future, but in a birth past, a birth been. And we are commanded to believe, that his life, was given, as a ransom for many.
[17:32] And we are commanded to believe, that if we but believe him, and lay hold on him, and trust in him, that he will lead us, out of our bondage. He will deliver us, from our sin and misery, and he will bring us, into a land flowing, with milk and honey.

He will bring us, into Cain and Abel, into paradise. Because that, essentially, is what Amram, and Jochebed, believed with respect, to this little boy, that they had born, into the world.
And believe you me, my friends, it looked a million miles away. One after another, they heard the cries, around them, as children were thrown, into the river. There was the great, Thutmose the first, probably, sitting upon the throne, with the might, and power of Egypt, at his command.
And there they were, maybe a host, maybe many of them, but slaves, good for nothing, building treasure cities. But she believes, that this little child, in her hand, is going to lead, two million plus people, out of Egypt, out of the house of bondage.
That he's going to lead them, out across the Red Sea. He's going to take them, into the promised land, that God had promised, to Abraham, Isaac and Jacob, so long ago. She believed that.
[18:43] And you, my friend, are to believe it also, with respect to, a greater than Moses. You're to believe, that Christ was sent, into this world, for that precise purpose. And that if you, but trust in that man, Jesus of Nazareth, you shall be saved.

And you shall be brought, into the kingdom of heaven also. That, is what you are required, to believe. And they believed it. They believed it. And how do we know they did?
By what they did. Show me faith, by works. We can show you, Amram and Jacob's faith, by what they did.
First of all, they took, this child, and they hid it, for three months, until they could hide, the child, no longer. Now, I wonder, if that, means this.
Obviously, there was something, about that three month period, that was different, to the period, that followed it. Something about it, that meant, that they could more easily, hide the child.
[19:46] Now, I know this is not, everyone's experience, but it may be the case, that most people, have children, and they're conscious of them, for the first few months, of being quieter, or more easily, quietened, than they are later on.

Now, again, I know, that many people, do not have that experience, but some do. Perhaps, for the first three months, in some cases, certainly, a child, can, drink a lot, and can sleep a lot.
And perhaps, certainly, the Lord caused it, to be that way, with respect to Moses, this child. For three months, she was able, to quieten him. She was able, to hide, his existence.
But of course, after three months, he would cry louder, he would become, more restless, he would be, more easily seen, and more easily discovered. And so, that was no use.
She couldn't hide them, in her little hut, anymore, and something, had to be done. And what she did, at four months of age, was this.
[20:50] She took papyrus weeds, from the bank, of the river, and she made, a narc, with them, or a chest, of bulrushes.

And it's important, to understand it, as a chest. I'll come back, to that later. She made an arc, or a chest, of bulrushes, or papyrus reeds. And she pitched it, herself and her husband, inside, and outside, with bitumen.
That was to make it, watertight, to seal, the arc, to seal, the little chest, so that no water, could come into it. And then she lovingly, laid, the three month old, child, inside, that arc.
And she put, the lid on it, because we're told, that there was a lid, on this chest. She shut, the arc. She sealed it, and she put it out, into the river.
Now again, I cannot help, but feel that, this woman, was not acting, on her own initiative, in this respect. But when it tells us, that they did this, by faith, I think it tells us, that she received, a message, from the Lord, that this was, what she should do, with the child.

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[22:08] She was conscious, of the child, becoming perhaps, more difficult, to hide. She was aware of it, and she turned, to the Lord, and she turned, in her extremity, and said, what will I do?

And perhaps, at night, in a vision, or a word, came to her, or something, that said, make an arc, pitch it, within and without, lay the child in it, and send it out, to the river. I say, it is of God, and not of herself, because who would think, of doing such a thing?
After all, the last place, in Egypt, that you would have, sent your child, to save it, was the river Nile. The very place, where one, after another, of these children, were being drowned, by the decree, of Pharaoh.
It's as though, she was playing, into Pharaoh's hands, with the whole thing. Send the child, down to the river, inside an arc, and set it out there. But she believes, it is of God.
She recognizes it, as his word, and she lays, everything out, upon it, and she does it, by faith. Because notice, in the text, by faith, Moses, when he was born, was hidden, three months, by his parents, because they saw, he was a beautiful child, and they were not, afraid, of the king's, commandment.
[23:24] Now, this is where, faith comes in, or, shall we say, this is where, the hardship, or the obedience, of faith, comes in. After all, when it says, that they weren't, afraid of the king's, commandment, what does that mean?

