



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V24 N5 January 30, 2022

THIS WEEK'S CORE COMPETENCY

Life Purpose

I believe I am a steward of God's resources and have been redeemed to participate in his kingdom purposes for his glory.

"However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me – the task of testifying to the good news of God's grace."

Acts 20:24



How does serving God in one's own strength end?

WAY OUT

"You Were Born for This"

Exodus 2:11-25

The Central Belief Life Purpose can be considered from a number of different perspectives. *First*, consider your Life Purpose *as a human being*. Nearly 400 years ago, a group of Puritan preachers and elders came together and produced The Westminster Shorter Catechism, which is laid out as a series of 107 questions and their answers. The very first question is: "What is the chief end of man?" In other words: What are we humans here for? What is our purpose and our duty in life as human beings? And the answer given is simply this: "Man's chief end is to glorify God and to enjoy Him forever." Various passages are cited in connection with this answer. Paul's doxology in Romans 11:33-36 is one. "For from him and through him and for him are all things. To him be the glory forever! Amen" (v. 36). Revelation 4:11 is another. "'You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.'" To glorify God is to give him the honor due him as Creator, Sustainer, and Redeemer. To enjoy God forever is to experience all of his benefits provided through faith in Jesus Christ, whom he sent to redeem his creation (cf. Ro 8:22-23).

Next, consider your Life Purpose *as a Christian*, the one expressed in the creed, "I believe I am a steward of God's resources and have been redeemed to participate in his kingdom purposes for his glory." A related passage is found in 1 Corinthians 10:31. There Paul gives Corinthian believers this all-inclusive principle for Christian living, "So whether you eat or drink or whatever you do, do it all for the glory of God." The stewardship of our God-given resources involves how we use our *time*, our *money*, and our *spiritual gifts*. The everyday decisions we make with regard to how we are going to invest these are to be guided by Paul's all-inclusive principle. Am I using my time wisely, taking advantage of every opportunity to make a difference in an evil world as Paul says in Ephesians 5:15-16? "Be very careful, then, how you live – not as unwise but as wise, making the most of every opportunity, because the days are evil." Am I giving generously rather

than grudgingly as he says in 2 Corinthians 9:6-7? "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." And knowing that God has uniquely gifted me as a person and as a member of the body of Christ, am I doing what God has equipped me to do as Paul says in Romans 12:6? "We have different gifts, according to the grace given to each of us." Then he goes on to say in verses 7-8, "If it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully."

Finally, consider your Life Purpose *as an individual*. When viewed from this perspective, Life Purpose is closely related to and is defined, at least in part, by our various roles in life. For example, if we're married, our Life Purpose relates to our role as husband or wife. Our purpose in that relationship is to be a good spouse. If we have children, our Life Purpose relates to our role as father or mother. Our purpose in that relationship is to be a good parent. If we're employed, our Life Purpose relates to our role as employee. Our purpose in that relationship is to be a good worker. You get the picture. When it comes to work, which, by the way, matters to God, the question of "calling" enters the picture, namely, "the idea that God somehow has a special plan or purpose for some workers and that He indicates it via a 'call'" (Doug Sherman and William Hendricks, *Your Work Matters to God*, 135). But if only clergy are called, then all other workers are left out. Better to view calling with respect to vocation in broader terms. All believers are gifted with abilities and spiritual gifts; that giftedness is expressed through the particular vocation to which we are drawn. About Life Purpose as it pertains to vocational calling the authors say: "In our work we should strive to make the greatest contribution we can to people in light of the resources and responsibilities God has given us" (137).

1 EXAMINE GOD'S WORD

Exodus 2:11-25

11 One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. 12 Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand. 13 The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, "Why are you hitting your fellow Hebrew?"

14 The man said, "Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?" Then Moses was afraid and thought, "What I did must have become known."

15 When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian, where he sat down by a well. 16 Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father's flock. 17 Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock.

18 When the girls returned to Reuel their father, he asked them, "Why have you returned so early today?"

19 They answered, "An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock."

20 "And where is he?" Reuel asked his daughters. "Why did you leave him? Invite him to have something to eat."

21 Moses agreed to stay with the man, who gave his daughter Zipporah to Moses in marriage. 22 Zipporah gave birth to a son, and Moses named him Gershom, saying, "I have become a foreigner in a foreign land."

