

September 16/17, 2023

One Day at a Time
Exodus: The God Who Delivers Series
Exodus 2:1-25
Pastor Bryan Clark

There's certainly no shortage of things to be anxious about today, things to be fearful of, things that make us angry, things that make us frustrated. It can all feel pretty overwhelming. But here's the concern. When you get caught up in all that stuff, there's a pretty good chance you're going to miss your moments today. Life is a gift. Every day matters. Today is a day you'll never get back. If you miss it, you missed it. Most of our lives are lived in the ordinary, but God has this habit of meeting us in the ordinary and turning it into something extraordinary!

That's what we want to talk about today. If you have a Bible, turn with us to Exodus, Chapter 2. Last week, Ryan opened up our study of the book of Exodus, and he reminded us that God has blessed the Hebrew people in Egypt, in that they have been fruitful and multiplied into a significant nation. As a matter of fact, it's the blessing of God that has actually created their distress, in that the Pharaoh is now threatened by the growing size of the nation and is making their lives miserable. His great plan is to take all the Hebrew baby boys born, and cast them into the Nile, to put them to death. That's where we left the story last week. We pick it up in chapter 2, verse 1:

Now a man from the house of Levi went and married a daughter of Levi. The woman conceived and bore a son; and when she saw that he was beautiful, 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. Then she put the child into it and set it among the reeds by the bank of the Nile. His sister stood at a distance to find out what would happen to him. (*NASB, Exodus 2:1-4)

So, a man takes a wife, and they conceive and have a child, and that child is a son. This should immediately cause concern, because of what we just learned in chapter 1. Pharaoh wants all the Hebrew baby boys thrown in the river and put to death. There are two New Testament passages that offer a fair amount of commentary on this story. One is in Acts, chapter 7, and the other is in Hebrews, chapter 11. The Life Groups are going to roll up their sleeves and look more at those passages. But what we're told in Hebrews chapter 11 is that this man and woman, by faith, were not afraid of the Pharaoh, and chose rather to fear God, and refused to throw their son into the river. The way this is worded is a little misleading when it says, "*Mom looked at her baby, and he was beautiful, so she hid him rather than throwing him in the river.*" It almost sounds like if the baby was ugly, she'd have thrown him in the river. *(laughter)* That's not what it means at all. First of all, what mom doesn't think their baby is beautiful, but also, what a weird value system that you'd make a life and death decision on whether the baby is cute or not. It's actually the Hebrew word for **good**. It's the exact same word that's used in Genesis, chapter 1.

There's a lot in the book of Exodus that connects us back to the Genesis creation narrative. We're reminded that God ultimately created the world **good**. Adam and Eve chose to rebel against God, and as a result of their sin, they were evicted out of the Garden of Eden, and from that point on,

the story of the Bible has been about an exodus—a deliverance from exile back to God, and back to the world as God intended it to be. So these Hebrew narratives, written with such tremendous skill and creativity, are actually connecting this exodus story with the larger narrative throughout the Bible—that this has always been a story about an exodus back to God. You see it in the story of Noah and the flood. You see it in the covenant promised to Abraham. And now you see it in the exodus out of Egypt into the Land of Promise.

So they hide the little boy for three months, but that's not a sustainable strategy. So, the mom takes the little boy and puts him in a **basket**. It was actually a fairly common practice in Egypt, in the ancient world, to build boats this way. They would take the reeds of the papyrus, and they would weave them into the shape of a boat. They would cover the boat with tar and pitch, and it would float. So this is just a smaller version. But it's very important to understand that it's not actually a **basket**. The Hebrew word is **ark**. There are only two places in the Old Testament where this Hebrew word is used. One is the story of Noah and the ark, and the other is here. Again, the intention is to connect us with this larger narrative of deliverance throughout the Bible. The ark would actually be salvation for Noah and his family, as it would save them from a watery grave. In the same way, the mom of this little Hebrew boy is putting him in an ark, in order to save him from a watery death in the Nile River.

