

# Two Courageous Mothers

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[ 0 : 00 ] You will note that the message this morning is entitled, Two Courageous Mothers. I'd like you to turn to the book of Romans, to chapter 15.

And this morning we'll be looking at Romans 15, verses 1 through 6. Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves.

Each of us is to please his neighbor for his good to his edification. For even Christ did not please himself.

But as it is written, the reproaches of those who reproached you fell on me. For whatever was written in earlier times was written for our instruction.

So that through perseverance and the encouragement of the scriptures, we might have hope. Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.

[ 1 : 35 ] So that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

And the verse in particular that I would like to focus on is verse 4, which says, Whatsoever was written in earlier times.

And when the Apostle Paul penned that, of course, he was thinking in terms of the Old Testament, which had long since earlier been recorded and was available to them.

But at that time, that's all they had. The New Testament had not come into being. So when we look at a verse like this, for us, that which was written in earlier times, is not only the Old Testament, but it is the New as well.

And we are told that the reason these things are available for us is that we might be able to see the track record of God in the past, how he has demonstrated himself to be faithful to those who served him.

[ 2 : 44 ] And that is to be the example for us. In other words, this God that we worship and serve, this God for which we in different ways inconvenience ourselves, this God for whom we sometimes give support financially through various means, does he have a record of being worthy of our trust and our commitment?

Indeed, he does. And that's the thrust of this passage. Whatsoever things were written before time were written for our learning. And it includes things like Job and what he experienced.

And the sovereignty of God that was seen in Job's life. And how in the end he came out on top. And once again, God proved himself to be faithful on behalf of Job.

And he has done so in connection with so many people. For the past several weeks, actually I guess the past several months, the men's class that meets on Thursday morning have been going through the book of Hebrews.

And we are now in Hebrews chapter 11, which is commonly referred to as the Hall of Faith. And in it, several individuals are extracted from history.

[ 4 : 02 ] And how God moved and worked in their lives is recorded. And all of that information is provided basically for one reason. That we might be able to appeal to it and see once and again how God has demonstrated himself to be trustworthy.

And as I have said so many times in the 45 years that I have been here. Okay, 47. Do I hear 48?

How many times we have said more than anything else, God wants to be believed. He wants to be trusted. And we have this morning the example of two extraordinary women, mothers if you will, who distinguished themselves in proving that God was faithful.

And the first one that we want to reveal is found in the book of Exodus chapter 1. So would you turn there please? This is fascinating content. And I am telling you, in my preparation for this, I just got a brand new appreciation all over again from mothers.

And if my mom were alive today, she would be 102 years old. But she is alive only in a better place. She's not on this earth. And when I think of Mother's Day every year, my memory goes back to some of the experiences, the sacrifices, the things that I know my mom made for me.

[ 5 : 37 ] And that's what mothers do. We are living today in a culture where this is not always as, I guess we would say, automatic, as it seems like it used to be.

Because the scriptures do talk about the time coming when there will be parents without natural affection.

What in the world does that mean? It simply means there will be parents who are not committed to loving their children and parenting them in a responsible way.

And the demonstration of that is all too obvious in almost every edition of the daily newspaper. We read of child neglect and child abuse and so on.

So it's a different day that we live in. But the Bible provides more than ample examples for how we ought to be as mothers. And the loving, giving, caring heart that seems to be natural, at least in most cases, in the bosom of a mother.

[ 6 : 48 ] I am satisfied that a mother's heart beats like no one else's. And we men, we men have our own gifts that God has given us.

But we cannot match that special kind of bonding power that is built in to the heart of a mother.

And I'm sure that it probably is connected, most logically, with her bearing that little baby for nine months in her own body.

And producing it from her own body. And every time this happens to me, it's just a miracle all over again. It's just amazing. So let's go to Exodus chapter 1 and look at this first remarkable woman.

She's not named right here in the text, but she is named later in the book of Exodus. And her name was Jochebed. And this was a woman who was willing to swim against the current.

[ 7 : 55 ] And she did. And as a result, well, let's read what happens. Verse 1. These are the names of the sons of Israel who came to Egypt with Jacob.

They came, each one with his household. Now, I just want to stop here and inject something. Because the sons of Israel and the sons of Jacob are one and the same.

Jacob's name is later going to be changed to Israel. So sometimes when the Bible says Jacob, it means Israel. Sometimes when it uses Israel, it's talking about Jacob.

You just need to know that those terms are all practical interchangeably. Reuben, Simeon, Levi, and Judah. Issachar, Zebulun, and Benjamin. Dan, and Naphtali, Gad, and Asher.

And all the persons who came from the loins of Jacob, Israel, were 70 in number. But Joseph was already in Egypt.

[ 8 : 56 ] Now, you'll recall that earlier he was sold to this caravan band who purchased him and took him to Egypt and sold him by his brothers. And that's earlier in Genesis.

And we won't go back to recall that any further. But they are already here. So we've got 70 people. Now they have discovered that long lost, assumed dead, Joseph is in Egypt.

And he has risen to a position of such prominence and power that he is second in the land in command only to the Pharaoh. That is how prominent he is.