23 During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. 24 God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. 25 So God looked on the Israelites and was concerned about them.

After reading the text, practice your Observation skills by noting the following:

- Underline "after Moses had grown up" in v. 11.
- Enclose "his own people" (2x) in parentheses in v. 11.
- Highlight the rhetorical questions in v. 14.
- Box "then" indicating *result* in v. 14.
- Circle "Pharaoh" (2x) in v. 15.
- Circle "Midian" in v. 15.
- Circle "rescue/d" in vv. 17, 19.
- Circle "Reuel" in v. 18.
- Circle "Egyptian" in v. 19.
- Underline "during that long period" in v. 23.
- Circle "king of Egypt" in v. 23.
- Circle "covenant" in v. 24.
- Box "so" indicating *result* in v. 25.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. The narrative in Exodus 2:11-25 covers an extended period of time (see v. 11; cf. v. 23). About how long?
 2. The phrase “his own people” occurs twice in verse 11. Why would the author repeat what readers already know?
 3. Explain the *connotation* of the word “watched” in verse 11 (see note).
 4. Moses’ two initial efforts to *rescue* fellow Hebrews ended poorly. Explain.
 5. Comment on the morality of Moses’ *first* effort.
 6. In response to Moses’ *second* effort, the man “in the wrong” asks two rhetorical questions (v. 14). Put the point of each in your own words.
 7. What motivated Pharaoh to try to kill Moses—justice or vengeance? What do you think?
 8. How do you think Moses’ forty years in Midian prepared him for his life purpose?
 9. What is going on in Egypt, “back at the ranch” so to speak, while Moses is in Midian?
 10. **Discussion:** Talk about what caused God to look on the Israelites and be concerned about them.
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Commentary On The Text

Exodus 2:11-25 picks up the story of Moses forty years after his birth and adoption by Pharaoh's daughter in 2:1-10 and closes forty years later after his exile in Midian. One commentator writes: "The biblical narrative moves quickly from the story of Moses' birth to a series of pivotal events that bring him to his initial meeting with Yahweh on Mount Horeb in 3:1ff. (the name 'Sinai' is not used until 16:1). In the space of these few verses, Israel's deliverer goes from privileged status in Pharaoh's house, to fugitive, to virtual exile in a foreign land" (Peter Enns, *The NIV Application Commentary: Exodus*, 78).

Chronological notations open and close the passage. The events recorded occur "after Moses had grown up" (v. 11) and end after "the king of Egypt died" (v. 23). The Pharaoh who "tried to kill Moses" (v. 15) after Moses' two failed attempts to rescue fellow Hebrews was likely probably Thutmose III, who became king in 1504 B.C. only to lose the throne to Queen Hatshepsut who took control after he had reigned just one year; then later he regained it around the time the queen died in 1482 B.C. If Moses was born in 1526 B.C., Stephen's statement in Acts 7:23 that Moses was 40 when he killed the Egyptian makes sense and would mean that Moses fled to Midian where he remained in exile 40 years and did not return to Egypt until after Thutmose III died in 1450 B.C.

Sandwiched between the chronological notations are accounts of Moses' mid-life crisis, involving his premature attempts to rescue fellow Hebrews (vv. 11-14) and his escape from Pharaoh and subsequent exile in Midian (vv. 15-22). Stephen provides an exposition of the first account in Acts 7:23-28. "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. The next day Moses came upon two Israelites who were fighting. He tried to reconcile them by saying, 'Men, you are brothers; why do you want to hurt each other?' But the man who was mistreating the other pushed Moses aside and said, 'Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian yesterday?'" Hearing that, Moses suspected that word of the killing had spread.

The narrative suggests that Moses identified with "his own people," the Hebrews, at this time and de-

cided he would no longer be known as "the son of Pharaoh's daughter" (Heb 11:24). However, truth be known, Moses wasn't ready to deliver his people. He couldn't rescue them on his own, and his rash act made it impossible for God to send him to Pharaoh at that time to demand that he let the people go. Given the circumstances, Moses hightailed it to Midian and settled down there. What else could he do?

