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The Faith of Moshe

11: 23-29

The faith of Moses DIG: What was the basis for Moshe's greatness? Who taught him about the God of Abraham, Isaac and Jacob? How do the world's standards for evaluating greatness differ from God's? Cite some passages in the Bible that point to the fact that sin's pleasures are only temporary? Explain how Moses could have considered the disgrace of Christ of greater value than the treasures of Egypt when Yeshua had not been born yet? What did it mean that for Moshe to look ahead to his reward? What were some of the ways that the Adversary tried to pressure Moses into conforming to the world system of his day? Why didn't Moshe fold under the pressure he faced?

REFLECT: When Moshe and the Israelites reached the shore of the Red Sea, they had to rely on God's promise that they would safely cross over - with no visible assurance that they could make it. Do you sometimes find it difficult to believe the LORD's promises when there is no tangible evidence that they will be fulfilled? If so, memorize Second Corinthians 5:7, and spend some time recalling some times in your life when ADONAI's promises have been fulfilled.³²⁹

The book of **Hebrews** was written to Jewish readers. In **Chapter 11** the writer wants his Jewish audience to understand the absolute priority of **faith**. That is important, because in Judaism at this particular time works had become the dominant factor. So the point the writer is making is that the B'rit Chadashah (**Chapters 1-10**) is only received by **faith**, not works. **ADONAI** is not approached by works, not even through the Levitical sacrifices anymore. **He** is only approached by simple **faith** - **believing** in **Him** and **trusting** in **Him** apart from any personal works. Salvation = **faith** + nothing.

The righteous of the TaNaKh have shown us a great deal of **faith** already: **Abel** showed us the obedience of **faith**; **Enoch** showed us how to walk by **faith**; **Abraham** showed us the shows us the pilgrimage of **faith**; **Isaac**, **Jacob** and **Joseph** showed us the victory of **faith** in the face of death, and now we will consider **Moshe** who will show us **the choices** of **faith**.

Right **choices** are made on the basis of **faith**. Often we cannot see the consequences of our

choices. **The Adversary** tries to make his way seem attractive and good, and **God's** way seem hard and impossible. When we know **God's** will in some matter, we should choose it by **faith**. We can have confidence in our **choice** because we know it is **God's** will, even before we see the results. **God's** will is the only reason we need. When we choose **God's** way, we put up **the shield of faith**, and the temptations of **Satan** are deflected (**Ephesians 6:16**).

The opposite of choosing **God's** way is choosing **the tempter's** way; and not believing **God** is believing **the devil**. There are only two kinds of spiritual food. There's angel's food and devil's food - and if you aren't eating one, you're eating the other. Whenever we sin, we believe **the ancient dragon**; we believe that his way is better than **God's**. We believe **the father of lies** (**John 8:44**) over and above our **Lord** and **Savior Yeshua Messiah**.



Moses lived most of **his** life before the giving of the Torah on Mount Sinai. But even before the Torah had been given on Mount Sinai **he** believed in **YHVH** and lived by **faith**, not works. No person in the Bible, other than **Jesus**, pictures the power of making the right decision better than **Moshe**. **His** decisions were right because **his faith** was right. **He** will forever be associated with the giving of the Torah, in fact, it is often referred to as the Torah of **Moshe**. But **he** was a man who lived by **faith**. That was the key to **his** life. **He** set a great standard for us in **the choices** that true **faith** must make. Because **those who are righteous will live their lives by faith** (**Hebrews 10:38 CJB** quoting **Habakkuk 2:4 CJB**).

Because the Jews revered **Moshe** as one of the most respected figures in the TaNaKh, to

show that **he** lived by **faith** and not the Levitical sacrifices was one of the most powerful arguments possible to convince those Jews to whom he was writing that **Yeshua** was indeed **the Messiah**, and that the only way to **YHWH** was by **faith**.³³⁰

Faith Accepts God's Plan: By faith Moshe's parents Amram and Jochebed **hid him for three months after he was born, because they saw he was no ordinary child** and believed that **ADONAI** had a special plan for **their son (Hebrews 11:23 quoting Exodus 2:2)**. To stem the population explosion among the **Hebrew slaves in Egypt, Thutmose I** gave **the command** that all male **Hebrew** babies were to be drowned in the Nile. But **they were not afraid of pharaoh's command**, and to protect **their newborn son, they first hid him** for three months and then put **him** in a waterproofed **basket** and placed **him** in the Nile near the place where **Pharaoh's daughter Hatshepsut** bathed. **He** was found by **the princess** and taken to be raised as **her own child**. However, **Moshe's sister, Miriam**, was watching and persuaded **the princess** to let one of **the Hebrew women** nurse the infant. **Miriam**, of course, took **the newborn to her mother**, who was then able to raise her own **son** (see the commentary on **Exodus, to see link click [Ak](#) - A Man of the House of Levi Married a Levite Woman**).

