

# *“Real Biblical Faith Really Wants-To Witness”*

Hebrews 11:23-28

February 10, 2019

- INTRO:** Let me ask you a few Q's as we begin...
- What did you want to BE when growing up?
  - **What do you want to BE today?**
  - What do you want to BE in the future?
  - Let me boil it down even further...

## **What do you want?**

*What would you say if I told you that might just be the most important question you'll ever hear or answer?*

*This is the first question Jesus asked His would-be disciples?*

*It's also the basis of His rebuke in John 6... “you want...”*

## **CONTEXT:**

- **Book of Hebrews...** Series: “Hold On”
  - A Celebration of Exhortation...
  - A Worshipful Walk thru Warnings...
  - A Fantastic Focus on God's Faith-Family...
- **Hebrews ch.10...** Faith is a “divine divider”
  - Don't shrink back and be destroyed...
  - We don't shrink back, we walk by faith...

➤ **Hebrews ch.11...** Faith-Family's Hall of Fame...

- v.1 = **WORD** defines faith
  - **F** = **Foundation** of Grace
  - **A** = **Assertive** Action
  - **I** = **Inspirational**
  - **T** = **Tested**
  - **H** = **Holy**
- v.2 = **WITNESS** of God to genuine faith
- v.3 = **WORLDVIEW** is shaped by faith
- v.4 = **WORSHIP** of faith in Abel
- v.5 = **WALK** of faith in Enoch
- v.6 = **WITHOUT** faith it is Impossible...
- v.7 = **WORK** of faith as seen in Noah
- v.8 = **WITNESS** of faith as seen in Abe
- v.8-22 = **WITNESS** of the *Family of Faith...*

**T/S:** Today... v.23-28 we'll see *Moses' want-to witness...*  
Hebrews 11 has more about Moses than any other individual...

**BIG IDEA:** *Real Biblical Faith Really  
Wants-To Witness"*

**TEXT:** Hebrews 11:23-28 (ESV)

**Faith-filled Parents Want-To BE:**

- What did your parents want for you?
- What do you want for your children?
- It matters! It makes for a life's Mess or Mission?

**Faith is all about family... & family is all about faith!** - JDP

*23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king's edict.*

**Moses was graced by & graced with biblical faith!** - JDP

Moses' faith-filled parents were:

A. **Intimate** – with God and each other...

B. **Shrewd & Persevering** – hiding & holding on = holy

*The Lord requires His people to "**be in subjection unto the higher powers**" (Rom. 13:1), but this holds good only so long as the "**higher powers**" require the Christian to do nothing which God has forbidden, or prohibits nothing which God commanded.*

***"We ought to obey God rather than men"** (Acts 5:29)*

C. **United** – Godly parents live, die, & decide together!

*Where there is an agreement between husband and wife in both faith and fear of God, it makes way for a blessed success.*  
- (Matthew Henry)

D. **Perceptive** – Godly parents see with God's eyes...

**E. Bold & Courageous** – God’s Word, Will, Way - NMW!

➤ Their fear of God devoured their fear of man! - JDP

*The Lord is my light & my salvation; whom shall I fear? the Lord is the strength of my life; whom shall I fear? (Ps. 27:1)*

**T/S:** *The case of Moses brings before us yet another side of conversion, or the beginning of the Life of Faith, a side which is sadly ignored in most of the "evangelism" of our day. It describes a leading characteristic of saving faith, which few professing Christians now hear or know anything about. It shows us that saving faith does something more than "believe" or "accept Christ as a personal Savior." It exhibits faith as a definite decision of the mind, as an act of the will, as a personal and studied choice. It reveals the fundamental fact that saving faith includes, even begins with, a deliberate turning away from all that is opposed to God, a determination to utterly deny self and choosing to submit unto whatever trials may come with a life of Christ-likeness. It shows us that saving faith causes Christians to turn away from godless companions, and henceforth seek fellowship with the despised, but authentic saints of God.*

**v.24-25**

**Faith wants to refuse the world & choose the warfare**

*24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, 25 choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.*

- Faith refuses and chooses... in that order!
  - Christ refused corruption & made a whip...
  - He chose crucifixion and picked up a cross

***Biblical faith requires BOTH, turning from AND turning to***

*We are called on to "repent" first, and then "be converted," that our sins may be "blotted out" ([Acts 3:19](#))*

*"If any man will come after Me, let him deny himself" ([Matt. 16:24](#))*

- Faith knows there's no such thing as a middle road!
- Faith knows you can't "balance" faith & obedience.
- He chose faith-filled plowing vs. fleeting pleasures!
- Faith values and devalues...
  - i.e. **Haggai!**
    - Your house or His house?
    - Your investments or His investments?
    - What's your R.O.I. and His R.O.I.?
  - i.e. **Paul in Philippians 3:7-10**

*7But whatever gain I had, I counted as loss for the sake of Christ. 8Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ 9and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— 10that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death,*

- Nobody drifts into repentance & faith...
- 
- Nor is anyone dragged into repentance & faith...

***There is both a negative and a positive side to faith.***

*First refusing, then choosing... and that order is unchanging.*

**Sovereign grace & human responsibility dance together.** - JDP

*There must be a "ceasing to do evil" before there can be a "learning to do well" (Isa. 1:16, 17); there must be a "hating of evil" before there is a "loving of good" (Amos 5:15); there must be a "confessing and forsaking" of sin, before there is "mercy" and restoration (Prov. 28:13). The prodigal must leave the far country, before he can go home to the Father (Luke 15). The sinner must abandon his idols, before he can take up his cross and follow Christ (Mark 10:21). There must be a turning to God, "from idols," before there can be a "serving the living and true God" (1 Thess. 1:9). The heart must turn its back upon the world, before it can receive Christ as Lord and Savior.*

*We are often put to the test of having to choose between God and things, duty and pleasure, heeding our conscience or gratifying the flesh. The presence and vigor of faith is to be proved by our self-denial! ...The denying of self is absolutely essential; and where it exists not, grace is absent.*

The faith of God's elect "*overcomes the world*" (1 John 5:4)

The disciples said, "*We have forsaken all, and followed You*"

...their "*all*" was a net and fishing-gear;  
but Moses abandoned a principality!

"They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24); not ought to, but have done so!

*A man is known by his choices.*

- Stephen being martyred
- Paul going back into the city
- Philip going out to meet the Eunuch
- "The martyr's blood is the seed of the Church"
- Modern day martyrs vs. middle-road monsters!
- *Show me your bucket list & I'll tell you which well you are drinking from – the well with living water, or the poisoned well of worldly passions.* - JDP

**Moses preferred to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a brief season.**

*Do you?*

Some find it impossible to make the sacrifices Christianity requires - because they have no faith. Biblical sacrifices must be made; otherwise our Christianity is nothing but a name, our faith is nothing but a pretense... and our hope is nothing but a deceptive delusion" - (John Brown).

Which troubles you the more: *suffering loss in the world, or displeasing God?*

*Believe as Moses believed, and you will find it easy to behave as Moses behaved.* - JDP

**The power of the present world can only be put down by ‘the power of the world to come’**

*If you believe what Christ has plainly revealed, that ‘it is His Father’s good pleasure to give’ His little flock, after passing through much tribulation, ‘the kingdom’; if you are persuaded that, according to His declaration, ‘God’s wrath is coming to the... oppressors, you will not hesitate to separate yourselves completely from your unbelieving country-men.*

**v.26**

**Faith treasures both, the Lord’s reproach & His reward!**

*26 He/Moses considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking ahead to the reward.*

- *Reproach of Christ = “ashamed of the Gospel”*
  - *“those who shrink back & are destroyed”*
  - *“...walk worthy of the gospel!”*
  
- **Parable of the field/treasure**
  - Where’s your treasure?



- Some die in the service of Christ. That will not be a tragedy. Treasuring life above Christ is a tragedy. – Piper (Church Fathers, Elliot, Karen Watson)

➤ **Contrast the Rich Young Ruler & Zacchaeus**  
James 4:4

*You adulterers! Don't you realize that friendship with the world makes you an enemy of God? I say it again: If you want to be a friend of the world, you make yourself an enemy of God.*

➤ **Evaluate your Time, Talent, & Treasure...**

Oneness in Christ consists of self-sacrifice... *Unless the spirit of self-sacrifice rules my heart... I am no Christian!*

*A genuine and saving Conversion is a radical and revolutionary experience...It is something which strikes down to the very roots of a man's being, causing him to make an unreserved surrender of himself to the claims of God, henceforth seeking to please and glorify Him. This issues a complete break from the world, and the former manner of life; in other words, "if any man be in Christ, he is new creature: old things are passed away; behold all things are become new" (2 Cor. 5:17).*

Each of us has to choose between life and death (Deut. 30:15), between sin and holiness, between the world and Christ, between fellowship with the children of God and friendship with the children of the Devil.

Moses chose to suffer affliction with the Hebrews not because they were *his* people, **but because they were God's people.**

The object of his choice was God!

*Fellowship with "the people of God" involves, in some form or other, "affliction." Yes, God has ordained that "we must through much tribulation enter into His kingdom" ([Acts 14:22](#)), and declares, "all that will live godly in Christ Jesus will suffer persecution" ([2 Tim. 3:12](#)).*

### **2 Corinthians 12:10**

*I take pleasure in my weaknesses, and in the insults, hardships, persecutions, and troubles that I suffer for Christ. For when I am weak, then I am strong.*

***The world-lover thinks the real Christian is crazy, but the real Christian knows the world-lover is spiritually insane.***

**v.27**

**Faith is fearless and fully devoted to the real King, NMW!**

*27 By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.*

***Faith is a spiritual grace which enables its possessor to look away from human terrors, and to confide in an unseen God.***

- Like Elisha's servant... "let him see..."
- Like Griffin standing behind Gideon in the park...
- Like trying to scare Lazarus or those 3 boys...
- YOU? When have you seen the unseen God?

**Faith and fear are opposites!**

*Faith not only flourishes under the sprinklings of the Spirit,  
but it survives the fires of Satanic assault.*

*Visualize the scene again. On the one hand was a powerful nation, who had long held the Hebrews in serfdom, and would therefore be extremely loath to let them altogether escape; on the other hand, here was a vast concourse of people, including many thousands of women and children, unorganized, unarmed, unaccustomed to travel, with a howling wilderness before them.*

*And, my reader, those who "forsake Egypt," especially religions of Egypt, must expect to encounter the "wrath" of man.... none hates so bitterly, none acts so cruelly, none comes out more in his true colors, than the worldly religionist when the veneer of hypocritical piety has been seen through by a child of God. Yet...*

*"If God be for us, who can be against us!"*

***"The wicked flee when no man pursues them; but the righteous are bold as a lion" (Prov. 28:1)***

**T/S:** *It is highly important that the closest attention be paid to the order of truth set forth in [Hebrews 11:24-28](#).*

**Faith wants to witness to the Lamb & blood of God!**

*28 By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.*

**QUOTE:** *The keeping of the passover and the sprinkling of the blood is not the first thing recorded of Moses! No man can rightly value the blood of Christ while his heart is still wrapped up in the world, and to invite and exhort him to put his trust in the Lord, is being guilty of casting pearls before swine. No man can savingly believe in Christ while he is determined to "enjoy the pleasures of sin for a season." Repentance precedes faith (Mark 1:15; Acts 20:21): and repentance is a sorrowing over sin, a hatred of sin, and a turning from sin; and where there is no genuine repentance, there can be no "remission of sins": Mark 1:4.... Let every preacher who reads this article carefully weigh *all* that is here recorded of Moses, and faithfully instruct his congregation that the different exercises of heart recorded in Hebrews 11:24-27 *must precede* that which is stated in v.28*

*To bid the lost "come to Christ" without telling them they must first "forsake the world," is to fill the "churches" with unconverted souls.*

*"Better is little with the fear of the Lord, than great treasure with trouble" (Prov. 15:16)*

*If you are not "crucified to the world" (Gal. 6:14), then Satan is fatally deluding you if you imagine that you are under the blood of Christ.*

*Turning away from the world is not sufficient: there must also be a turning unto God. The forsaking of sin is not enough: there must also be the laying hold of Christ.... We must decide whose anger we fear more—the world's anger or the Lord's anger.*

### **See Moses' (and all of biblical) faith better...**

- Received grace to birth faith (v.23)
- Refused the world's sinful comforts (v.24)
- Chose the narrow way of persecution (v.25)
- Chose Christ's reproach over Egypt's treasures
- Chose Christ's reward over worldly rewards
- He left & led others out of Egypt... (v.27)
- He was bold & courageous... see 3 gen. (v.27)
- He lived with the invisible God in full view (v.27)
- He trusted in the Person of the Lamb (v.28)
- He trusted in the Blood of the Lamb (v.28)

**T/S: Remember... real faith really wants-to witness!**

**The proof is in the fruit!**

- **Faith requires you to choose:**
  - Jesus or someone/something else
  - Superficial or Supernatural
  - Safe or Faith
  - Cultural christianity or Biblical Christianity

*Real biblical, saving faith makes Christ-like choices and commitments, whereas counterfeit Christians make deceptive and destructive decisions.*

Now I pray... you better understand our **BRIDGE Manifesto:**



**One FAITH. One FAMILY. One FOCUS.**

*“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8*

**One Question:** *WHAT DO YOU WANT?*  
**One Offer:** *COME AND SEE.*  
**One Promise:** *TRUTH IN LOVE!*

***Our Truth-in-Love Distinctives: We are...***

- 1.** Responding to grace & repenting of sin...
- 2.** Trusting the Bible & obeying God's Word...
- 3.** Growing in-Christ & living Spirit-led...
- 4.** Praying for guidance & following by faith...
- 5.** Dying to self & carrying our cross...
- 6.** BE-ing the Church & loving one another...(*truly* loving one another)
- 7.** Equipping the saints & exemplifying supernatural unity...
- 8.** Ministering as ambassadors & discerning matters shrewdly...
- 9.** Worshipping God vertically & experiencing Him horizontally...
- 10.** Proclaiming the Gospel (*no matter what*) & fishing for men...
- 11.** Making disciples-warriors & winning spiritual-warfare...
- 12.** Loving our King & serving His kingdom!

Let's Pray!



**Hebrews 11:23-28** (ESV)

*23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king's edict.*

*24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. 26 He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.*

*27 By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.*

*28 By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.*



***The Faith of Moses' Parents***  
*([Hebrews 11:23](#))*

"By faith Moses when he was born, was hid three months of his parents." A considerable length of time elapsed between what is recorded in the preceding verse and what is here before us. That interval is bridged by what is found in [Exodus 1](#). There we see a marked revolution taking place in the lot of the Hebrews. In the days of Joseph, the Egyptians had been kind, giving them the land of Goshen to dwell in. Then followed another dynasty, and a king arose who "knew not Joseph"—probably a foreigner who had conquered Egypt. This new monarch was a tyrant of the worst kind, who sorely oppressed the descendants of Abraham. So subject to drastic changes are the fortunes both of individuals and nations: hence the force of those words, "In the days of prosperity be joyful, in the day of adversity consider: God also hath set one over against the other, to the end that man should find nothing after him" ([Ecclesiastes 7:14](#)).

The policy of the new ruler of Egypt quickly became apparent: "And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies" ([Ex. 1:9, 10](#)). Ah, but though "there are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand" ([Prov. 19:21](#)). So it proved here, for "the more they afflicted them, the more they multiplied and grew" ([Ex. 1:12](#)). Yes, "the Lord bringeth the counsel of the heathen to naught: He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations" ([Ps. 33:10, 11](#)).

Next, *the king of Egypt gave orders to the midwives that every male child of the Hebrews should be slain at birth* ([Ex. 1:15, 16](#)). But all the laws which men may make against the promises that God has given to His church, are doomed to certain failure. God had promised unto Abraham a numerous "seed" (Gen. 13:15), and had declared to Jacob, "fear not to go down into Egypt, for I will there make of thee a great nation" (Gen. 46:3); as well, then, might Pharaoh attempt to stop the sun from shining as prevent the growth of the children of Israel. Therefore do we read, *"But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive"* ([Ex. 1:17](#)).

Refusing to accept defeat, *"Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river"* ([Ex. 1:22](#)).

Now that the execution of this barbarous edict had been entrusted unto his own people, no doubt Pharaoh imagined that success was fully assured for his evil design: yet it was at this very season that God brought to the birth the one who was to emancipate his suffering nation. "How blind are poor sinful mortals, in all their contrivances against the church of God. When they think all things secure, and that they shall not fail of their end, that their counsels are laid so deep as not to be blown upon, their power so uncontrollable and the way in which they are engaged so effectual, that God Himself can hardly deliver it out of their hands; He that sits on high laughs them to scorn, and with an Almighty facility lays provisions for the deliverance of His church, and for *their* ultimate ruin" (John Owen).