And when they get word, then all 70 of them are invited to Egypt. And this 70 people are going to provide the basis for the multiplication of Israelites over 400 years.

And you do the math and the multiplication, because the more babies you get, the more babies you get. We're talking about multiplying here, not adding.

[ 10 : 05 ] It's exponential. And after 400 years with no birth control pills, they number somewhere in the area of 2 million people.

And they are going to be leaving on foot. In the middle of the night, on that Passover night, when the Lord leads them out. But that's 400 years ahead.

We've got to get in here. And verse 7. Sons of Israel were fruitful and increased greatly, like I said, and multiplied, and became exceedingly mighty, so that the land was filled with them.

They are representing quite a population block in the land of Egypt, in the land of Goshen there that has been assigned to them. Now, a new king arose over Egypt who did not know Joseph.

And this new king, and by the way, when the text uses the word king, you can consider king and pharaoh as being synonymous, because they really are.

[ 11 : 09 ] Talking about the same person. And the reason that this king, or pharaoh, did not know Joseph was because that was 400 years ago. Now, how many of you know anybody that any, to any degree of respect or admiration or anything like that who lived 400 years ago?

I mean, even the founders of our nation were only 240 years ago, so we're going back a long, long ways. And this pharaoh rose up and he, Joseph, Joseph was the salvation of the nation of Egypt.

But all of that was lost on this new king. And all he knows is, these people, called Israelites, man, have you noticed how these people are like rabbits?

They have multiplied, look at this block of land there in Goshen that they occupy, and how many of them there are. And the text goes on to say, people of the sons of Israel are more and mightier than we.

Come, let us deal wisely with them. Actually, he means shrewdly. Lest they multiply, and in the event of war, they also join themselves to those who hate us, and fight against us, and depart from the land.

[ 12 : 29 ] So they appointed taskmasters over them. These are nothing but slave drivers. Let's make life miserable for these people. And, the text says, to afflict them with hard labor.

And they built for Pharaoh storage cities, Python and Ramesses. But the more they afflicted them, the more they multiplied. And the more they spread out, so that they were in dread of the sons of Israel.

So these are the descendants of the original 70, 400 years later. And we read that the Egyptians compelled the sons of Israel to labor rigorously.

And they made their lives bitter with hard labor in mortar and bricks, and at all kinds of labor in the field. All their labors which they rigorously imposed on them.

And the impression that you get here is that these slave drivers are being unreasonable in their demands of these people. They are expecting more from them.

[ 13 : 38 ] They are driving them hard, probably with limited food and water. Probably very long hours during the day. It's almost as if they're trying to work them to death. The king of Egypt spoke to the Hebrew midwives.

One of them was named Shipra, and the other was named Puah. And he said, when you are helping the Hebrew women to give birth, and see them upon the birth stool.

If it is a son, then you shall put him to death. But if it is a daughter, then she shall live. And the rationale behind that was, if it's a boy, given a number of years, he will be a potential threat, militarily.

Because if anybody is going to raise a ruckus when it comes to rebellion, it will be the males. So eliminate the males.

The girls can live. They do not pose the military threat. We're not worried about an overthrow of the government by the males. Besides, we can use them as servants and as sex slaves.

[ 14 : 58 ] And that was entirely what they had in mind. These women who served as midwives, and of course, we're talking about a day when obstetricians and gynecologists were unheard of.

It didn't exist. It wasn't anything like that. There weren't any baby doctors or any women doctors. These were all midwives. And they just, women who helped other women give birth to babies.

And you know, we have in a number of places, that's going on today. There are women who serve as professional midwives. And they are quite capable and quite experienced.

And for normal births, they have been very sufficient in most cases. So here we've got a situation. And he says that you are to kill them if it is a son.

But the midwives feared God and did not do as the king of Egypt had commanded them, but let the boys live. Now, these midwives have some moxie of their own.

[ 16 : 03 ] They also apparently have some standards, some moral values, and they are simply not going to go along with it. I don't know what their rationale or their thinking was.

There is no indication that these midwives were godly women, that they had a sense of the value of life that the pharaoh did not have. But one could almost read into that that obviously they felt that this was a baby, a boy, and he deserves the right to live.

So they're not going to participate in that. And they disobeyed the king's order. And they're going to be in trouble for it. And he calls in the midwives and he says, why have you done this thing and let the boys live?

Well, they said, well, actually, sir, you see, it's not really our fault. These Jewish women, they crank out babies like you wouldn't believe.

Before we can do anything, lo and behold, the baby is already here and packed away. And these women are, they give birth a lot faster than Egyptians.

[ 17 : 07 ] Well, you ladies know all about periods of labor. And we know that there are some women who are in labor for hours and hours. They don't call it labor for nothing.

It's work, I guess. And for hours and hours. And now they have ways of inducing labor to kind of speed up the process a little bit. But that didn't exist back then. And they're using this as an excuse.

And they can't, we can't help it. They give birth before the midwife can get to them. So God was good to the midwives. You know, that's nothing more than saying God honors those who honor him.

And we do not know to what degree these women had any kind of a connection with the Almighty. But they had enough that it worked out here. And God respected their position.