When the child grew older, Jochebed took him to Hatshepsut and he became her son (Exodus 2:10). The normal age of weaning a boy in ancient **Egypt** was five. Our self-image is set by the age of five; therefore, by the time **Jochebed took him to Pharaoh's daughter** to become **her son, his** Jewishness was already part of **his** personality. **He** would never forget **his** roots. It would be the basis of a life changing decision **he** would make thirty-five years later (**2:11-12**). Hence, after being weaned for five years **he** was legally adopted by **Hatshepsut**, to be raised as **her son** in the royal court of **Egypt**.

Trying to improve on **God's** plan is more arrogant than taking a felt-tipped pen and trying to improve on the Mona Lisa. Our scribbling would do nothing but ruin the masterpiece. **ADONAI** needs our obedience, not our help; our **trust**, not our counsel. **Faith** works despite adversity and **faith** accepts **God's** plan.³³¹

Faith Rejects the World's Prestige: For forty years **Moshe** had been the prince of **Egypt**, the wealthiest, most cultured, and advanced society of that day. **He** was therefore highly **educated** and skilled, as well as being a part of the royal court. **Moshe was educated in all the wisdom of the Egyptians and was powerful in speech and action (Acts 7:22)**. **He** enjoyed everything **Egypt** had to offer. However **his** training in **Egypt** never blunted **his** knowledge of the hope of **Isra'el** and of the promises of **ADONAI**.

When **Moshe** reached the age of forty, **he** faced a crucial decision. **He** had to decide

between becoming a full-fledged **Egyptian**, with absolute loyalty and no reservation, or joining **his** own people, **Isra'el**. The deciding factor was **faith**. By **faith** Moshe, when he had grown up, refused to be known as the son of Pharaoh's daughter (**Hebrews 11:24** quoting **Exodus 2:11**). In the world, fame always brings a certain amount of honor and Moshe was on top of the **Egyptian** pyramid so to speak. From a worldly perspective, he was sacrificing everything for nothing; but from a spiritual perspective, he was sacrificing nothing for everything. Before missionary Jim Elliot was killed by Ecuador's Quechua Indians, he wrote in his diary, "He is no fool who gives up what he cannot keep, to gain what he cannot lose." The things the world considers great have nothing to do with what **YHVH** considers great. Moshe gladly joined with **God's chosen people**, though they were slaves, rather than take the advantage of the prestige and privileges of **Egypt**.

Somehow Moshe knew that the **Hebrew** slaves were the ones that **ADONAI, God**, would use to bring about the Jewish **Messiah**, who at **His** Second Coming, would set up a far greater Kingdom than that of the **Egyptian** empire. So it was a conscious act on the part of **Moses**. He intuitively knew **God's** program. He knew **God** was going to use **Isra'el** and get them out of **Egypt**, and he also knew he was the instrument to be used. Perhaps this was from his own mother because she recognized that he was a special instrument of **God**.³⁵⁰

Faith Rejects the World's Pleasure: Once Moshe knew that **Ha'Shem** had called him to be the redeemer of **Isra'el**, he chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin (**11:25**). But it was a choice. He could obey or disobey. Disobeying had many attractions. Among other things, the pleasures of sin would have been a lot easier and a lot more enjoyable in the short run. It is hard enough to stop seeking worldly things. It is even harder to give them up once you have them, and Moshe had plenty of them by the time he was forty. He had the best food, the best living quarters, the best recreation, the best of everything that **Egypt** had to offer.

No one needs to be convinced that sin is often fun, but only for a season (**Job 20:5, 21:7-13; Psalm 37; James 5:5-6**). It can feed our pride, satisfy physical desires and offer many other pleasures. But it is always evil and it is always fleeting. So no matter how temporarily satisfying it may be, its satisfaction is destined to fade. Nevertheless, it seems like worldly people are, on the surface of things, successful, famous, wealthy, and healthy in every conceivable way. On the other hand, many of **God's** most faithful are poor, sickly, unsuccessful in business and ridiculed. We want to ask with **Jeremiah**, "Why does the way of the wicked prosper? Why do all the faithless live at ease" (**Jeremiah 12:1**)? The psalmist answers the quest when he says: Surely in vain I have kept my heart pure and have washed my hands in innocence. All day long I have been afflicted and every

morning brings new punishments, and when I tried to understand all this, it troubled me deeply . . . until I entered the Temple of God . . . then I understood their final destiny. Surely you place them on slippery ground; you cast them down to ruin (Psalm 73:13-18).

