

Moses: The Decisions of Faith Part 1

Hebrews 11:23-29

“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.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; 25 choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.”

INTRODUCTION:

- **Paul is Calling the Hebrews to Embrace the New Covenant**

ILLUSTRATION:

During World War II, Winston Churchill was forced to make a painful choice. The British secret service had broken the Nazi code and informed Churchill that the Germans were going to bomb Coventry. He had two alternatives: (1) evacuate the citizens and save hundreds of lives at the expense of indicating to the Germans that the code was broken; or (2) take no action, which would kill hundreds but keep the information flowing and possibly save many more lives. Churchill had to choose and followed the second course.

CIT: What Does Faith Choose to Accept and Reject?

I. Faith Accepts God’s Plans (vs. 23)—*“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.”*

A. The Rise of the Wicked Pharaoh and His Wicked Decrees

1. Israel’s entrance into Egypt
2. The rise of a new Pharaoh (a new dynasty) that knew not Joseph

- a. They were unfriendly to the people of Israel
- b. And out of fear of the people—they put them in bondage

- i. Hoping that they would be too busy to think raising a family

Exodus 1:8-11—“Now there arose up a new king over Egypt, which knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 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, and fight against us, and so get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.”

ii. But the more the Egyptians worked the Israelites, the more they multiplied

c. A new decree was made

vs. 15-16—“And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 16 and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.”

i. He saw the threat growing upon his own kingdom

ii. So he ordered the midwives to murder the male children when they were born

iii. But because they feared God over the Pharaoh, and they chose to save the male children alive

iv. And God honored them for it

d. So the Pharaoh extended the decree to all the Israelites

i. That—out of fear of the king—they were to throw their male children that were born unto them, in the river

ii. And all the female children were to be saved alive

NOTE: It must have been awful to live as an Israelite in Egypt. It was probably very similar to what they went through under Hitler’s regime; the fear and threat of losing your children and loved ones, all authored by a wicked ruler. It was at this time in the Jews’ history that one of the greatest leaders would come on the scene.

We are not given his birth (Jewish) name—just what he was named by an Egyptian—the name Moses.

The name means, drawn out from—or birthed out of. It was given to point to the fact that he was found in the river Nile—which the Egyptian god Hapi was said to rule over. This god was the fertility god of Egypt. And from Hapi, was born this child. And when the daughter of the Pharaoh, who herself was infertile, had come down to the river, she found this baby sitting in a basket and named it Moses in tribute of the god Hapi, who had given her this baby. And she determined that she would raise him to be the next Pharaoh to the throne.

NOTE: Moses is not a unique name in Egyptian history. You have the names Kamoses, Ahmoses, Thutmoses, Ramoses—who all were Egyptian Pharaohs who were said to be birthed from the gods that their names were associated with.

B. The Call of God Upon the Deliverer

1. God had revealed His will for this child

(vs. 23)—“*By faith Moses, when he was born, was hid three months of his parents, **because they saw he was a proper child***”

Exodus 2:2—“*And the woman conceived, and bare a son: and when she saw him that he was **a goodly child**, she hid him three months.*”

Acts 7:20—“*In which time Moses was born, and was **exceeding fair**, and nourished up in his father’s house three months*”

a. They saw something about him that stood out

i. He was a proper child—he was a goodly child—he was exceeding fair

- The idea was that he stood out as a *handsome* or *fair* child
- Moses was a beautiful child

ii. But that was not the total reason why they saved their child—and did not submit to the Pharaoh

iii. The idea was not that he was just physically handsome—but that he was beautiful in the sight of God

- And specifically beautiful, because God had a plan for this child’s life
- And they knew of it
- That’s why—it says in our passage that they *by faith* hid him
- They believed what God had said about this child—that he was to be the deliverer of the children of Israel

b. Moses’ knowledge of that call upon his life

Acts 7:23-25—“*And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 for he supposed his brethren would have understood **how that God by his hand would deliver them:** **but they understood not.**”*

i. Somewhere down the line,
Moses figured it out that he was
destined to be the deliverer of the
children of Israel

- That God would use him to
free them out of their
bondage

ii. And most likely he learned that
from his real mother, Jochebed

- She had been assigned by
Pharaoh's daughter to feed
and train the child
- And somewhere in that
time, she taught him of his
God-called purpose