And we are told that he was good to the midwives. The people multiplied, became very mighty. It came about because the midwives feared God. And what it means to fear God doesn't mean that you get down in a corner someplace and couch.

[ 18 : 13 ] And you're scared of it. No, no, no, no. When the Bible talks about God fearing or fearing God, it just means one thing. It means that in your life, God has the proper position of prominence.

God fearing means you recognize that God comes first. His concerns, his consideration, his provision, his requirements. God is woven into your life.

And he is not an external that you appeal to when you're in trouble. When you are a God fearing person, he is the center of your being.

And you like it that way and you honor him. That's the way these people were. And Pharaoh commanded all his people saying, Every son who was born you are to cast into the Nile.

And every daughter you are to keep alive. So here he's following up his order. And this, many are persuaded, was simply like an offering, a sacrifice to the crocodile gods.

[ 19 : 23 ] That plied the Nile River. And I don't know if you've ever seen in the bas-reliefs some of the figures of the gods that the Egyptians worshipped. They had everything from the bug, the little scarab, to the snake, to the crocodile.

And you might have seen a picture where it is the body of a man and the head of a crocodile. That's their deity of the Nile River.

And these babies were to simply be thrown into the Nile River. And you can imagine what would have happened to them. They had a reputation of combining humans with animals.

You're familiar with the Sphinx, which is still a mystery kind of creation. This huge mammoth object there near Cairo that has the body of a lion and the head and face of a man.

And all of that simply exemplifies the kind of warped reasoning and skewed thinking that humans come up with as a result of the fall.

[ 20 : 36 ] And this is how they implemented it. On into chapter 2, now that we've had a little bit of background. From the house of Levi, a man from the house of Levi, he was the thirdborn, went and married a daughter of Levi.

Levi is going to be the priestly tribe. It is the priestly tribe. And here we've got a man and a woman, husband and wife, both of whom are from the tribe of Levi. And the woman conceived and bore a son.

And when she saw that he was beautiful, what else could he be? What else could he be? You know, some babies, and I've seen some and you have too, that shortly after they are born, they look like you need to iron them.

Well, just a mass of wrinkles and not all that beautiful. But some babies, when they are born, they're just kind of come filled out and ready to go and they're ready for the world, you know.

And this was Moses. He must have been exceptional. And I'm sure that this was not the first baby that Jacob had ever seen. Because being a woman living in that culture, she'd probably seen babies born, new babies, and all the rest of it.

[ 21 : 52 ] But this baby was her baby. And did not that make it a beautiful baby?

I'm sure, I'm sure she counted all his fingers and all his toes. Yep, he's all here.

I think he's got his father's chin. Maybe his mother's forehead. Nothing like this ever really changes. Birth of every baby is just a brand spanking new miracle all over again.

I don't care if you've had a dozen of them. Each one is a repeat of a miracle. And it is just amazing. So, she cannot entertain for a moment the idea of this baby being tossed into the Nile River.

And that means you're going to have to go against the establishment. You are under orders from a person in authority as to what is to be done with that baby.

[ 23 : 04 ] But, for those who are committed to the Lord, for those who are God-fearing, they recognize there is a higher authority.

And they need to be obedient to the higher authority. And that's all she's doing. Sure, her emotion and feelings, because it is her baby, I'm sure, enters into the picture.

And she knows full well what she's doing. And she's placing herself at risk by going against the establishment. So, she hid him for three months.

But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch.

She's kind of waterproofing it as much as she can. And she set it among the reeds by the bank of the Nile.

[ 24 : 08 ] I read where somebody said that Moses was a basket case. I guess you could say that. He was born in a basket, or not born in a basket, but he was carried in a basket.

And here he is out in this reed. And the reeds in Egypt grow where the Nile River overflows. And these are long, thin stalks, stiff stalks of reeds.

They just grow up right everywhere. And they're just all over the place. And you can cut these reeds down. And they're kind of triangular in their growth.

And you can split them open and make them flat. And you can attach them to each other with the substance they had that they actually were able to kind of glue these reeds together.

And they formed a papyrus sheet. And after it was dried, you could write on it. And that's how many of the ancient manuscripts were created.

[ 25 : 12 ] They were originally papyrus reeds that were flattened out and dried. And then you could write upon them. So here he is. And it's called the bulrushes also.

And it's kind of swampy. And yet it's deep enough that you could wade out in it. And the reeds are growing up everywhere. And he is just put in this little basket out there in the reeds.

And the daughter of Pharaoh came down. Isn't this a wonderful coincidence? Coincidence my foot.

This passage has got divine sovereignty written all over it. I don't know if she planned to go to the bathing spot at that particular hour or not. But that's when God was going to have her there.

And she is the daughter of Pharaoh or the daughter of the king. Came down to bathe at the Nile. With her maidens. These are her attendants. Because she's royalty.

[ 26 : 11 ] She has a number of ladies who are ladies in waiting. And their responsibility is to answer her every request. So there they are. Maidens walking alongside the Nile.

And she saw the basket among the reeds. And sent her maid. And she brought it to her. I don't know if Moses was crying or not.

