

“A Tour of Moses’ Detour”– Exodus 2:18-25

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Meet me in Exodus 2...

Glad to see you this morning. Whatever reason you came (even if it was to search for Pokémon in the sanctuary), I believe that God has brought you here. For what reason, I can only speculate. But there is something He would want you to hear today, so I hope you will listen well to His Word...

I'd like to thank Chris Hester for filling in for Tony today and leading our music in the first service. Tony and Teresa are in the Czech Republic for an annual gathering of IMB missionaries from Europe and parts of Asia and North Africa to be addressed by David Platt, the IMB president. Many of the missionaries we support through our church giving will be there and Tony is helping to lead music at that event, on his saxophone. So pray for him and his wife there in the Czech Republic and pray for those missionaries who are gathering together.

Last week we began by celebrating some of the amazing things God has been doing among us and I cautioned us to give glory to God. I also challenged us to be a “Generation 2” church. The analogy, of course, was drawn from the wilderness generations of the Exodus story. The first generation, the generation that grew up as slaves in Egypt, couldn't sense what God was doing among them and fixated on anything and everything they could find to complain about. This grieved the Lord and He prevented them from entering the Promised Land because of their attitude of unbelief. Instead, gave that land to a second generation, who would trust Him and follow Him and obey Him. It's quite a contrast. But my challenge was simple: let's be Generation 2.

How did you do this week? Was your conversations and service and activities characteristic of Generation 1 or 2? You don't have to answer that out loud, but it's a question worth reflecting on. How did you do? I caught myself stopping mid-conversation last week because the thought popped in my head, “Is this a generation 1 conversation or a generation 2 conversation.” I realized it was the former and so I needed to adjust my attitude.

One of the tools that will help us do that collectively as a church and individually is this book, *I Am A Church Member*. These were donated by some church members who want you to read it and I've been very encouraged to hear the positive feedback of those of you who have been reading it. It's not a cup holder. It's for your benefit. Read it. It's a free gift to you. At every exit you can find a copy, so grab one if you didn't already when you leave today. And let me know what you think [comment: other book].

Now then, the last time we were in Exodus 2, we examined three different scenes where Moses witnesses injustice. In the first scene, he sees an Egyptian beating a Hebrew slave. Moses intervened and kills the Egyptian. The second scene involves a Hebrew beating another Hebrew. Moses intervenes again, this time with his words, but they don't take him seriously because of the sinful way he pursued justice in scene 1. Moses gets kicked out of Egypt and finds himself in Midian. The final scene involved some shepherds harassing some Midianite women. Yet again Moses intervenes. This time he delivers the victim and even is found serving them water and caring for their flock. That's where we ended in the story, but the lesson we considered was...

How We Pursue Justice Matters

That lesson is very timely, given the hostility we witness in our nation in recent weeks and months. We should pursue justice, but we have to do it the right way. That was the point of last week's sermon.

With that in mind, let's look again at the text. We will pick up where we left off, which means verse 18. Follow along on the screen or in your Bible as I read. This is God's Word...

“When they came home to their father Reuel, he said, ‘How is it that you have come home so soon today?’¹⁹ They said, ‘An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock.’²⁰ He said to his daughters, ‘Then where is he? Why have you left the man? Call him, that he may eat bread.’²¹ And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah.²² She gave birth to a son, and he called his name Gershom, for he said, ‘I have been a sojourner in a foreign land.’²³ During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God.²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.²⁵ God saw the people of Israel—and God knew.” (Exodus 2:18-25)

There are really two parts to the text I just read—the first dealing with the repercussions of Moses' actions on behalf of the Midianite women at the well and the second a summary of the situation back in Egypt and God's response. The former introduces us to a couple new and significant characters—a priest and his daughter named Zipporah.

The priest is the father of the women Moses rescued at the well. His name is Reuel (meaning “G/gods friend/shepherd”), but that's not his only name. In the next chapter he will be referred to as Jethro (“his abundance”), which is his more famous name and the one that I'll use. He was also referred to as Hobab (“embracing one”) on two occasions in the Bible (Num. 10:29; Judg. 4:11).¹ So he's a man of many names.² Some refer to him as “The artist formerly known as Hobab.” Actually I just made that up (Did you like that? I almost went with “MidianWorldPeace” or “OchoJethro”).

