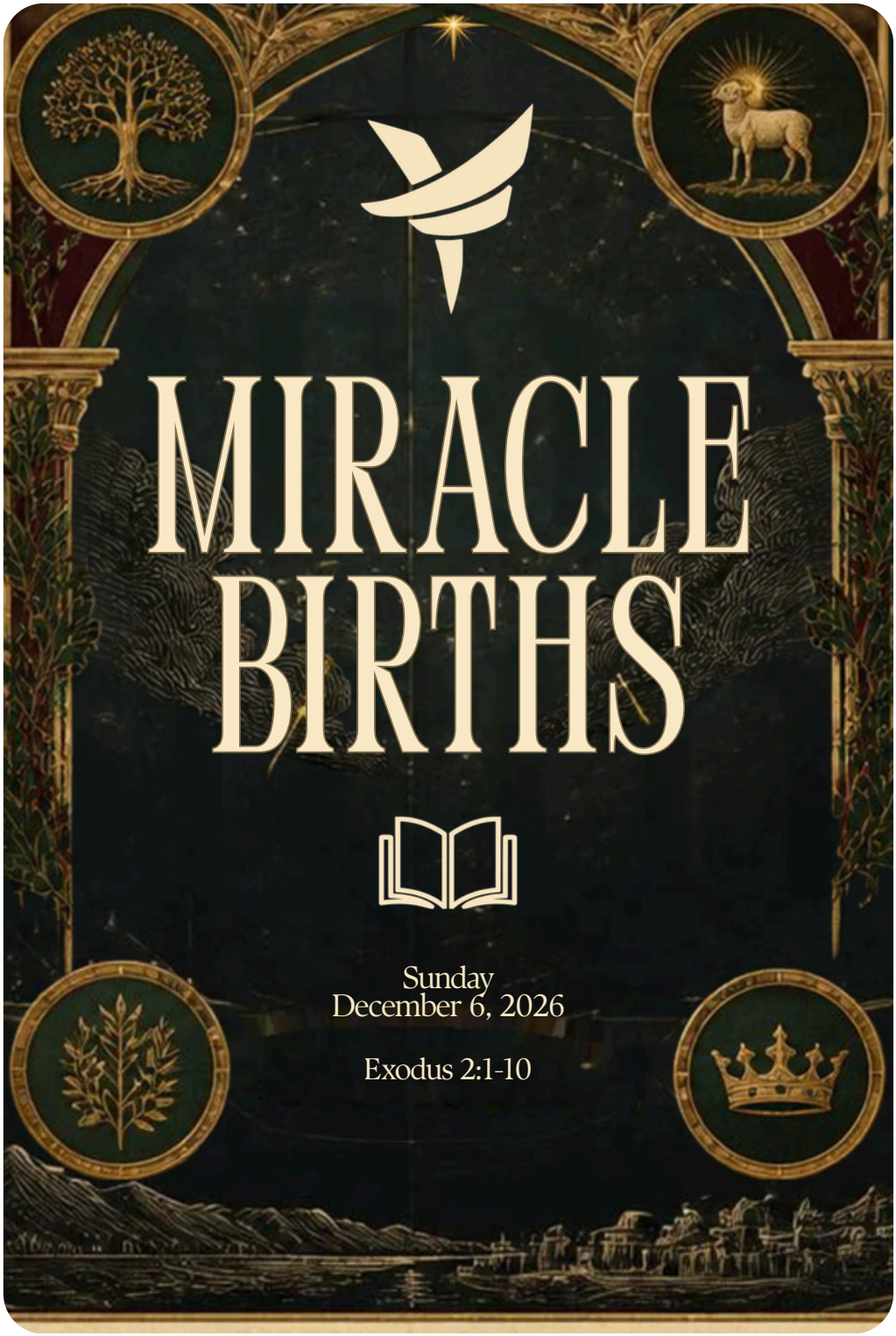

MIRACLE
BIRTHS
Sunday
December 6, 2026
Exodus 2:1-10

Example Teaching Rhythm

Welcome and Connect: 10 Minutes
This helps people feel connected and more comfortable participating in the study and discussion.
Look Forward: 5-10 Minutes
Share any important church events, service opportunities, or upcoming group plans. Keep this brief but clear.
Look at Scripture: 25-35 Minutes
This is the main focus of Community Groups. Read the selected scripture together and guide the group through discussion questions and observations.
Prayer: 10 Minutes
Invite members to share prayer requests and praises, then pray together as a group. This is a time to support one another.