Once Moses arrived in Midian, he rescued seven sisters, who were trying to water their flocks, from some abusive shepherds, who jumped the queue and scattered the girls' sheep. Not only did Moses protect the women, but he also gathered and watered their sheep, foreshadowing what he would do for the Israelites in the future. According to one commentator, the daughters "are depicted as being so excited by the gallant behavior of Moses at the well that they quite forget their manners and rush home to tell of their adventure without an appropriate response to their champion" (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 23)—namely, without inviting Moses for dinner. When they do, one thing leads to another, and Moses winds up staying with Reuel, the girls' father. He marries one of them, Zipporah, who bears him a son, Gershom, whose name reflects Moses' status in exile.

The death of Pharaoh (v. 23) opened the door for Moses to return to Egypt, which he would do following God's call "to bring my people the Israelites out of Egypt" (3:10). Things had not improved for the Israelites during the forty years Moses was in Midian. They had gone from bad to worse, so in desperation, they cried out to God for help, and God heard their cry because he remembered the promise he had made to the patriarchs, Abraham, Isaac, and Jacob.

The *upper* story of this narrative is about God's preparation of Moses to deliver the Israelites from Egyptian slavery as he promised.

The *lower* story is about Moses' decision to identify with his fellow Hebrews and his premature attempts to deliver them on his own apart from God's presence and power.

It would take forty years in the wilderness of Midian, shepherding Reuel's sheep, for Moses to learn to shepherd God's sheep, the Israelites, for forty years in the wilderness of Sinai.

Word Studies/Notes

v. 11 *after Moses had grown up* According to Acts 7:23, Moses was 40 years old at the time. According to other passages, he was 80 when he confronted Pharaoh (Ex 7:7; cf. Ac 7:30) and 120 when he died (Dt 34:7). “Just how much time elapses between verses 10 and 11 is not specified by the text, although Stephen speaks of Moses as being forty years old at the time (Acts 7:23; see also *Exodus Rabbah* 1.27). The number forty may have been deduced in antiquity by the fact that Moses was eighty years old when he confronted Pharaoh (Ex 7:7) and 120 years old when he died (Deut. 34:7); it seems that main epochs of his life were divided into thirds” (Peter Enns, *The NIV Application Commentary: Exodus*, 78).

v. 11 *his own people* Lit., “his brothers;” cf. “fellow Hebrews” (NASB). “This term does not require them to be literal siblings, or even close family members. It simply refers to fellow Hebrews, people with whom Moses has begun to feel close ties of kinship. They are ‘brothers’ in a broad sense, ultimately fellow members of the covenant community” (*The NET Bible*, 39^{tn} on Ex 2:11). “If Moses is unaware of his Israelite birth, he would have seen himself as a compassionate Egyptian whose conscience is finally stricken to the point where action is demanded. It is the opinion of the vast majority of commentators, not to mention the New Testament (Heb. 11:24-25), that Moses is aware at least by this time of his true pedigree” (Enns, 78; cf. John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 19).

v. 11 *watched* “This phrase [i.e., and looked on their burdens] means more than ‘to see’. It means ‘to see with emotion’, either satisfaction (Gn. 9:16) or, as here, with distress (Gn. 21:16). Moses is one who shares God’s heart. God too has seen what the Egyptians are doing to the Israelites, and He will come to deliver (Ex. 3:7, 8). It was not Moses’ impulse to save Israel that was wrong, but the action that he took” (R. Alan Cole, *Exodus*, TOTC, 59).

v. 15 *Pharaoh* “The Pharaoh referred to here was probably ‘Thutmose III’ (v. 15; 1504-1450 B.C.), whose reign included a period of 21 years as co-regent with Hatshepsut. Pharaoh probably ‘tried to kill Moses’ by having him brought to justice through normal legal channels” (Thomas L. Constable, “Notes on Exodus,” 2021 ed., 29, italics added, planobiblechapel.org/tcon/notes/pdf/exodus.pdf). More likely, Pharaoh tried to kill Moses because Moses’ act marked the turning point in his allegiance from the Egyptians to the Hebrews (cf. Heb 11:24-27).

v. 15 *Midian* “Moses fled eastward and lived among the nomadic Midianites. The

founder of these people was **Midian**, a son of Keturah, wife of Abraham, who sent them ‘to the land of the east’ (Gen. 25:1-6). The Midianites lived in southeastern Sinai and northwestern Arabia on both sides of the Gulf of Aqaba. This desert land differed greatly from Goshen in Egypt” (John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: Old Testament*, 110).

