

HEBREWS 11:24-28

<p>1. A sacrificial faith: He chose God & God's people rather than this world & its pleasures</p>	<p>N. Moses' Faith: A Self-Denying Faith, 11:24-28</p> <p>24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;</p> <p>25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;</p> <p>26 Esteeming the reproach of Christ greater riches</p>	<p>than the treasures in Egypt: for he had respect unto the recompence of the reward.</p> <p>27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.</p> <p>28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.</p>	<p>3. An enduring faith: He courageously looked to God instead of looking to men</p> <p>4. A saving faith: He believed God's message of salvation—symbolized in the Passover</p>
<p>2. An expectant faith: He looked to the reward, vv. 26, 27, 28</p>			

DIVISION IV

THE SUPREME AUTHOR OF FAITH: JESUS CHRIST, GOD'S SON, 10:19–11:40

N. Moses' Faith: A Self-Denying Faith, 11:24-28

(11:24-28) **Introduction:** following Christ is not easy, not if a person is going to truly follow Him. Why? Because His call is contrary to what most people think. His call is a call to love, joy, and peace, yes; but it is not a call to a life of ease, comfort, and plenty. The call of Christ is not to physical and material health and wealth. Contrariwise, the call of Christ is to a life of self-denial and sacrifice. If a person is going to follow Christ, it costs him everything he is and has. And Christ makes no exceptions (see outline and notes—Mt. 19:16-22; 19:23-26; 19:27-30). Moses is a prime example of a man who gave up all that the world had to offer in order to follow God and His promises. His faith was a self-denying faith.

1. A sacrificial faith: he chose God and God's people rather than this world and its pleasures (vv.24-25).
2. An expectant faith: he looked to the reward (vv.26-28).
3. An enduring faith: he courageously looked to God instead of looking to men (v.27).
4. A saving faith: he believed God's message of salvation—symbolized in the Passover (v.28).

1 (11:24-25) **Moses—Faith:** first, the faith of Moses was a sacrificial faith, a faith that chose God and God's people rather than this world and its pleasures. Remember: when Moses was born, the king of Egypt had issued a law that all newborn male children of Israel were to be killed. He had done this because he feared Israel was growing so rapidly as a people that they were becoming a threat to the security of Egypt. The parents of Moses, acting in faith, had hid Moses down by the river in a small boat-like basket. Moses was only three months old. His parents knew that Pharaoh's daughter bathed there, and they *sensed in hope* that she would find the child, feel compassion, and keep and rear him. This she did. Moses was reared as a prince in Pharaoh's court. Jewish tradition even says that his daughter was the only child Pharaoh had and that she herself was childless. If this is accurate, it means that Moses was, as tradition says, the heir to the throne of Egypt (Thomas Hewitt. *The Epistle to the Hebrews*. "Tyndale New Testament Commentaries," p.180 and Matthew Henry. *Matthew Henry's Commentary*, Vol.6, p.947). In either case, Moses was a prince, the son of the daughter of Pharaoh. He had everything that a person on earth could ever want:

- ⇒ education and knowledge
- ⇒ fame and wealth
- ⇒ possessions and estates
- ⇒ power and authority
- ⇒ position and duty
- ⇒ purpose and responsibility
- ⇒ a home and love (Pharaoh's daughter must have loved Moses to stand against Egyptian law to save him as a child.)

But Moses gave it all up. He sacrificed everything for God and His promises, the *promised seed* and *promised land*. The day came when Moses had to make the most critical decision of his life. He faced as large a crisis as any man could face. Was he going to be identified as an Egyptian all the days of his life or was he going to become identified with the people of God? Was he going to pursue the pleasures of Egypt and this world or pursue God and His promises? When Moses was forty years old, he faced the crisis and made the decision (Ac.7:23). In the words of Scripture:

“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand” (Ex.2:11-12).