Therefore, **Moshe chose to be mistreated along with the people of god rather than to enjoy the fleeting pleasures of sin. He** rejected **his** position **in Egypt**, a position that would have required him to reject **God's** calling on **his** life and commit the **sin** of disobedience. But **he** left **it** all behind. **YHVH** has called us to holiness and to reject **sin**. Obedience is not always easy, but in the end **sin** is much, much harder. **God's** way is not only for **His** own honor but for our own good. **Satan's** way is for **his** honor and our detriment.³³³

Faith Rejects the World's Plenty: **Moshe** had been a prince **in Egypt** for forty years, living in one of the most luxurious palaces in human history. The word luxurious came from the city of Luxor - where **Moses** was raised in the palace of **Pharaoh**. Yet, **he considered** (Greek: *hegeomai* involves *careful thought, not a quick decision*) **disgrace for the sake of Christ** (Greek: *Christos* or the *Anointed One*) **as of greater value than the treasures of Egypt, because he was looking ahead to his reward (11:26).** Like Rabbi Sha'ul after him, whatever were gains to **Moshe** personally (**all the wisdom and wealth of Egypt**), **he considered it as loss for the sake of Christ (Philippians 3:7).** That is, **Moshe** suffered **disgrace for the sake of Christ, the Anointed One**, because **he** identified with **Messiah's people** and purpose long before **Jesus Christ** was born. But how that could be since **Moshe** lived nearly 1,500 years before **Christ**? We do not know how much **Moshe** knew about **God's** future great **Deliverer**. But **he** had considerably more light than **Abraham**, and **Yeshua** tells us plainly that **Abraham rejoiced at the thought of seeing My day; he saw it and was glad (John 8:56).** In the same way, **Moshe rejoiced at the thought of seeing Jesus Christ.**³³⁴

It is critical that you stay focused on **God's** plan for you and not your pain or problem. That is how **Yeshua** endured the pain of the cross, and we are urged to follow **His** example: **Keep your eyes on Jesus, our leader and instructor. He was willing to die a shameful death on the cross because of the joy He knew would be His afterwards (Hebrews 12:2a LB).** Corrie ten Boom, who suffered in a Nazi death camp, explained the power of focus, "If you look at the world, you'll be distressed. If you look within, you'll be depressed. But if you look to **Christ**, you be at rest!" Your focus will determine your feelings.

The secret of endurance is to remember that your pain is temporary but your **reward** will be eternal. **Moshe** endured a life of problems **because he was looking ahead to his reward**. Rabbi Sha'ul endured hardship the same way. He said: **Our present troubles are quite small and won't last very long. Yet they produce for us an immeasurably great glory that will last forever (Second Corinthians 4:17 NLT)**! Don't give in to short-term thinking. Stay focused on the end result: **If we are to share His glory, we must also share in His suffering. What we suffer now is nothing compared to the glory that He will give us later (Romans 8:17-18 NLT).**³³⁵

Faith Rejects the World's Pressure: By faith **Moshe** left Egypt, not fearing pharaoh's anger. Forty years after **Moshe** was brought into the house of **Pharaoh, Thutmose III**, had taken control of the throne because **Hatshepsut**, **Moshe's** adoptive mother, had died. **He** was the fourth pharaoh of the Eighteenth Dynasty and had grown up hating **Hatshepsut** and anyone associated with **her** (see the commentary on **Exodus Ak - A Man of the House of Levi Married a Levite Woman** for the details of this). Not only was **Moshe Hatshepsut's** adopted son, but **he** was also royalty and an indirect heir to the throne. As long as **Hatshepsut** was alive, **Moshe** was in safe hands. But after **her** death, **Moshe** no longer had the protection of **his** adopted mother. Therefore, **Thutmose III** set out on a campaign to kill **him**.

Thutmose III was perhaps that greatest of all the so-called Warrior Pharaohs. **He** evidently undertook seventeen victorious campaigns. This pharaoh was a natural leader and general. **He** made unpopular military decisions that proved to be correct. **He** planned **his** attack in such a way that he always had the high ground and left **his** enemy at a disadvantage. In fact, **Thutmose III** has been called *the Napoleon of Ancient Egypt*, and was **feared** both inside and outside of the land of **Egypt**.