The text doesn't say that. It just says that she saw the basket. She spotted it. Probably saw it from some distance. And saw it. What is that? And she walks and gets closer and closer.

And lo and behold. It's a basket with a baby in it. What is this? She opened it. She saw the child.

And behold. The boy was crying. And she had pity on him. And I can see. She picks up that basket. And looks at that baby.

[ 27 : 11 ] And she said just one thing. Just one thing. She says. Aww. Isn't that what she said, mother? Yeah.

Aww. Aww. This. Is an aw. That only a mama. Can produce. Only a female.

Can produce it. Guys. We may try to duplicate it. But it isn't the same. This is. This requires a female. Aww. Wow.

She had pity on him. And said. This. Is one of the Hebrews children. I know what was supposed to be done with this baby.

Can't let it happen. It just can't. You know what? There is a kind of bonding. That is taking place right here.

[ 28 : 11 ] A connection is being made. Between the daughter of Pharaoh. And Moses. And. His sister. Said to Pharaoh's daughter.

Shall I go. And call a nursery. You know who this is? Who this sister is? This is Miriam. This is Miriam.

Miriam. Miriam. Is. Years older. Than Moses. And. Aaron. Aaron. Is years older. Than Moses. And they are already on the scene.

But. They are going to be. Major players. When they come out of Egypt. And the sister says. To Pharaoh's daughter. Shall I go. And call a nurse for you. From the Hebrew women. That she may nurse.

The child for you. You see. They didn't have bottles. And formulas. Back in this day. They just did it. The old fashioned way. The baby. Nurse. That the mother's breast. Got all of the nutrients.

[ 29 : 11 ] And ingredients. And everything. That was needed. Through the mother's milk. And that was the way. God designed it. And Pharaoh's daughter. Said to her. Well. Take this child away.

And nurse him for me. And I shall give you. Your wages. So the woman. Took the child. And nursed him. And do you know. Who this woman is? It's his mama.

What. What better nurse. Made than that. This is Jochebed. And the baby. Comes back to her. The one she put in. The bull rushes. And now. Moses is delivered. Back to her.

And she has an assignment. This is a tough assignment. I don't know. That I can do this. I've got to nurse this baby. Wow. What a treat.

What a treat. Treat for Moses too. So the woman. Took the child. And nursed him. And the child grew. And she brought him.

[ 30 : 07 ] To Pharaoh's daughter. And he became. Her son. Legal son. And she named him. Moshe. Moses. And said.

Because I drew him. Out of the water. And it came about. In those days. When Moses had grown up. That he went to his brethren. And looked in their hard labors. And saw an Egyptian.

Beating in Hebrew. One of his brethren. And you know. The rest of that story. He defended him. By killing. The Egyptian. And then he had to take it on the lamb. And he became a fugitive.

And he's off in the land of Midian. Where he's going to serve for 40 years. He's been 40 years. In the courts of Pharaoh. And he's going to be 40 years. In the backside of the desert. And he'll live. Live to be 120 years old.

And his natural force. Was not abated. Nor was his eye dim. And God himself. Buried him. On Mount Nebo. And Moses. 120 years.

[ 31 : 02 ] From the bulrushes. Is going to be the only person. Ever recorded in scripture. Who was buried. By God. And God buried him.

Mount Nebo. But you know what? He's going to pop up again. On the Mount of Transfiguration. Moses and Elijah. Are going to show up. And that will be Moses.

Getting to see. The promised land. After all. After all those years. What kind of a woman was this? She had to be.

Jochebed had to be a woman. Of tremendous courage. Tremendous conviction. And she obviously took. This business of motherhood.

Very very seriously. If this baby. Is a gift from God. For my responsibility. Then I am responsible. To God.

[ 31 : 58 ] Not to Pharaoh. For the care. And nurture. And upbringing. Of this baby. And. If in the process. I am arrested. And penalized.

So be it. You know. You have to be willing. To pay the price. For non-compliance. And sometimes.

There is a price. To be paid. For doing. The right thing. We all. Expect. To pay a price. If we are charged. For doing.

The wrong thing. But doing. The right thing. And having to pay a price. Automatically. Involves. The existence. Of two. Different.

World views. Remember what we talked about. Last week. People coming from. Two different points of view. From two different sets of convictions. And that's why. Formulating of a world view.

[ 32 : 52 ] Is a very very important thing. My hat's off. To Jochebed. She is a woman. Of character. Courage. Fortitude. And a sterling example.

Of a mother. Who loves her child. The way the child. Is supposed to be loved. And there is another example. And I want you to look at that.

It's in 1st Samuel. Chapter 1. 1st Samuel. We've got these Old Testament examples. Remember now. Whatsoever things were written before time.

Were written for our learning. And here is another example. Of a woman. And the value. She placed upon childbearing. And child caring. Certain man.

From Ramathaim. Zophim. The country of Ephraim. His name was Elkanah. The son of Jehoram. The son of Elihu. The son of Tohu. The son of Zoph.

[ 33 : 49 ] And Ephraimite. None of those names mean anything to you. But I just want to remind you. These were real. Flesh and blood people. Not just names on the paper. These people were real.

They actually lived. And he had two wives. Uh oh. Trouble from the get go. Is there any kitchen in the world.