Well, I think it means this, that, if the child, was found, what do you think, the result would be? Well, I would suspect, that anyone, found guilty, of violating, the king's, commandment, would perhaps, lose their own life, and perhaps, the life of their own family.
Pharaoh would not, spare in this matter, he was determined, that the male seed, would be obliterated. Notice the devil, get rid of the male seed, obliterated. You lose yourself, and you lose your husband.
She keeps the child, because she, she just believes, that they will all, be saved, through that child, and that, is faith. And when she, puts this child, into the Nile, she doesn't, just put it, into a hostile, river, in Egypt, but she puts it, on the bosom, of God, and she lays it, on his, providential care, and his mercy, as the God, of heaven, and earth, who is able, to protect, and to keep, and to bless, who has the heart, of the king, and shall we say, the heart, of the king's daughter, in his hand, and he can turn it, whatsoever way, he will.
And it's in that spirit, that Jochebed says, yes Lord, I will send him out, into the river Nile, and she does it. And is that not, what our own faith, requires too?
[25:17] God says, believe, in my son, believe in him, as the savior, who will lead you, to the land, of milk and honey, to the land of rest, and to the land, of promise.

And as well as saying, that he says to you, forsake, your mother, or your father, be willing, to relinquish, be willing, to step out, in obedience, knowing that it might, cost you, and that the path, will be hard, knowing that there, will be testings, and trials, and temptations, but you must believe, and go out, doing that.
And my friend, anyone in whom, the spirit of God, is working, will take that step, and will begin, to follow Christ, come what may. Nothing, can stop that person, in whom God, is working, and bringing them, to Christ.
Nothing, not one single power. That is what we mean, by irresistible grace. Irresistible. It will conquer, all your objections, it will conquer, all your fears.
I'm not saying, you won't have them, I'm just saying, it will conquer them. It will conquer them, and cause you to triumph, in the Lord, Jesus Christ. My friends, I think the act, has, an even deeper, significance, than that.
[26:34] And, we see the deeper, significance of it, in this way. First of all, this word, ark, is only used, one other time, in the scriptures.

And that's for the ark, which Noah made. Now you would think, there were two very, different types, of vessels. For example, one is 450 feet long, 75 feet wide, and 45 feet high.
And the other, is just a tiny, little box, which could take, a little baby. The same word, is used, for both. And you notice, they're both pitched, on the inside, and on the outside.
They're both pitched, I should say, to protect them, from the water, around them. Because they must, both, go into, the water. And then again, there's this.
They are both, in the shape, of a chest. Or, even more accurately, in the shape, of a coffin. And I think, once we get that, we're close to understanding, the relationship, between them.

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[27:46] If you look at, the dimensions, of Noah's ark, it was, in effect, a chest. A chest, that was sealed, and shut, by God.

A massive chest, containing, the germ, of a new world, that was going, to pass, through, fiery waters, and was going, to repopulate, a new heaven, and a new earth, a new creation.
That was one ark. Here's this, other ark. The word, seems to come, ark, it seems to come, from the, Egyptian word, for, a chest.
And you'll notice, that in Exodus 2, and verse 6, we're told, that when Pharaoh's, daughter found it, she opened, the lid of it. Now that's significant, because, I think I mentioned, this not too long ago, you often find, this ark, pictured in a book, as well as a little basket, and you've got, blankets on the top, and you can see, the child's head, as he's lying there.
Now that is obviously, wrong, because there was, no indication, as to what this was, until, Pharaoh's daughter, opened, the lid, which was itself, sealed.
[28:56] And only, when she opened, the lid, did she see, the face, of the child. It was like, opening, in many respects, a coffin, of someone, dead, given over, to the Nile.

But yet, out of that chest, God brings life, and what a life, he brings. It is our redeemer, he brings out. He brings out, the one who will save, Israel, and bring them, out of bondage, out of Egypt, have I called, my son.
What does that, remind you of? Does it not, remind you of the Christ? Do both arcs, not remind us, of the Lord Jesus Christ? In the sense, that they both, go into the water, and they are both, carrying the germ, of a new world.
And they are both, as it were, going into the other side, and bringing life, with them, inside the arc, which is the Lord, Jesus Christ. Does it not tell us, that the redeemer, before he redeems, must himself, be as it were, almost lost?
That he must be cast, in the teeth of the Nile? Or if you like, that he must fight, powers and principalities, until he is, swallowed by Satan? That he must appear, entombed, and dead, and lost?
[30:15] How would that look, to the Israelites? Imagine if they had heard, or if Jochebed, had revealed the secret, of her heart, and said, this child, is the one, who will save us. And if they all, waited with expectation, and three months later, they saw her, putting him in this chest, and sealing him, and putting him out, in the river, what would they think, of the thing?