So she takes him, puts him in the reeds, and puts the little boy's sister on guard to see what happens. So this is the first that we learned that this little baby has a sister, and the sister we will come to know later as Miriam. Then there's another boy whom we will come to know as Aaron. And now this baby. But we're getting the sense this baby is going to be something different. Verse 5:

The daughter of Pharaoh came down to bathe at the Nile, and her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it to her. When she opened it, she saw the child, and behold, the boy was crying. And she had pity (she had compassion) on him and said, “This is one of the Hebrews’ children.” (Vs. 5-6)

Now, let's imagine we don't know the rest of the story. At this moment in the story, our first reaction would be: this is the worst-case scenario. This is the daughter of the Pharaoh who has ordered all these Hebrew boys to be thrown in the river. She couldn't be a worse person to find this little baby in the reeds. She sees the little ark—the basket—and she sends her maid to bring her the basket. The text literally doesn't say **she saw the child**. It's a masculine noun, so **she saw a boy**. It's driving home the point that she saw a **boy** who was crying...weeping. It's a powerful word! This is the only place in the Old Testament where this Hebrew word is used to describe a baby crying...weeping. She had pity...compassion. She said, **“This is one of the Hebrews’ children.”** Again, *“This is one of the Hebrew boys.”* So it's building the tension. If this was a movie, and we were watching on closed captions, at this point in the story, the words would say, “Tense music playing”, (*laughter*) because this has, all of a sudden, gotten really tense. What is she going to do?

Then his sister said 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?” Pharaoh’s daughter said to her, “Go ahead.” So the girl went and called the child’s mother. Then Pharaoh’s daughter said to her, “Take this child away and nurse him for me and I will

give you your wages.” So the woman took the child and nursed him. The child grew, and she brought him to Pharaoh’s daughter, and he became her son. And she named him Moses, and said, “Because I drew him out of the water.” (Vs. 7-10)

Now, there's a lot of discussion as to whether this was the plan, or this is just what happened. I lean more toward the idea this probably was the plan. It would not have been unthinkable that some of these Hebrew slaves would have become aware of Pharaoh's daughter, who seemed to have a compassionate, tender heart—unlike her dad—who perhaps longed for children and had none. It was her regular pattern to go to this point in the Nile to bathe, so his sister is positioned and ready. When the baby is brought to Pharaoh's daughter, she rushes to the scene. **“Would you like me to go find a Hebrew mother that can nurse the child for you?”** She says, **“Just go ahead.”** So she brings back the child's own mother, and Pharaoh's daughter says, **“Take the baby away and nurse him for me.”** Basically, **“Take the child until he is weaned, and, as a matter of fact, I will pay you to do it.”** So she does. It's not hard to see the hand of the sovereign God in all this. After probably three to four years, (that's about when a child would be weaned in that culture), she brings the little boy back to Pharaoh's daughter. I'm sure this was a very painful moment for her, but what is she going to do? Literally the language of the text would be: Pharaoh's daughter adopted him as her son, and she names him Moses.

Moses is actually an Egyptian name. It means something like *to be born* or *a boy is born*, something like that. But it also sounds almost exactly like a Hebrew word that means *to draw out* or *to draw out of the water*. Again, there's discussion as to whether this was intentional, or just happened to be. I think, with the relationship with the boy's mom and all of that, I lean more toward it was intentional—a very clever naming of this boy. When the text says, **“Because I drew him out of the water,”** that could either be referring to why he was named Moses, or it could simply be referring to why she had a claim to this little boy. He was abandoned in the reeds, and she found him and drew him out of the water. Therefore, she adopted him, and she named him.

There's a couple of other things to point out before we go further in the story. One is, there's a clever use of the Hebrew word for **“took”** that I think captures the idea of ordinary decisions, made on ordinary days. So, it goes like this: Literally the Hebrew is: a man **took** a wife—pretty ordinary. The woman, the mother, **took** the baby to the ark. The maiden **took** the ark to Pharaoh's daughter. After somewhere around 400 years of bondage—one day after another—something so common as **a man took a wife** started a series of events where **she took the baby to the ark**, and **the maiden took the ark to the daughter of the Pharaoh**, started something that is going to be absolutely extraordinary!

The second thing is what Ryan mentioned last week—that the Pharaoh isn't named. Lots of players aren't named. But the only people named in chapter one, as part of the story, are the two midwives who courageously feared God. You have a very similar dynamic in this part of chapter 2. Moses' parents aren't named. His sister is not named. The maidens aren't named. The daughter of Pharaoh isn't named. Only one person is named: Moses, which gives the reader a hint that apparently Moses is going to be a major player in the story to come.