"And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. And there went a man of the house of Levi, and took to wife a daughter of Levi, and the woman conceived, and bare a son" ([Ex. 1:22](#) and [2:1, 2](#)).

*Amram and Jochebed refused to be intimidated by the cruel commandment of the king, and acted as though no injunction had been issued by him. Were they reckless and foolish? No indeed, they took their orders from a far higher authority than any earthly potentate. The fear of the Lord was upon them, and therefore were they delivered from that fear of man which bringeth a snare. In covenant relationship with the God of Abraham, Isaac & Jacob, this godly couple from the tribe of Levi allowed not the wrath of man to disrupt their domestic happiness.*

"By faith Moses, when he was born, was hid three months of his parents." "[It is the faith of Moses' parents that is here celebrated.](#) But because it is mentioned principally to introduce the discourse of himself and his faith, and also that which is spoken belongs unto *his honour*; it is thus peculiarly expressed. He saith not 'By faith the parents of Moses when he was born, hid him,' but 'By faith Moses, when he was born, was hid three months of his parents'; that is, by the faith of the parents who hid him" (John Owen). Ah, here is the explanation of the conduct of Amram and Jochebed: it was "by faith" they acted: it was a

living, supernatural, spiritual faith which sustained their hearts in this crisis, and kept them "in perfect peace" ([Isa. 26:3](#)). Nothing will so quieten the mind and still its fears as a real trusting in the Lord of hosts.

The birth of Moses occurred during the very height and fury of the attack that was being made upon the infant males of the Hebrews. **Herein we may discover a striking foreshadowment of the attempt which was made upon the life of the Christ-child**, when, in his efforts to slay Him, Herod gave orders that all the children in Bethlehem and in all the coasts thereof from two years old and under, should be slain ([Matthew 2:16](#)). Many a typical representation of the principal events in the life of the Redeemer is to be found in the Old Testament, and **at scores of points did Moses in particular prefigure the great Deliverer of His people**. It is a deeply interesting line of study, which we commend to our readers, to go over the history of Moses and note down the many details in which he pictured the Lord Jesus.

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." It seems clear from the final clause that Pharaoh had either given orders that the Hebrews should notify his officers whenever a male child was born unto them, or that they themselves should throw him into the river. **Instead of complying with this atrocious enactment, the parents of Moses concealed their infant for three months, which supplies us with a clear example of "We ought to obey God rather than men" (Acts 5:29).**

*It is true that the Lord requires His people to "be in subjection unto the higher powers" (Rom. 13:1), but this holds good only so long as the "higher powers" (human governors) require the Christian to do nothing which God has forbidden, or prohibit nothing which God has commanded. **The inferior authority must always give place before the superior.***

As this is a principle of great importance practically, and one concerning which confusion exists in some quarters, let us amplify a little.

Holy Scripture must never be made to contradict itself: one of its precepts must never be pressed so far as to nullify another; each one is to be interpreted and applied in harmony with the general analogy of faith, and in the light of the modifications which the Spirit Himself has given. For example; children are required to honor their parents, yet [Ephesians 6:1](#) shows that their obedience is to be "in the Lord"; if a parent required something directly opposed unto Holy Writ, then he is not to be obeyed. Christian wives are required by God to submit themselves unto their husbands, and that, "in everything" ([Eph. 5:24](#)), obeying them ([1 Pet. 3:6](#)); nevertheless, their subjection is to be of the same character as that of the Church unto Christ ([Eph. 5:24](#)); and inasmuch as He never demands anything from the Church which is evil, so He does not require the wife to obey injunctions which are positively harmful—if a thoughtless husband should insist on that which would be highly injurious to his wife's health, she is to refuse him. Submission does not mean slavery!

Now the same modification we have pointed out above obtains in connection with the exhortations of [Romans 13:1-7](#). In proof, let us cite a clear example to the point from either Testament. In [Daniel 3](#) we find that the king of Babylon—the head of the "powers that be"—erected an image unto himself, and demanded that on a given signal, all must "fall down and worship" the same (verse 5). But the three Hebrew captives declared, "Be it known unto thee O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (verse 18); and the Lord vindicated their non-compliance. In [Acts 4](#) we see Peter and John arrested by the Jewish "powers," who, "Commanded them not to speak at all nor teach in the name of Jesus" (verse 18). Did the apostles submit to this ordinance? No, instead they said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (verse 19). As [Romans 13:4](#) declares, the magistrate is "the minister of God to thee *for good*": should he require that which the Word condemns as evil, he is not to be obeyed.

And what was it that enabled the parents of Moses to act so boldly and set at naught the royal edict? Our text furnishes clear answer: it was "*by faith*" they acted. Had they been destitute of faith, most probably the "king's commandment" would have filled them with dismay, and in order that their own lives should be spared, would have promptly informed his officers of the birth of Moses. But instead of so notifying the Egyptians, they concealed the fact, and though by preserving the child they followed a course which was highly hazardous to sense,

yet under God it became the path of security. Thus, the particular aspect of our theme which here receives illustration is *the courage and boldness of faith: faith overcoming the fear of man*. That brings before us another characteristic of this heavenly grace, one which evidences its

excellency, and one which should move us to pray daily for an increase of the same.

*Faith is a spiritual grace which enables its possessor to look away from human terrors, and to confide in an unseen God.*

It declares,

*"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"* ([Ps. 27:1](#)).

True it is that *this* faith is not always in exercise, yea, more often is its bright shining overcast by the clouds of unbelief, and eclipsed by the murky dust which Satan raises in the soul. We say, "this faith," for there are thousands of professing Christians all around us who boast that *their* faith is constantly in exercise, and that they are rarely if ever tormented by doubts or filled with alarms. Ah, reader, the "faith" of such people is not "the faith of God's elect" ([Titus 1:1](#)), entirely dependent upon the renewing power of the Holy Spirit; no, it is but a natural faith in the bare letter of Scripture, which by an act of their own will they can call into exercise whenever they please. But unto such the many "Fear nots" of God's Word have no application! But when the dew of Heaven falls upon the regenerated heart, its language is, "What time I am afraid, I will trust in Thee" ([Ps. 56:3](#)).

Great indeed is the power of a God-given and God-sustained faith: not only to produce outward works, but to affect the workings of the soul within. This is something which is not sufficiently considered these days, when attention is confined almost exclusively to "visible results."

**Faith regulates the affections: it curbs impetuosity and works patience, it chases away gloom and brings peace and joy, it subdues carnal fears and produces courage.** Moreover, faith not only sustains the hearts under severe trials, performs difficult duties, but (as the sequel here shows) obtains important benefits. How pertinent, then, was this particular case unto those to whom this Epistle was first sent! **How well was it calculated to encourage the sorely-tried and wavering Hebrews**

## to remain faithful to Christ and to trust God with the issue and outcome!

"By faith Moses, when he was born, was hid three months of his parents." Probably two things are included in these words: first, that they concealed all tidings of his birth; second, that they hid him in some part of the house. No doubt their diligence was accomplished by fervent cries to God, and the putting forth of a daily trust in Him. **The fact that it was "by faith" that they "hid" him, shows that real spiritual faith is cautious and wary, and not reckless and presumptuous.** Though faith overcomes carnal fear, yet it does not disdain the use of lawful means for overcoming danger. It is fanaticism, and not faith, which tempts God. **To needlessly expose ourselves unto danger is sinful.** Faith is no enemy unto lawful means as [Acts 27:31](#) plainly enough shows.

It is to be observed that the words of our text go beyond [Exodus 2:2](#), where the preserving of Moses is attributed unto his mother. As both the parents were engaged in the hazard, both had a hand in the work; no doubt Amram took the lead in advice and contriving, and Jochebed in the actual execution. As the parents have a joint interest in their children, both should share in the care and training of them, each seeking to help the other. **Where there is an agreement between husband and wife in faith and in the fear of God, it makes way for a blessed success** in their duties. When difficult tasks confront husbands and wives, it is their wisdom to apply themselves unto that part and phase of it which each is best suited for. "It is a happy thing where yoke-fellows draw together in the yoke of faith, as the heirs of the grace of God; and where they do this in a religious concern for the good of their children, to preserve them not only from those who would destroy their lives, but corrupt their minds" (**Matthew Henry**).

**The "three months" teaches us that the parents of Moses persevered in that which they began well.** They were prudent from the hour of his birth, and they maintained their vigilance. It is no use to shut the stable-door when the horse is gone. Care in preventing danger is to be continued as long as the danger is threatened. Some, perhaps, may ask, Would it be right for the people of God today to give shelter to one of His saints or servants who was being unjustly hounded by "the power that be"? Surely; it is always the duty of love to shield others from harm. But suppose the hidden one is being inquired-after by the authorities, may they still be concealed? Yes, if it is done without the impeachment of the truth, for it is never permissible to lie- to do so shows a distrust of the sufficiency of God. Should the officers ask whether you are sheltering one they seek, either remain silent, or so prudently word your answer as will neither betray the party nor be guilty of falsehood.



Others may ask, Since God purposed to make Moses the leader of His people and accomplish such a memorable work through him, why did He not by some wonderful and powerful miracle preserve him from the rage of Pharaoh? Answer: God was able to send a legion of angels for his protection, or to have visibly displayed His might by other means; but He did not. **It is**

**generally God's pleasure to show His power through weak and despised means. Thus it was during the infancy of His own incarnate Son:**

God warned Joseph by a dream, and he took the young child and His mother into Egypt, remaining there till Herod was dead. Frequently it pleases the Most High to magnify His providence by things which men despise, by feeble instruments, and this, that it may the more plainly appear the excellency of the power is *of Him*.

In the preservation of the infant Moses, we may see a blessed illustration of how God preserves His elect through infancy and childhood, and from all that threatens their existence prior to the time when He regenerates them. This is expressed in [Jude 1](#): "Preserved in Jesus Christ and called." How blessed is it for the Christian to look back behind the time when God called him out of the darkness into His marvelous light, and discern His guarding hand upon him when he was dead in trespasses and sins. **There are few if any of the Lord's people who cannot recall more than one incident in early life when there was "but a step" betwixt them and death; yet even then, as in the case of the infant Moses, a kind Providence was watching over them.** Then let us return thanks for the same.

"By faith Moses, when he was born, was hid three months of his parents, *because they saw he was a proper child*: and they were not afraid of the king's commandment." It is really surprising how many of the commentators, led by sentiment, have quite missed the meaning of this verse. [Exodus 2:2](#) states that his mother saw "that he was a goodly child": the Hebrew word ("tob") being the same term whereby God approved of His works of creation and declared them perfect ([Gen. 1](#)), from which the conclusion has been drawn that, it was the exceeding fairness or beauty of the babe which so endeared him to his parents they were moved to disregard the king's edict, and take special pains to preserve him. But this is only carnalizing Scripture, in fact, contradicting what the Holy Spirit has here said.

***Hebrews 11:23 distinctly affirms that it was "by faith" the parents of Moses acted, and this it is which explains their conduct. Now Romans 10:17 tells us, "faith cometh by hearing, and hearing by the word of God":***

**thus Amram and Jochebed must have received a Divine revelation (not recorded in the O.T.), and this word from God formed the foundation of their confidence, and supplied the motive-power of what they did.** It is true they knew from the prophecy given to Abram ([Gen. 15](#)) that the time for the deliverance of Israel from Egypt was drawing near, as they also knew from the prediction of Joseph ([Gen. 50:24](#)) that God was going to undertake for His people. Yet we are persuaded that [Hebrews 11:23](#) refers to something more definite and specific. Most probably the Lord made known to these parents that their child was to be the promised deliverer, and furnished them beforehand with a description of him.

**This revelation which Amram and Jochebed "heard" from God they *believed*, and that, before Moses was born. When, in due time, he was given to them, they "saw he was a proper child"—it was *the discernment of faith*, and not the mere admiration of nature.** As [Acts 7:20](#) declares "in which time was born Moses, and was beautiful to God" (Bagster Inter.), which indicates an appearance of something Divine or supernatural. **They recognized he was peculiarly grateful and acceptable to God: they perceived something remarkable in him, which was the Divine token to them that he would be the deliverer of Israel.** "Probably there was some mark of future excellency impressed on the child, which gave promise of something extraordinary" (John Calvin). "The beauty of the Lord set upon him as a presage that he was born to great things, and that by conversing with God his face would shine ([Ex. 34:29](#)), and what bright and illustrious actions he should do for the deliverance of Israel, and how his name should shine in the sacred record" (Matthew Henry).

Resting with implicit confidence upon the revelation which they had received from Jehovah, their faith now confirmed by God's mark of identification upon the babe, the parents of Moses preferred its safety before their own. It was not simply they trusted God for the outcome, but in their souls was that faith which is "the substance of things hoped for" ([Heb. 11:1](#)), and **in consequence "they were not afraid of the king's commandments."** Had it been only a natural or human admiration which they had for a signally beautiful child, then it had been "by affection" or "by infatuation" they hid the infant; and that would only have intensified their "fear," for the more they admired the infant, the more afraid would they have been of harm befalling it.



Mere beauty is by no means a sure sign of excellency, as [1 Samuel 16:7](#), [2 Samuel 14:25](#), [Proverbs 31:30](#) plainly enough show. No, the infant **Moses was "beautiful to God" ([Acts 7:20](#))**, and perceiving this, Amram and Jochebed acted accordingly. First, they "hid" him for three months, "and *when she could no longer hide him, she took for him an ark of bull-rushes*" etc. ([Ex. 2:3](#)): it may be that the Egyptians searched the houses of the Hebrews every three months. *No doubt it was under the Divine direction that the parents of Moses now acted, for surely the placing of this precious child by the brink of the fatal "river" ([Ex. 1:22](#)) was the last thing that carnal reason had suggested!* We do not at all agree with those who think the faith of Moses' parents wavered when they placed him in the ark: when one lawful means of preservation from persecution will no longer secure, it is a duty to betake ourselves unto some other which is more likely to do so—[Matthew 10:23](#).

In the kind providence of God, His interests and ours are often twined together, and then nature is allowed to work; though even then, grace must bear sway. So it was here: **the parents of Moses had received a direct commandment from God how to act and what to do (as the "by faith" clearly denotes), and in their case, what He prescribed harmonized with their own feelings. But sometimes God's requirements and our natural affections clash, as was the case when He required Abraham to offer up Isaac, and then the claims of the lower must yield to the Higher.**

When the current of human affection clashes not with God's express precepts we may follow it, for He allows us to take in the help of nature: "a brother beloved . . . *both in the flesh and in the Lord*" ([Philem. 16](#)).

*The Faith of Moses*  
([Hebrews 11:24-25](#))

"The apostle, as we showed before, takes his instances from the three states of the church under the O.T. The first was that which was constituted in the giving of the first promise, continuing to the call of Abraham. Herein his first instance is that of Abel, in whose sacrifice the faith of that state of the church was first publicly confessed, and by whose martyrdom it was confirmed.

The next state had its beginning and confirmation in the call of Abraham, with the covenant made with him and the token thereof. He therefore is the second great instance on the roll of testimonies. The constitution and consecration of the third state of the church was in giving of the law; and herein an instance is given in the law-giver himself. All to manifest, that whatever outward variations the church was liable to, and pass under, yet faith and the promises were the same, of the same efficacy and power under them all" (John Owen).

***In approaching the careful study of our present verses it is of great importance to observe that they begin a new section of [Hebrews 11](#): if this be not seen, they cannot be interpreted aright.***

**The opening verse of each section of this chapter takes us back to the beginning of the life of Faith, and each one presents a different aspect of the nature or character of saving faith.**

The first three verses of [Hebrews 11](#) are introductory, the fourth beginning the first division. There, ***in the example of Abel, we see where the life of faith begins (at conversion), namely with the conscience being awakened to a consciousness of our lost condition, with the soul making a complete surrender to God,*** and with the heart resting upon the perfect satisfaction made by Christ our Surety. That which is chiefly emphasized there is *faith in the blood*. But placing his faith in the blood of Christ *is not all* that is done by a sinner when he passes from death unto life.