This was a scene that Moses had often seen during his forty years as an Egyptian prince. But apparently this was the final straw; he had seen enough of the mistreatment of his people. He made the decision that launched a number of decisions—decisions that were to show that he was rejecting Egypt and the world and identifying himself with God's people.

The point is this: Moses gave up all the pleasures and enjoyment of Egypt and the world—gave it all up. He sacrificed everything for God and His people, the very people who had been given the hope for *the promised seed* and *the promised land*.

HEBREWS 11:24-28

As these two verses of Hebrews say:

“[Aroused] by faith Moses, when he had grown to maturity and become great, refused to be called the son of Pharaoh’s daughter, because he preferred rather to share the oppression (suffer the hardships) and bear the shame of the people of God than to have the fleeting enjoyment of a sinful life” (v.24-25, Amplified New Testament).

Thought 1. Moses knew what he was doing. The decision to do what he could to stop the abuse of God’s people was not the rash decision of youth. Moses was forty years old, engaged in the midst of the daily duties and power of ruling. He made his decision and acted, but as the next verse shows, only after much thought.

Thought 2. *The Expositor’s Greek Testament* has an excellent statement on this point: “the significance and source of this refusal lay in his preferring to suffer ill-usage with God’s people rather than to have a short-lived enjoyment of sin....it was because they were God’s people, not solely because they were of his blood, that Moses threw in his lot with them. It was this that illustrated his faith. He believed that God would fulfil His promise to His people, little likelihood as at present there seemed to be of any great future for his race. On the other hand there was...the enjoyment which was within his reach if only he committed the sin of denying his people and renouncing their future as promised by God” (Marcus Dods. *The Epistle to the Hebrews*. “The Expositor’s Greek Testament,” Vol.14, ed. by W. Robertson Nicoll. Grand Rapids, MI: Eerdmans, 1970, p.360).

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Mt.16:24-25).

“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” (Mt.19:21).

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lu.14:33).

“Let no man seek his own, but every man another’s wealth” (1 Co.10:24).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Ro.8:13).

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” (Ro.15:1).

2 (11:26) **Moses—Faith:** second, the faith of Moses was an expectant faith, a faith that looked to the reward. Moses believed in the promises which God had given to Abraham and his people, the promised seed and the promised land. (See notes—Heb.11:8-10; 11:13-16 for more discussion.) The word “esteeming” means that he considered and thought about the matter; he made a deliberate decision to suffer with his people and to inherit the promises God had made to them rather than to enjoy the riches of Egypt. This means...

- that he chose the sufferings of Christ, the promised seed of the Savior, over the riches of Egypt.
- that he considered the reward of God’s promise to Israel greater than the reward of earthly riches.

William Barclay explains what Moses did in practical terms:

“Moses was the man who gave up all earthly glory for the sake of the people of God. Christ gave up His glory for men. He became despised and rejected; He abandoned the glory of heaven for the buffets and the scourging and the shame inflicted by men. Moses in his day and generation shared in the sufferings of Christ. Moses was the man who chose the loyalty that led to suffering rather than the ease which led to earthly glory. He would rather suffer for the right than enjoy luxury with the wrong. He knew that the prizes of earth were contemptible compared with the ultimate reward of God” (The Letter to the Hebrews, p.178)

Without question, Moses believed in the promises of God to Israel:

- ⇒ that Israel was the promised seed, the very people through whom God would send the Messiah, the Savior of the world.
- ⇒ that Israel would inherit the promised land of eternal rest with God. Moses turned away from the riches of the world for the rewards of God’s promises.

“He considered the contempt and abuse and shame [borne for] the Christ, the Messiah [Who was to come], to be greater wealth than all the treasures of Egypt, for he looked forward and away to the reward (recompense)” (v.26, Amplified New Testament).

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake” (Mt.5:11).

“And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward” (Mt.10:42).

“If we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Ti.2:12).

“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance” (He.10:34).

“And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment” (He.11:36).