The third thing worth noting is Pharaoh believes himself to be god, and he is at war with the Hebrew God. So, his solution is to throw all these Hebrew baby boys in the river. That will solve the problem. So, you can't miss the irony of what God does through a series of women: *A woman*

has a baby boy. *She* puts him in the ark. The *maidens* bring the ark to the *daughter* of Pharaoh. The *daughter* of Pharaoh adopts the Hebrew boy as her own son. The ultimate deliverer of the Hebrew people from the bondage of Egypt will actually grow up in the Pharaoh's house, right under his nose. It's not hard to see the hand of God in all of that. Verse 11:

Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that, and when he saw there was no one *around*, he struck down the Egyptian and hid him in the sand. He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?" But he said, "Who made you a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?" Then Moses was afraid and said, "Surely the matter has become known." When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well. (Vs. 11-15)

The Exodus text does not tell us how much time has passed but Acts chapter 7 does. Forty years have passed—40 years of Moses growing up in the house of Pharaoh—that we know nothing about. Acts chapter 7 says he was educated in all the finest learnings of Egypt, which basically meant he had a world-class education. Nobody would have offered a better education than the Egyptians. He would have been trained in the military; he would have learned science and math. But finally, after 40 years, you just imagine that the Hebrews that were aware of this, are wondering and waiting. Forty years is a long time to wait! I'm going to guess that over those 40 years, Moses was aware of the oppression of Pharaoh's family over the Hebrew people, and it probably got more and more difficult to see that happen. So one day he's out and about and he sees an Egyptian striking a Hebrew. The text tells us he was bothered by all the oppression he saw. So he looks here and he looks there. Nobody is looking, so he kills him, and he buries him in the sand. Now, there are a few commentators that want to defend Moses as doing the right thing. It seems to me that's a very difficult case to make.

First, we're specifically told, ***He looked one way; he looked the other way, and he hid the body.*** He clearly knows he did something wrong. But second of all, if this is a plan, if this is a strategy, what is the strategy? Is he going to kill the Egyptians one Egyptian at a time? This is no strategy; it's an impulsive moment. I think he had so much inside of him that had built up as he watched Pharaoh and his army oppress his people, that in this moment he reacted. But in reacting as he did on one day, he's now made a mess of things. So the next day, he's out and about, and this time there's a Hebrew striking another Hebrew. So, Moses confronts him, "What are you doing?" Again, the clever way these are written, the language is literally, "There was an Egyptian striking a Hebrew." "Moses struck the Egyptian." "There is a Hebrew striking a Hebrew." Same word, and Moses intervenes. We're told in Acts chapter 7 that Moses thought the Hebrew people would see him as their deliverer, and rally to him. But that's not what happened at all. These are not nice church folk. These people have been in bondage and slavery for 400 years. They are angry; they are bitter, and it is every man for himself. So the response is, ***"Wait a minute, who died and made you boss? What makes you think you can rule over us?"*** One of the interesting things about that comment is it won't be long until Moses will be appointed their ruler and judge, and this same tension will continue throughout the story.

Moses, at this point, realizes the word is out, and he's terrified. The Pharaoh hears what Moses did and wants to kill him. I think it's interesting that almost immediately his grandfather wants to kill him. I'm going to guess he wasn't all that happy about having a Hebrew boy as a grandson in his household. Perhaps he always was concerned this could happen, so he's going to deal with it, and deal with it quickly. So, Moses flees into the land of Midian, which is way out in the Sinai Desert, and he finds himself there, at a well. The Midianites were actually descendants of Abraham.

Now, one of the things to notice that would be easy to miss is: in these Hebrew narratives, one of the things we always look for is the very first dialogue that comes out of the mouth of a main character, because, typically, that's going to define that person's character. So you see it in Samuel; you see it in Saul; you see it in David, and here we see it with Moses. In verse 13, the very first words ever recorded out of the mouth of Moses are, **“Why are you striking your companion?”** What will define Moses is he has this passion for justice, and a desire to stop the oppression. And that will define Moses in many ways, all throughout the book of Exodus. I think that's what happens that day when he kills the Egyptian. This stuff had built up inside of him. He sees what's happening and, in the moment, his heart for justice, his desire to do something about this oppression, overwhelmed him. But he made a disastrous decision.

