

### Moses Flees to Midian

Ex 2<sup>15</sup> ... Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well. <sup>16</sup> Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. <sup>17</sup> Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. <sup>18</sup> When they came to Reuel their father, he said, "How is it that you have come so soon today?" <sup>19</sup> And they said, "An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock." <sup>20</sup> So he said to his daughters, "And where is he? Why is it that you have left the man? Call him, that he may eat bread." <sup>21</sup> Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses. <sup>22</sup> And she bore him a son. He called his name Gershom, for he said, "I have been a stranger in a foreign land."

► We last saw \_\_\_\_\_ judging righteously among his brethren and on behalf of his brethren – thinking they would recognize the beginnings of God's deliverance from Pharaoh. But his brethren did not have the eyes of \_\_\_\_\_ to see, for at heart, they were riddled with unbelief and idolatry, and thus were \_\_\_\_\_ different down deep from the Egyptians. So they rejected and betrayed Moses to Pharaoh, who is now determined to \_\_\_\_\_ him. So Moses flees to the land of Midian, which was \_\_\_\_\_ miles by foot, a \_\_\_\_\_ day journey.

► What we will see going forward is, as Moses goes, so goes \_\_\_\_\_, for Moses is a living picture of Christ. In the exodus, Israel will go to \_\_\_\_\_, where they will spend \_\_\_\_\_ years. In the NT, \_\_\_\_\_ will spend 40 days in the desert, and his NT people will spend 40 years in the wilderness of the \_\_\_\_\_ empire. At the end of the 40 years of wilderness period, a major unbelieving city that stands between God's people and the conquest of the nations will be destroyed. In the \_\_\_\_\_, it's pagan Jericho; in the \_\_\_\_\_, it's apostate Jerusalem.

Rev 12<sup>5</sup> She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. <sup>6</sup> Then the woman fled into the wilderness

► Midian was one of Abraham's \_\_\_\_\_ whom he had after Sarah died and he took another wife named Keturah. The land of Midian is where he settled. Some Midianites were \_\_\_\_\_, and some were \_\_\_\_\_.

Gn 23<sup>2</sup> Sarah died ... in the land of Canaan ... 25<sup>1</sup> Abraham again took a wife, and her name was Keturah. <sup>2</sup> And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah ... <sup>6</sup> Abraham gave gifts to the sons of the concubines

which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

Jgs 6<sup>3</sup> [W]henver the Israelites planted crops, the Midianites and the Amalekites and the people of the East would come up against them. <sup>4</sup> They would ... devour the produce of the land

► When Moses reaches Midian, he sits by a \_\_\_\_\_, a place where many important events occur in the Bible, for in a desert setting, water was \_\_\_\_\_ and water was \_\_\_\_\_. God providentially used wells as the place where character was \_\_\_\_\_ and relationships were \_\_\_\_\_.

• Gn 24.12-20

• Jn 4.5-43

• Ex 2.16-17

– The character of the girls.

– The character of the shepherds.

– The character of Moses.

– The character of Reuel.

► Moses is happy to stay with Reuel, essentially becoming part of his \_\_\_\_\_. Reuel is pleased to give his daughter Zipporah in \_\_\_\_\_ to Moses. She bears a \_\_\_\_\_, whom Moses names Gershom, because he has been a "stranger in a foreign land."

► What is God telling us in these events? This is something we ought always to \_\_\_\_\_, for God writes real history with real people making real decisions in real time for their own reasons, and yet what they freely do is exactly what God has sovereignly \_\_\_\_\_. And in this real history, God also puts on a \_\_\_\_\_ in which he communicates his ways and wisdom, his plan of redemption, and why there is no hope apart from it. Note how our text announces the Midianite characters – as they would appear in a program for a \_\_\_\_\_ (16). The priest and his seven daughters are real people, but they also represent \_\_\_\_\_ worshippers of the one true God. Daughters in the Bible are

often used to represent whole peoples. So God's covenant people of Israel are often called "Daughter \_\_\_\_\_" or "Daughter \_\_\_\_\_."