**The second section of [Hebrews 11](#) commences at verse 8** where we have set before us another aspect of conversion, or the starting-point of the Life of

Faith. *Conversion is the reflex action or effect from a soul which has received an effectual call from God. This is illustrated by the case of Abraham, who was, originally, an idolater, as we all were in our unregenerate state.* The Lord of glory appeared unto him, quickened him into newness of life, delivered him from his former manner of existence, and gave him the promise of a future inheritance.

*The response of Abraham was radical and revolutionary: he set aside his natural inclinations, crucified his fleshly affections, and entered upon an entirely new path. That which is central in his case was, implicit obedience, the setting aside of his own will, and the becoming completely subject to the will of God.*

**But even that is *not all* that is done by the sinner when he passes from death unto life.**

*The case of Moses brings before us yet another side of conversion, or the beginning of the Life of Faith, a side which is sadly ignored in most of the*

"evangelism" of our day. It describes a leading characteristic of saving faith, which few professing Christians now hear (still less know) anything about. It shows us that saving faith does something more than "believe" or "accept Christ as a personal Savior." It exhibits faith as a definite decision of the mind, as an act of the will, as a personal and studied choice. It reveals the fundamental fact that saving faith includes, yea, begins with, a deliberate renunciation or turning away from all that is opposed to God, a determination to utterly deny self and an electing to submit unto whatever trials may be incident to a life of piety. It shows us that a saving faith causes its possessor to turn away from godless companions, and

*henceforth seek fellowship with the despised saints of God.*

**There is much more involved in the act of saving faith than is generally supposed. "We mistake it if we think it *only to be a strong confidence.*"**

It is so indeed; but there are other things also. It is such an appreciative esteem of our Christ and His benefits, that **all other things are lessened in our opinion, estimation, and affection. The nature of faith is set forth by the apostle when he saith, 'What things were gain to me, those I counted loss for Christ; yet, doubtless, & I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, & do count them but dung that I may win Christ; & be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him, & the power of His resurrection, & the fellowship of His sufferings, being made conformable unto His death'** ([Phil. 3:7-10](#)).

And therefore...

***"...true faith makes us dead to the world, and all the interests and honors thereof: and is to be known not so much by our***

*confidence, as by our mortification and weanedness; when we carry all our comforts in our hands, as ready to part with them, if the Lord called us to leave them"* (Thomas Manton, 1660).

*"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"* (verses 24, 25).

Here we see  
the nature and influence of a saving faith.

*Two things are to be particularly noted:  
in it there is an act of relinquishment,  
and an act of embracing.*

*In conversion,  
there is a turning from,  
and  
also a turning unto.*

Hence, before the sinner is invited to "return unto the Lord," he is first bidden to "*forsake* his way," yes, *his* way—having "his *own* way."

*So too we are called on to "repent" first, and then "be converted," that our sins may be "blotted out" ([Acts 3:19](#)).*

*"If any man will come after Me, let him deny himself" ([Matthew 16:24](#)). What is meant by the *denying* of "self"? This, the abridging ourselves of those things which are pleasing to the flesh. There are three things which are chiefly prized by the natural man--life, wealth, and honor; and so in the verses which immediately follow, Christ propounded three maxims*



to counter them. First, he says, "For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it" (verse 25): that is, he who thinks first and foremost of his own life, whose great aim is to minister unto "number one," shall perish.] Second, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (verse 26): showing us the comparative worthlessness of earthly riches. Third, "For the Son of man shall come in the glory of His Father with His angels; and then shall He reward every man according to his works" (verse 27): *that* is the honor we should seek.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." **Here was a notable case of self-denial: Moses deliberately renounced the privileges and pleasures of a royal palace.** It was not that he was now



disowned and cast out by the woman who had adopted him; but that he  
voluntarily relinquished a position of  
affluence and ease, disdaining both its wealth  
and dignities.

Nor was this the rash impulse of an inexperienced youth, but the studied decision of one who had now reached the age of forty ([Acts 7:23](#)).

The disciples said, "*We have forsaken all, and followed Thee*" ([Matthew 19:27](#)): their "all" was a net and fishing-gear; but Moses abandoned a principality!

*The denying of self is absolutely essential; and where it exists not, grace is absent. The first article in the covenant is, "thou shalt have no other gods before Me": He must have the pre-eminence in our hearts and lives.*

God has not the glory of *God* unless we honor Him thus. Now God does not have the uppermost place in our hearts until *His* favor be esteemed above all things, and until we dread above everything the offending *of Him*.

**As long as we can break with God in order to preserve any worldly interest of ours, we prefer that interest above God. If we are content to offend God rather than displease our friends or relatives, then we are greatly deceived if we regard ourselves as genuine Christians. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me" ([Matthew 10:37](#)).**

*"Faith is a grace that will teach a man to openly renounce all worldly honors, advantages, and preferments, with the advantage annexed thereto. When God calls us from them, we cannot enjoy them with a good conscience" (Thos. Manton).*

*We are often put to the test of having to choose between God and things, duty and pleasure, heeding our conscience or gratifying the flesh. The presence and vigor of faith is to be proved by our self-denial!*

*It is easy to speak contemptuously of the world and earthly things, but what is my first care? Is it to seek God or temporal prosperity? To please Him or self? If I am hankering after an increase in wages, or a better position, and am fretful because of disappointment, it is a sure proof that a worldly spirit governs me. What is my chief delight? earthly riches, honors, comforts, or communion with God?*

*Can I truly say, "For a day in Thy courts is better than a thousand" (Ps. 84:10)?*

"All believers are not called to make the same sacrifices, or to endure the same trials for righteousness' sake, nor have all the same measure of faith; yet, without some experience and consciousness of *this* kind, we are not warranted to conclude that we are of Moses' religion; for a common walking-stick more resembles Aaron's fruitful rod, than the faith of many modern professors of evangelical truth does the self-denying faith of Moses or Abraham" (Thomas Scott).

The faith of God's elect is a faith which "overcomes the world" (1 John 5:4), and not one which suffers its possessor to be overcome!

*"They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24); **not ought to, but have done so**—in some real measure at least!*

The great *refusal* of Moses consisted in a firm resolution of mind not to remain in that state wherein he had been brought up. This was not attained, we may be sure, without a hard fight, without the exercise of faith in prayer and trust in God. He knew full well all that his decision

involved, yet, by grate, made it unhesitatingly. His resolution was made known not by a formal avowal, but by deeds, for actions ever speak louder than words.

There is no hint in the sacred record that Moses verbally acquainted his foster-mother with his decision, but his converse with his brethren (Ex. 2:11 etc.) revealed where his heart was, and identified him with their religion and covenant.

*Ah, dear reader, it is one thing to talk well about the things of God, but it is quite*

*another to walk accordingly; as it is one thing to pen articles and deliver sermons, and quite another to practice what we preach!*

**Not only was Moses' renunciation of his favored position a grand triumph over the lusts of the flesh, but it was also a notable victory over carnal reason.**

1. *First of all, his action would seem to indicate the height of ingratitude against his foster-mother.* Pharaoh's daughter had spared his life as an infant, brought him into her own home, reared him as her son, and had him educated in all the wisdom of the Egyptians. For him to turn his back upon her now would appear as though he was devoid of appreciation—so little is the natural man able to understand the motives which regulate the workings of faith. *The truth is that, the commandments of the second table are binding upon us no further than our compliance with them is agreeable to our obedience unto the commandments of the first table.* The saint is neither to accept favors from the world, nor to express gratitude for the same, if such be contrary to the fear of God, and the maintenance of a good conscience.
2. *We are never to be dutiful to man at the expense of being undutiful to God.* *All relations must give way before preserving a clear conscience toward Him. His rights are paramount, and must be*

*recognized and responded to, no matter how much the doing so may clash with our seeming obligations unto our fellows.* A friend or kinsman may be entertaining me in his home, and show me much kindness through the week, but that will not justify or require me to join him on a picnic or frolic on the Sabbath day. "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" ([Luke 14:26](#)). *The language of the Christian ought ever to be, "...I must be about my Father's business?"* ([Luke 2:49](#)).

To enjoy worldly honors is not evil in itself, for good men have lived in bad courts. Daniel is a clear case in point: most of his life was spent in high civic office.

**When Divine providence has given worldly riches or worldly prestige to us, they are to be entertained and enjoyed, yet with a holy jealousy and prayerful watchfulness that we be not puffed up by them, remembering that, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:19).** But such things are to be renounced when they are sinful in themselves, or when they cannot be retained with a clear conscience. Against his conscience, Pilate preferred to condemn Christ than lose Caesar's friendship, and stands before us in Holy Writ as a lasting warning. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" ([Matthew 26:41](#)).

3. Again; not only did Moses' great refusal seem like gross ingratitude unto her who had adopted him, but *it also looked like flying in the face of Providence.* It was God who had placed him where he was; why, then, should he forsake such an advantageous position? Had Moses leaned unto his own understanding and listened to the dictates of carnal reason, he had found many pretexts for remaining where he then was. **Why not stay there and seek to reform Egypt? Why not use his great influence with the king on behalf of the**

**oppressed Hebrews?** Had he remained in the court of Pharaoh, he would escape much affliction; yes, and miss too the "recompense of the reward." Ah, my reader...

4.

*“Unbelief is very fertile, argues very plausibly, and can suggest many logical reasons why we should not practice self-denial!”*

What was it, then, which prompted Moses to make this noble sacrifice? A patriotic impulse? a fanatical love for his brethren?

No...

**he was guided neither by reason nor sentiment: it was "by faith" that Moses refused to be called the son of Pharaoh's daughter. It was the clinging of his heart to the Divine promise, the apprehension of things not seen by the outward eye, the confident expectation of future reward.**

*Ah... it is faith which imparts to the heart a true estimate of things, which views objects in their real light, and which discerns the comparative worthlessness of what the poor worldling prizes so highly... and through his mad quest after which he loses his soul.*

*Faith views the eternity to come...*

and when faith is in healthy exercise, its possessor finds it easy to relinquish the baubles of time and sense. Then it is the saint exclaims. "Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches and knoweth not who shall gather them" ([Ps. 39:6](#)).

What a truly remarkable thing that one in Egypt's court *should have* such a "faith"! Moses had been brought up in a heathen palace, where there was no knowledge of the true God; yea, nothing but idolatry, wantonness, and profanity. Yes, some of Christ's sheep are situated in queer and unexpected places, nevertheless the Shepherd seeks them out, and either delivers them from or sustains them in it: the wife of "Herod's steward" ([Luke 8:3](#)), the saints in Nero's "household" ([Phil. 4:22](#)) are notable examples.

What illustrations are these of "The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies" ([Ps. 110:2](#))!

*However His enemies may rage, seek to blot out His name and root out His kingdom, Christ shall preserve a remnant according to the election of grace "even where Satan's throne is" ([Rev. 2:13](#)).*



Some one may object, "But Joseph had faith as well as Moses, yet he did not leave the court, but continued there till his death." Circumstances alter cases! Their occasions and conditions were not alike. "God raised up Joseph to feed His people in Egypt, therefore his abode in the court was necessary under kings that favored them; but Moses was called not to feed His people in Egypt, but to lead them out of Egypt; and the king of Egypt was now become their enemy, and kept them under bitter bondage. To remain in an idolatrous court of a pagan prince is one thing; but to remain in a persecuting court, where he must be accessory to their persecutions, is another thing" (T. Manton).

***"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"*** (verse 25).  
This gives us the positive side of Moses's glorious decision.

***There is both a negative and a positive side to faith.***

***First, a refusing, and then a choosing, and that order is unchanging.***

***There must be a "ceasing to do evil" before there can be a "learning to do well" (Isa. 1:16, 17); there must be a "hating the evil" before there is a "loving the good" (Amos 5:15); there must be a "confessing and forsaking" of sin, before there is "mercy" (Prov. 28:13). The prodigal must leave the far country, before he can go to the Father (Luke 15).***



*The sinner must abandon his idols, before he can take up the Cross and follow Christ (Mark 10:21). There must be a turning to God, "from idols," before there can be a "serving the living and true God" (1 Thess. 1:9). The heart must turn its back upon the world, before it can receive Christ as Lord and Savior.*

**"Moses gave up the world";** and ambition had the prospect of honor and greatness; the culture of the most civilized state was fascinating to the mind; treasure and wealth held out potent allurements. And all this—and does it not comprise ‘all that is in the world,’ and in its most attractive and elevated manner?—Moses gave up. *And, on the other side, what awaited him? To join a down-trodden nation of slaves, whose only riches was the promise of the invisible God"* (Adolph Saphir).

*A man is known  
by his choices.*

*Moses preferred to suffer affliction with the people of God than to enjoy the pleasures of sin for a brief season.*

***Do you?***

*He judged it the greatest misery of all to live in sin.*

***Do you?***

Here is an important test: which gives you greater grief, sin or bodily affliction? **Which troubles you the more: suffering loss in the world, or displeasing God?**

*There are thousands of professing Christians who complain of their physical aches and pains, but how rarely do we hear any groaning over the body of sin and death! When you are afflicted in the body, which is your dominant desire: to be freed from the suffering, or for God to sanctify the suffering unto the good of your soul? Ah, my reader, what real and supernatural difference is there between you and the moral worldling? Is it only in your creed, what you believe with the intellect? "The demons believe."*

*Yes, it is our refusal and our choice which identifies us, which makes it manifest whether we are children of the devil or children of God. It is the property of a gracious heart to prefer the greatest suffering—physical, mental, or social—to the least sin: and when sin is committed, it is repudiated, sorrowed over, confessed, and forsaken.*

**When "suffering" is inflicted upon saints by persecutors, the offense is done unto us; but "sin" is committed against God! "Sin" separates from God (Isa. 59:2), "suffering" drives the Christians nearer to God. "Affliction" only affects the body, "sin" injures the soul.**

"Affliction" is from God ([Heb. 12:5-11](#)), but "sin" is from the devil. But naught save a **real, spiritual, supernatural faith will prefer suffering affliction**

**with the people of God, than to enjoy the pleasures of sin for a season.**

"None of the exemplifications of the importance of believing, brought forth by the apostle, is better fitted to serve his purpose than that which we have been considering.

*The Hebrew Christians were called on to part with an honor which they were accustomed to value above all other dignities. They were excommunicated by their unbelieving brethren, and denied the name of true children of Abraham. Their unbelieving countrymen were enjoying wealth and honor. The little flock they were called on to join were suffering affliction and reproach.*

*How is this to be done? Look at Moses.*

*Believe as Moses believed, and you will find it easy to judge, choose, and act as Moses did. If you believe what Christ has plainly revealed, that 'it is His Father's*

good pleasure to give' His little flock, after passing through much tribulation, 'the kingdom'; if you are persuaded that, according to His declaration, 'wrath is coming to the uttermost' on their oppressors, you will not hesitate to separate yourselves completely from your unbelieving country-men.

**"The practical bearing of the passage is not confined to the Hebrew converts, or to the Christians of the primitive age. In every country, and in every age, Jesus proclaims 'If any man would be My disciple he must deny himself, he must take up the cross, and follow Me.'**

The power of the present world can only be put down by 'the power of the world to come'; and as it is through sense that the first power operates on our minds, it is through faith alone that the second power can operate on our minds.

Some find it impossible to make the sacrifices Christianity requires - *because they have no faith*. Biblical sacrifices **must** be made; otherwise our Christianity is nothing but a name, our faith is nothing but a pretense... and our hope is nothing but a deceptive delusion" - (John Brown).

*The Faith of Moses*  
([Hebrews 11:25-26](#))

"The person here instanced as one that lived by faith, is Moses. And an eminent instance it is to his purpose, especially in his dealings with the Hebrews, and that on sundry accounts. 1. Of his person. None was ever in the old world more signalized by Providence in his birth, education, and actions, than he was. Hence his renown was both then, and in all ages after, very great in the world. The report and estimation of his acts and wisdom, were famous among all the nations of the earth. Yet this person lived and acted, and did all his works *by faith*. 2. Of his great work, which was the typical redemption of the church. A work it was great in itself; so God expresseth it to be, and such as was never wrought in the earth before ([Deut. 4:32-34](#)). Yet greater in the typical respect which it had to His eternal redemption of the Church by Jesus Christ. 3. On the account of his office. He was the lawgiver, whence it is manifest, that *the law is not opposite to faith, seeing the lawgiver himself lived thereby*" (John Owen).

Each example of faith supplied by the Holy Spirit in [Hebrews 11](#) presents a distinctive feature or fruit of that spiritual grace. The faith which is here described is *saving faith*, without which no man is accepted by God (see verse 6).