It would have been impossible to stay alive in the Sinai Desert without a well, so it's often a gathering place. But if we've read through the book of Genesis, we also know there's this motif where the well becomes a place where a man finds a wife. This is where Abraham's servant went to find Rebekah for Isaac. This is where Jacob found Rachel to be his wife. So, as the reader, we're just wondering here a little bit, could there be something more that's coming? Verse 16.

Now the priest of Midian had seven daughters; (Oh boy, here we go!) and they came to draw water and filled the troughs to water their father's flock. Then the shepherds came and drove them away, but Moses stood up and helped them and watered their flock. When they came to Reuel their father, he said, “Why have you come *back* so soon today?” So they said, “An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock.” He said to his daughters, “Where is he then? Why is it that you have left the man behind? Invite him to have something to eat.” Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses. Then she gave birth to a son, and he named him Gershom, for he said, “I have been a sojourner in a foreign land.” (Vs. 16-22)

So, these daughters come to the well. They're getting water for themselves and their animals, and along come the shepherds—men who drive them off the well—because they want the water. They want to water their livestock. But Moses, with his passion for justice, this desire to help the oppressed, again rises to the occasion. He stands up, draws water for the women and for their livestock. So they go home, and Dad says, “Hey, what are you doing home so early?” You get the impression this was a problem every day. And they say, “There was an Egyptian.” They identify Moses as an Egyptian, perhaps from his clothing, perhaps from his hairstyle, perhaps from his language or dialect. But they say, “There was an Egyptian, and this is what he did for us.” Their father says, “Well, where is he? Invite him home for dinner.” So, with rapid succession—there's not much detail—Moses agrees to stay. He gets Zipporah for a wife, and they have a son,

Gershom, which is a word that means *stranger*. You can clearly hear Moses' pain in the naming of his son. You tell me, "Where does Moses belong? Is he Egyptian in the house of Pharaoh? With the Hebrews? With the Midianites?" He's like a man without a home. He's like a man without a country. He doesn't fit anywhere...and that's reflected in the name meaning *stranger*. "I don't know where I fit."

Now, again, imagine you don't know the rest of the story. This story opened with little glimmers of hope. After 400 years, something happened—something ordinary. A man took a wife. They had a son. She took him to the ark. The maiden took the ark to the daughter of Pharaoh, and he would be raised in the house of the Pharaoh. There's this feeling that something big is about to happen...finally! But all it takes is one day, and Moses goes out and makes a mess of things. And now he's fled for his life into the Sinai desert—and it feels like all hope is lost. Whatever was going to be, whatever God was up to, seems like that's all over now. You have to understand that, then, to set up verse 23:

Now it came about in *the course of those many days* that the king of Egypt died. And the sons of Israel sighed (It's probably better: They lamented; they groaned) **because of the bondage, and they cried out; and their cry for help because of *their* bondage rose up to God. So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. God saw the sons of Israel, and God took notice of *them*.** (Vs. 23-25)

Four verbs: God **heard** their cries. God **remembered** his covenant to Abraham, Isaac, and Jacob. God is not going to rescue these people because they're such fine folks. They're not. They're a mess. He's going to deliver them because He made a promise to Abraham and Isaac and Jacob that He would, and that promise goes all the way back to Genesis 3:15. God made a promise. He's going to keep that promise. So it's this ongoing story of deliverance. So He **heard**, He **remembered**, He **saw**, and He **took notice**. **Took notice** is actually a translation of the Hebrew word, *yadda*, which is the word used to describe sexual relations between a husband and a wife. It's a very intimate term. God didn't just notice; God noticed in an intimate, caring way.

So chapter 2 ends with this little glimmer of hope, where maybe the story is not over. Maybe all is not lost. Maybe God is still up to something extraordinary. But it will be forty long years before the next thing happens, which is chapter three, that we'll look at next week.