We really don't know much about the guy yet. All we are told here is that he has a lot of daughters and he's a Midianite priest. The Midianite people actually descended from Abraham through his fourth son by his wife Keturah (Gen. 25:1-6). That son was, you guessed it, Midian. You might also remember that it was Midianite traders that first brought Joseph down to Egypt and sold him to Potiphar (Gen. 37:25-36). Note the irony. It was Midianites who facilitated Joseph's exile in Egypt and now God is using Midianites to shelter Moses during his exile from Egypt. Joseph was also wed to the daughter of a priest in a foreign land and this, as we will see, he and Moses will have in common (Gen. 41:45). There are actually many points of contact between Moses and Joseph (as we explored Wednesday night).³

The fact that Jethro is described as a priest has led to speculation. Given that the Midianites descended from Abraham, it is possible that that this priest may worship Abraham's God. Most of the Midianite tribes were almost certainly idolaters (cf. Gen. 25:4; Num. 22:4; 25:6), but Jethro elsewhere is said to have been a “Kenite” and the Kenites had a better reputation in the Bible than most of the Midianites so it is at least possible that some of Jethro's religious influences may have derived from Abraham (Judg. 1:16; cf. 1 Sam. 15:6; 30:29). On the other hand, Exodus 18 may suggest that Jethro was a polytheist (meaning, he worshiped many gods) and only after the Exodus event does he worship the one true God exclusively (Exod. 18:11). So while he is a kind man, he's probably not the best religious influence on Moses at this point in the story.

Back to the story though...Jethro's daughters return home and their father's question is telling. He asks, in

verse 18, *“How is it that you have come home so soon today?”* That their quick return stands out to Jethro may indicate that the shepherd regularly harassed these women when they went out to draw water. In the next verse, his swooning daughters give their father an answer. They tell him that there was this mighty Egyptian man who drove back the mean shepherds and actually drew water for them and for their entire flock. Presumably they identify him as an Egyptian because of his clothing and dialect.

Yet in all their blushing and gratitude, it didn't seem to occur to them to invite Moses over to meet their father. So Jethro asks them in verse 20, *“Then where is he? Why have you left the man? Call him, that he may eat bread.”* Evidently they do. Moses and Jethro seem to hit it off because the text tells us that *“Moses was content to dwell with”* Jethro long term and that Jethro *“gave Moses his daughter Zipporah”* to be his wife. That language sounds funny to modern ears—he gave his daughter to Moses—but arranged marriage was the norm in the ancient Near East and Moses has proven to be an honorable man. (As a father of two daughters myself, I must admit I like the idea of arranged marriage...just saying...I plan on facilitating that. Applications can be submitted when said daughters turn 30)

The original audience probably saw this marriage coming when verse 15 states that Moses *“sat down by a well.”* Remember Exodus has a prequel, the book of Genesis. And in Genesis the well, evidently, is where you go to meet a wife. There are close parallels between this story and the account of how Isaac's wife, Rebekah, and Jacob's wife, Rachel, were brought into the people of God (Gen. 24:10-28; 29:2-14). So when we read a story of guy-meets-girl at well and draws water for her and her flock, you might as well start planning the wedding. It's the ancient equivalent to the modern romantic comedy. What's coming next is predictable. The names change, but the plot's the same. If you're looking for a wife, find a well in a foreign land and get ready to draw some water. Not sure that's a good strategy today. But if you're a single man and happen to be traveling to a well some time soon, it wouldn't hurt to bring a ring...just in case. If you're a single woman and some interested young man invites to a well...he's either a serial killer or he's going to propose. In any case, it worked out well for Moses. His new wife's name was Zipporah, which is also the name of a small bird (cf. “Birdie”).⁴ Eventually she gives birth to a son, who Moses calls *“Gershom.”* The significance of this son we'll come back to in a moment. And with that the scene draws to a close.