Zeph 3<sup>14</sup> Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all your heart, O daughter of Jerusalem! ...  
<sup>17</sup> The LORD your God in your midst, the Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing. [Crossed out words are not in the Hebrew text.]

And so Ex 2 opens with the "daughter of \_\_\_\_\_" and her daughter, and the "daughter of \_\_\_\_\_" acting to save the \_\_\_\_\_ who will grow up and save them. One of these daughters is a \_\_\_\_\_, yet she instantly acts to save the son, just like the two Israelite daughters.

The pattern strongly suggests that they are all motivated by the same thing – \_\_\_\_\_ in the one true God. God is signaling to us that his people will be made up, not only of Israelites, but also of Gentiles. The common characteristic of all God's people is not circumcision, but \_\_\_\_\_ in the promised deliverer, who is pictured by \_\_\_\_\_.

Rom 4<sup>9</sup> Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. <sup>10</sup> How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, <sup>12</sup> and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.

Gal 3<sup>29</sup> [I]f you are Christ's, then you are Abraham's seed, and heirs according to the promise.

All who have the \_\_\_\_\_ of Abraham, circumcised or not, are children of Abraham. All who do not have the \_\_\_\_\_ of Abraham, circumcised or not, are not children of Abraham.

Rom 9<sup>6</sup> [T]hey are not all Israel who are of Israel

► There is a faithful, believing remnant among Daughter Zion, but Daughter Zion as a \_\_\_\_\_ is unbelieving and idolatrous, so she rejects Moses and betrays him to Pharaoh. Moses has to flee to Midian, and what does he find? Seven daughters who gladly \_\_\_\_\_ Moses and his deliverance from the evil shepherds. God's covenant people are often characterized by entitlement instead of \_\_\_\_\_, grumbling instead of \_\_\_\_\_,

and \_\_\_\_\_ instead of humility. The former are \_\_\_\_\_ to faith; the latter are \_\_\_\_\_ for faith. That is the difference between Daughter \_\_\_\_\_ and Daughter \_\_\_\_\_ in our text.

► Their father Reuel is an \_\_\_\_\_ of Melchizedek, another Gentile priest who worships and serves the one true God, who meets Abraham with bread and wine, who blesses him, and to whom Abraham gives a tithe, all of which show Mel. to be Abraham's spiritual superior (Gn 14.18-20). Jesus is a "\_\_\_\_\_ forever," not according to the order of Aaron, but the "order of Melchizedek."

Heb 7<sup>4</sup> [C]onsider how great this man [Melchizedek] was, to whom even the patriarch Abraham gave a tenth of the spoils ...  
<sup>6</sup> ... [He] received tithes from Abraham and blessed him who had the promises. <sup>7</sup> Now beyond all contradiction the lesser is blessed by the better.

Heb 7<sup>11</sup> [I]f perfection were through the Levitical priesthood ..., what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? ... <sup>17</sup> For [God] testifies: "You are a priest forever according to the order of Melchizedek." (quoting Ps 110.4).

We also see evidence that Moses views \_\_\_\_\_ as his spiritual equal, if not superior. Moses will live as part of Reuel's household for \_\_\_\_\_ years (Ex 2.21; Acts 7.30). When Moses brings the people out of Egypt, Reuel will meet him, Moses will \_\_\_\_\_ down before him, Reuel will \_\_\_\_\_ Moses, Aaron, and the elders of Israel in a worship service to the one true God, and Reuel will \_\_\_\_\_ Moses how to set up the judiciary of Israel (Ex 18.7, 12, 13-26).

► If all who have the \_\_\_\_\_ of Abraham are his children, why have circumcision and the nation of Israel at all? In the OT, the work of Christ lay in the future, and the full reality of his church and kingdom could only be known in an anticipatory way. God called \_\_\_\_\_ to serve him by portraying in a typological way the realities of Christ, his kingdom, and the Christian life which lay in the future. Israel was God's \_\_\_\_\_ troop, as it were. Now that Christ has come, and the reality of the Christian life, the church, and the kingdom have come, there is no more acting troop – all believers are charged with simply \_\_\_\_\_ out the Christian life, being part of the church, and fueling the kingdom.