One of the dangers in these Old Testament narratives is to lose track of the passage of time, where it feels like: the people cry out; God shows up and delivers them; 1 – 2 – 3, and there you go. And we wonder, "Why doesn't God do that for us when we cry out? Why doesn't God answer the prayer and fix everything?" But what we lose track of is how much time passes in these stories where they wait—ordinary everyday days—where they wait. Forty years following a few sheep around the Sinai desert is a long time to wait! Meanwhile, back at the ranch, 40 years of oppression and pain and crying out is a long time to wait! But one thing almost all these Old Testament stories have in common is long periods of waiting in very ordinary days.

Since Genesis chapter 3, the world has been waiting: waiting for the exodus, waiting for the deliverance, waiting for God to do something. God made a promise. It's pictured through Noah and the ark. It's promised to Abraham. It's pictured in the exodus out of Egypt. It's pictured again

and again and again. But mostly, it's waiting. God fulfilled His promise 2000 years ago, when He sent His Son to be the Savior of the world—the long-awaited Messiah—that through His death on a cross for the sins of the world, He would make a way back to God. He was buried and rose again the third day, having conquered both sin and death. He offers us salvation freely as a gift. But for those of us who believe, we still wait. Much of the message of the New Testament is waiting... waiting for the promised return of the Messiah, of our Savior, because the exodus is not completed until Jesus returns and we are delivered from the pain and the suffering and the problems of this world, and we are returned to the world as God always intended it to be. Until that moment, the exodus is not complete.

So, we wait. Most of our life will be lived in ordinary days. So, what does that look like for you? Today is a gift. You'll never get today back again. You don't get a do-over. Once it's gone, it's gone. You miss it, you missed it. So what does it look like to be faithful today, such as your life is today? You can wish all day long that your life is different, but it's not different. This is what it is today, so what are you going to do with it? So, what does it look like for you to be faithful today? What does it look like for you to be purposeful today? What does it look like for you to be courageous and to trust God today? What does it look like to live on mission today? What does it look like to be at peace today?

We need to take a page out of Jesus' playbook in the Sermon on the Mount, when He said, "Don't worry about tomorrow, for tomorrow will take care of itself." You better pay attention to today, because you don't get today back! There's no way to live a faithful life without learning to be faithful in the ordinary stuff of every day. In order to live for the things that matter, we live for the things that matter in the ordinary every day. May God find us faithful to treasure and value every day, because to be faithful, you have to take it one day at a time.

Our Father, we're thankful that You sent Jesus to be our Savior. But, Lord, as believers, we still wait. We still wait for the completion of the exodus out of exile, the return to the world as you intended it to be. Lord, we acknowledge this morning the world is broken, with so much pain, so much suffering, so much confusion. Lord, in the midst of all that, may You find us faithful today, that we would not miss the moments. In Jesus' name, Amen.

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FALL 2023 // WEEK 2

Life Group Questions

Exodus - The God Who Delivers // September 16-17, 2023

One Day at a Time // Exodus 2:1-25

Introduction

In Exodus chapter 2, we are introduced to Moses who will eventually become God's leader to deliver the people out of Egypt. But before Moses can deliver Israel, he must be delivered. God's deliverance of Moses from Egypt becomes paradigmatic of how God will deliver Israel from Egypt through Moses. Throughout Exodus there are numerous correspondences between Moses' rescue and Israel's rescue. In this chapter, eighty years pass with few details about a few events. The Hebrew people are in misery, what can they do against the powerful Egyptians? It's one little step at a time.

To think through the main ideas in the sermon and prepare for your discussion together, we invite you to look over all the questions on the following pages and write your thoughts down before you meet with your group. Due to preferences over a wide range of groups, we do not expect you will cover every question each week.

Warm Up *(Suggested time: 30 min)*

- 1) Which of your five senses do you think would be the hardest to not be able to use?

- 2) Where were you born? Has that place had an impact on your life?

Getting Started

Transition into group discussion.

- 1) Open group discussion with prayer. Here are a few potential prayer items:
 - a. For the Spirit of God to lead you in truth
 - b. For the fruit of the Spirit to be cultivated in your lives
 - c. For grace to hear and apply what the Spirit says to you

 - 2) Choose someone to read the passage aloud for the group.
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Study Questions *(Suggested time: 40 min)*

- 1) What was particularly striking or memorable to you from Pastor Bryan's message this past weekend?
- 2) In *Exodus 2:1-10* Moses is born, and the first part of his deliverance takes place. In *verses 2-3*, Moses' mother "saw that he was beautiful (literally good), so she hid him for three months" and then put him in a basket (literally ark) and placed it in the reeds by the bank of the Nile. **What echoes of Genesis are in these two verses?**

Pharaoh thought the boys were the threat, but God uses the women to deliver Moses and prepare for Israel's deliverance. Throughout the first 10 verses different women are "seeing" Moses (vv. 2, 4, 5-6) and then they take action. **What type of actions do they take and what do we learn from this?**

How does this illustrate how we as believers participate in God's work on earth?