3 (11:27) **Moses—Faith:** third, the faith of Moses was an enduring faith, a faith that courageously looked to God rather than to men. This event is recorded in Exodus.

HEBREWS 11:24-28

“And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known” (Ex.2:13-15).

Note: it seems that Moses fled because he feared Pharaoh; however, Hebrews says that he “forsook Egypt; not fearing the wrath of the king.” Is this a contradiction? No, the answer is given in Acts:

“And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not” (Ac.7:23-25).

This shows that Moses had apparently thought and known for years that he was to be the deliverer of Israel. It is highly probable that his own mother had taught him this when Pharaoh’s daughter unknowingly made her the nurse to Moses (Ex.2:6-8). She certainly taught him the great promises of God to Abraham and Israel. Whatever the source, God’s Spirit apparently moved upon Moses at an early age and stirred the sense and thoughts that he was to be the deliverer of his people; he was to lead them back to Israel. However, Moses went about it the wrong way. Nevertheless, he knew that God’s will and purpose was for him to deliver his people. Note: Ac.7:25 says that Moses was planning to lead Israel in a rebellion against Egypt to free God’s people. He did not fear Pharaoh; Moses was loaded with courage. However, when the people refused to follow him, he was left alone. He had to fear—fear in the sense of wisdom and discretion, not despondency and hopelessness. He had to fear in order to save his life.

The point is this: Moses sensed and knew his mission upon earth—that he was to free Israel in God’s time. The people would not follow him then, but he believed that God would arouse the people to follow him in due time. As we find out, he kept on believing and endured in his belief for another forty years (Ac.7:30).

Thought 1. Imagine the terrible disappointment Moses must have felt. His people were suffering as slave-laborers under Egyptian bondage, and he had stepped forward to lead them in a rebellion for freedom. But they had rejected his leadership, and he had been forced to flee for his life. The disappointment must have been very heavy. But imagine this: Moses sensed and knew that God had called him to deliver His people Israel. He knew his calling. But there he was sitting in Midian, and he had sat there for *forty years* and God had not called him to go forth. How easily Moses could have lost faith in God. How easily he could have lost his sense of call. But he did not: he continued to believe in God and His promises. Moses endured in faith despite all the circumstances. What a dynamic example!

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Co.15:58).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Ga.6:9).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (He.4:14-16).

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (He.10:23).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Pe.1:13).

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Re.3:11).

4 (11:28) **Moses—Faith:** fourth, the faith of Moses was a saving faith, a faith that believed God’s message of salvation. This verse refers to the great day of deliverance and salvation for Israel. God had led Moses to prepare Israel and Egypt for the deliverance of His people. God was now ready to save His people from the bondage of Egypt (a symbol of the world). God had pronounced judgment (the taking of the firstborn) upon the people of Egypt for their injustices. As He prepared to execute the final judgment, those who believed God were instructed to slay a pure lamb and sprinkle its blood over the door posts of their homes. The blood of the innocent lamb would then serve as a sign that the coming judgment had already been carried out. When seeing the blood, God would *pass over* that house.

Symbolically, the Passover pictured the coming of Jesus Christ as the Savior. The lamb without blemish pictured His sinless life, and the blood sprinkled on the door posts pictured His blood shed for the believer (Ex.12:5; see Jn.1:29).

Note that God’s method of salvation was the blood of the lamb spread over the door posts (see Ge.12:12-48. See DEEPER STUDY # 1—Lu.22:7.) Moses’ great faith is clearly seen. He not only made the proper arrangements for escaping God’s judgment on that dreadful night, but he spelled out that the Passover was to be observed each year thereafter. He never doubted God’s planned salvation for His people. He never doubted that God would fulfill His promises, that He would give to Israel the *promised seed* and the *promised land*.

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“For whosoever shall call upon the name of the Lord shall be saved” (Ro.10:13).

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ep.2:8).

“And almost all things are by the law purged with blood; and without shedding of blood is no remission” (He.9:22).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pe.1:18-19).