*It is true that all Christians are not given the same measure of faith, nor do all of them*

*manifest it in the same manner. All flowers*  
*are not of the same hue, nor are they*  
*equally fragrant; yet every variety differs*  
*radically from weeds!*

Not every saint is called upon to build an ark, offer up his son in sacrifice, or forsake a palace; nevertheless, there is that in the heart and life of *every* regenerate soul which plainly distinguishes him from those who are dead in trespasses and sins, and which clearly bears the mark of the *supernatural--there* is that in him which mere nature does not and cannot bring forth.

While it be true that very few Christians are called upon to leave a palace, yet every one who would become a Christian *is required* to forsake the world: not physically, but morally. God does not bid us become hermits, or enter a convent or monastery—that is only the Devil’s perversion of the truth of separation; but He *does* insist that the sinner must cast away the idols of the world, turn from its vain pleasures, cease walking in its evil ways, and set his affections upon things above.

**Scripture is unmistakably plain upon this point, declaring, "*Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God*" ([James 4:4](#)).**

That which was adumbrated by Moses in our present passage was, the heart’s renunciation of a vain and perishing world, and giving God His true place in the affections.



In our last article we saw how **Moses voluntarily relinquished his position of a nobleman in Pharaoh's court, and preferred to have fellowship with the despised and suffering people of God. In this he was a blessed type of Him who was rich, yet for our sakes became poor, who descended from the glory of Heaven, and was born in a manger; who laid aside His robes of majesty, and took upon Him the form of a servant. And my reader, His people are predestinated "to be conformed to" His image ([Rom. 8:29](#)).**

He has left them an example, and there is no other route to Heaven, but by "following His steps": see [John 10:4!](#)

There is a real and practical oneness between the Head and the members of His mystical body, and that practical **oneness consists in self-sacrifice.**

***Unless the spirit of self-sacrifice  
rules my heart... I am no Christian!***

The way to Heaven is a "narrow" one and the entrance to it is "strait," and few there be that find it ([Matthew 7:13, 14](#)).

**Because that way is "narrow," opposed to all the inclinations of flesh and blood, Christ bids us to "sit down and count the cost" ([Luke 14:31](#)) before we start out. The "cost" is far too high for all who have never had a miracle of grace wrought within them, for it**

**includes the cutting off of a right hand and the plucking out of a right eye ([Matthew 5:29, 30](#))-**

-that is why [1 Peter 4:18](#) asks, "If the righteous *scarcely* be saved (or "*with difficulty* be saved") where shall the ungodly and the sinner appear"! Few indeed are, like Moses, willing to pay the "cost." Alas, the vast majority, even in Christendom, are like Esau ([Heb. 12:16](#)) or the Gadarenes ([Mark 5:14, 15](#)) —they prefer to indulge the flesh rather than deny it.

*The difficulty of salvation, or the "straitness" of the gate and the "narrowness" of the way which leadeth into Life, was strikingly prefigured by the alluring temptations and carnal obstacles which had to be overcome by Moses.*

*...his noble decision not only involved the leaving of Pharaoh's palace, the apparent ingratitude toward his foster-mother, the ignoring of the precedent set up by Joseph; but, it also meant the throwing in his lot with a despised people, enduring all the discomforts and hardships of their wilderness wanderings, and the bringing down upon his head not only the contempt of his former associates, but having to endure the murmurings and criticisms of the Hebrews themselves. Ah, my reader, such a choice as Moses made was altogether contrary to flesh and blood, and can be*

accounted for only on the ground that a miracle of Divine grace had been wrought within him. As our Lord declared, "With men this is impossible, but with God all things are possible" (Matthew 19:26).

From what has been said above, is it not unmistakably evident that as great a distance as that which separates heaven from earth divides Scriptural "Conversion" from that which goes under the name of "conversion" in the vast majority of the so-called "churches" today! A genuine and saving Conversion is a radical and revolutionary experience. It is vastly more than the taking up of a sound creed, believing what the Bible says about Christ, or joining some religious assembly. It is something which strikes down to the very roots of a man's being, causing him to make an unreserved surrender of himself to the claims of God, henceforth seeking to please and glorify Him. This issues, necessarily, in a complete break from the world, and the former

*manner of life; in other words, "if any man be in Christ, he is new creature: old things are passed away; behold all things are become new" (2 Cor. 5:17).*

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter" (verse 24). It is the first two words of this verse which supply an adequate explanation of the noble conduct of Moses here. **A God-given faith is occupied with something better than the things of sight and senses**, and therefore does it discern clearly the utter vanity of worldly greatness and honor. Faith has to do *with God*, and when the mind be truly stayed upon Him, neither the riches nor the pleasures of earth can attract, still less enthrall. Faith relies upon and is obedient unto a personal revelation from on High, for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Moses had "heard," Moses "believed," Moses *acted on* what he had heard from God.

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (verse 25). Yes, **each of us has to choose between life and death (Deut. 30:15), between sin and holiness, between the world and Christ, between fellowship with the children of God and friendship with the children of the Devil**. When Moses took the part of an Israelite against an Egyptian (Ex. 2), he declared plainly that he preferred the former to the latter, that the promises of God meant far more to him than the fame or luxury of an earthly court. Yet at that time the seed of Abraham were in an exceedingly low state, nevertheless Moses knew that the promises which God had made unto the patriarchs could not fail.

That was *faith* indeed: to willingly forego the attractive prospects which lay before him in the land of the Nile, and deliberately prefer a path of hardship. What he had "heard" from God was to him so grand, so great, so glorious, that, after thoughtfully balancing the one over against the other, **Moses rejected material aggrandisement for spiritual riches**: he considered it to be a far higher honor to be a child of Abraham than to be called the son of Pharaoh's daughter. *He might have reasoned that "a bird in the hand is worth two in the bush," and have "made the*

*most of his (present) opportunity," rather than have set his heart on an unseen future; but the spirit triumphed over the flesh.*

O how we need to pray for grace to enable us to "approve things that are excellent," that we may be "sincere and without offence till the day of Christ" ([Phil. 1:10](#)).

It is to be duly noted that **Moses elected to suffer affliction with the Hebrews not because they were his people, but because they were God's people. "The object of his choice was God;** the One who chose his fathers, who revealed to them His truth and grace, and commanded them to walk before Him without fear; the God who was not ashamed to be called their God, and to whom he had been dedicated in his infancy" (Adolph Saphir). ***Observe that fellowship with "the people of God" necessarily involves, in some form or other, "affliction." Yes, God has ordained that "we must through much tribulation enter into His kingdom" ([Acts 14:22](#)), and declares, "all that will live godly in Christ Jesus shall suffer persecution" ([2 Tim. 3:12](#)).***

But *why* should this be so? Why has not God appointed a smoother path and a pleasanter lot for His high favorites while they pass through this world? We subjoin one or two of the many answers which may be returned to this question.

God has decreed that the general state of His people on earth shall be one of hardship, opposition, persecution. First, to arouse them to spiritual diligence. He has told them in His Word "This is not your rest" ([Mic. 2:10](#)), nevertheless there is a tendency in us to settle down here.

Again and again God bids us to watch and pray, to be sober and vigilant, alert and active; but only too often His exhortations fall on deaf ears. **The "wise virgins" slumbered and slept as well as the "foolish" ones, and need *awakening*;**

because they will not heed such calls as are found in [Romans 13:11](#), [Ephesians 5:14](#) etc. He uses the Enemy to arouse us.

**Second**, to wean us from the world: because there is that in us which still loves the world, God, in His mercy, often stirs them up to hate us.

**Third**, to conform us more fully unto the image of Christ: the Head endured the contradiction of sinners *against* Himself, and His body is called to have "fellowship in His sufferings."

The "pleasures of sin" in verse 25 has immediate reference to the riches and dignities of Pharaoh's court, which Moses could no longer enjoy without being unfaithful to God and His people. **To have gone on living in the palace, would be despising Jehovah and His covenant with Abraham's seed. It would have been preferring his own advancement and ease rather than the deliverance of his people; he would have been conducting himself as a worldling, rather than as a stranger and pilgrim** in this scene; and worse, he would have been conniving at Pharaoh's cruel treatment of the Hebrews. Moreover, to have resisted the impulse of the Spirit on his heart would have been *sin*. This shows us that things which are not sinful in themselves, become so when used or enjoyed at the wrong time. Every thing is beautiful in its season: "There is a time to weep, and a time to laugh" ([Ecclesiastes 3:4](#)).

The principle we have just enunciated above is of great practical importance. Material things become snares if employed intemperately. *God has granted us permission to "use" the things of this world, but has forbidden the "abuse" of them (*



*Temporal blessings become a curse if they are allowed to hinder us from the discharge of duty. All associations must be severed which deter us from having fellowship with the saints. Personal ease and comfort is to be set aside when our brethren are "suffering afflictions" and need a helping hand.*

*Alas, only God knows how many professing Christians have continued to enjoy the luxuries of life, while thousands were without some of the bare necessities of life.*

Everything which is severed from true Godliness is included in this expression "the pleasures of sin." Temporal mercies are to be enjoyed with thankfulness to God, but only so far and so long as they help to promise a true following of the example which Christ has left us. **Alas, how many are seeking their happiness in the things of the flesh, rather than in the things of the Spirit.**

Scripture says, *"Better is little with the fear of the Lord, than great treasure and trouble therewith" ([Prov. 15:16](#))—but how few believe it!*

Mark it well, dear reader, the "pleasures of sin" are only for "a season," and a solemnly brief season at that: they must end either in speedy repentance or speedy ruin.

**How blessed is the contrast presented in [Psalm 16:11](#), "At Thy right hand there are pleasures for evermore"!**  
**Is my heart set upon *them*? If so, I am making it my chief concern, every day, to walk along *the only path* which leads to them.**



*"Esteeming the reproach of Christ greater riches than the treasures in Egypt" (verse 26). Here the Holy Spirit mentions a third instance of Moses' contempt of the world: first, of its honors (verse 24), then of its pleasures (verse 25), now, of its wealth.*

**Note the emphatic graduation in the decision of Moses as intimated in the three verbs: first, he "refused" to be any longer acknowledged as the adopted son of Egypt's princess. Second, he "chose" or deliberately elected to become identified with and throw in his lot among the despised and suffering people of God. Third, he "esteemed" the reproach this involved, as high above that which he relinquished and renounced. The same Greek word is rendered "judged" in verse 11, showing that it was no rash conclusion which he jumped to hastily, but that it was the mature consideration of his mind and heart.**

Another has compared the three verbs here with [Mark 4:28](#): "First the blade, then the ear, after that the full corn in the ear."

*This 26th verse is an amplification of what is found in the 24th and 25th, and announces*

## *both the intelligence of Moses' choice and the fervor of spiritual affection which prompted it.*

The decision that he made was not a reluctant and forced one, but ready and joyous. It was not merely he perceived that identifying himself with the Hebrews was a bounden duty, and therefore he must "make the best of a bad job" and put up with the hardships such a course entailed, but that he gladly preferred the same—*Christ* meaning infinitely more to him than everything which was to be found in Egypt.

*Reader, is the denying of self and taking up of the cross something which you grudgingly perform, or does the "love of Christ constrain" ([2 Cor. 5:14](#)) you thereto?*

*Can you, in your measure, say with the apostle, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" ([2 Cor. 12:10](#))?*

What is meant here by "the reproach of Christ"? The Savior was not born till many centuries later; true, but those whom the Father gave to Him before the foundation of the world, were, from Abel onwards, well acquainted with Him: see [John 8:56](#). Christ had a being before He was born of the virgin: we read of Israel "tempting Christ" in the wilderness ([1 Cor. 10:9](#)). From the beginning, Christ was Head of the Church, and in His own person led His own people, and was present in their midst, under the name of "the Angel of the Covenant."

Let the interested reader carefully ponder the terms of [Exodus 23:20-22](#), and it should be plain that no *created* "angel" is there in view. Thus, whatever that people suffered, it was the reproach "of Christ," who had taken them under His protection.

**There was a communion between Christ and His people, as real and as intimate as that union and**

## communion which exists between Him and His people now:

weigh well [Isaiah 63:9](#), [Zechariah 2:8](#),

and compare with [Acts 9:4](#), [Matthew 25:34](#) and clear proof of this will be obtained.

The "reproach of Christ," then, signifies first, Christ *personally* as identified with His people. Second, it has reference to Christ *mystically*, His redeemed as one with Him in humiliation and persecution. *"Christ and the church were considered from the beginning, as one mystical body; so as that what the one underwent, the other is esteemed to undergo the same" (John Owen).*

**In marriage the wife takes the name and status of her husband, because they have become "one flesh": in like manner, the Church is called "Christ" in [1 Corinthians 12:12](#), [Galatians 3:16](#) because of its union and communion with Him, because of the likeness and sympathy between them.**

Nor was this blessed mystery kept concealed—as modern "dispensationalists" wrongly declare—from the O.T. saints, as a careful comparison of [Jeremiah 23:6](#) with [Jeremiah 33:16](#) makes very evident. Moses had "heard" from God that the Hebrews were His people, and the remnant among them "according to the election of grace" were ordained to be "joint heirs with Christ," and believing what he heard, he voluntarily and gladly decided to throw in his lot with them.

That the mystical body of Christ, the Church, is in view here in [Hebrews 11:26](#)—for the Head and His members can never be separated, though they may be viewed distinctly—is abundantly clear by a careful comparison of the preceding clauses. [Verses 25](#) and [26](#) are obviously parallel, and explain one another. In the former we are told that, Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Thus, there is a threefold parallelism: the "reproach of verse 26 agrees with and is interpreted by the "suffering affliction" of verse 25, "the Christ" of verse 26 corresponds with and is defined by "the people of God" in verse 25; and the "treasures of Egypt" balances with and explains the "pleasures of sin for a season."

"For he had respect unto the recompense of the reward." This was what strengthened and supported the faith of Moses. He had never forsaken the honors and comforts of the palace unless his heart had been fixed upon the eternal recompense. Faith realizes that peace of conscience is better than a big bank-balance, that communion with God is infinitely to be preferred above the favors of an earthly court. Moses knew that he would be no loser by such a choice: faith sees that nothing is lost which is quitted for Christ's sake—though the name of Moses was removed from Egypt's records, it has been accorded a prominent place upon the imperishable pages of Holy Writ. See here the vast difference between worldlings and saints; the former estimate things by sight, the latter by faith; the former through the colored glass of corrupt reason and carnal sense, the latter by the light of God's Word. Thus they wonder at each other:

*the worldling thinks the real Christian is crazy, the Christian knows the poor worldling is spiritually insane.*

The heart of Moses was set upon something more blessed than the perishing things he was relinquishing.

The "he had respect" is a compound in the Greek, and properly signifies to look from one thing to another: he looked from the things of time to those of eternity, for "faith is the substance of those things hoped for, the evidence of things not seen": cf. [2 Corinthians 4:17](#).

This is one of the great properties of faith: to frequently and trustfully ponder the promise of Eternal Life, which we are to dwell in forever after this scene of sin is left behind. Faith perceives that the way to "save" is to "lose" ([Matthew 16:25](#)), that present self-denial will yet be honored by enrichment, knowing that if now we suffer with Christ we shall be "also glorified together" ([Rom. 8:17](#)).

**How this condemns the practice of many who spend their lives in the greedy pursuit of the world, with no regard to God or their eternal interests, but think that if they call on Him for mercy with their last gasp, all will be well. Such people terribly deceive themselves by failing to see that**

**Eternal Life is a "reward"—see [Luke 1:74, 75](#): we must labor in the works of godliness in *this* life.**

That which Moses had "respect unto" is here called "the recompense of the reward." This is the all-sufficient presence of God with His people now ([Gen. 15:1](#)), and the great and final reward of Eternal Glory which is given by God, and received by His people as a compensation for all their sufferings. *This is one of the N.T. passages which proves the O.T. saints had a much clearer understanding of the future state of the redeemed than is now commonly supposed. For the reward of good works, see [Hebrews 6:9](#), of patience, [Hebrews 6:12](#), of suffering, [Hebrews 10:34](#).*

The calling of Heaven a "reward" in nowise imports any desert on man's part, but abundant kindness in God, who will not suffer anything to be done or endured for Christ's sake without recompense. It is called a "reward" to encourage obedience ([Ps. 19:11](#)) and allure our hearts

([Matthew 5:12](#)). **That a gift may be a "reward"**

**is clear from [Colossians 3:24](#).** It is also called a "reward" because it is God's *owning* of the Spirit's work in and through His people. Since eternal glory is a "reward" let us be patient under present suffering: [Romans 8:18](#). It is legitimate to view the reward of Heaven while serving here—not that this is to be the chief or only motive (for that would be a religion of selfishness), but as faith's anticipation: cf. [Philippians 3:8-14](#). The reward is "gratuitous that God hath annexed to faith and obedience, not merited or deserved by them, *but infallibly annexed* unto them in a way of sovereign bounty" (John Owen).