Explaining the H.E.A.R Method

The acronym **HEAR** stands for **Highlight, Explain, Apply, and Respond.** Each of these four steps aims to cultivate an atmosphere to hear God speak.

Highlight - After praying for the Holy Spirit's guidance, read the passage of scripture, and highlight each verse that speaks to you.
Explain - Explain what the text means. Ask questions like:

- Who wrote this, to whom, and why? What does this reveal about God? What do the key words actually mean? What did this call the original audience to, and what does that reveal for me?

By asking questions, with the help of God's Spirit, and by using helpful study resources, you can understand the meaning of a passage or verse.
Apply - Application is the heart of the process. Everything you have done so far culminates under this heading. As you have done before, work to uncover the significance of these verses and the implications they have. Ask questions like:

- What does this passage reveal about God, yourself, or the world that you need to embrace or sit with? Does this passage challenge an attitude, assumption, or habit that needs to change? Is there something to do? Is there someone to love?

Respond - Your response to the passage may take on many forms. Ask: Is there something to pray? – Let the passage shape your prayer, not just inform it. Use the "Five Daily Prayer Prompts" to guide you in your response.

Deliverer

God preserves His deliverer, works through ordinary faithfulness, and sends the greater Deliverer at Christmas.

Introduction

Almost no one in Exodus 2:1-10 gets a name.

We meet "a man from the house of Levi," "a Levite woman," "his sister," "Pharaoh's daughter," and "the child." The only personal name in the passage arrives in the last sentence, handed out by an Egyptian princess. The story of Israel's great deliverer opens with a cast the narrator does not bother to name.

Here is what they are up against. Israel has grown from a family of seventy into a nation, and a new Pharaoh who never knew Joseph has turned them into a labor force. When hard labor fails to break them, he orders every newborn Hebrew boy thrown into the Nile. The river that feeds Egypt's fields becomes the weapon, and a mother with a three-month-old son has to decide what to do with him. She has no army, no standing, and no good options.

What she does is almost embarrassingly small. She waterproofs a basket and walks to the edge of the river. His sister keeps watch. A princess comes down to bathe. Nothing about it looks like the beginning of a rescue, and it is the plan God uses to keep alive the man who will later stand in front of Pharaoh.

Advent hands us a second birth this week. Last week, God overrode an old couple's calendar. This week He overrides a king's decree, and He does it through people who never made a headline. Matthew will tell this same story a second time: a child, a threatening king, a family on the run, and Egypt in the middle of it (Matthew 2:13-15). Moses is the child God preserved. Jesus is the One Moses was pointing toward.

The word for this week is Deliverer. Take this question into the text with you: who has been God's ordinary instrument in your life, and where might He be asking you to be one?

Discussion Questions + Illustration

Select a question or two below to open up discussion.

- Who did something small for you at a critical moment that turned out to matter far more than they knew?
- Think about a time you were sure nobody noticed what you were carrying. What did you wish someone would see?
- When you picture someone God would use to change a city, who comes to mind? How much does that person look like you?
- Who do you trust with something you cannot afford to lose, and what did they do to earn it?
- When you have done all you can for someone fragile and the outcome is out of your hands, what then?

Social worker Irena Sendler used a city pass to enter the Warsaw Ghetto in 1942, where parents facing deportation were desperate. Her network smuggled children out in ambulances and sacks, one baby reportedly in a toolbox, and hid them under new names, burying their real names in jars. The Gestapo arrested her in 1943 and sentenced her to death. She never gave up a name; eventually colleagues bribed a guard to free her. Estimates of those saved range from hundreds to 2,500.

- She had no army or title, only a pass, a few friends, and a willingness to do the next ordinary, dangerous thing. What ordinary access could God use through you to protect someone?