C. The Faith of Moses' Parents(vs. 23)—*“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.”*

1. Their reason for hiding their child—was not
only out of love for their child—but out of
obedience to God

- a.** God had a unique purpose for this
child
- b.** And they saw it as their responsibility
to save this child as long as they could

c. And even when they couldn't hide
him anymore—they hid him in the reeds
along the river—and set their daughter
Miriam to watch over him and take care
of him

d. And it was there, where the child was
found by the Pharaoh's daughter

e. And instead of throwing him in the
river—she saved him, and declared him
to be her own son

f. God obviously had a plan for this
child—that went beyond an early death

2. It was their faith in God's promise that
caused them not to fear the King's
Commandment

a. When we have genuine faith in God—
and in His promises—we won't be held
captive by the fear of men

b. The Bible says that the fear of men
acts as a snare to people

c. Can we say that we are living our
lives in the fear of God—rather than the
fear of men?

i. You can know that by the
choices you make

- If your choices are made in
light of what someone
thinks—then you fear men

- If you make your choices so as not to stand out—hiding in the crowd—then you fear men and not God
- If you choose to do only those things that are comfortable—then you acting on the fear of men
- If you use the excuse “*I just don’t want to offend someone—or push someone away with my Christianity*” then you fear men and not God
- If you choose to not to do what God says—because some rule or law has been made against it—then you fear men and not God

ii. The fear of God can be equated to this simple statement—“*living by faith*”

- Trusting what God says—and acting on it—even if the world is against it

Revelation 12:10-11—“*And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by*

*the blood of the Lamb, and by the word of their testimony; and **they loved not their lives unto the death.***”

3. Paul’s pleading with these Hebrews

- a. Step out in faith and embrace Christ
- b. Fear God rather than men
- c. And no matter what comes—you won’t live your lives in fear of men—but rather the fear of God

I. Faith Accepts God’s Plans

II. Faith Rejects the World’s Prestige (vs. 24)—“*By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter*”

A. Moses’ High Position in Egypt

1. After Moses was saved by Pharaoh’s daughter—he was raised in the household of Pharaoh

Acts 7:21-22—“*Pharaoh’s daughter took him up, and nourished him for her own son. 22 And Moses **was learned in all the wisdom of the Egyptians**, and was mighty in words and in deeds.*”

a. Moses was educated and trained to become the next Pharaoh

i. He would have learned to read and write hieroglyphics, hieratic, and probably some Canaanite languages

ii. And of course he would have already known Hebrew, from his real mother, who had been hired by the Pharaoh's daughter to nurse him and wean him

- Which could have been anywhere between 3 and 12 years of age
- So she would have had quite a bit of time to mold and shape him

b. He was also placed in a high position of leadership in the nation

vs. 22—“*And Moses was learned in all the wisdom of the Egyptians, and was **mighty in words and in deeds.***”

i. According to Josephus—Moses had demonstrated such knowledge—even as a young man—that they were compelled to make him a general over their army during the time of war—that the Egyptians would defeat the

Ethiopians who had attacked them—and were winning

ii. And Moses, because of his great wisdom—was able to defeat the enemy and drive them out of Egypt

iii. And when he returned to Egypt—he was hailed as a hero by the people

iv. And was feared by the leadership—that he would use his fame to kick the reigning Pharaoh off his throne—and take it for himself

B. Moses' Point of Decision—“*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter*”

1. Moses, at a certain point in his life, was brought to a decision that he had to make—

a. To either adopt the prestige and power he had been given—and in turn reject the people that God had raised him up to deliver

b. Or he could reject the name and power behind that name—and embrace the call he had been given

i. To be the Savior of his people

ii. To bring them into the land in which God had promised to his forefathers

2. Moses couldn't have both
3. So Moses, when he came to years, refused to be called the son of Pharaoh's daughter
 - a. He turned his back on everything
 - b. He abandoned it completely
 - c. What an amazing step of faith

NOTE: It was this step of faith that Jesus was calling Nicodemus to—this master of Israel. He told him that needed to be born again if he wanted to see the kingdom of God. He needed to be willing to turn his back on all the prestige that he had gained, through his education, and possibly even his pedigree. And yet Nicodemus, when confronted by Jesus, he chose still not to believe—at least for a time.

Jesus also did the same thing with the rich young ruler. The man was unwilling to turn his back upon his name and his wealth. And he left—having never received Christ and eternal life.

It's this kind of decision that Jesus calls all of us to. He calls us to embrace Him as Lord and Savior. It is not about us—but about Him. He is Lord, not us.

ILLUSTRATION:

An Austrian-born noble named Baron Justinian von Weltz became incredibly convicted that the

“Christianity” of his day had become very apathetic towards world missions—giving the excuse that the heathen had already rejected the gospel in time past and that there was no more need to go any more to them.