Before we get to the second scene, let's pause for a moment and consider another lesson that chapter 2 is teaching us. Moses has gone from being a powerful Egyptian prince to a poor Midianite shepherd. You might think that his life has taken a positive turn through the generosity of Jethro and his family (and indeed it has) but it's hard for us to truly grasp the height from which Moses has fallen. He has fallen from glory and hit rock bottom. Furthermore, Moses' heart was stirred for his people and he wanted to deliver them (cf. Acts 7:25). Yet because of the misguided actions he took in pursuing justice in his own strength and wisdom and because of his impatience to wait on the timing of God, he finds himself not only rejected by Egypt but by his own people. Now we know that God is going to send Moses back to Egypt, but it's going to be a while. He doesn't know that yet. And even if he did, this must have seemed like a very unwelcome turn of events, a frustrating detour into oblivion. But there's a lesson here...

God Doesn't Waste Life's Detours

Sometimes life doesn't play out how you envisioned it. When Moses stood up to the Egyptian man beating one of his Hebrew brothers, he expected to be cheered by his people. He expected them to welcome him in as their deliverer, sent by God. The New Testament tells us as much (Acts 7:25). But that's not what happened. Now he finds himself in a foreign land, stripped of every advantage, every semblance of self-sufficiency, and left to contemplate the disconnect between how he thought God would use him and the reality of his circumstances. As the years rolled on, and the decades past, I wonder if his sense of calling waned? Did he long to go back to Egypt? Did he imagine God might give him a second chance? We cannot say from Moses' perspective, but we know the story well enough to recognize that indeed another chance

awaits this shamed and defeated man. This is but a detour in his life. A forty-year detour, mind you. But a temporary detour nonetheless. And God doesn't waste the detours of our lives.

The fact of the matter is Moses was not ready to deliver God's people. He felt ready. He felt a sense of calling. His heart may have been in the right place in many respects. From a worldly point of view, he had every advantage going for him. He had the best education in the world from his Egyptian upbringing. Who better than 40-year-old prince, with Hebrew blood, to deliver God's people? He seems like the perfect man for the job and the most useable to the Lord. He's in his prime. But he was not ready. Position, courage, and willingness are not enough.⁵ God didn't want the powerful prince to deliver His people. He wanted the 80-year-old shepherd, humbled though years of toil. Despite all appearances to the contrary, God knows Moses is not ready.

That's not to say that God would not use his Egyptian background and education. Surely that was necessary and part of God's design. And that's not to say that God would not use Moses' decisive personality, with all its sensitivity to injustice and bold impulses to confront oppression.⁶ But he needs more than the personality of a deliverer. He needs for his personality to be honed in the refining fires of adversity. He needs to cultivate empathy and humility.⁷ And it's precisely these attributes that God means to develop in him through this long detour in Midian. God will not waste those years. He is preparing Moses for what lies ahead. He had been prepared in the courts of Pharaoh. Now he needed to be prepared in the plains of Midian. "In God's economy, nothing is lost."⁸

This is a good lesson for us. Whatever it is that God may call us to, we can be confident that God will do the work of preparing us. But we are not ready for that work just because we may have convinced ourselves that we are ready for that work. We must wait on God's time and the providence of His open door, lest in our impatience and impulsiveness we find ourselves in the training grounds of some modern day Midian of our own. But if we do, owing to our own sin and self-sufficiency, we can take some solace in the fact that God is still providing for Moses despite his actions. God has not abandoned his purposes for Moses' life. The actions of this man may have set back the deliverance by 40 years, but God is still sovereign. God uses fallen men and women to accomplish His purposes, despite their sin. It should encourage us that God is using even the sinful choices of His servants to accomplish His purposes in their lives and in the world.⁹ This, of course, is not a license to sin. But is a reminder that the sin of our life need not disqualify us for God's purposes. God can redeem us from the pit. And God can make us more useful through the pit.