Highlight | Exodus 2:1-10

Read the passage and follow the verb saw. The mother saw that her son was a fine child (v.2), the same verb Genesis 1 uses when God sees that His creation is good. His sister watched from a distance to learn what would happen to him (v.4). The princess saw the basket (v.5), then opened it and saw a baby crying (v.6). Every turn in the story begins with someone looking at a child the empire had scheduled for disposal and deciding he is worth keeping.

Next, follow the money and the roof. In v.9, Pharaoh's daughter hires a nursemaid for the baby and offers her wages, and the nursemaid is his own mother. By v.10, he has become the princess's son. The household behind the death sentence ends up paying for the rescue and raising the rescued.

Then listen for who speaks. The sister speaks once, a single question (v.7). The princess speaks three times: she names him a Hebrew child (v.6), then gives two short commands, "Go" and "Take this child away and nurse him for me" (vv.8-9). The mother never says a word. The woman who risked everything does it in silence.

Finally, look at the basket. The Hebrew word, tevah, is the same one used for Noah's ark, and these two stories are the only places it shows up in the Old Testament. Both are vessels carrying one family's future through water that was meant to swallow it.

- Of everyone in this scene, who is taking the biggest risk? What would it cost them if it went wrong?
- How many different people have to act for this one baby to live? What does that tell you about how God works?

Explain | Consider the Context

Exodus 1 opens generations after Joseph with a king who never knew him. Pharaoh escalates: forced labor (1:11), an order to the midwives (1:16), and, when Shiphrah and Puah fear God instead, a decree to throw every Hebrew boy into the Nile (1:22). Chapter 2 begins at the bottom of that ladder.

Behind the decree sits an older conflict. God told Abram his offspring would be oppressed, then delivered (Genesis 15:13-14). Exodus 1:7 echoes Genesis 1:28, fruitful and multiplying, so Pharaoh attacks the blessing itself. Herod's decree and Revelation 12:4-5, where a dragon waits to devour the child, repeat the pattern.

Moses' parents could not see the end. Hebrews 11:23 says they hid him by faith, unafraid of the king's edict. God is not named in verses 1-10. He surfaces at the chapter's end: He heard, remembered His covenant, saw, and knew (2:24-25). The silence hides a God already at work.

Christmas tells it again. Herod kills the boys of Bethlehem, and Joseph takes the Child to Egypt, fulfilling "Out of Egypt I called my son" (Matthew 2:15-16; Hosea 11:1). At the transfiguration, Moses speaks with Jesus about the departure (Greek exodos) He would accomplish at Jerusalem (Luke 9:30-31).

- God never speaks here. What do you do when He seems silent but is already at work?
- What did faith look like for Moses' parents?

Apply | Discuss as a Group

We usually imagine deliverance arriving with thunder: a bush on fire, a sea splitting open. Exodus 2 shows what comes before the thunder, and it is a woman with a handful of reeds and a pot of tar. She did what her hands could do. Then she did the harder thing and set the basket down at the river's edge and walked away. Anyone who has raised a child, watched a plan fall apart, or handed a loved one over to God knows how heavy that second part is. Faith includes the doing and the letting go.

Then there is the sister. Verse 4 says she stood at a distance to learn what would be done to him. She had no authority and no strategy. She stayed where she could see, and she stayed ready. When the princess opened the basket, the girl was close enough to speak, and her one question in verse 7 changed the whole story for everyone. A lot of faithfulness looks like that: showing up and paying attention, so you are in place when a door opens.

And then there is Pharaoh's daughter, who sees a crying baby, recognizes him as a Hebrew child, and takes pity anyway (v.6). God's rescue ran straight through someone no one would have chosen. That should make us slow to dismiss the compassion we find in unlikely places, and it should make us ask what our own proximity to power, access, or influence might be for.

- Where are you being asked to do your part and then release the outcome? What makes releasing it so hard?
- Who is a "sister at a distance" for you right now, someone you are keeping watch over in prayer, ready to speak when the moment comes?
- What access, title, seat at a table, or relationship do you hold that someone else's protection might depend on?

Respond | How should I live/pray?