That is big enough to accommodate two wives. I don't think so. Sometimes can't even accommodate two women. Much less two wives. So. This is not an uncommon occurrence.

We know Jacob had two wives. Remember. Uh. Leah. Uh. Leah. And Rachel. Sisters. Two wives. Name the one was Hannah. Hannah. In the name of the other.

Peninnah. And Peninnah had children. But Hannah had no children. Now this man. Would go up from his city yearly.

[ 34 : 48 ] To worship and to sacrifice. To the Lord of hosts. In Shiloh. And the two sons of Eli. Hophni. And Phinehas. Were priests to the Lord there.

These two guys. Were absolute. Scoundrels. They were corrupt individuals. In the priesthood system. That were simply. Skimming.

Taking advantage. And. Utilizing their office. In any. Way that they could. To enrich themselves. And when the day came.

That Elkanah sacrificed. He would give portions. To Peninnah. His wife. And to all her sons. And her daughters. Now what does this mean? Sacrifice. And the portions.

And everything. Well you got to remember. That this guy. Elkanah. Is a priest. And his sons. Are sons of the priest. And when the people. Brought the animals in.

[ 35 : 45 ] For sacrifice. Might be a lamb. Or goat. Or whatever. The sacrifice was. The priest would. Duly.

Slay the animal. And put it on the altar. For sacrifice. And. Literally. Cook it. Cooked it. Didn't just burn it up.

To cinders. And they ate it. This. Was. The sustenance. For the priest. Because when. The tribes.

Of Israel. Came into the land. And God. Divided. All of the land up. With all of the different borders. For the twelve tribes of Israel. The tribe of Levi. Didn't get any land at all.

So they had no place. To grow crops. No place. To graze animals. They were dependent. Upon the people. Who did grow the crops. And did raise the animals. Of providing them.

[ 36 : 42 ] With their offerings. And that was how the priests. Were sustained. So the people brought. Food. Vegetables. Whatever was the first fruits.

Of the crop. They brought it to the temple. And the priests. And their families. Ate it. In the same way with the meat. So when it comes time. To apportion out the meat. And they are simply. Divvying up.

What is. Has been offered there. We are told that. He would give portions. To Peninnah his wife. In verse 4. And to. All her sons. And her daughters.

These were the extended family. Of the priests. And it was kind of like. A built in welfare system. Whereby. All of the people.

Who had the ability. To raise animals. And raise crops. Brought a portion. Of what they had raised. To the temple. And it was called. Giving it. To the Lord.

[ 37 : 35 ] Well the Lord. Didn't need it. The priests. Ate it. And yet. It was still considered. Sacrificing to the Lord. And we read in verse. 4.

That he would give portions. To Peninnah his wife. And to all her sons. And to her daughters. But. To Hannah. He would give a double portion. This was one.

Well fed woman. She got a double portion. He had. Extra care. And concern for her. And she. Had a real problem.

Because. She lived in a day. Where it was commonly believed. That if a woman. Was unable. To give birth to a child.

- God somehow. Had it in for. And he had. Closed her womb. Because of. Some. Problem.
- [ 38 : 33 ] With her. It was. Almost. Looked upon. As some kind of. Punishment. Now. Later. It was. They came to understand. That.
- That was not the case at all. But let me tell you something. When. A thought. Or an idea. Or a concept. Gets. Ingrained. In the minds of people. It tends to.
- Spread. And. Be given. A certain amount. Of credence. That it does not deserve. But this is how. False teaching.
- And false beliefs. Get started. Somebody. Propagates stuff. People pick up on it. And it. Makes the rounds. And the next thing you know. People are.
- Adopting. A certain philosophy. Or a certain idea. As if it were factual. Factual. And true. And it doesn't have. A shred of truth in it. There's a lot of that. Going on today. It's called.
- [ 39 : 30 ] Fake news. Same principle. Same principle. It's the propagation. Of an untruth. You just. Throw it on the wall.
- And hope that it sticks. And there's a lot of that. Going on. But it's not new. It's gone on for a long. Long time. And many had adopted the idea.
- That if your womb was closed. And God was not granting you children. There's something wrong with your life. You know. This kind of thing. Even telescopes to today.
- When people come down with some kind of. Really serious problem. Or difficulty. Or they're going through a real troubled time. And people. Christian people sometimes.
- Can be. Very. Judgmental. And say. Well boy. They must not be living right.
- [ 40 : 30 ] Look what's happening to them. God's not protecting them. And caring for them. And look at the sadness and difficulty. God's got it in. God's punishing them for something. This is the Job syndrome.
- This is Job's miserable friends. The text makes it quite clear. Why Job is being deprived of his children. Of his wealth. And of his health. And everything.
- And explains what all is behind it. But his three miserable friends. They didn't know that. And they came to Job. And they said. Job. You really are a skunk. You know. You have outwardly been portraying yourself.
- As this real righteous guy. That really knows and loves God. But in reality. You are a scoundrel. And God is finally caught up with you. And you're paying the price for your sin.
- Why don't you just admit it. No wonder Job said. Miserable comforters are you all. Listen. People can be going through. Severe circumstances.
- [ 41 : 31 ] Be in dire straits. Over one thing or another. And that doesn't mean at all. That they are being afflicted by the divine. And that God is punishing them for this or that.
- Or some secret sin. And nobody ought to be quick to. To render judgment on someone. Because of what they are experiencing. And the Bible certainly gives us examples of that.
- So this lady. Unable to produce a child. But. She gets a lot of flack and criticism.
- From the one who is producing babies. Now we don't know how many children. Peninnah produced. But obviously she was. Pretty fruitful. And every time she got a chance.
- To get in a dig. To Peninnah. I've given him X number of children. What have you done? Now.
- [ 42 : 33 ] Men. Men don't know as much about this. As women do. But. Some women have told me. That this is what they mean by. Catty.
- Catty. Catty. Catty. Women. Women can be catty. Whereby they get in their little feminine digs. You know. Now. It doesn't work that well with men.

You know why? Because. So many of us men. Are so dense. That we don't pick up on it. We don't. We don't receive it as an insult. We just kind of let it roll over.

We don't even know. We don't even know that we've been insulted. But women. Women tend to be. A lot more sensitive. And a lot more perceptive.

And they pick up on some things. That just kind of. Shoosh. Go right over our head. We don't even get it. But some of this was going on. With Hannah and Peninnah. Year after year.

[ 43 : 29 ] The Lord had closed her womb. And year after year. As often as she went up to the house of the Lord. She would provoke her. That is. Her adversary. Peninnah. So she wept.

And would not eat. It really got to her. I mean. This just. Just really. Did an emotional. Psychological job. On Hannah. And here was Peninnah.

And she's rubbing it in. Every time she gets a chance. And she looks at her husband. And how desperately. She would love to be able to produce a child. For her husband.

Not just for herself. But for him. And she wonders. How can he not be disappointed in me? Because I haven't given him a child. And every time I turn around. Peninnah's pregnant again.

And ready to produce another child. And the dynamics. In this household. Must have been something to behold. And Elkanah said to her.

[ 44 : 27 ] I can see him. I can see Elkanah coming up. To Hannah. He embraces her. Puts his arms around her. And says. Honey. Don't let it get to you. Don't let it bother.

Well you know. It's easy for him to say. But she's the one on the receiving end of this. And he says. Why do you weep? And why do you not eat?

And why is your heart sad? Am I not better to you than ten sons? This is a guy's way. Of trying to make his wife's pain a little less.

But you know what? It isn't working. And he's not really able. To minister to her. The way that she needs. And he says. Honey.

Wouldn't you rather have me than ten sons? You know. That's just a stupid male way. Of putting something. But when guys can't think of anything else to say. We either go silent.

[ 45 : 27 ] Or say something stupid. Stupid. And. And it's just. It's a guy thing. You know. It's just part of being a guy. So. Hey. You ladies now. You mothers. Take this into consideration. And cut us a little slack.

Okay. Sometimes. And just. Just say to yourself. The big dummy. Yeah. He's stupid. The big dummy. Doesn't know what he's talking about. But he's trying. You know. He's making a feeble effort.

He's doing what he can to try to make her feel better. But a lot of times it's not working. And he just doesn't understand. He's not able to really get in the mix. To that extent.

So. She arose after eating and drinking in Shiloh. Now Eli. The priest. Was sitting on the seat.

By the doorpost of the temple of the Lord. This is. Kind of like his. Place of authority. And she greatly distressed. Prayed to the Lord.

[ 46 : 25 ] And wept. Bitterly. This woman is sobbing. I mean. She's crying her eyes out. She isn't just quietly shedding a couple of tears.

She breaks up. And she's crying out to God. And oh God. Why can't I? And why won't you? And why? And she's just making a scene of it. And. And greatly distressed.

And she made a vow. And she said. Oh Lord of hosts. If you will look on the affliction of thy maidservant. Now she's talking about herself. And a lot of times the Bible does this.

When the speaker is actually speaking in the third person. But she's talking about herself. And when she says. If thou wilt indeed look on the affliction of thy maidservant.

And remember me. The me and the maidservant are one and the same. And not forget thy maidservant. She's referring to herself that way. But will give thy maidservant a son.

[ 47 : 21 ] Then I will give him. To the Lord. All the days. Of his life. And a razor. Shall never come. On his head.

She's saying. He. Will be. What's the word? Anyone?

A Nazarite. Yes. He will be a Nazarite. He will be one whose hair will not be cut. He will be dedicated to the Lord. This. Is.

Exactly what Samson was. Remember the long hair. Samson. He was a Nazarite. And. She is. Making a vow to God. And she's saying.

If you will do this. Then I will do thus and so. Vows are very common. In the Old Testament. As for Hannah. She was speaking. In her heart. Only her lips were moving.

[ 48 : 18 ] But her voice was not heard. So Eli. Thought she was drunk. He looked over at this woman. And she's sitting there. She's grimacing in her face. She's. She's. You can read her facial expressions.

And she is. Saying with her lips. What the vow is. And he looks at her. And he says. What. This woman's half smashed. She.