*The Faith of Moses*

([Hebrews 11:26-27](#))

In our last two articles ([upon \[11:24-26\]\(#\)](#)) **we had before us the striking example of the power of faith to rise above the honors, riches, and pleasures of the world; now we are to behold it triumphing over its terrors.**

*Faith not only elevates the heart above the delights of sense, but it also delivers it from the fear of man.*

## **Faith and fear are opposites...**

and yet, strange to say, they are often found dwelling within the same breast; but where one is dominant the other is dormant. The constant attitude of the Christian should be, "Behold, God is my salvation: I will trust, *and not be afraid*" ([Isa. 12:2](#)). But alas, what ought to be, and what is, are two vastly different things. Nevertheless, when the grace of faith *is* in exercise, its language is, "What time I am afraid, I will trust in Thee" ([Ps. 56:3](#)). So it was with **Moses: he is here commended for his courage.**

*The leading feature of that particular working of Moses' faith which we are now to consider was its durability.*

**That which engaged our attention on the last two occasions occurred when our hero had "come to years." Forty years had elapsed since then, during which he passed through varied experiences and sore trials. But now that he is eighty years of age, faith is still active within him.**

That spiritual grace moved him to withstand the attractions of Egypt's court, had led him to relinquish a position of high honor and wealth, had caused him to throw in his lot with the despised people of God; and **now we behold faith enabling him to endure the wrath of the King.**

*A God-given faith not only resists temptations, but it also endures trials, and refuses to be daunted by the gravest dangers.*

*Faith not only flourishes under the sprinklings of the Spirit, but it survives the fires of Satanic assault.*

*True faith neither courts the smiles of men nor shuns their frowns.*

**Herein it differs radically from that natural faith, which is all that is possessed by thousands who think they are children of God.**

Only yesterday we received a letter in which a friend wrote, "I know some professing Christians who boasted that the prospect of being out of work did not trouble them at all: for they knew every need would be supplied. Now that they have no work, they are not nearly so confident, but are wondering how in the world they are going to get along." **So too we read of the stony ground hearer**, "The same is he that heareth the Word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for awhile: *for when tribulation or persecution ariseth because of the Word, by and by he is offended*" ([Matthew 13:20, 21](#)). Far otherwise was it with Moses.

"By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible." Moses left Egypt on two different occasions, and there is some diversity of opinion among the commentators as to which of them is here in view. Personally, we think there is little or no room for doubt that the Holy Spirit *did not* have reference unto the first, for we are told, "And Moses *feared*, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian"



(Ex. 2:14, 15). *There he fled as the criminal, here he went forth as the commander of God's people! then he left Egypt in terror, but now "by faith."*

There are some, however, who find difficulty in the fact that Moses' leaving of Egypt is here mentioned *before* his keeping of the passover and sprinkling of the blood in 5:28. But this difficulty is self-created, by confining our present text unto a single event, instead of understanding it to refer unto *the whole conduct* of Moses: his forsaking of Egypt is a general expression, which includes all *his* renouncing a continuance therein and his steady determination to depart therefrom. So too his "not fearing the wrath of the king" must not be restricted unto the state of his heart immediately following the Exodus, but also takes in his resolution and courage during the whole of his dealings with Pharaoh. And herein we may perceive again the *stability* of his faith, which withstood the most fiery ordeals, and which remained steadfast to the end. Thus did he supply a blessed illustration of "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. 1:5).

**The experiences through which Moses passed and the testings to which his faith was subjected, were no ordinary ones.**

1. **First, he was bidden to enter the presence of Pharaoh and say, "Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness" (Ex. 5:1).** Let it be duly considered that for forty years Moses had lived the life of a shepherd in Midian, and now, with no army behind him, with none in Egypt's court ready to second his request, he has to make this demand of the haughty monarch who reigned over the greatest empire then on earth. **Such a task called for no ordinary faith.** Nor did he meet with a favorable reception; instead, we are told "And Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. 5:2).

Not only did the idolatrous king refuse point-blank to grant Moses' request, but he said, "Wherefore do ye, Moses and Aaron, hinder the people from their work? get you unto your burdens... **Ye shall no more give the people straw to make brick,** as heretofore: let them go and gather straw for themselves" (Ex. 5:4, 7). Well might the heart of the stoutest quake under such circumstances as these. To add to his troubles **the heads of the Israelites came unto Moses and said, "The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us"** (Ex. 5:21). Ah, **faith must**

**be tested;** nor must it expect to receive any encouragement or assistance from men, no, not even from our own brethren—**it must stand alone in the power of God.**

*Later, Moses was required to interview Pharaoh again*, after Jehovah had informed him He had "hardened" his heart, and say, "The Lord God of the Hebrews hath sent me unto thee, saying, Let My people go, that they may serve Me in the wilderness: and, behold, hitherto thou wouldest not hear. **Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.** And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river" ([Ex. 7:16-18](#)). It is easy for us now, knowing all about the happy sequel, to entirely *under-estimate* the severity of this trial. Seek to visualize the whole scene. Here was an insignificant Hebrew, belonging to a company of *slaves*, with no powerful "union" to press their claims. **There was the powerful monarch of Egypt, who, humanly speaking had only to give the word to his officers, and Moses had been seized, beaten, tortured, murdered. Yet, notwithstanding, he "feared not the wrath of the king."**

We cannot now follow Moses through all the stages of his great contest with Pharaoh, but would pass on to the closing scene. **After the tenth plague,**

**Pharaoh called for Moses and proposed a compromise,** which, upon Moses refusing, he said, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die" ([10:28](#)).

**But Moses "feared not the wrath of the king," and boldly announced the final plague.**

Not only so, *he declared that his servants should yet pay him homage* ([Ex. 11:4-8](#)). "He had before him a bloody tyrant, armed with all the power of Egypt, threatening him with

*present death if he persisted in the work and duty which God had committed to him; but he was so far from being terrified, or declining his duty in the least, that he professeth his resolution to proceed, and denounceth destruction to the tyrant himself" - (John Owen).*

After the tenth plague had been executed, Moses led the children of Israel out of the land in which they had long groaned in bondage.

***"By faith he forsook Egypt, not fearing the wrath of the king." Even now he was not terrified by thoughts of what the enraged monarch might do...***

nor at the powerful forces which he most probably would send in pursuit; but staying his mind upon God, he was assured of the Divine protection. **He allowed not gloomy forebodings to discourage him.** Yet once more we would say, it is easy for us (in the light of our knowledge of the sequel) to under-estimate this marvel.

*Visualize the scene again. On the one hand was a powerful nation, who had long held the Hebrews in serfdom, and would therefore be extremely loath to let them altogether escape; on the other hand, here was a vast concourse of people, including many thousands of women and children, unorganized, unarmed, unaccustomed to travel, with a howling wilderness before them.*

Ah, my reader, **does not such a situation as we have hastily sketched above, seem utterly hopeless? There did not seem one chance in a thousand of succeeding.**

**Yet the spirit of Moses was undaunted, and he is here commended to us for his courage and resolution.**

But more; **Pharaoh, accompanied by six hundred chariots and a great armed force, pursued them**, and "when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them: and **they were sore afraid; and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?** Wherefore hast thou dealt thus with us to carry us forth out of Egypt?" ([Ex. 14:10, 11](#)).

**Here was the crucial, supreme test.**

**Did Moses' heart fail him, was he now terrified by "the wrath of the king"? No indeed; so far from it, he calmly and confidently said unto the people, "Fear ye not, stand still and see the salvation of the Lord, which He will show you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace"** ([Ex. 14:13, 14](#)).

O how the undaunted courage of Moses shames *our* petty fears! What cause have we to blush, and hang our heads in shame.

Many are there who fear very much less than the wrath of a "king": such things as darkness and solitude, or even the rustling of a leaf, will frighten them. No doubt such fear is constitutional with some, but with the great majority it is a guilty conscience which makes them alarmed at a shadow. **The best way for weak ones to overcome their timidity is to cultivate the sense of God's presence; and for the guilty, to confess and forsake their sins.**

*"The wicked flee when no man pursueth;  
but the righteous are bold as a lion" (Prov. 28:1).*

**Fear is the result of unbelief/distrust**, of taking the eye off God, of being unduly occupied with difficulties and troubles.

**And what was it that enabled Moses to conduct himself with such firmness and boldness? What was it that delivered his heart from fearing the wrath of the king? FAITH, a spiritual, supernatural, God-given, God-energized faith.**

Reader, do you know anything, experimentally, of *such* a faith? Again we would be reminded that "Faith cometh by hearing, and hearing by the Word of God" ([Rom. 10:17](#)). Moses had heard, he had heard something from God, and his faith laid hold of and rested upon the same. What was it that he had heard? This, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent you: when thou hast brought forth the people out of Egypt, ye *shall* serve God upon this mountain" ([Ex. 3:12](#)). So, too, **if we are Christians, God has said to us, "I will never leave thee, nor forsake thee." Therefore "we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).**

Perhaps some one may ask, But was there *no wavering* in Moses' faith? Yes, dear reader, for he was a man of like passions with us. They who have a faith which never varies, which remains the same whether it be cloudy and stormy, or fair and sun-shiny, have nothing but a natural and letter faith. ***A spiritual and supernatural faith is one which we did not originate and is one which we cannot call into exercise whenever we please: God imparted it, and He alone can renew and call it into action.***

When the leaders of Israel murmured against Moses, and charged him with endangering their lives ([Ex. 5:21](#)), we are told that, Moses returned unto the Lord, and said, Lord, wherefore hast

Thou so *evil* entreated this people? why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; *neither hast Thou delivered Thy people at all*" ([Ex. 5:22](#), 25). **Blessed is it to behold the patience of God with His failing servant, and to see how He comforted and strengthened him: [Exodus 6:1-8](#).**

***"By faith he forsook Egypt."*** Faith assures the heart of a *better portion* in return for any thing God calls us to relinquish.

No matter how attractive to the senses, no matter how popular with our fellows, no matter how necessary it may seem for the interests of our family, faith is convinced that God will not suffer us to be the losers: [1 Samuel 2:30](#). So Abraham left Chaldea, so Ruth forsook Moab ([Heb. 1:16](#)). Here is one way in which a true faith may be discerned and known: if we were born and brought up in an idolatrous place, where honors, pleasures and treasures might be enjoyed, and we, for conscience sake, have forsaken that place, then surely we have a *spiritual* faith. Few are now required to do as Abraham did, but all *are* commanded to obey [2 Corinthians 6:14, 17](#).

Ah, there are many who forsake Egypt's (the world's) vices and pleasures, who do not separate from *its religion*, and *that* was the central thing in the final test which Moses' faith had to

overcome. **Again and again Pharaoh sought a compromise, but with inflexible firmness Moses stood his ground.**

The demand of God was, "Let My people go, that they may hold a feast unto Me *in the wilderness*" ([Ex. 5:1](#)): there must be a complete separation from the religion of the world. But that is something which the world cannot brook, for the withdrawal of God's people condemns them; hence we find Pharaoh saying, "Go ye, sacrifice to your God *in the land*" ([Ex. 8:25](#)). But Moses was not to be moved, "We will go three days' journey into the wilderness, and sacrifice to the Lord our God *as* He shall command us" ([Heb. 8:27](#)).

Next we are told Pharaoh said, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness, only *ye shall not go very far away*" ([Heb. 8:28](#)): this was tantamount to saying, "If you are determined to adopt this holier than thou attitude, there is no reason why there should be a complete break between us." After the Lord had further plagued Egypt, the king again sent for Moses and Aaron and asked, "Who are they that shall go?" Moses answered, "We will go with our young and with our old, with our sons, and with our daughters, with our flocks and with our herds" ([Heb. 10:9](#)). But that was too much for Pharaoh, who replied, "Not so: go now *ye that are men*, and serve the Lord" ([Heb. 10:11](#)). **See here in Pharaoh, my reader,**



our great Adversary, striving to get us to compromise: "If you are determined to forsake the church, at least leave your children in the Sunday School !" How subtle the Devil is! What a *living* book is the Word! How thoroughly suited to our present lot and needs!

**One more effort was made by Pharaoh to induce Moses to render only a partial obedience unto God's demands: "Go ye, serve the Lord, only let your flocks and your herds be stayed" (Heb. 10:24)**—If you must be so unsociable, if you will be so mulish and not allow your children to remain in Sunday School, at least retain your *membership* with us and *pay* into the "church-treasury" as hitherto! Ah, had Moses feared the wrath of the king, he had yielded this point. **Instead, he remained firm**, and said, *"Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the Lord our God"* (10:25, 26).

Well might the apostle write, "Lest Satan should get an advantage of us: *for we are not ignorant of his devices*" (2 Cor. 2:11)—no, for they have been fully exposed to us in Holy writ.

**All of what has been before us above is included in these words *"By faith he forsook Egypt,"* and all of it is "written for *our* learning" (Rom. 15:4).**

**The offers made by Pharaoh to Moses to prevent Israel from completely forsaking Egypt in their worship of the Lord, are, in essence, the very temptations which His people now have to overcome, if they are to fully heed and obey [2 Corinthians 6:14, 17](#),**



"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?... Wherefore come out from among them, and be ye separate, saith the Lord, *and touch not* the unclean thing."

***O my Christian reader, seek grace to obtain the uncompromising spirit of Moses.***

When urged to worship God in "Egypt" (i. e. the white-washed "churches" *of the world*), say it is impossible, for "what communion hath light with darkness!" when pressed to leave your children in a worldly Sunday School, to be instructed by those who have not the fear of God upon them, refuse, when invited to at least retain your membership in the Holy Spirit-deserted "churches" and contribute of your means to their upkeep, decline to do so.

***"Not fearing the wrath of the king." The courage of Moses is here set forth in three degrees: he feared not man; he feared not the greatest of men, a king; he feared not that which most affrights people, the wrath of a king—***

"The king's wrath is as the roaring of a lion" ([Prov. 19:12](#)). It was his faith in God which expelled this fear.

***When faith is exercised  
the greatest terrors cannot alarm saints.***

***And, my reader, those who "forsake Egypt," especially religions of Egypt, must expect to encounter the "wrath" of man:***

*none hates so bitterly, none acts so cruelly, none comes out more in his true colors, than the worldly religionist when the veneer of hypocritical piety has been seen through by a child of God. Yet his "wrath" is less to be feared than was Pharaoh's: "If God be for us, who can be against us!"*

*"For he endured, as seeing Him who is invisible." Ah, here is the key to all that has been before us, Moses "endured," which tells us of the state of his heart.*

He "endured" the attractive honors and alluring pleasures of Egypt's court; he "endured" the repeated compromises of Pharaoh; he "endured" the terrors which his conduct might inspire. His courage was no mere flash in the pan, or momentary bravado; but was steady and real.

*O how little of this faith and its blessed fruit of holy boldness, is now to be seen in poor, degenerate Christendom.*

*Yet how could it be otherwise, when worldliness has quenched the Spirit on every hand?*

May we who have, by sovereign grace, been drawn to Christ outside the camp, be very jealous and watchful against grieving the Spirit.

The precise word which is here rendered "***endured***" is not employed elsewhere in the N.T. Scholars tell us that it is derived from a root meaning strength or fortitude, to bear evils, undergo dangers with resolution and courage, so as not to faint beneath them, but hold on our way to the end.

It was a word most appropriate to express the firmness of Moses' mind in this work of faith in "forsaking Egypt." *He met with a long course of difficulties, and was repeatedly threatened by the king; and, in addition, he had to endure a great conflict with his own unbelieving brethren. But he strengthened himself with spiritual courage and resolution to abide in his duty to the finish.* How? Whereby was his strength renewed?

*"For he endured,  
as seeing Him who is invisible."*

Ah, it was no mulish stupidity nor obstinate imprudence that wrought such a resolution in Moses, but the constant occupation of his heart with the Divine perfections. We say "the *constant* occupation," for note carefully our text does not say "*he endured because he saw Him who is invisible,*" but "*as seeing Him who is invisible*"—it was a continuous act! O to be able to say in our measure, "*I have set the Lord always before me*" (Ps. 16:8). This is absolutely essential if faith and courage are to be kept healthy.