The “Christians” of his day were caught up in pleasures, and living lives of comfort and ease—while millions of people were dying without Christ.

He tried with his influence to get the universities to teach world missions, even spending lots of money to make it happen—but to no avail. So then he started his own group called “The Jesus Loving Society” in which he promoted world missions—trying to get people to care about the lost in other parts of the world.

Weltz was unsuccessful at influencing others to get on board with world evangelism. So he decided to go himself. He took the title, “*The Apostle to the Heathen*” and headed off to Suriname, South America.

As he was preparing to leave he said, “What is it to me to bear the title ‘well-born,’ when I am born again to Christ? What is it to me to have the title ‘lord,’ when I desire to be the servant of Christ? What is it to be called, ‘your grace,’ when I have need of God’s grace? All these vanities I will away with and all else I will lay at the feet of my dear Lord Jesus.”

- That's what faith calls us to

I. Faith Accepts God's Plans

II. Faith Rejects the World's Prestige

III. Faith Rejects the World's Pleasure (vs. 25)—

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

A. The Pleasures of Egypt

1. We know that for Moses, Egypt represented great pleasure

a. To be brought up in a position of great wealth and great power—surely Moses must have felt the tug to stay with the pleasures of that atmosphere

NOTE: Pleasure in and of itself is not wrong. 1 Timothy tells us that God has given us richly all things to enjoy—that those things are to be received with thanksgiving. But when we seek pleasure at the expense of God's revealed will—then pleasure becomes sin.

b. For Moses to have chosen to stay to enjoy the pleasures of Egypt—meant that he would be sinning—against God, and against his people

i. That was not what God called him to do

ii. He was not called to enjoy the pleasures of Egypt, while his own people were suffering as slaves, under the strong hand of Egypt

iii. God had already revealed to him that he was to be Israel's deliverer

B. Sin's Passing Pleasure(vs. 25)—*“choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season”*

1. Paul points out how sin works

a. It advertises pleasure—to get people to do it

b. But it only lasts for a limited time—for a season

2. What we often see in this world when it comes to sinners and their sin

a. It seems like they are living lives with ease and plenty while the people of God suffer—and barely scrape by

b. God's people are tempted to doubt whether God cares for His people—while sinners go on unpunished and His own people struggle so much

Job asked that question

Job 21:7-15—*“Wherefore do the wicked live, become old, yea, are mighty in power?*

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of God upon them.

10 *Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.*

11 *They send forth their little ones like a flock, and their children dance.*

12 *They take the timbrel and harp, and rejoice at the sound of the organ.*

13 *They spend their days in wealth, and in a moment go down to the grave.*

14 *Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.*

15 *What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?"*

Jeremiah asked God the same question...

Jeremiah 12:1-2—*"Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? 2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins."*

Asaph also described his frustration with the wicked prospering in their wickedness...

Psalms 73:1-12—*"Truly God is good to Israel, even to such as are of a clean heart.*

2 *But as for me, my feet were almost gone; my steps had well nigh slipped.*

3 *For I was envious at the foolish, when I saw the prosperity of the wicked.*

4 *For there are no bands in their death: but their strength is firm.*

5 *They are not in trouble as other men; neither are they*

plagued like other men.

6 *Therefore pride compasseth them about as a chain; violence covereth them as a garment.*

7 *Their eyes stand out with fatness: they have more than heart could wish.*

8 *They are corrupt, and speak wickedly concerning oppression: they speak loftily.*

9 *They set their mouth against the heavens, and their tongue walketh through the earth.*

10 *Therefore his people return hither: and waters of a full cup are wrung out to them.*

11 *And they say, How doth God know? and is there knowledge in the most High?*

12 *Behold, these are the ungodly, who prosper in the world; they increase in riches."*

3. Moses saw the end of the pleasures

a. He knew that they wouldn't last forever

b. And in the end they would bring God judgment and anger

c. So he chose to reject the pleasures of Egypt—and rather embrace the affliction that comes with associating with God's people

C. Affliction of Associating with the People of God

1. There is nothing meritorious about suffering

a. Suffering doesn't make a person more right with God

- b.** But we can guarantee that suffering will come—when we truly choose to identify with Christ and His people
- c.** And that’s what Moses was willing to embrace

- i.** He was willing to turn his back on the pleasures of Egypt—which he knew would not last forever
- ii.** And completely embrace Christ and his people—even if it meant he would go through great suffering for it