Of course not every detour in our life is self-imposed by the sinful choices. Some detours come through the righteous choices we make in life. The godly are not exempt from setbacks. And then there are those detours that are owing to no choice on our part, the setbacks that come upon us through forces outside of our control. We are diagnosed with cancer. There's been an accident. The company is downsizing. The detours can come via any number of off-ramps, but one thing they all have in common is that they don't seem welcome to us. No one likes to detour. It seems to hinder us from reaching our destination. But, if our worldview is shaped by the Scriptures, then we would understand that the detour is not preventing us from getting to where we are going. It's God's appointed means of getting us to the right destination. It may add a few years to our travel. It may change our destination all together. But it's God's way of getting us to where He wants us and producing in us what we will need for the journey and the destination. It's not wasted time. It's necessary time.

Now, for a moment, stop thinking about this abstractly and start thinking about it in light of your present circumstances. Do you feel like you're in a rut? Do you feel broken down on the side of the road? Are there orange barrels on every side? What detour does God have you in? Are you willing to see it as part of God's providence? Are you willing to see it as necessary providence? It may not make sense now. It may never make sense, this side of heaven. But can you trust that God will not waste this detour in your life? Can you wait on God to accomplish His purposes in you and around you through the detour?

Detours tend to feel like waiting. You feel like you're waiting for your situation to change or waiting for God to intervene in some way. But nobody likes to wait. In a wonderful book called *Broken-Down House*, Paul David Tripp begins his chapter on learning to wait with these words.

"I'm not very good at it. In fact, I find it to be one of the most difficult disciplines of life in this fallen world. How can something that sounds like doing nothing be so hard to do well? Yet it is hard. It is also inescapable. God calls each of us to wait."¹⁰

He's right. And he goes on to point out that one of the most valuable things about the detour of waiting is that "waiting will always reveal the true character of your heart...where you have placed your hope. Your heart is always exposed by the *way* that you wait."¹¹ He writes,

"If your hope is in power [cf. Moses], you will find it extremely difficult to live through situations where you have been revealed to be powerless. If your hope is in your wisdom, you will find it extremely difficult to deal with circumstances that simply make no sense to you. If your hope has been in a certain person or situation, you will find it very hard to deal with it should that person or situation radically change. Think about it. If my hope and confidence were really in the wisdom and power of the Lord, I would not find this kind of waiting so hard. Waiting is hard precisely because it calls us to live by faith and not by sight."¹²

He goes on to write about how we can wait well (what he calls "active waiting") and to explore what the Bible teaches about why we are called to wait so often. I don't have time to unpack all the wisdom of that chapter, but he says a couple things that help us to understand what we are seeing here in Exodus 2. The first one has to do with the fact that we are sometimes called to wait simply because God is sovereign.

"We must wait because we are not writing our own stories....Waiting becomes immediately easier when you realize God is sovereign (and you are not) and when you further reflect on the reality that he is the ultimate source of everything that is wise, loving, and good. Waiting, therefore, is not a sign that your world is out of control. Rather, it is a sign that your world is under the wise and infinitely attentive control of a God of fathomless wisdom and boundless love. This means you can rest as you wait, not because you like to wait, but because you trust the One who is calling you to wait."¹³

But we should also recognize that waiting can be a gracious gift to us.

"Waiting is one of God's most powerful tools of grace. God doesn't just give us grace *for* the wait. The wait *itself* is a gift of grace. You see, waiting is not only about what you will receive at the end of the wait. Waiting is about what you will become *as* you wait. In calling us to wait, God is rescuing us from our bondage to our own plan, our own wisdom, our own control. In calling us to wait, God is freeing us from the claustrophobic confines of our own little kingdoms of one and drawing us into a greater allegiance to his Kingdom of glory and grace. Waiting is more than being patient as situations and *other* people change. Waiting is about understanding that you and I desperately need to change, and that waiting is a powerful tool of personal change. God is using the grace of waiting to change us at the causal core of our personhood, the heart."¹⁴

Friends, that's exactly what God was doing in Moses' life when he made him wait forty years in Midian. He's changing his heart. He's preparing him for what lies ahead. He's maturing him. He's helping him unlearn certain things he learned in the Egyptian courts.¹⁵ He's cultivating in him empathy and humility, which he will desperately need in order to lead God's people. Moses didn't sign up for that. He didn't volunteer to learn humility and empathy through what he suffered. But it was God's grace to him. God knew something that Moses didn't know. He knew he wasn't ready. He knew that we would not be ready until he

possessed these traits. And He knew just how to bring them out in him—a 40-year detour. But God doesn't waste life's detours.

His deliverer needed to be humble, because it was not by the strength and wisdom or men that deliverance would come for his people. And think about how this detour in Midian humbled Moses. Every blessing he enjoyed as prince in Egypt has been ripped away from him. He's been rejected by the Egyptians and his own people. He finds himself in a foreign land dependent on the mercy of strangers. The vocation that's given to him is that of shepherd. Genesis 46:34 says, "*every shepherd is an abomination to the Egyptians.*" Think about that. He is now doing the thing that he was brought up to consider an abomination. His vocation is one that forty years of conditioning had taught him to consider "beneath him." He's been humbled.

By the time God's done humbling him in Midian, Moses is going to find it unbelievable that God would use him to deliver the people. What a drastic change. In chapter 2, he couldn't imagine that God would *not* use him to deliver the Hebrews. By chapter 3, he needs to be convinced that God *can* use him for that very purpose. It's like C. S. Lewis taught, humility is not so much thinking less of yourself, but thinking of yourself less.¹⁶ It wasn't until Moses lost his sense of self-reliance and buried his own selfish ambitions that God was ready to use him. And it took 40 years.

But Moses didn't just need humility. He needed empathy. He may have personally identified with his people in his mind, but as an Egyptian prince he could not identify with his people's experience (cf. Heb. 11:24-26). But God's detour in Moses' life changes that. Moses is embodying the experience of his people. In Exodus 2, we see him entering into conflict with the Egyptians (just like his people). We see him targeted by a murderous edict of Pharaoh (just like his people). We see him fleeing to the wilderness to dwell for forty years and meet with the Lord at Mount Sinai (just like his people will eventually). We see him brought down to lowly service (just like his people). We see him testify that he is a stranger in a foreign land (just like his people).¹⁷ That's the whole point of naming his son "Gershom" (probably meaning, "an alien there," from the Hebrew verb "to drive away," but the precise meaning is debated). The next time he encounters his people it won't be as a privileged prince who has nothing in common with them, it will be as one who knows firsthand their struggle and can sympathize with their plight.¹⁸

God doesn't waste our detours. He's bringing out the necessary traits of godly leadership—humility and empathy. He will need these traits to lead the people. God doesn't waste our time and circumstances. God wanted him to be a shepherd, because His people would need shepherding. Psalm 77:20 says that God, "*led [His] people like a flock by the hand of Moses and Aaron [Moses' brother]*" (Cf. Isa. 63:11). If God's people were going to be like sheep, then how fitting that their deliver would be a shepherd. Those years of waiting, that unscripted detour, were all part of God's carefully crafted plan. Nothing was wasted. God was at work. That's true for you too, you know. God doesn't wait waste the detours. God's work is worth the wait.

But please notice that it was a long wait. That's instructive not because it always takes this long, but because God often takes His time with us. J. A. Motyer makes this same point, writing, "We always naturally want simple, quick solutions, the equivalent of instant coffee in spiritual reality! Occasionally the Lord will satisfy that desire, but for the most part he does not, and, like the Exodus people, we face the demand for persevering in faithfulness and patience awaiting the coming day."¹⁹ If that was not true for Moses, I'm not sure who it has ever been true for.

Moses lived 120 years. He was forty years old when he was kicked out of Egypt. He spent 40 years in exile in Midian. And for 40 years he would wander with the recently delivered Israelites in the wilderness. I believe it was James Montgomery Boice who said, "Moses was 40 years in Egypt learning to be something; 40 years in the desert leaning to be nothing; and 40 years in the wilderness proving God to be everything."²⁰ And none of that was wasted time.²¹

Think about that for moment. That means he spent two years in preparation for every one year of what modern minds would consider “ministry.” For the younger people, I pray that God would use that fact to develop patience in you. You’re going to need it. But for you older generations, I have a different prayer. I pray that you would realize that you are not too old to be used by God. Chances are the majority of the amazing things that come to your mind when you think about how God used Moses happened when Moses was 80 years or older. You’re not too old to be used by God to do significant things.

The Bible that I have right here belonged to a man who spent the first 60 years of his life consumed with sin and antagonistic towards Christians and the things of God. 60 years of hostility to the church. Then one day, God changed His heart. He came to believe that Jesus was the Son of God and that Jesus died for His sins. He believed that Jesus rose from the dead and that Jesus was inviting Him to lay down His rebellion and sin and trust in the work of Christ for His forgiveness. He became a Christian. And one day he walked into the church I was pastoring. For years this man struggled with the guilt of the first 60 years. He had to learn to preach the Gospel to himself daily and be reminded that Christ had removed His guilt and shame. But he did. He continues to fight the fight of faith to this day.

Like the rest of us, he is a work in progress. But God is using him. God uses him with people that someone like me could never relate with. His usability though is tied not to his age, but to his willingness to seek first the kingdom of God and His righteousness. This Bible is a testament to that. It’s the Bible he decided to read that first year as a Christian. He gave it to me one day as a gift. And, as you can see, he didn’t just read it. He devoured it. There is no reason you can’t do that. You’re not too old. God’s not done with you. Get involved. Read the Word. Serve in the church. We need you. Use your spiritual gifts. Edify the body. Don’t retire on the body of Christ. Serve the King. Reach out to the lost. Your best days of kingdom work may still be in front of you. You may not believe me, but Moses didn’t believe it either when he turned 80 and God sent him to Egypt.

But there’s another lesson here...

God May Be Waiting for Us to Pray

Look again at the scene that closes the chapter. Starting in verse 23, we read,

“During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. ²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

²⁵ God saw the people of Israel—and God knew.” (Exodus 2:23-25)

It’s as if the text is telling us that the Hebrew people finally realized that they needed divine intervention and so they cried out for help. And while it doesn’t say specifically that they cried out to God, that may be implied. In any case, God responds to the cries of His people. Isn’t that good news? Maybe the response is not what we expect, but He does not sit idly by when His people cry out for Him. He acts in accord with His covenant, His promises, and proves Himself faithful for the good of His people and the glory of His name. God heard. God remembered. God saw. God knew. And God helped (as we will begin to see next week). God had been moving before this, of course, but it’s not coincidental that God’s deliverance followed on the heels of His people crying out. Sometimes God waits until His people pray.

Friends, this is why we are organizing the 24 hour prayer initiative. We want to see God move powerfully among us and in us. We believe God has been at work in some amazing ways and we have much to celebrate, as we considered last week. But we want God to revive this land. And we don’t want apathy on our end to be the reason He doesn’t. So we are committed to call out to the Lord together, unified as one,

begging the Lord to move, begging the Lord to change our hearts, begging for a movement of God, whatever that may look like. God may be waiting for us to pray.

So join us. Pray with us. Fast with us. Outside those doors you can sign up for the 24 hours of prayer. Whatever slot you sign up for you will just come to the sanctuary at that hour and we will have some guided prayer set up for you. You can do that with other people. It doesn't have to be alone. You can sign up at a time that someone else is already signed up. But we still have some blanks on that board. I'd love for them to all be filled by day's end.

We will kick it off next Sunday night right here, in the sanctuary, with a corporate prayer time and the Lord's Supper. We would love for everyone to be here. Seriously everyone, unless you are kept by some providence, join us. If you love this church and want to see God move among us, join us. Call to the Lord with us. Cry out with us. God will hear. He will see. He will remember. He will know us. And He will respond. Be a part of that. And then following that corporate time of prayer, the hours that people signed up for will begin and continue for 24 hours. Then Monday night, we will meet in the gym for prayer, thanksgiving, the Lord's Supper again, and a meal of fellowship together. I hope you can be a part of all of this. I suspect it will be a very significant moment in the history of our church. And it kicks off next Sunday night. I really can't wait!

Next Sunday morning, we will venture into chapter 3. Bring a friend...

I love you guys...let's pray...

¹ James K. Bruckner, *Exodus* (UBCS; Grand Rapids: Baker Books, 2008), 34.

² “Why is he given two names? Some argue that they refer to two different people, although that is difficult to support textually. Others say they are the result of two separate sources or traditions which were later brought together by a redactor. However, an editor splicing together two conflicting names within a few lines of one another seems an unlikely solution. It is more probable that one of the names was the man’s common name, whereas the other was his official, priestly title. Frequently in the Scriptures, high officials have both types of names (see Judg. 6-8; 2 Kings 15:19, 29; 23:34-24:6; 1 Chron. 3:15; 2 Chron. 21:17; 25:23).” John D. Currid, *Exodus – Volume 1* (EPSC; Darlington, England: Evangelical Press, 2000, repr. 2014), 63.

³ See Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2011), 24-25.

⁴ John L. Mackay, *Exodus* (Mentor Commentary; Great Britain: Christian Focus Publication, 2001), 60; Bruckner, 35.

⁵ J. A. Motyer, *The Message of Exodus* (BST; Downers Grove: InterVarsity, 2005), 39.

⁶ “It is interesting that the same temper and hatred of injustice that had driven Moses from Egypt (2:11-15) were the means of finding hi a home and eventually a wife in Midian (2:16-21). God uses our individual traits to accomplish different things in different settings. It is a fallacy to think that in order for God to use us, he mist destroy our distinctive personalities. He does not want to destroy what he has crafter. What he does want to do is to cleanse those traits of whatever taint of arrogance and self-serving may cling to them. Sometimes that is the work of a moment, but then the working out of the implications of that moment may be a matter of years.” (John N. Oswalt, “Exodus” in *Genesis, Exodus* [Cornerstone Biblical Commentary; Carol Stream, IL: Tyndale House Publishers, 2008], 298)

⁷ Anthony T. Selvaggio, *From Bondage to Liberty: The Gospel According to Moses* (Phillipsburg, NJ: P&R Publishing, 2014), 20.

⁸ Oswalt, 298.

⁹ “Believers are called to understand and take to heart the truth that God’s plan for the universe and eternity will come to pass despite sin. Dare we think that in some way our sin will thwart God’s decrees from operating in the world? Not even Satan, at his most malevolent and malicious, can hinder the providence of God. Even the very gates of hell are powerless to obstruct God’s purposes for the universe. May we hold to that truth dearly.” Currid, 66.

¹⁰ Paul David Tripp, *Broken-Down House: Living Productively in a World Gone Bad* (Wapwallopen, PA: Shepherd Press, 2009) 111.

¹¹ *Ibid.*, 114, 115.

¹² *Ibid.*, 115.

¹³ *Ibid.*, 116, 117.

¹⁴ *Ibid.*, 117.

¹⁵ Tim Chester, *Exodus for You* (Denmark: The Good Book Company, 2016), 18.

¹⁶ Peter Enns, *Exodus* (NIVAC; Grand Rapids: Zondervan, 2000), 90.

¹⁷ Terence Fretheim, *Exodus* (Interpretation; Louisville: Westminster John Knox Press, 1991), 42.

¹⁸ He needed the “failure, rejection, exile and suffering so that he would be able to identify with the people whom he would represent.” Mackay, 57.

¹⁹ Motyer, 38.

²⁰ Tony Merida, *Exalting Jesus in Exodus* (Christ-Centered Exposition; Nashville: B&H Publishing Group, 2014), 15.

²¹ Tony Merida writes, “By living in the wilderness, he learned to rely on God. By having a family, he learned to lead, guide, and discipline those he loved. By working with the Midianites, most likely as a shepherd, he developed the skills to help him lead the Israelites out of their enslavement.” *Ibid.*, 15.