With all that's happening in our world today, what might it look like for you to be faithful one day at a time?

- 3) In *Exodus 2:11-22* we see the second part of Moses' deliverance from Egypt. It involves realization, action (including mistakes), fleeing and rest. **Where do you see each of these in these verses?**

Between verses *10 and 11* at least 40 years pass. Look at the following passages *Hebrews 11: 23-26* and *Acts 7: 17-30*. **How do these passages fill in the gaps of information in Exodus 2?**

Was Moses right or wrong in killing the Egyptian? Why?

- 4) The second 40 years of Moses' life were spent in very different surroundings. Rather than Pharaoh's palace in Egypt, Moses is in the land of Midian, shepherding sheep. Some scholars would even say this was God's wilderness training school, preparing him for his role in God's work. Moses even names his son indicating he is a sojourner in a foreign land (v. 22). **How has God used wilderness times in your own life to grow you? In hindsight, can you see how He was preparing you for what came next in your life? If so and you are willing, share it with your group.**

This chapter ends telling us four times that God is aware of the plight of his people (vv. 24-25). He has (1) heard the cry of the Israelites, (2) He remembered his covenant with Abraham, Isaac, and Jacob, (3) God saw the sons of Israel and (4) God took notice of them. From the beginning of chapter 1 of Exodus to the end of chapter 2 covers at least 80 years. **What does this tell us about how God works?**

Based on the different people we see in these first two chapters of Exodus, what does it look like to be faithful while waiting on God in the midst of struggle?

In an area of struggle in your own life, what does it look like to take a step of faithfulness this week?

Personal Spiritual Exercises

Just like physical exercises help strengthen and stretch our bodies for healthy living, these spiritual exercises are meant to move us spiritually in ways that may be new so we might experience inner growth. Since God longs for us to experience Him with our whole selves—mind, body, spirit—we invite you along each week to strengthen your souls with suggestions and prompts. **Next week in Life Group, take a few moments to share how the Lord may have used this exercise in your life.**

Scripture Focus: The Israelites were crying out to God in their suffering for a long time and it may have seemed that God did not hear them or care or answer or was unable to answer. This is often how it feels to us. *Psalm 42* is a cry for help in a time of trouble and exile. Consider reading *Psalm 42:1-11* three times this week. After reading it slowly, take a moment to reflect on what word or phrase the Holy Spirit is emphasizing to you. Write a response to the Lord in your journal.

Prayer Focus: Multiple people in this passage “see” Moses the way God sees him and this chapter ends with God “seeing” the Israelites in their suffering. Consider praying the prayer below each morning as a way of asking God to help you see people the way He sees them.

Lord, in the silence of this newborn day,
I come to request your peace, wisdom, strength.
Today I want to see the world with eyes full of love.
To be patient, understanding, humble, gentle, and good.
To see your children behind outer appearances, as you see them also.
So that I can appreciate the goodness in each one.
Close my hearing to all murmuring.
Guard my tongue from all evil.
That only your thoughts that bless others remain in me.
I want to be so well intentioned and good that all who draw near to me feel your presence.
Transform me with your goodness (kindness) Lord and make that in this day I reflect you. Amen

Prayer *(Suggested time: 20 min)*

A significant part of “coming together” is being open and honest with our lives. Sitting in a group of people for prayer may be new or it may be familiar to you. If you would rather not pray aloud when it is your turn, feel free to pray silently and then say “Amen” aloud signaling the next person in the group to pray. Whether or not you choose to verbalize your prayer, everyone is a participant in sharing this time before God together.

Take a few moments to prepare a prayer request. What did the message, working through the above questions or the discussion cause you to notice about your own relationship with Jesus? Would you be willing to share your prayer request with the group?