Their hopes, would be destroyed, and they would mock, Jochebed. Not so, because God, would have the redeemer, die, as it were, before he will live, and before he will, bring them, into glory.
And that, is what this arc, teaches us, that God, will bring victory, out of the jaws, of defeat, itself.
And that's what you find, working itself out, in the rest of that chapter, in Exodus.
For example, let's say you begin there, look how black it looks, he's inside a chest, the deliverer, is in a coffin, and all is lost.
But his sister, is busy. She takes a position, somewhere, where she can watch the arc, and see what happens to it. That's God's providence, for one.
[31:24] I'm sure that girl, is not just standing, I'm sure, she's praying. She loves her brother, and she watches over him too, and she is praying. And the prayers of herself, and of her mother, and father, are answered, when along comes, Pharaoh's daughter.

Now that may not, at first look like an answer, but she comes, along with her servant girls, because she's going to wash, she's going to bathe, in the river. And when she's bathing, she sees, this chest, and she asks one of her maidens, to go over, and to fetch it.
She goes over, and she brings it back, and she opens the lid. And then marvelously, look again, at God's providence. As soon as she opens the lid, the babe, wept.
Wept. There will probably be, a cloth there, which tells her, it is a Hebrew. Because, Exodus 1, or Exodus 2, 6, tells us, that she says, this is one of the Hebrew's children.
Or perhaps it was the fact, that the child was circumcised, which would not be true, of any Egyptian child. She recognized, a Hebrew child. But at that moment, the child wept, and we're told, that she had compassion, upon him.
[32:42] And the Lord knit, the heart, of that young daughter, of Pharaoh, to that child, that was lying there, in that chest. And at that moment, Miriam recognizes, that in many respects, her own time has come, and she steps forward.

Wherever she was, she runs out, and she meets, Pharaoh's daughter. And she's got this proposition, to make to her. She said, shall I go? And call a nurse, amongst the Hebrew woman,

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that she will nurse, the child for you.
And Pharaoh's daughter, immediately thinks, that that is a good idea. And she said, go. So of course, Miriam goes back, to her own house. She goes into her own mother, and says, my brother is found.
Pharaoh's daughter, desires that you, come, and raise the child, and that you, nurse it. And when she goes, to Pharaoh's daughter, Pharaoh's daughter, says to Jochebed, take this child, for me. Nurse it, for me. And I will give you, your wages. And the woman, took the child, and, she nursed it.
[34:00] She took the child, and, she nursed it. And, you can see, the work of the Lord there, the way he's overruling, the powers of darkness. Not only, does the child, end back in the arms, of its mother, but the state, that's trying to destroy it, is paying her wages, for looking after the one, that's going to destroy, themselves.

That is what I mean, by the serpent. Bruising the heel, not realizing, that in the act, of bruising the heel, the very foot, is coming down, on its own head. That is the work of God.
And here you have, Pharaoh, paying a woman, to raise the child, who will destroy himself. That is, the work, of the Lord. Now, the last thing, that's remarkable, is this.
When, Jochebed, has weaned the child, now that's, quite a few years, it is probably, referring to perhaps, six or seven years, of age. She brings the child, back, to Pharaoh's, daughter.
And when, Pharaoh's daughter, gets the child, the child, for the second time, we're told, that it's then, that she names him, or it seems to be then, anyway. We're told, that the child grew, and she brought him, to Pharaoh's daughter, and he became, her son.
[35:23] And, she called, his name, Moses, because, I drew him, out, of, of, the water. She called, his name, Moses, because, I drew him, out, of, the water.