Nothing else will enable *us* to "endure" the frictions and trials of life, the attractions and distractions of the world, the assaults of Satan.

"He endured as seeing Him who is invisible." "God is said to be invisible (as He *is* absolutely) in respect of His essence, and is often so called in the Scripture: [Romans 1:20](#), [Colossians 1:15](#), [1 Timothy 1:17](#). But there is a peculiar reason for this description of Him here. Moses was in that state and condition, and had those things to do, wherein he stood in need continually of Divine power and assistance. Whence this should proceed, he could not discern by his senses, his bodily eyes could behold no present assistant, for God is 'invisible'. And **it requires an especial act of the mind in expecting help from Him who cannot be seen.** Wherefore this is here ascribed to him. He saw Him who was in Himself invisible; that is, **he saw by faith, whom he could not see with his eyes" (John Owen).** This word "invisible" shows the uselessness (as well as sin) of making images to represent God, and warns against our forming any apprehensions in our mind patterned after the likeness of any visible object. Though God be invisible, yet He sees us!

"He endured as seeing Him who is invisible." "A double act of the faith of Moses is intended herein. **1.** A clear, distinct view and apprehension of God in His omnipresence, power and faithfulness. **2.** A fixed trust in Him on their account, at all times and on all occasions. This he rested on, this **he trusted to, that God was everywhere present with him, able to protect him, and faithful in the discharge of His promise" (John Owen).** God is the proper object of faith: on which it rests, from which it expects every good and to which it returns the glory for all.

O the surpassing excellency of faith. It takes in eternal, invisible, infinite objects.

***By His providences God often appears to be against His people, but faith knows He is for them.***

***In this world we are subject to many trials and miseries, but faith knows that "all things work together for good to them that love God." The bodies of God's children die, are buried, and return to dust; but faith beholds a glorious resurrection for them. O the wondrous power of faith to rise above the things of sight and sense.***

*It is true that neither the impartation of faith, nor its growth and exercise, lie within our power; nevertheless, we are responsible to avoid those things which becloud and weaken faith, and we are responsible to nourish faith. How very few make serious efforts to see "Him who is invisible!"*

***The Faith of Moses***  
*([Hebrews 11:28](#))*

**There is more about Moses than any other individual in this 11th chapter of Hebrews. No less than five definite actings of his faith are there recorded.**

**The reason for this is not far to seek. He was the law-giver, and the boast of the Jews of Christ's day was, "We are Moses' disciples" ([John 9:28](#)). They were seeking acceptance with God on the ground of their own doings.**

They supposed that their outward conformity to the ordinances of Moses would secure the approbation of Heaven, and therefore, *"They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"* ([Rom. 10:3](#)). It was under this influence that these converted Hebrews had been brought up, and therefore did the Holy Spirit press upon them the fact that it was *by faith*, and not by a legal spirit, their renowned ancestor had lived and acted.

**The particular acting of Moses' faith which we are now to consider was one which would be singularly pertinent to the Spirit's design here:**

***it manifested his trust in the Lamb and testified to the value which he placed upon the sprinkled blood.***

Instituting and observing the feast of the passover, the leader of the Israelites set an example that could not be ignored without fatal consequences. It completely repudiated the awful error of thinking to escape from the wrath of God in consequence of any performances on the part of the creature. It effectively shuts up the sinner to Christ as his *only* hope. Let it be duly considered that the "passover" was the *first* ordinance given to Israel.

How striking it is to see the law-giver himself preaching, by those actings of his recorded in our text, "By *grace* are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" ([Eph. 2:8,9](#)). **How great is the ignorance, then, which supposes that salvation by grace is peculiar to this Christian dispensation—as though God has several ways of redeeming sinners.**

No, my reader...

*from the beginning to the end of human history every fallen descendant of Adam which enters Heaven will owe it to sovereign grace, flowing to him through the appointed channel of faith, entirely irrespective of all his works, religious or irreligious, before he first trusts in Christ.*

Abel was saved thus: [Hebrews 11:4](#).

Noah "found grace in the eyes of the Lord: [Genesis 6:8](#).

Abraham "believed God, and it was counted unto him for ("unto") righteousness": [Romans 4:3](#).

*And the children of Israel were delivered from the Angel of Death because they were sheltered beneath the blood of the lamb.*

**That which is now before our consideration formed an appropriate and blessed climax to the actings of Moses' faith recorded here in [Hebrews 11](#):**

**all the others led up to one.**

**His *refusing*** to be called the son of Pharaoh's daughter,

**his *choosing*** rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season,

**his *esteeming*** the reproach of Christ greater riches than the treasures of Egypt, and

**his *forsaking*** of Egypt...

**would all have been in vain spiritually, that is, so far as his salvation was concerned, unless those had been followed by *faith in the lamb* and the *efficacy of its blood.***

***Turning away from the world is not sufficient: there must also be a turning unto God. The forsaking of sin is not enough: there must also be the laying hold of Christ.***

**This is what is typically in view in our present text.**



*It is highly important that the closest attention be paid to the order of truth set forth in [Hebrews 11:24-28](#).*

*If this be done, the defectiveness of much modern "evangelism" will at once be apparent.*

*The keeping of the passover and the sprinkling of the blood is not the first thing recorded of Moses! No man can rightly value the blood of Christ while his heart is still wrapped up in the world, and to invite and exhort him to put his trust in the same, is being guilty of casting pearls before swine. No man can savingly believe in Christ while he is determined to "enjoy the pleasures of sin for a season." Repentance precedes faith (Mark 1:15; Acts 20:21): and repentance is a sorrowing over sin, a hatred of sin, and a turning from sin;*

*and where there is no genuine repentance, there can be no "remission of sins": Mark 1:4.*

Let every preacher who reads this article carefully weigh *all* that is here recorded of Moses, and faithfully instruct his congregation that the different exercises of heart recorded in [Hebrews 11:24-27](#) *must precede* that which is stated in [verse 28](#).

It is really deplorable that such elementary aspects of Truth as we have just pointed out above

need to be stressed at this late date. Yet such is the tragic case. *Laodicean Christendom is boasting of its riches, and knows not that it is poor and wretched and naked. Part of those "riches" which she boasts so loudly of today, is the "great increase of light" which it is supposed that the study of prophetic" and "dispensational" truth has brought to us.*

Yet not only is that a subtle device of Satan's coming as "an angel of light" ([2 Cor. 11:14](#)), to *darken* men's understandings, and make them believe that his lies are

"wonderful discoveries" and openings up of the Scriptures, but *the present generation has far less real Light than Christendom enjoyed a century ago. By which we mean, there is far less faithful and fearless preaching of those things*

which make for practical godliness and holy living. But that is not the worst: Scriptural evangelism has well-nigh disappeared from the earth.

The "Gospel" which is being preached today is only calculated to deceive souls and bolster them up in a false hope. To make men believe that God loves them, while they are under His wrath (see [John 3:36](#)), is worse than a physician telling a diabetic subject that he may safely eat all he wishes. To withhold the preaching of *the Law*—its Divine authority, its inexorable demands, its spirituality (in requiring *inward* conformity to it: [Matthew 5:22, 28](#)), its awful curse—is to omit that which alone conveys a true knowledge of sin: see [Romans 3:20, 7:7](#).

*To cry "Believe, believe," and say nothing about repentance, is to falsify the terms of salvation: [Luke 24:47](#); [Acts 17:30](#).*

*To invite sinners to receive Christ as their "Savior" before they surrender to Him as*

*their Lord, is to present a false  
"way of salvation."*

*To bid the lost "come to Christ" without telling  
them they must first "forsake the world," is to  
fill the "churches" with unconverted souls.*

To tell sinners they may find rest unto their souls *without* taking Christ's YOKE upon them, is to give the lie unto the Master's own teaching: [Matthew 11:29](#).

We offer no apology for this seeming digression from our present subject. **Once again we would point out that it is our earnest desire in this series of articles to write something more than a "commentary" on Hebrews, or give a bare "exposition" of its text: rather do we seek (as the Holy Spirit is pleased to enable) to address ourselves directly to the hearts of our readers, and press upon them *the personal and present* application of each verse to their own souls.**

*In all probability a large proportion of the readers of this magazine are deceived souls, and we do not want to have to answer for their blood in the Day to come. Many of them have been lulled to sleep by the chloroforming "evangelism" of the day. Therefore we earnestly beg each one who scans these paragraphs to seriously and solemnly ask, Is there anything in my own heart's history which answers to that which*

*is said of Moses in [Hebrews 11:24-27](#)? If there is not, if you are not "crucified to the world" ([Gal. 6:14](#)), then Satan is fatally deluding you if you imagine that you are under the blood of Christ.*

Suffer us then, dear reader, to continue addressing you directly, for a moment longer. We do not ask, first, Are you "resting on the finished work of Christ?" There are thousands who imagine they are so doing, who have never been converted. No, rather would we inquire, Have you *made your peace with God*? We are well aware *that* expression is ridiculed and denounced by a certain class who pose as being ultra-spiritual and exceptionally well-taught in the Scriptures, but they only betray their ignorance of the Word: see [Isaiah 27:5](#), [Luke 14:32](#). By asking whether you have "made your peace with God," we mean, Have you ceased fighting against Him, and have you yielded to His demands? **Have you thrown down the weapons of your rebellion, and expressed an honest desire and determination to be in subjection to Him? Have you realized that living to please yourself and have your own way, is a species of defiance? Have you truly surrendered yourself...?**

"Through faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn, should touch them" (verse 28). **Let it be pointed out again that *this* was the point unto which all the previous actings of Moses' faith led.** While it is true that no sinner can "keep the Passover" or find protection under "the sprinkling of blood," while his heart still loves the world, and is filled with its idols, nevertheless, his separation from and relinquishing of all which is opposed to God, obtains not salvation for him.

The blotting out of sins does not become ours until the atonement of Christ is received into our hearts by faith. Thus, by taking [Hebrews 11:24-28](#) *as a whole*, we see how both the righteousness and the grace of God were honored and magnified.

**Our present verse looks back to and gives an abridgement of that which is recorded in [Exodus 12](#).**

It tells us of a further fruit of a supernatural faith. At first sight it may appear unto many that *this* particular work of faith is far less remarkable than some of those which have engaged our attention in previous articles. Yet when it be duly considered, when all the attendant circumstances are properly weighed, it will be seen that the conduct of Moses on this occasion was as much opposed to human reason and carnal wisdom, and issued from a Divine work of grace in his heart, as did Abraham's leaving of Chaldea for an unknown country, his offering up of Isaac, or Joseph's "making mention of the departing of the children of Israel." We quote now from another who has brought out this point most forcibly and helpfully.

## **"The institution of the Passover was an act of faith, similar to that of Noah's preparation of the ark (verse 7).**

To realize what this faith must have been, we have to go back to 'that night,' and note the special circumstances, which can alone explain the meaning of the words 'by faith.' God's judgments had been poured out on Egypt and its king, and its people. A crisis had arrived, for, after nine plagues had been sent, Pharaoh and the Egyptians still remained obdurate. Indeed, Moses had been threatened with death if he ever came into Pharaoh's presence again (Ex. 10:28, 29). On the other hand, the Hebrews were in more evil case than ever; and Moses, who was to have delivered them, had not made good his promises.

"It was at such a moment that Moses *heard* from God what he was to do. To sight and to sense it must have seemed most inadequate, and quite unlikely to accomplish the desired result. **Why should this last plague be expected to accomplish what the nine had failed to do, with all their cumulative terrors?**

Why should the mere sprinkling of the blood have such a remarkable effect? And if they were indeed to leave Egypt 'that same night' why should the people be burdened with all those minute ceremonial observances at the very moment when they ought to be making preparation for their departure!

## **"Nothing but *faith* could be of any avail here. Everything was opposed to human understanding, and human reasoning.**

With all the consciousness of ill-success upon him, nothing but unfeigned faith in the living God, and what he had heard from Him, could have enabled Moses to go to the people and rehearse all the intricacies of the Paschal observances, and tell them to exercise the greatest care in the selection of a lamb on the tenth day of the month, to be slain on the fourteenth day, and eaten with (to them) an unmeaning ceremonial.

**"It called for no ordinary confidence in what Moses had *heard* from God to enable him to go to his brethren who, in their deep distress, must have been ill-disposed to listen; for, hitherto, his efforts had only increased the hatred of their oppressors and their own miseries as bondmen.**

It would, to human sight, be a difficult if not impossible task to persuade the people, and convince them of the absolute necessity of complying with all the minute details of the observance of the Paschal ordinance. But **this is just where *faith* came in. This was just the field on which it could obtain its greatest victory.**

**Hence we read that ‘by faith’ every difficulty was overcome; the Feast was observed, and the Exodus accomplished. All was based on ‘the hearing of faith.’ The words of Jehovah produced the faith, and were at once the cause and effect of all the blessings" (E.W.B.).**

It should be evident, then, from what has been pointed out above that the actions of Moses recorded in [Exodus 11](#) and [12](#) proceeded from no mere natural faith, but were the supernatural fruit issuing from a supernatural root. His conduct must have exposed him unto the ridicule of the Egyptians, but with implicit confidence in the wisdom, distinguishing mercy, and faithfulness of Jehovah, he acted.

**See here, again, how inseparable are faith and obedience: the very "faith" of Moses which is mentioned in our present text, *consisted in an implicit compliance with all the regulations specified by the Lord. He observed the passover in his own person, and he ordered the people to do likewise, though it involved their procuring many thousands of lambs. He observed the passover in fullest assurance that thereby all the firstborn of the Hebrews would be delivered.***

Though all Israel kept the passover, it was by Moses that God delivered the institution of it.



## The passover was one of the most solemn institutions of the O.T., and one of the most eminent types of Christ.

"1. It was a lamb that was the matter of his ordinance ([Ex. 12:3](#)). And in allusion hereunto, as also to other sacrifices that were instituted afterwards, Christ is called 'The Lamb of God' ([John 1:29](#)).

2. This lamb was to be taken out from the flock of the sheep (verse 5). So was the Lord Christ to be taken out of the flock of the church of mankind, in His participation of our nature, that He might be a meet sacrifice for us ([Heb. 2:14-17](#)).

3. This lamb being taken from the flock was to be shut up separate from it ([Ex. 12:6](#)). So although the Lord Christ was taken from amongst men, yet He was separate from sinners ([Heb. 7:26](#)), that is, absolutely free from all that contagion of sin which others are infected withal.

4. This lamb was to be without blemish ([Ex. 12:5](#)), which is applied unto the Lord Christ: 'a Lamb without blemish and without spot' ([1 Pet. 1:19](#)).

5. This lamb was to be slain, and was slain accordingly (verse 6). So was Christ slain for us; a Lamb, in the efficacy of His death, slain, from the foundation of the world ([Rev. 13:8](#)).

6. This lamb was so slain, as that it was a sacrifice (verse 27); it was the sacrifice of the Lord's passover. And Christ our passover was sacrificed for us ([1 Cor. 5:7](#)).

7. The lamb being slain, was to be roasted ([verses 8, 9](#)), which signified the fiery wrath that Christ was to undergo for our deliverance.

8. That 'not a bone of him shall be broken' (verse 46), was expressly to declare the manner of the death of Christ ([John 19:33-36](#)).

9. The eating of him, which was also enjoined, and that wholly and entirely ([verses 8, 9](#)), was to instruct the church in the spiritual food of the flesh and blood of Christ, in the communication of the fruits of His mediation unto us by faith" (John Owen).

*By faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them."*

**Two things are here noted separately, *lamb and blood*.**

## In type they spoke, distinctively, of the person and work of Christ,

for it was *the person* of Christ which gave value to His work—His Divine person being the "altar" which "sanctified" the offering of His humanity ([Matthew 23:19](#)).

*This is ever the order of Scripture: "Behold (1) the Lamb of God, which (2) taketh away the sin of the world" (John 1:29); "I determined not to know anything among you save (1) Jesus Christ and (2) Him crucified" (1 Cor. 2:2); "in the midst of the elders stood (1) a Lamb (2) as it had been slain" (Rev. 5:6). Here is the Analogy of Faith for the preacher to follow today: It is not the blood which is first to be proclaimed to the sinner, but the wondrous and glorious God-man Mediator who shed His blood for His people.*

The Hebrews, equally with the Egyptians, were exposed unto the Divine vengeance, when the Angel of Death went forth on his dread work that memorable night, for "*all have sinned and come short of the glory of God.*" And naught but their placing the substitutionary death of an innocent victim between their guilty selves and an holy God, could protect from the judgment announced against them.