What. How dare she come into the temple of the Lord. Carrying on like this. And he's ready to. Read her the riot act. And he says. How long you make yourself.

Put away your wine from you woman. What. Don't you have any respect for this place where you are. What. What's. What's wrong with you anyway. And she answers and said. No.

No my Lord. I am a woman oppressed in spirit. She's saying. I'm dying. On the inside. I have drunk neither wine nor strong drink.

[ 49 : 18 ] I have poured out my soul before the Lord. Please. She says to the priest. Do not consider your maidservant as a worthless woman.

For I have spoken until now out of my great concern and provocation. And Eli. Softens. And he gets the picture.

And he says to himself. This woman is for real. I had it all wrong. Honey. I'm sorry. Go in peace.

Okay. Just. It's okay. And may the God of Israel. Grant your petition. That you have asked to him. And she said.

Let your maidservant find favor in your sight. So the woman went away. And ate. And her face was no longer sad. And then they arose early in the morning.

[ 50 : 15 ] And worshiped before the Lord. Returned again to their house in Ramah. And Elkanah had relations with Hannah his wife. And the Lord remembered her. It doesn't mean that God had forgotten her.

Oh yeah. Doggone. I forgot all about her. There's Hannah over here. No, no, no. Yeah. This is just a literary expression. That indicates that God is still involved in the situation.

And the Lord remembered her. And. The text says. And it came about in due time. After Hannah had conceived. She gave birth to a son. She named him Samuel.

Saying. Because I have asked him of the Lord. And then the man Elkanah went up with his household. To offer the Lord the early sacrifice. And pay his vow. Hannah did not go up.

For she said to her husband. I will not go up until the child is weaned. And then I will bring him. That he may appear before the Lord. And stay there.

[ 51 : 16 ] Forever. That's what she meant. When she said. If you will give me a child. I'll give him back to you. And that involved.

Her taking this little baby. To the temple. After he's weaned. And she hands him over. She does not redeem him.

And Elkanah does not redeem him. And that means. That he belongs to it. You see. The scriptures make it very clear. In the law of Moses.

That the firstborn child. The firstborn child. Belongs to the Lord. Unless you redeem him. When Jesus. When Jesus was.

Six weeks old. Joseph and Mary. Joseph and Mary. And Mary brought him to the temple. And this is recorded in Luke chapter 1. Or 2. And this is where Simeon.

[ 52 : 19 ] Agent Simeon. Is waiting. Because God had told Simeon. That he would not die. Until he had seen. The Messiah.

And Joseph and Mary walk in. To the temple. With the intent of redeeming him. And it's something like the price of a couple of turtle dove. Or a couple of turtle doves.

They offer in sacrifice. To the Lord. And that when you did that. That meant that. Your child then. Was off the hook. Your child. Was not going to be.

Given to the Lord in that way. The animal sacrifice. That you placed. Instead of your baby. That was redeeming the baby. And that meant then. That you kept the baby. And you raised it.

And you nourished it. Etc. But if you didn't do that. If you didn't redeem him. Then it became the Lord's property. So. Samuel. Is not going to be redeemed.

[ 53 : 13 ] He's going to be handed over. To the priest. And they are going to raise him. He's going to be there. In the service of the Lord. In the temple. And when Joseph and Mary. Took Jesus in.

When he was six weeks old. They offered the turtle doves. Etc. They redeemed him. And. Then they were able to take him back home. And raise him. Of course. And we are told that.

When she had weaned him. She took him up. I'm sorry. Verse 23. Elkanah. Her husband says. Do what seems best to you. Remain until you have weaned him. Only may the Lord confirm his words.

So the woman remained. And nursed her son. Until she weaned him. And when she had weaned him. She took him up with her. With a three year old bull. And one ephah of flour.

And a jug of wine. And brought him into the house of the Lord in Shiloh. Although the child was young. And then they slaughtered the bull. And brought the boy to Eli. And she said.

[ 54 : 07 ] Oh my Lord. As your soul lives. My Lord. I am the woman. Who stood here beside you. Praying to the Lord. Remember me. For this boy I prayed.

And now she's saying. And here he is. And the Lord has given me my petition. Which I have asked of him. So I have also dedicated him to the Lord. As long as he lives.

He is dedicated to the Lord. And he worshiped the Lord. There. And Hannah's song of thanksgiving. Is recorded in chapter 2. And it is brilliant.

You might want to read it. At your own leisure. Because it is very very significant. So here in the typical motherly fashion. She was able to go to the temple.

Once a year. And visit her boy. And we are told that every time she did. She took a coat that she had made for him. And she took one each year. That was just a little bit bigger.

[ 55 : 02 ] Than the one the previous year. So that it would fit him. And he becomes. An official kind of servant. There in the temple. His young legs.

Might qualify him. I suppose. For being what we would call today. A gopher. And he was an errand boy. And he served at the pleasure of the priests. And you know something.

Samuel. Is going to turn out to be. The most outstanding. Godly priests. Of all of those. Of the priestly line.

He is going to be a man. Of tremendous character. And courage. And he is going to play. Very prominently. In the history of Israel. He is the one.