v. 17 *rescue* “Moses’ benevolent act, protecting the daughters while they were securing water, was the third incident in which he sought to deliver others from harm (cf. 2:12-13). These incidents anticipated his future role as his nation’s deliverer” (Hannah, 111).

v. 19 *Reuel* As ‘the priest of Midian’ (v. 16), Reuel (‘Friend of God,’ v. 18) was the spiritual head of his branch of the Midianites. Moses’ father-in-law had at least two names: ‘Reuel’ (or ‘Raguel,’ 2:18; Num. 10:29) and ‘Jethro’ (or ‘Jether,’ 3:1; 4:18; 18:1, 2, 5, 6, 9, 10, 12). ‘Jethro’ (lit. ‘excellence’) may have been his title and ‘Reuel’ (lit. ‘friend of God’) his given name. He appears to have been a ‘worshipper of the true God,’ like Melchizedek (cf. 18:12-23; Gen. 14:18-20). At this time, however, he may simply have been a God-fearing Semite” (Constable, 30).

v. 23 *king of Egypt* “Most of Moses’ forty-year period in the desert had elapsed when finally the great Thutmose III died (Ex. 2:23-25). By this time the mighty king had ruled thirty-two years since his return to full control. These had been years of great accomplishment. He excelled as a statesman and administrator, and was one of the accomplished horsemen, archers, and all-around athletes of his day. He was a patron of the arts. But it was as a military strategist that he distinguished himself. Immediately upon Hatshepsut’s death, he was faced with a major revolt by northern Palestine and Syria. This he put down decisively with a brilliant victory at Megiddo. In later campaigns he pushed Egypt’s northern border once more beyond the Euphrates, even farther than his grandfather had. Then two quick campaigns south along the Nile fixed this boundary as far as Napata below the Fourth Cataract. Egypt’s borders were now brought to their maximum limits, a true empire. Gold, silver and valuable merchandise of all kinds poured into the land, both in the form of seized booty and products of trade. Egypt flourished as seldom in her history. But finally the great ruler died, and Moses was able to return to Egypt” (Leon Wood, *A Survey of Israel’s History*, 121; see also 116-21).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Rather than act rashly on your own, ask for God's guidance and strength
as you pursue the purpose he has for you.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



FAMILY TALK

I'm frequently asked the best method of discipline, and my honest answer is "I don't have a clue." Discipline is as unique as each child, and there are tons of approaches that may be effective one day and useless the next. I do think it's considerably more important to understand that discipline isn't behavior modification. The goal of discipline isn't to change behavior but to go deeper and change the heart. Our passage this week covers the story of Moses during a 40 year "time out." Young and impetuous Moses takes matters into his own hands and seeks to solve the issue of oppression of the Hebrew people through violence. After realizing his mistake and literally fearing for his life, he flees to Midian where he'll marry, build a family and spend 40 years as a shepherd. What was God doing with Moses during that time? God wasn't correcting Moses' behavior, but instead, he was diving deep into his heart, growing and developing him to be the man who would lead his chosen people out of oppression and slavery into the Promised Land. The years of solitude and isolation surely helped Moses as he wrestled with his identity. Was he Egyptian or Hebrew? Moses' job as shepherd equipped him to lead his people as they wandered through the desert. I am confident these years drew him closer to God. And though God used this time to mature him, Moses still struggled with the task ahead. You might be in the middle of your own 40 year time out. Trust that God is growing you and helping you lead your children to a place of abiding in him.

What Does The Bible Say?

Read Exodus 2:11-25.

1. Why did Moses flee to Midian?
2. When Moses sat at the well in Midian, what did he do that was kind?
3. What was happening to the Israelites while Moses was

What Do You Think?

Read verse 24. Does this mean that God can forget things?

What Do You Do?

Lead your family through the kids scrolls this week. Did they listen to you? Was it hard to lead others even though they're older/younger than you? What problems do you think Moses faced?

CORE COMPETENCY: Life Purpose

I believe God wants me to glorify Him in all I say and do.

MEMORY VERSE: Psalm 31:3

"Since you are my rock and my fortress, for the sake of your name lead and guide me."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME

GRADE PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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