*Trusting in their descent from Abraham would avail them not. Appeal to their good works and religious performances would have sufficed not. They might have spent the entire night in fasting and prayer, in penitently confessing their sins and crying unto God for mercy, but none of those exercises would have stood them in any good stead. "When I see the blood, I will pass over you" (Ex. 12:13) made known the all-essential requirement.*

**So it is now; nothing but the blood of Christ can cleanse from sin and deliver from the death-penalty of God's broken law.**

"Through faith" or better "By faith," for the Greek here is the same as in the previous verse. "He kept the passover," that is, both instituted and observed it, as the Redeemer did His own "supper." **"And the sprinkling of blood": this emphasizes an important-distinction. "Without shedding of blood is no remission" (Heb. 9:22), and without sprinkling of blood (cf. 1 Peter 1:2) the virtues of Christ's atonement are not brought unto the soul. The "sprinkling" of the blood has reference to the application to one's own self.** The shedding of Christ's blood is the *ground* on which atonement was made for the sins of His people; the sprinkling of it is the *means* of reaping benefit thereby.

*The sprinkling of the blood on the door of the house in Exodus 12:13 was both a sign to the Destroyer that He should not enter, and an assurance to the household that they were safe.*

It is by a spiritual "sprinkling" or applying of Christ's blood that all the benefit thereof redounds to us. It corresponds to the laying of a plaster on a sore, to the drinking of a wholesome potion, to the eating of food, to the putting on of a garment: the *benefit* of all these ariseth from a *fit application* of them.

*The blood of Christ is "sprinkled" on the soul in two ways. First, by the Spirit of God (1 Cor. 6:11), who inwardly persuades the soul of a right that it hath to Christ and to all that He did and suffered for our redemption. Second, by faith (Acts 15:9), for faith is the hand of the soul which receives all spiritual benefits.*

Faith moves the regenerated soul to rest upon Christ for a personal benefit of His obedience unto death. On this ground the apostle exhorts, "*Let us draw near with a true heart in a full assurance of faith, having our hearts sprinkled from an evil (guilty) conscience*" (Heb. 10:22).

"Lest He that destroyed the firstborn should touch them." Primarily, the Destroyer was the Lord Himself (Ex. 12:12, 23); secondarily, and instrumentally, the reference is to an angel: compare 2 Samuel 24:16, 2 Kings 19:35. Whoever is not "sprinkled" with the blood of Christ is exposed to the anger of God. But so secure are those who are under the same, that the Destroyer shall not so much as "touch" them—He shall do them *no harm*: cf. 1 John 5:18. God proportioned His judgment upon Egypt according to their sin: Pharaoh had ordered his people to cast every son born unto the Hebrews into the river (Ex. 1:22), and now *their* firstborn were to be slain. Thus,

**God manifested the equity of His proceedings against them.**

*"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap"* (Gal. 6:7).

Our verse as a whole teaches Christians that there must be *the exercise of faith* in order to a right use of the means and institutions which God has appointed: whether in reading the Word, in prayer, in baptism, or the Lord's supper: "*without faith it is impossible to please Him.*" It also shows us that real faith will not use that for which it has no Divine warrant.

**An active obedience unto the authority of Christ in His commands is exactly required in all that we do in Divine worship. Well suited to the case of the Hebrews was the example of Moses: to exercise faith in the Lamb and persevere in the duties which God has appointed.**

*No matter how unreasonable it might seem to carnal wisdom, no matter what inconvenience and persecution it might entail, trust in and obedience to the Lord was their duty and blessedness.*

- **An Exposition of Hebrews.**

**11:23** Moses' parents trusted God to protect their son's life. They were not merely proud parents; they were believers who had faith that God would care for him. As a parent, have you trusted God enough to take care of your children? God has a plan for every person, and your important task is to pray for your children and prepare them to do the work **God has planned for them to do. Faith allows us to entrust even our children to God.**

**11:24-28** Moses became one of Israel's greatest leaders, a prophet and a lawgiver. But when he was born, his people were slaves in Egypt, and the Egyptian officials had ordered that all Hebrew baby boys were to be killed. Moses was spared, however, and Pharaoh's daughter raised Moses in Pharaoh's own household ([Exodus 1-2](#))! **It took faith for Moses to give up his place in the palace, but he could do it because he saw the fleeting nature of great wealth and prestige. It is easy to be deceived by the temporary benefits of wealth, popularity, status, and achievement, and to be blind to the long-range**

**benefits of God's Kingdom. Faith helps us look beyond the world's value system to see the eternal values of God's Kingdom.** For more information on Moses, see his Profile in [Exodus 14, p. 117](#).

**11:26 True wealth is eternal.** Consider the most powerful or well-known people in our world—how many got where they are by being humble, self-effacing, and gentle? Not many! But in the life to come, the last will be first—if they got in last place by choosing to follow Jesus. Hebrews has a critical message for earth-loving Christians.

**Don't forfeit eternal rewards for temporary benefits. Like Moses, be willing to make sacrifices now for greater rewards later ([Matthew 6:19-21](#)).**

- Life Application Study Bible.

### **Faith Fixed on the Worth of God**

**The author continues exploring the exemplary faith of Israel's patriarchs.** Here he particularly concentrates on the faith Moses displayed during the events of the exodus. When the author says Moses was hidden because he was “beautiful,” he is not saying Moses was hidden because he was a cute baby. Rather, **Moses's beauty alludes to his particular destiny.** Moses was a beautiful child because he was set apart for a specific task by God: leading Israel out of Egypt and into Canaan. Therefore, **his parents were not afraid to disobey the king's edict that every son born to the Hebrews be cast into the Nile but every daughter be allowed to live ([Exod 1:22](#)).** Instead of acting in fear, Moses's parents saw the exquisite quality of their son and trusted in God.

In [verse 24](#) the spotlight shifts from the faith of Moses's parents to Moses's own faith. If Moses had not rejected sonship to Pharaoh's daughter, he would have been choosing the fleeting pleasure of sin. **The choice before him was ultimately this:**

*comfort and privilege in the house of Egypt or persecution and suffering with the people of Israel.*

**Making the former choice is faithlessness;  
the latter is faithfulness.**

Moses chose the latter.

*Rather than laying claim to stature, he aligned himself with Israel because he trusted the Lord and knew Egypt was not his home. Moses recognized the vanity of Pharaoh's house and the all-surpassing worth of obedience to God.*

#### **Faith Bearing Witness to Jesus**

[Verse 26](#) raises an interesting question: What does Christ have to do with Moses's rejection of Egypt? *The storyline of Scripture rests squarely on the promise of a coming Messiah. The author of Hebrews demonstrates that Moses's mistreatment ultimately pointed to Jesus, the very Messiah who would come to redeem his people.* Moses himself wrote that a prophet would come who was greater than he and who would fulfill God's promises ([Deut 18:15-22](#)).

*The covenant promises, in which these Old Testament saints believed, all find fulfillment in Jesus* ([2 Cor 1:20](#)).



Moses, therefore, was looking for the One who would redeem Israel, and **the reproach he endured because he identified with the Israelites bore witness to the reproach Christ would bear for his people.**

*By choosing persecution instead of the fleeting pleasures of sin, Moses acted in accordance with his faith in God's promise. The reward for trusting in God and his promise rather than in the wealth of man is greater than everything this world can offer. Indulging in sin will bring great pleasure, but that pleasure is temporary. Joining Jesus in his reproach, like Moses did, brings an everlasting reward and unending joy.*

#### **Faith Trusting in the Unseen**

*Moses also demonstrated his faith in God by leaving Egypt. Note the parallel with Joseph. Moses, like Joseph, knew that Egypt was not his home; it was not the promised land.*

**He left because he believed God's promises to Israel.**

**Verse 27 is a reminder of a basic biblical principle:**

*we must decide whose anger we fear more—the anger of the world and its governing authorities, or the anger of the Lord, the One who will judge the living and the dead.*

Moses clearly understands who God is: the Lord, sovereign over all.

*Moses did not fear Pharaoh. Instead, he followed God.*

Though it may seem odd, **the author's point that God is invisible is very important. Recall the first verse of this chapter: "Faith is the reality of what is hoped for, the proof of what is not seen"** (emphasis added). Not only is this truth—God is invisible—the essence of theism (we do not look to an idol), it is also connected to the trust displayed by those mentioned in this chapter.

*Their trust in promises was intimately connected to their trust in God. As they trusted in the unseen God, so they trusted in the unseen fulfillment of his promises. This is the very essence of faith.*

**Verse 28 identifies Moses's faith in keeping the Passover.**

The substitution pictured in the Passover foreshadowed the final perfect Lamb who would be slain for the forgiveness of those who put his blood on the doorpost of their hearts by faith (**Isa 53:7**; **Matt 27:14**; **Acts 8:26-40**).

Led by Moses, the Israelites kept the Passover, not doubting that God would keep his promise to them. The death of the firstborn son would have ended the covenant promise to Abraham. But *Israel's firstborn were protected. Why? Because Moses did not waver in availing himself of the substitutionary sacrifice God provided. He trusted God to be faithful.*

- Christ-Centered Exposition –  
Exalting Jesus in Hebrews.

[11:23](#) [Verses 23-28](#) constitute the next paragraph unit. **This section concerning Moses actually begins with the faith of Moses' parents. The reference is to [Exod 2:2](#), with the background to the event in [Exod 1:15-22](#).**

**Two reasons are given in v. 23 for their act of hiding Moses.**

- **First, they saw he was "*no ordinary child*," the NIV translation for the LXX "*beautiful*."**  
Commentators often suggest that **behind this word is the notion of God's favor or approval, or that God had some special purpose for Moses' life.** This is of course true, but it is difficult to extract this from the word itself.
- **The second reason for their action is they were not afraid of Pharaoh's edict.** Although this is not stated in the LXX of [Exod 2:2](#), it is an implication drawn by the author of Hebrews.

[11:24-26](#) The events narrated in [11:24-26](#) find no parallel in the Exodus narrative, but are the author's reflections and conclusions based on the Old Testament's overall statements about Moses and possibly on current tradition concerning Moses known to the author. The phrase "when he had grown up" in Greek is paralleled in [Exod 2:11](#) LXX.

**Verse 24 is the generic statement concerning Moses' choice of refusal to be known as the son of Pharaoh's daughter, followed by the specifics of vv. 25-26.**

The compound verb *sunkakoucheisthai*, "to be mistreated," is found nowhere prior to Hebrews and may have been coined by the author. The author does not define the meaning of "pleasures of sin," but Michel, Weiss, and DeSilva take the sin to be refusing to live in solidarity with the people of God.

**Verse 26 is an authorial comment concerning Moses' motivation for his choice in v. 25.**

**The author's phrase "reproach of Christ" (NIV "disgrace for the sake of Christ") has engendered various views as to its meaning.**

Lane interpreted the phrase to be "an elliptical summary of [Ps 88](#)

Westcott argued that "Christ" here should be understood generically from its etymology as "the anointed one" so that the phrase means to suffer with the people of God. The immediate context and the fact that *Christos* is not used in this way anywhere else in the epistle militate against this view.

Koester correctly noted the primary and secondary levels of Christological meaning:

(1) reproach like what was endured by Christ in his suffering and death,

(2) reproach for the sake of Christ. Given the author's understanding of the role of Christ in the Old Testament, the secondary meaning is valid. [Verse 26](#) probably should not be understood typologically such that Moses' life typifies the life of Christ.

However, **it is certainly possible that some typological significance was in the mind of the author given the similarities of Moses' childhood and Jesus' childhood: both their lives were threatened by kings, and the baby Jesus was preserved when**

Joseph and Mary took him to Egypt until the time of Herod's death.

**The use of the Greek word translated "disgrace" in v. 26 harks back to 10:33-34, where the readers are said to have publicly endured "insult," and forward to 13:13 where they are to bear Christ's "disgrace."**

Lane stated concerning the phrase "looking ahead to his reward" that it "suggests concentrated attention, while the imperfect tense denotes the habitual stance of Moses."

**11:27 This verse seems to contradict the Exodus account of Moses' fear when he left Egypt. This in turn raises the question of whether the author is speaking of the first time Moses left Egypt in his flight to Midian (Exod 2:14-15) or is it a reference to the exodus event itself under Moses' leadership (Exod 13:17-15:21). D'Angelo suggested the author may have conflated the two events for his purposes in Hebrews 11. Eisenbaum summed up the problem:**

**If the verse refers to the departure for Midian the difficulty lies in the phrase not being afraid of the king's anger," because Exod 2:14 explicitly states that Moses left because he was afraid. If, on the other hand, the verse refers to the exodus, the problem lies with chronology. The exodus of the people happens after the Passover sacrifice (v. 28), and up until now the author has not deviated from following biblical chronology.**

*In support of the first option, Hughes suggested that the author's statement concerning Moses not fearing the king's anger can be reconciled with Exod 2:14 when one understands "that it was not personal fear of Pharaoh but the awareness of his destiny as the deliverer of the covenant people that caused him to take flight." Hughes continued: "In other words, the governing impulse of his flight from Egypt was faith,*

*not fear, as is neatly suggested by the NEB translation:  
'By faith he left Egypt, and not because he feared the  
king's anger.'*"

***Moses "persevered"  
because he saw "him who is invisible."***

**This has been applied to the burning bush experience ([Exod 3:1-4:17](#)), the pillar of cloud and fire, and to various visions.**

**It is probably more accurate to suggest the author was summing up all such events in the general statement he**

**makes.** The NIV translates the *hōs* causally, "because he saw." Probably better is the qualitative translation "as if he saw." The translation "unseen" is preferable to "invisible." The word is used for God in many places in the New Testament (see [Rom 1:20](#); [Col 1:15](#); [1 Tim 1:17](#)). Lane understood the meaning to be a reference to Moses' "fixed habit of spiritual

perception. Once that is recognized, it is clear that **the explanatory clause in v 27b is a parallel comment to v 26b and must be interpreted in the light of that earlier statement.**" Finally,

DeSilva rightly pointed out:

*"Considering how Moses left his country in a physical sense prepares for the exhortation that listeners must separate themselves in a social sense from their own city in order to maintain their faith."*

**11:28** The typological significance of this verse is debated. Whether typology is intended or not, either way the author does not develop the significance. The reference to the Passover and the sprinkling of blood comes from [Exod 12:7,13,21-23](#). **Moses "kept" the first Passover in direct response to the command of God. The perfect tense verb translated "kept" probably indicates the continuing annual celebration of the Passover,** though Moffatt takes the tense to be equivalent to the aorist tense identifying undefined action in past time. The NIV failed to retain the Greek article before "blood" in its translation "the sprinkling of blood." Bruce

and Lane note that the use of the article refers to a specific sprinkling which only occurred at the first Passover, but was not continued in subsequent celebrations.

**This act of placing the blood on the doorposts prevented "the destroyer" from "touching" (an idiom for "killing") the firstborn.**

Rhetorically, the author employs alliteration with the use of five words beginning with the Greek letter "pi" in this verse alone. This is virtually impossible to reflect in English.

*From this point on in the chapter, there is a subtle transition from persons to events.*

- The New American Commentary

## **"3 Mile-Markers On The Road To Heaven"**

Hebrews 11: 24-26

Jeffrey Pearson

Evangelistic Preaching #32160 - Spring 2004

Dr. Timothy Beougher

### **Introduction / Now:**

On March 17, 2004 the Los Angeles Times shared the story of a woman who was martyred by proponents of hate. Her name was Karen Watson. She was a missionary to Iraq. Karen went to provide humanitarian relief in the name of Jesus – but she was gunned down in the country she came to serve.



In the wake of this tragedy, as her family mourns, they know that Karen made a deliberate choice to go into Iraq -- she did so based on her value system and her life-leading goals. You see, Karen left a letter with her pastor before she went to Iraq. In that letter, as you might expect, were gracious words to family and friends. But there was more... Karen Watson made it clear that she had counted the cost of following Jesus. Consequently, she went into Iraq with both, her eyes and heart, wide open. Listen to how Karen began and then ended her powerful letter:

Her opening remark:

“You’re only reading this if I died.”

AND

In summarizing her choice to follow Jesus into Iraq:

“To obey was my objective, to suffer was expected, His glory my reward.”

**T/S:**

We can see Karen Watson’s same “heaven-centered” combination of “choice” – “perspective” – and “goal” in the life of Moses. Hebrews chapter 11 verses 24-26, which is our text for this morning, tells us Moses advocated the same priorities, Karen did. Turn with me in your Bibles to Hebrews 11: 24-26 and if you are able, please stand with me in honor of reading God’s Word...