Now, this was a strange name, for Pharaoh's daughter, to give, the child. When I spoke of the, Pharaoh's of this dynasty, the 18th, most of them have names, that have, Moses, in them.
Amos, Thutmose, and so on. And the word, seems to have to do, with water. It seems to have to do, with water.
And if that is so, then, she names, the child, something to do, with water. And perhaps, something to do, with one of their own gods, or goddesses.
But the remarkable thing, is this, that that very name, which she gave him, has another meaning, in Hebrew, which means, just, drawn out.
[36:35] Drawn out. It appears, that her reason, for naming the child, or the name, which she gave him, functions as a kind of pun. It has a similar meaning, in Egyptian, to what it has, in Hebrew.

She names it, perhaps with one thing, in view. But strictly speaking, God is working, so that the Hebrew idea, comes into prominence, drawn out, of the water.
Now what she is, giving the prominence, to really, is the water. The fact that he came, out of water. Where the prominence, lies in Moshe, the Hebrew form of it, is in drawing out, or pulling out, because he was, pulled out of water.
Now God, is even superintending, the name of this child. Because his name, is going to become, so significant, in this respect, not only, was he as a child, drawn out of water, because what he, is going to do, is this, he is going to draw, a whole people, out of water.
And this comes to pass, at the Red Sea, many years afterwards, when Moses, has long gone, and come back, the second time. And when he leads them out, on the night of the Passover, they stand, at the Red Sea.
[37:54] And there, they're told to stand still, and see the power of God. And the seas part, and become tremendous walls, on either side. And over two million people, of Israel, pass, through the water, that time.

And when the Egyptians, try to go past, the cloud of God, stands there, it terrifies them, they try to turn around, the wheels come off, the chariots, and the water, begins to cascade, back down over them.
But Moses, drew the people, out of the water. As Paul tells us, in 1 Corinthians 10, they were baptized, into Moses, under the cloud, and in the sea.
Baptized, unto Moses. He took them, out of the water. That water, symbolized, the power, that was keeping them back. That water, of the Red Sea, bounded them, in the land of the lost, of the damned, and the dead.

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And when those waters, parted, they went through, unto the outside, into liberty, and freedom. Drawn out, of the water. What a name, this man was given.
[38:59] And God, is working in, absolutely, all these things. And is that not, an encouragement, to yourself? When things look, absolutely bleak, God is working, in all these, bleak looking things, and bringing his own, purposes to pass.

God is not frustrated. You can be, and I can be, but God, is not frustrated. He's not at a loss, because of something, that has happened. He doesn't have to, modify his plan.
He works it out. He doesn't have to change, according to circumstances. He just, lets it go on, as he ordained it, whatsoever cometh to pass. And he causes, the powers of darkness, to suffer, defeat, in the process.
You can put it this way. In Exodus itself, first of all, in chapter 1, and verse 10, you have the wisdom, of the world. Or, perhaps even, in verse 22, the last verse, of chapter 1, this is the wisdom, of the world.
This is Satan, doing his best. Every son, that is born, you shall cast, into the river. And every daughter, you shall save, alive. And the wisdom, of God, is in chapter 2, and verse 10.
[40:13] The child grew, she brought him, to Pharaoh's daughter, and she called him, Moses. She said, because I threw him, out of the water. Just at the very, pinnacle, of their power, God, has turned it all, to himself.

So in effect, Pharaoh will educate, he will nurse, he will pay for, and he will look after, the one, who is going to destroy, his own power.
That's what the psalmist, means when he says, that the wise, are caught, in their own, craftiness. And that they are, sunk, and caught, in the net, which they have prepared, for others.
All the Lord knows, how to deliver, his own, to deliver the godly, out of temptation, and to reserve, the unjust, for punishment, in the day, of judgment.
Now, that then, is the seed of the woman, being prepared. And God willing, next time, we'll look at, how Moses, grows up, and, an important decision, that he has to make, in his own life.
[41:25] May the Lord, bless these thoughts, to us. Let us pray. O Lord, we acknowledge, that we are, in thine hand, as clay, in the hand, of the potter.

And that, though, art at work, even in the hard, and bitter, circumstances, of this life, help us, Lord, never to lose, our faith, in the power, of God, to do wonderful things.
And even, when we feel, that the power, of darkness itself, is rising against us, and appears, in the ascendancy, nonetheless, at the very moment, of its triumph, thou will show, thyself, in might, and in power.
Thou will show, thy right arm, and thou will show, thy salvation. Give us the faith, of Amram, and of Joabed, which will not fear, the commandment, of the king, but which will, strike out, and go out, in faith, believing in God, and in his power.
For Christ's sake, Amen.

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