Who is going. To anoint. David. The king. Of Israel. And it all begins. With the heart cry. Of a mother.

[ 56 : 01 ] Who was so. Dedicated to God. That. She wanted a child. And she is saying. I will not be selfish. About this child.

Give me the child. I will release him. And give him back to you. That's exactly what she did. This is the kind of godliness. That is rare. Both in the case of Jochebed.

And in the case. Of this woman. Hannah. May God. Increase their tribe. We need. All the Jochebeds. And Hannahs. With that character.

And that attitude. That we can get. Have you a question. Or comment. Anyone. Joe. Was this redeeming practice. That was going on then.

Was that actually law. For them to be able to do that. Or was that some practice. That the priest came up with. No. No. It was. It was required. It was. It was in the law of Moses.

[ 56 : 58 ] The text escapes me now. But. It was the first born. Actually. It was the first born of animals. And the first born of people. First born male. Was to be dedicated.

To the Lord that way. And. Almost all of them. Redeemed them. They went through the process. That Joseph and Mary did. Yes. But that redeeming thing. Is. They were given this.

A right to do this. Is this in the law. Or is this something. That came up with themselves. No. No. It was. It was a. It was an option. It was a divine option. That they had. Yeah. That the law.

The law provided for. Yes. And this was to be. This was to be done. Also. With the first fruits. With the crops. That were raised. The first fruits.

Of the crops. In the temple. Were to be given. To the priest. In the temple. As well. In other words. God got the first. Of everything. But it went to the priest. Other comments.

[ 57 : 52 ] Or questions. Before we dismiss. Yes. Up here. Thank you.

It just struck us. As we were sitting here. That the two examples. You chose. Were both mothers. Who gave up their sons. At an early age. And they did.

What was best. For their child. Regardless of. What they felt like. And that's something. Mothers are called to do. Is to do. What's best for your child. Regardless of what.

What you may want. So it's just an observation. Yeah. Well it's a very valid observation too. Because. There are. There are mothers. Who have to make.

What we would call. Gut-wrenching. Painful sacrifices. That. Do not fulfill. Her desires.

[ 58 : 46 ] At all. But she is. Thinking. In the best interest. Of that child. And that's a really. Really. Tough decision.

To make. It's a very. Unselfish. Decision. To make. But there are mothers. Put in positions. Like that. Where they have to do that. And. God bless them. Because it's.

It's a. Terribly. Difficult. Thing to do. But listen. The principle is this. God honors those. Who honor him. Anyone else. Before we dismiss. Amen. Well.

We wish. All of our. Moms. Today. A special. Happy Mother's Day. And. And that. And you know. It. It certainly. Ought not to be. Once a year.

When we honor. Our mothers. The text. Says. That we are to honor. Our mother. And our father. And it doesn't say anything. About doing it annually.

[ 59 : 43 ] We are to be doing it. Perpetually. And that. Which should be built. Into every young life. Is the value. That. Exists.

In what God. Has provided for you. By way of. A mother. And a father. Who love you. And care for you. And provide for you. And I have such. Wonderful memories. Of my own family.

You know. My. My stepdad. My stepdad. I always thought. Was my real father.

My father. Didn't have a clue. That he wasn't. And. I attribute that. To the way.

He treated me. I had a younger sister. Who was his child. My sister Carol. And she lives in Nashville. North Carolina now. And.

[ 60 : 38 ] I never. I never got the impression. That he somehow. Loved her. More than he loved me. Although. There was. The daddy's little girl thing. You know. But. When I became a dad.

And had a little girl. I could understand that. Little girls. Little girls. Do something. To a dad's heart. That boys don't do. You know. They're just. It's just the way it is.

That's all. And yet. My stepdad. My stepdad. My stepdad. Treated me in such a way. That. I never even had the slightest inkling. That I was not. His child. And I found out then.

When I was about. I guess about 15 or 16. That. He wasn't. And. Quite surprising. To say the least. But. But I say that.

In honor of him. And the way he treated me. And raised me. Because. I shall ever be. For indebted to. To my stepdad. My real dad.

[ 61 : 33 ] I never knew. He died at the age of 42. With. His first and only heart attack. So. I never really. Knew him. And many of you know the story.

And. I did discover that I have a. Half brother. That is. Living in Ocala Florida. And we've had contact several times. We email back and forth. And. I visit him three or four times.

Over the years. And. He was a. Professional. Professional basketball player. And played with Oscar Robertson. And. The Cincinnati Royals.

Until. A. Piece of lumber fell across his foot. And ended his. Basketball career. But. Half. Half brother Wayne. So.

Would you stand please? We'll be dismissed. We're thankful father. For the principles. That you built into your word. And for the fact that you have put them there. For.

[ 62 : 30 ] Our learning. Our blessing. And our benefit. And we are so glad that you did. Thank you this day especially. For those. Who. You have entrusted to be. Mothers.

We are grateful for their efforts. For their expertise. There are things that only a mother can provide. That we men know not of. And we are so grateful for.

For the motherliness. Of mothers. And thank you. God bless each and every one of them. Amen. Amen. Amen. Amen. Amen. So. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[ 63 : 24 ] Amen. Amen. Amen. Amen.