This time of year makes us feel like we should be doing something large. Exodus 2 hands out smaller assignments: weave the basket, stand at a distance, speak up when the door opens, take pity on the baby in front of you. God used three months, a river, and a handful of ordinary people to keep one boy alive, then built a nation's rescue on him.

So start with one name. Choose someone within your reach who is vulnerable or overlooked: a kid on your street, a widow in your row on Sunday, a coworker running on fumes. Then choose one concrete thing you will do for them before Christmas, a meal, a ride, a standing weekly text, a handwritten letter, and put a day on it. Pray for that person by name every morning through Advent, the way the sister kept watch, and ask God to show you the moment to speak.

When you have done your part, set it down. The mother could waterproof a basket, but she could not steer a river. You are a basket-weaver in this story. The Deliverer is Someone else.

And He has come. Moses was drawn out of the water so he could draw Israel out of Egypt, and he still died within sight of the land he could not enter (Deuteronomy 34:4-5). Hebrews 3:5-6 says Moses was faithful as a servant in God's house, and Christ as a Son over it. At Christmas, God sent a Child past a king's decree, and Hebrews 2:14-15 says why: because the children share flesh and blood, He shared it too, so that through death He might deliver those who through fear of death were subject to lifelong slavery. Colossians 1:13 puts it plainly: "He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son."

- Who is the one person within your reach this Advent? What will you do for them, and by what day?
- Moses could not carry his people all the way home. What are you still trying to rescue yourself from that only the greater Deliverer can?

Response Tool: Five Daily Prayer Prompts

As you leave today, let these five questions carry the weight of your response into the week ahead — not as a checklist, but as an ongoing conversation with God. Introduce the five daily questions as a simple spiritual practice that can help us intentionally live out our faith in our workplaces, homes, families, and communities.

- God, where do you want me to go?
- God, who do you want me to see?
- God, what do you want me to say?
- God, what do you want me to pray?
- God, how do you want me to serve?

After this time of reflection, transition into a time of prayer requests. Allow time for members to share and, if appropriate, allow others in the class to pray for each other.

Additional Commentary

- On tevah (תֵּבָה) — "basket," literally "ark" (vv.3, 5): 28 occurrences in the Old Testament, 26 for Noah's ark (Gen 6–9) and two here, a link many scholars read as deliberate. Both vessels are waterproofed, though the sealant words differ (kofer in Gen 6:14; chemar and zefet in Ex 2:3).

- On mashah (מָשָׁה) — "draw out" (v.10): Mosheh is an active participle, "one who draws out." The verb recurs only in 2 Samuel 22:17 and Psalm 18:16, "He drew me out of many waters." Many scholars also hear Egyptian ms, "born" (Ahmose, Thutmose), a bilingual wordplay that points ahead to Exodus 3:10.

- On chamal (חָמַל) — "took pity" (v.6): "to spare, to have compassion." Its noun, chemlah, occurs only twice: the LORD's compassion rescuing Lot (Gen 19:16) and "in his love and in his pity he redeemed them" (Isa 63:9). The princess borrows the vocabulary of God's own saving mercy.

- On hityatsev (הִתְיַצֵּב) — "stood" (v.4): the Hithpael of yatsav, "to take one's stand." Moses uses the same stem at the sea: "Stand firm, and see the salvation of the LORD" (Ex 14:13). The sister is unnamed here; Exodus 15:20 calls Miriam the sister of Aaron, and 1 Chronicles 6:3 lists her among Amram's children.

- On tov (טוֹב) — "fine, good" (v.2): "she saw that he was good" carries the pattern of Genesis 1, "God saw that it was good." The Greek translation renders it asteios, which turns up in the New Testament only in Acts 7:20 ("beautiful in God's sight") and Hebrews 11:23.

- On natsal (נָצַל) and ga'al (גָּאַל) — "deliver" and "redeem": in Exodus 3:8, God says, "I have come down to deliver them," and in 6:6 He promises, "I will deliver you... and I will redeem you." The Deliverer is first God Himself, who then sends Moses (3:10). Stephen calls Moses lytrotes, "redeemer" (Acts 7:35), the only use of that noun in the New Testament.

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