Hebrews 11: 24-26:

“By faith, Moses, when he had grown up, refused to be known as the son of Pharaoh’s daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.”

**PRAY**

... and may the words of my mouth and the meditations of my heart be pleasing in your sight.

You may be seated...

**Then:**

Moses, like Karen Watson, was responding to God’s call on his life – he was doing what God had commanded him to do. When he contemplated his options, these verses make it clear that Moses put far more weight in God’s “unseen” portion than the very best of the world’s offerings.

**T/S.**

We have looked at a couple of powerful examples of genuine Christian decision making from both the modern era and ancient times. In doing so, we have uncovered a timeless truth that applies to everyone enroute to heaven...

**Always:**

**Faith in Jesus Christ is to fuel our lives, filter our choices and lead to our reward.**

**Sermon Outline:**

Make no mistake my friend, there will come a day when each and every one of us will be held accountable for the lives we lived. The consequences of which will lead to one of two places – heaven or hell. Understanding that your eternal destination weighs in the balance, I want to share with you “The 3 Mile-Markers On The Road To Heaven” revealed in our text

- 1st You must choose to accept Jesus Christ as your personal Savior
- 2nd You are to consider the options in your life through a perspective of faith
- 3rd Eternalize everything... begin with the end in mind

**T/S:**

Let’s take a closer look at what it means to “choose Jesus” in the context of everyday life...

**Body of the Text:**

**I. Energize your faith by making choices that reflect Jesus.**

Our text spoke about the faithful characteristics of Moses at a time in his life when he had to choose between God’s sacrificial, hard work AND the ultra-privileged, “country-club living” that was given to him by Pharaoh. To fully appreciate Moses’ choices, it is important to point out that this particular passage is from the Bible’s “Hall of Fame” chapter on faith. Hebrews 11 overviews the “big-hitters,” Christianity’s all-time best... Moreover, in the next chapter, Hebrews 12, the Bible tells us that the saints of chapter 11 are listed and their stories recapped with the express purpose of encouraging us. Like them, we are to stand strong in the face of trials. We are to choose the high road, to be the standard bearers to this world. Just like the champions of Hebrews 11, we are to be energized, purposeful reflections of faith in our daily lives.

When it’s all said and done, the bottom line is, talk is cheap... people need to see Christ in our *choices*. Remember, one authentic act of Christ’s love is better than a thousand empty words of description. Lives change when we touch them. And who among us can ever say what God might do through one of the lives we impact?

**Illustration:**

I suspect that if he were present today, Mr. Mordecai Ham would be quick to offer an Amen to what I’m saying. For you see, because he went beyond saying Christian things,

because he made the choice to energize his life by *living* his faith... because Mr. Ham sacrificed his comforts and committed himself to a life of ministry, (like Moses and Karen Watson) in 1934 he preached a crusade that saw among its converted souls, a young 15 year old boy... A boy named William Franklin Graham - Billy Graham. I can't help but think of what it will be like in heaven when the millions of people that have come to Christ through Billy Graham's ministry find out that their journeys to heaven came through the obedient choices of an unfamiliar man named Mordecai Ham. As I stand before you today, I wonder if you might be the next Mordecai Ham.

### **Application:**

Last week we had a couple of families share with our New Believer's class, what an incredible experience they had over the weekend, participating in a Servant Evangelism project that focused on handing out food door to door in an impoverished area of our town. One of the husbands said: "I can't put into words how good I felt, inside and out, after touching those people's lives the way we did."

You see, when we choose to reflect Christ in our decisions, the blessing we receive is real... even though it doesn't make sense in a selfish, worldly way. It shouldn't surprise any of us to find out that God told us it would be this way. In Isaiah 55:8 the Bible says:

<sup>8</sup> "For My thoughts *are* not your thoughts, Nor *are* your ways My ways..."

C.H. Spurgeon put it beautifully when he said: "we have been saved to serve!" Grab ahold of that truth and embrace it. Don't be like the rich young ruler and end up ultimately going away sorrowful. Rather, pour yourself into someone's life, choosing to reflect Christ in your daily choices.

### **T/S:**

Having looked at the importance of "choosing Christ," let's move on to the second "mile-marker" on the road to heaven... filtering every decision we make through a Christian value system.

## **II. Equip yourself with a faith perspective.**

While the 11<sup>th</sup> chapter of Hebrews represents the "Hall of Fame" for faith, the overall book of Hebrews focuses on the incarnate Jesus Christ as the promised Messiah. By showing the Jewish believers of that day how Jesus fulfilled the Old Testament prophecy, and simultaneously defending His authentic humanity, the book of Hebrews, perhaps more than any other New Testament book, gives rise to a "perspective of faith."

After reading that Moses "chose by faith," in verse 24; verse 25 points to the infrastructure of "perspective" that served to guide Moses' decision-making. Fully aware of the stark differences between the pleasure and pain of his options, Moses put God's priorities above his own temporal, short-lived comfort. Christ was reflected in Moses decision to embrace God's down-trodden people vs. living in complete comfort amongst the world's elite.

Moses saw things through God's prism. Consequently, Moses used a perspective of faith to filter his options and guide his choices.

**T/S:**

It was not too long ago that a painful, yet powerful example of a self-less, Christian perspective, guided a handful of men to heroic actions of faith. We saw in their actions what their words professed. They were willing to offer the ultimate human sacrifice, and perhaps the best reflection of Christ's love, to protect the lives - and souls of others.

**Illustration:**

Looking back in retrospect, after hearing what I am about to share, ask yourself if the situation described and the men involved filtered their choices, like Moses and Karen Watson, through a perspective of faith.

The following came out of an Aero-News editorial response to Life Magazine's 10 page cover story on the same subject back in late 2001:

The article was entitled:

## **"Are You Guys Ready? Let's Roll!"**

Todd Beamer, 32, talked for some 13 minutes with the GTE operator Tuesday morning, September 11, from hijacked Flight 93.

As it headed toward Washington, D.C., several passengers on that flight were in contact with loved ones through their cell phones. That's how they found out they were NOT aboard a "routine" hijacking. The passengers, with knowledge that they probably weren't going to get off the plane alive, hatched a plan: they were going to rush one hijacker, who had a bomb lashed to his chest.

Beamer told the operator what to say to his wife, and also said he'd be joined by other passengers, Jeremy Glick, 31; and Thomas Burnett Jr. 38; in the attack on the hijackers. Beamer recited Psalm 23 with Robinson ("...Yea, though I walk through the Valley of the Shadow of Death, I shall fear no evil; for Thou are with me..."), and then left the phone off the hook, so the operator could listen.

Thomas Burnett, on his cell phone, told his wife, "I know we're all going to die—but there's three of us who are going to do something about it." Jeremy Glick, told his wife, "We can take them, we can take them," just before Beamer gave the order. She heard him say, just before 10AM, "Are you guys ready? Let's Roll!" just before some screaming, and then silence.

Beamer leaves behind two sons, ages 3 and 1; and a pregnant wife. Lisa Beamer, the widow, told the AP, "Some people live their whole lives, long lives, without having left anything behind. My sons will be told their whole lives that their father was a hero, that he saved lives. It's a great legacy for a father to leave his children."

**T/S:** I thank God for those men and the courageous, selfless choices they made on the plane that sad day. I also recognize that there was more than just a physical battle taking place in the

skies over Pennsylvania that day. Those men were on the front lines of Spiritual Warfare! Do you have a perspective of faith that is ready for battle?

**Application:**

Being equipped with an effective “perspective of faith” requires both preparation and practice. If we are going to be able to push away from the trappings of this world, if we are going to be able to stare “trouble” or “hate” in the face without flinching, if we intend to serve our Lord well, consistently fighting the good fight, we must become comfortable in the whole armor of God. Ephesians 6: 10 & 11 says:

<sup>10</sup> “Finally, my brethren, be strong in the Lord and in the power of His might. <sup>11</sup> Put on the whole armor of God, that you may be able to stand against the wiles of the devil.”

I would like each of us to commit to spending quality quiet time with the Lord, reflecting on Ephesians 6: 10-20, which describe in detail the “full armor of God,” and Psalm 23 over the next month. In your personal and corporate prayers, ask God to equip you with a new, bolder, perspective of faith. Let God know that you want to be a “Let’s Roll” Christian that is ready to live for Him!

**T/S:** How will you know when you truly have an *effective* “perspective of faith?” The answer goes beyond simply analyzing the quality of your choices. The answer lies in your motives and goals, which leads to our 3<sup>rd</sup> and final mile-marker...

III: **Eternalize Everything! – begin with the end in mind**

The last verse of our text offers insight as to why Moses chose the path of righteousness. While it was not his only reason, the end of the passage, the last phrase of verse 26, explains “why” Moses ultimately decided to *throw the world away*... The NIV reads: “because he was looking ahead... to his reward.”

Moses was “eternalizing his priorities.” Stephen Covey, the prominent writer, speaker, and business leader is noted for encouraging people to live a life congruent with the epitaph they would hope to have placed on their tombstone someday. This theme of living with eternity in mind is a bedrock principle in Scripture and should typify Christian living. Is heaven or hell at the center of your thinking? What is your time horizon? Don’t let Satan take your eye off the prize – the real prize. Those who walk looking down at their feet, as the devil would have us do, tend to see little more than scuffed shoes and aimless sidewalks. But, energized and optimistic are those whose faith keeps their head up high. An expectant gaze toward the horizon broadens one’s field of vision and allows the journey’s destination to guide each step. When we keep our eyes upon Jesus and our hearts in prayer, Eternity will be in the forefront of our lives. Is your life driven by eternity or the hurried trappings of the here and now? Do you feel like every two steps forward are followed by one step back? Jim Elliot, a missionary martyred before the age of thirty once said:

**“That saint who advances on his knees never retreats”**

If we choose to offer our lives as living sacrifices to Jesus Christ we will persevere!

God would have us all realize that the best way to live our lives in the present is to relentlessly help others prepare for eternity. And remember, we cannot effectively lead someone else where we ourselves are not willing to go... The following passages make it clear, while we *live* today, we are to live *TOWARD* eternity. The Bible is clear...

First, Matthew 6: 21

<sup>21</sup> "For where your treasure is, there your heart will be also.

Next, Matt 13:22 (NKJV)

<sup>22</sup> "Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

How about, 1 Tim 6:7 (NKJV)

<sup>7</sup> For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

**T/S:** The Bible tells us this is a matter of the heart. Would it surprise you hear that the world would have us believe the real issue is in our mind? Listen to what the hallowed halls of Cambridge University and modern science say about the difference between our desires for short term stimulus verses God's command that we prioritize long term, eternal rewards.

### **Illustration:**

Would you rather have one slice of cake now, or a whole cake later?

Cambridge University researchers may have found the brain region that makes this choice. Rudolf Cardinal and his team have found that rats with lesions in an area of the forebrain involved in reward, become more impulsive -- they always chose a more immediate, smaller reward over a bigger, later one<sup>1</sup>. The finding suggests that damage to this brain area could contribute to behavioural disorders characterized by the urge for instant gratification.

### **T/S:**

So, we have two accounts to consider... God's Word, the Bible, tells us that our sinful nature is at the heart of our challenge. Cambridge University want us to believe that the we tend to migrate to instant gratification more as a result of "damage" to a "brain area." My friends, I would not debate the highly esteemed academics from Cambridge over the question of which part of our brains process different types of information, but I will go to my grave knowing that

the cancer of short-sighted, selfishness is not rooted in the brain, it's a heart problem. Moreover, the issue is not scientific, it's theological.

**T/S:**

Now a fair question to ask might be: "So what do we do with all this...?" How should we be different tomorrow given what you've shared with us today?"

**Application:**

I think that's a great question and one we should all consider very seriously. My short response is to echo the words of Jesus: "Love the Lord your God with all your heart, soul, mind and strength." But let's take it one step further. I would challenge each of you to accept the responsibility of doing at least ONE THING *everyday* to impact eternity for somebody else. That may mean praying for a family member that does not know the Lord, it may mean witnessing to a stranger in a direct and open way. There are countless ways we can reach out for the kingdom of God. I am asking you to pray and ask God to first put a burden on your heart, EVERYDAY, for a soul on its way to hell. If you'll ask the Lord and genuinely mean it, He'll put people in your path. Make a choice to make a difference in somebody's eternity... If, by the grace of God you've been saved, it's the least you can do. And when you get to share in the blessing of seeing one soul pulled from the fiery jaws of hell, lift them up and encourage them to do the same for someone else.

**T/S:** Now that we know the *way* to heaven, the question we all have to answer is: "what is my ultimate goal in life and how committed am I to it?"

**Conclusion:**

Life is filled with options... Our values and perceptions serve to frame the choices of our lives and put them into context. So whether it's Karen Watson loving the people of Iraq or Moses rejecting the V.I.P. status of Pharaoh's household, we see that a Godly perspective leads to Christ-like choices. And we know from God's Word that when we combine genuine faith with Christ-centered living, like Moses, we too can look forward with confidence to our reward in heaven!

**Invitation:**

For some of you here today, this message was a confirmation. God wanted you to know that He is tickled to death with what you have been doing. If your choices reflect Christ, if your perspective is being filtered by faith, and if your compass is pointing toward eternity, accept the blessing you feel right now. If that is the case, hear the Lord when He says to you: "well done."

There may be others here today whose heart God is convicting. Perhaps you have or once had all the ingredients of a "Let's Roll" relationship with Jesus Christ, but for some reason, that "Passionate Purpose" is more of a memory than a signature in your life right now. The Lord may have brought us together that you would hear Him say, "come home..." "Come back



to our relationship – I miss you.” Don’t let the devil steal your joy...” If that is you, recommit your life to Christ. I mean really recommit yourself to LIVING for Jesus. Remember, talk is cheap. If the Lord is drawing you back to Himself, pour your life into others and He will once again pour Himself into you.

Now, there may be still others of you here today that God is talking to... Perhaps you’re sensing something new right now, something you’ve not felt before – something difficult to explain. That very well could be God tugging at your heartstrings. You may be feeling the gentle hand of almighty God as He is reaching out to you this morning.

Someone else may be feeling an equally powerful tug in their heart but from a very different perspective. Maybe you have been in the shadows of life, living in such a way that you know is not right, and God is using this time to let you know that He is not going to hold off the consequences of your actions much longer. You may hear God telling you this is your “last chance.”

Still others may be hearing God, truly hearing God, for the very first time. You might be one of the countless people who live everyday, familiar with religion but seldom thinking about God or eternity - maybe God is sending you a wake up call this morning.

Regardless of where you fall on that continuum, I have come to tell you two things. First, God wants you to know that He will come and meet you wherever you are. There is no such thing as “too much” sin – we all need more Jesus. And the good news is, He can’t wait to give more of Himself to you. All you have to do ask...

Second, I have to make sure you understand that there is a life or death issue before you right now. The invitation to accept Jesus Christ as your Lord and Savior brings with it eternal life – that’s the good news. But, on the other hand, anything less, means you will have chosen hell, either directly or by default, as your address for eternity. Because of that black or white, all important decision, I want to extend a loving hand of support to you right now. In the next few moments our time together is going to come to a close. We’re going to sing one or two more songs, during which people who have gone through the exact same process you’re contemplating right now, will be standing down in front of where I am speaking. They will be there to help anyone who would like to respond to Jesus this morning. No matter which group of those I mentioned you are in, or how God may be speaking to you right now, these people have been trained to help you say “Yes” to Jesus. They will pray with you now and make arrangements for you to receive on-going support. We want you to reach your full potential as a Christian – like I said earlier, you may be the next Mordecai Ham!

One of the guiding principles we embrace as Christians is that “we were saved to serve.” This morning I believe with all my heart that God has brought us together so that those of us who are representing Christ and this church can serve you. That is our charge and our blessing. You, on the other hand, have a responsibility in this process as well... you have a decision to

make... do you want the world today and hell tomorrow or Jesus today and heaven for eternity? Respond to what the Lord is doing in your heart right now... Please... say yes to Jesus and come home...

Jim Elliot, the young missionary martyred in Ecuador put it best when asked about the sacrifices associated with living for Jesus. With his eye on eternity Jim said:

“He is no fool who gives away what he cannot keep, to gain what he cannot lose.”

Remember, none of us has been guaranteed even a single “tomorrow.” Don’t get stuck in the eternal fires of hell, tortured forever by the fact that you had a free ticket to heaven that you simply chose not to use. Instead, RIGHT NOW... say “yes” to Jesus and come home...