2. Are you willing to suffer for Christ?

- a.** Are you willing to turn your back on the pleasures of this world—so that you may be fully identified with Christ and his people?
- b.** Are you willing to take the difficulties that will come if you make such a decision?
- c.** This is the kind of life that Paul was calling his Hebrew audience to embrace
 - i.** They were sitting on the wall of unbelief—still trying to be comfortable with Christ
 - ii.** They weren’t truly willing to come off that wall and truly identify with Christ

- iii.** They weren’t willing to face the afflictions that would come

I. Faith Accepts God’s Plans

II. Faith Rejects the World’s Prestige

III. Faith Rejects the World’s Pleasure

IV. Faith Rejects the World’s Plenty (vs. 26)—
“*esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*”

A. The Decision of Moses

1. The word *Esteeming*

a. *hegeomai*

- i.** It involves careful thought
- ii.** Not a quick decision

2. Moses didn’t make a quick decision that he would later regret

- a.** He took the time to weigh out all the options
- b.** All the pros and cons
- c.** He looked at what Egypt had to offer, compared to what God had to offer

d. And when he finally made that decision—it was well-founded and certain

B. Weighing Out the Scales—what Moses found out—“*esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*”

1. He realized that the worst that he could endure for Christ—would be more valuable than the best of this world has to offer

a. It was of more value—to suffer with Christ—and gain everything in the end

b. Than it was for him to stay in Egypt and have the riches of Egypt at his disposal—and in the end lose everything

2. That’s what we are all called to do

a. To turn our back to the world—and embrace Christ completely—even if it means that we suffer for it

b. Because all the treasures that this world has to offer—cannot compare to the reward that awaits God’s children—who endured for His sake in a wicked world

c. Jesus spoke of that reward many times

Matthew 19:27-29—“*Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what*

shall we have therefore?

28 *And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.*”

Matthew 5:10-12—“*Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*”

ILLUSTRATION:

Someone told me once that the reason that they wouldn’t be saved was because they were unwilling to turn away from their sinful desires—and they didn’t want to face the hardship that would come if they did get saved.

That person was demonstrating that they hadn’t truly weighed out the value of what they were holding on to. Sure, the things that that person was holding on to brought pleasure. But it would only last for a season—and then it would all be over with. They would lose everything—even their own soul.

But when we come to Christ—we need to come like Moses did—honestly weighing out the value of the treasures we seek.

The greater treasure is the treasure Christ will provide. Not the treasure, that one day will completely fade away.

I. Faith Accepts God's Plans

II. Faith Rejects the World's Prestige

III. Faith Rejects the World's Pleasure

IV. Faith Rejects the World's Plenty

V. Faith Rejects the World's Pressure (vs. 27)—“*By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible*”

A. Turning His Back on Egypt

1. Moses whole-heartedly turned his back on Egypt
 - a. He turned his back on his position
 - b. He turned his back on his pleasures
 - c. He turned his back on his power
2. And he would never turn his heart back to it
3. And when God called him at the burning bush—telling him it was time to go and deliver his people—he went believing God—and not fearing the wrath of king

B. Not Fearing the King

1. When Moses came back into Egypt—he wasn't tempted to re-embrace his old life—because he had already abandoned it completely
2. And when he came before Pharaoh and demanded that he let his people go—he didn't fear the wrath of the king
 - a. Even though he knew he was speaking to the highest authority in the world
 - b. What was his secret for such confidence?

C. Moses' Motivation—“*for he endured, as seeing him who is invisible*”

1. Moses' motivation was his faith in God
 - a. He looked to the one whom he could not see
 - b. And he trusted Him even though initially, things did not go the way would have hoped
 - i. Instead of Pharaoh immediately letting the children of Israel go—he increased their work load
 - ii. And then God brought the plagues upon Egypt

- And every time they came—Pharaoh promised to let the children of Israel go
- But then would renege upon his promise

iii. This could have been very frustrating for Moses as he waited upon God to bring about his will

- It's very possible that Moses waited about a year's time until Pharaoh finally released the children of Israel

2. Moses was not bound by fear—at least not the fear of Pharaoh

- a.** It was his trust in God that helped him to endure
- b.** It was his belief that God was faithful—and that he would keep his promises that he gave to Abraham, Isaac, and Jacob
- c.** And no mighty dictator could stand in God's way

I. Faith Accepts God's Plans

II. Faith Rejects the World's Prestige

III. Faith Rejects the World's Pleasure

IV. Faith Rejects the World's Plenty

V. Faith Rejects the World's Pressure

CONCLUSION: