

1. Introduction.

- a. Writing a resume is hard work.
- b. Building a resume is harder. When all you have is education, it's hard to gain experience. When you're busy gaining experience, it's hard to get more education. The truth is both are important, and usually you need both before you'll get hired for an important job.
- c. In ancient Israel, God had a very important job for Moses. Like most big jobs, he needed an impressive resume, and we actually have a record of Moses' resume in the Bible. It's called Exodus Chapter 2.
- d. While you're finding it, let me offer a bit of context:
 - i. Made for This sermon series
 - ii. Wandering is different than other topics, and different than "prone to wander"
 - iii. Exodus 1 introduces us to a big job that needed to be done. The Israelites were in trouble and needed to be rescued (ch.1 v.22). God had a big job that required a rescuer with a big resume.

2. Moses was rescued by an Egyptian.

- a. Good stuff on the resume:
 - i. (v.1-2) Levite parents
 - ii. Exceptionally cute baby (biblical proportions—3 mentions!)
 - 1. So cute she hid him.
 - 2. What if he weren't so cute? Family issues? Some think so.
 - a. Hebrews 11 commends Moses parents for their faith in hiding Moses, so whatever weakness they showed was outweighed by believing God could save their son.
 - b. Imagine this scene. This young man and woman were already experiencing the cruelty of their Egyptian taskmasters, the king issues this order, and then the woman discovers she's expecting a child. I wonder how desperately they prayed for a girl, and how their hearts sunk when she delivered a boy. Surely they couldn't imagine obeying the king's order, but if they didn't, it would almost certainly be a death sentence for them as well as their child. I imagine they delayed as long as possible believing God would intervene. Maybe that was their measure of faith. Whatever the case, after three months they had to face the inevitable, as unthinkable as it was.

- iii. (vv.3-9) Imagine being Moses' sister watching all this unfold. I wonder if her parents had sent her, or if they even knew she was there. What was she expecting to see?
1. Maybe this was a shrewd move by Moses' mother, like the midwives of chapter one. Perhaps this was a daily ritual of keeping Moses in the river so that, if they were caught, they had technically "obeyed" the order. Once he grew old enough, they might have a chance at convincing the local law enforcement that Moses was born before the death sentence.
 2. Or maybe it was more desperate than that. The text says Moses sister watched "too see what would happen." Reeds along a river are not safe. They might be able to hide a basket from the Egyptian police, but there are Nile Crocodiles and who knows what else living in the reeds. Maybe the best they could hope was for the river to carry their child out of Egypt where they prayed God would send someone to rescue him. Maybe fishermen on the Mediterranean Sea.
 3. Whatever their hopes and fears, probably the worst thing that could happen would be for their three-month-old child to be found by Pharaoh himself. Imagine the horror of seeing the daughter of the king with her royal entourage, including bodyguards who were probably the military elite, coming down to the river at the very place the basket was. It was over. Who would have ever thought a member of the royal family would have a soft spot for a Hebrew baby?
 4. We get our first clue to her compassion by the fact that she sent a female slave to get the basket. Who were the slaves? The Hebrews. I'm guessing she could have sent a male, Egyptian bodyguard and there would have been a very different outcome. But she sent a female specifically.
 5. And then her compassion poured out. The text says "he was crying, and she felt sorry for him." Remember that detail. It's important later in the story.
 6. Then, rather than punish Moses' mother for hiding him, she paid her to care for him.
- iv. How is that for an opening section of Moses' resume? Born under a death sentence, he escaped like a mini Noah in his own personal ark, he won the heart of his enemy's daughter, and then helped his mom get a job caring for the son she was ordered to kill, being paid by the daughter of the king who gave the order!
1. All by the time he was three months old! He is the most interesting man in the world. He's the boss baby.

- v. Later he was adopted into the king's household, and his new mom evidently wanted everyone who met him to know his story (v.10).
 - 1. The point of OT stories is communicated through main characters, names, quotes. Here is one of two instances in this story where we see all three. That means the author, Moses, is drawing our attention to what Pharaoh's daughter said. Remember that detail as well. ***She heard him crying, felt sorry for him and drew him out of the water.***
 - 2. Acts 7:22 adds, Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.
- b. Some of you have impressive resumes, but I defy you to top Moses. ***Moses was rescued from the Egyptians by an Egyptian.*** That's the first section of his resume. And he's just getting started.

3. Moses was rejected by the Hebrews (*develop inductively*).

- a. Verse 11 continues with more good stuff on the resume (vv.11-13):
 - i. Despite his privilege, he maintained solidarity with his people.
 - 1. "went out" and "watched" are significant words
 - ii. He took swift action to deliver his people from oppression.
 - iii. He worked for peace among his Hebrew brothers.
- b. Moses is on a roll. He's the most privileged, accomplished, powerful Israelite since Joseph, and then something goes terribly wrong.
 - i. ***Moses was rejected by the Hebrews.*** (v.14)
 - 1. Acts 7:23-25. retells the story this way. When Moses was forty years old, he decided to visit his own people, the Israelites. He saw one of them being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian. Moses thought that his own people would realize that God was using him to rescue them, but they did not.
 - 2. Acts 7:27 adds that one of the Israelites pushed Moses aside. Moses was a member of Pharaoh's court and was being shunned by someone who had no status or authority.
 - 3. Moses was rejected.
 - ii. (v.15) Moses was rejected by the Egyptians.
- c. Nobody has a perfect resume. At least not spiritually. Sometimes even the best resume gets blown up by one failure, and suddenly we become unemployable.
 - i. In one awful day, Moses lost everything. He went from sitting at the king's table in Egypt to sitting by a well in the desert. How did this happen? Where would he go from here?

4. Moses was released from his identity as a Hebrew and an Egyptian (*develop inductively*).

a. (vv.16-22)

- i. I mentioned earlier that important points in OT stories are made through main characters, names and quotes.
 1. The first is Pharaoh's daughter's naming of Moses' saying, "I drew him out of the water."
- ii. The second is in verse 22, where Moses named his son Gershom, saying "I have become a foreigner in a foreign land."
 1. All his life Moses knew he was no ordinary man. He was a Hebrew of Hebrews. He was an Egyptian of Egyptians. Honor, privilege, education. He was Moses, the one drawn out of the water.
 2. Now he was released from his identity as an Israelite and an Egyptian. I wonder if Moses felt God had moved on from him, cutting him out of his plans.
 3. If the story of Exodus stopped here, that might be it. But it doesn't. Another clue to understanding Bible stories is what shows up next. In the closing verses of Exodus 2 we get the bigger picture.

5. Moses was prepared for God's call by experiencing rescue, rejection and rebirth.

- a. Verses 23-25 show us where this story is going and why it's here.
 - i. Death of Pharaoh meant Moses could return?
 - ii. The people's cry moved God to compassion.
 - iii. God had prepared a deliverer who would see Israel the way he sees them and who had learned compassion both by education and experience.

b. Looking back, God educated Moses in his ways of deliverance through the compassion of Pharaoh's daughter.

- i. Pharaoh's daughter saw Moses and felt sorry for him. In very similar language (v.25), we find that "God looked on the Israelites and was concerned about them." She also drew him out of the water, which is exactly how God would soon rescue the Israelites by parting the Red Sea.
- ii. In rescuing Moses, Pharaoh's daughter demonstrated God's compassion and his deliverance. Moses got an education in God's ways from an Egyptian.
 1. Isn't that ironic. God didn't primarily use one of his own people to teach Moses. He used an enemy for the first 40 years of Moses' life.

2. I hope you're drawing connections to your own life through this story. I know I am. I know I get impatient and lose faith that I'm still on God's radar. 40 years!!
 3. ***Take a minute to look back. How has God taught you his ways in your story?***
- iii. Moses' rejection was also educational.
 1. Ultimately, he was rejected for acting in his own way, showing he was not yet ready for God's job because he wasn't ready to do it God's way.
 2. Verse 15 provides an interesting counterpoint between Moses' actions and God's ways. Killing versus rescuing. Hiding versus drawing out.
 - iv. Clearly, at 40 years old, Moses wasn't ready for the job God had for him. Education was not enough. He needed education *and experience* for the job God had for him.
- c. Looking back, what must have felt like being released, or let go from God's path, was actually a rebirth. Moses was reborn into a foreigner to be in a position as a deliverer.**
- i. In other words, when Moses said he became a foreigner, his identity was changed and he had become a new man. His self-understanding was changed. You might say his pride was broken, and he became a humble servant God could use.
 - ii. In terms of practical experience, this may have been necessary preparation for Moses to lead the Israelites through this very same wilderness.
 1. Midian is not a location as much as a people group of desert nomads. Moses left civilization to live in the wilderness.
 - iii. More importantly, in terms of spiritual experience, Moses "learned obedience" like Christ.
 1. Hebrews 5:7-9. During the days of Jesus' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Son though he was, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him.
 - a. In a way, Jesus' 33 years on earth were a wandering. Education and experience preparing him for the ultimate job God had for him.

- b. What God did for Jesus, he did for Moses.
2. In the wilderness, with his pride crushed, Moses fell back on what he learned from his adoptive mother. In a twist of irony, he rescued the daughters of a priest and drew water for their flock. Images of his childhood. Training that was instinctive.
- iv. As history looks back on Moses, his story reads differently than what he recounted at the time.
 1. Hebrews 11:24-27. By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. ²⁵ He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. ²⁶ He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward. ²⁷ By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible.
- v. Summing up his resume, Moses spent two years of preparation for every one year of ministry (Ryken). 40 years of education. 40 years of experience. 40 years of doing the job God had for him.
- d. At over 100 years old, Moses wrote this account to encourage the Israelites in their wilderness wandering. He wanted them to understand and accept that their experience had happened before, and God has not abandoned them. In fact, God had prepared Moses to be their leader by bringing him through the same experiences that Israel had in the Exodus. He was drawn out of the water by a foreigner, rejected for his corrupt ways, and reborn through forty years of wandering in the wilderness. This account would cause them to reflect on God's gracious deliverance through the Red Sea, their own disbelief at the edge of Canaan, and God's present grace even as they wandered. This would be an invitation to repentance for the older Jews, and to faith for the younger. It would remind them that God still sees them, has compassion on them, and has not forgotten his promise. Perhaps it would also call them forward to the purpose for which God is preparing them—to be a blessing to the nations, a display of God's glory, and the carrier of his grace and salvation for all who believe.
- e. This account was also written for the purpose of encouraging anyone who is wandering and discouraged. I want you to understand and believe that you are not the first to wander, and that wandering is how God builds our resumes in preparation for his call on each of our lives. *You may want to go home today and write your own spiritual resume, reflecting on your own experiences of rescue, rejection and rebirth. Ask God where he's at work today in your life, how he's preparing you, and then express a desire and willingness to respond to God's call.*

I want you to feel rest and peace as you walk the long, slow road of preparation.
I also want you to feel anticipation and confidence that God has a calling for you.

6. Michael Card - In the Wilderness

In the wilderness, In the wilderness
He calls his sons and daughters to the wilderness
But he gives grace sufficient to survive any test
And that's the painful purpose of the wilderness

In the wilderness we wander, In the wilderness we weep
In the wasteland of our wanting where the darkness seems so deep
We search for the beginning, for an exodus to home
We find that those who follow Him, must often walk alone

In the wilderness we're wondering for a way to understand
In the wilderness there's not a way, for the way's become a man
And the man's become the exodus, the way to holy ground
And wandering in the wilderness is the best way to be found

Groaning and growing amidst the desert days
the windy winter wilderness can blow the self away