The statement that **Moshe** did not **fear Thutmose III** seems to be a contradiction (see the commentary on **Exodus Al - Moses Fled From Pharaoh and Went to Live in Midian**). **The Exodus** account seems to imply that **Moshe left Egypt** because **he** was afraid of the Warrior Pharaoh; however, a closer reading makes it clear that **Moshe left Egypt** because **he** was rejected by **his** own people when they said to **him**, "**Who Made you ruler and judge over us**" (**Exodus 2:14**)?³³⁶ But **he** knew **he** had an **invisible**, but powerful means of support. **He persevered because he saw the Anointed One who is invisible (11:27)**. **He** knew that, no matter what happened, whatever **he** had to face, **he** would be held up and strengthened and rewarded. **He** believed along with David: **Adonai is my light and my salvation: whom should I fear? Adonai is the stronghold of my life: whom should I dread (Psalm 27:1 TLV)** **Moshe** was the kind of man **he** was because **he chose** to focus

his sights on **God** rather than on **pharaoh**. Yet how many times do we fall apart or back down in the face of a much lesser threat. **Faith** rejects the world's pressure, whatever it may be.³³⁷

Faith Accepts God's Provision: By **faith** Moses kept the Passover and the application of blood, so that the destroyer of the firstborn would not touch the firstborn of Isra'el (11:28 and Exodus 12:1-30). The Greek word **kept** is the translation of *poieo*, which means *to institute*. This verb is in the perfect tense which speaks here of the continued significance of **Pesach**; not that it is viewed as a permanent *institution*, for it is not, being only a shadow of **the Reality** to which it pointed, appeared. Its significance, however, is in the type of **blood** - **Messiah's** superior **blood** - which is much **better than the blood of goats and bulls** (Hebrews 10:4), that is of permanent value.³³⁸

Moshe kept the Passover (see the commentary on Exodus **Bv** - **The Egyptian Passover**). The tenth and last plague that **Ha'Shem** sent upon **the Egyptians** was **the plague of the firstborn** (see the commentary on Exodus **Bu** - **I Will Bring One More Plague On Pharaoh**). To protect the Israelites from this this plague **Pesach** was instituted, in which a lamb's **blood** was **put on the sides and top of the doorframes of their houses** (Exodus 12:7). Obviously **the blood** itself had no power to stave off **the death angel**, but **putting it** there as **the LORD** had commanded was an act of **faith**. **The blood** was symbolic of **Messiah's** sacrifice by which **He** conquered death for all who **believe** in **Him**. The people of Isra'el, including **Moshe**, did not understand the full significance of the ceremony, but they knew it was part of **God's** plan. **He** required **it** and they obeyed. **Moshe** accepted **God's** provision. **Faith** always accepts **God's** provision, no matter how strange and pointless it may seem to our finite human understanding.

When a believer accepts **Jesus Christ** by **faith**, he or she accepts **God's** provision for salvation. To the world, good works seem like a much better way to please **God** than **faith**. But the world's way is not **God's** way. To **Him**, "**All of our righteous act are like filthy rags**" (Isaiah 64:6a). **Faith** accepts all of **Yeshua's** righteousness transferred to our spiritual bank account (see the commentary on **The Life of Christ Bw** - **What God Does For Us at the Moment of Faith**). This is **ADONAI's** way, and is therefore **faith's** way.³³⁹

Faith Accepts God's Promise: By **faith** the people passed through the Red Sea as on dry land (see my commentary on Exodus **Ch** - **The LORD Will Fight For You, You Need Only To Be Still**); but when the Egyptians tried to do so, they were drowned (Hebrews 11:29 and Exodus 14:1 to 15:21). Finally, **faith** accepts **God's** promise. When **Moshe** and the Israelites got to the Red Sea, **Thutmose III** and his army were not far

behind. From all **the Israelites** could see they were trapped. There was no escape. At first **the people** lost heart and complained sarcastically to **Moshe**, “**Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt**” (Exodus 14:11)? But they took heart again when **Moshe** said: **Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again. The LORD will fight for you; you only need to be still** (Exodus 14:13-14). So for a while **they trusted** God, and by **faith** they **passed through the Red Sea on dry ground** (see the commentary on Exodus [Ci](#) - **The Waters Were Divided and the Israelites Went Through the Sea on Dry Land**).

Faith takes **God** at **His** word and is victorious. Our flesh denies **God's** word and is destroyed. **The Egyptians** repeatedly **hardened their hearts** towards **YHVH** and relied on **their** own wisdom and **they** drowned. The test of **faith** is **trusting ADONAI** when all we have are **His** promises. When the waters are piled high all around us and problems and dangers are about to overwhelm us, this is when **faith** is tested, and when **the Lord** takes special pleasure in showing us **His** faithfulness, **His** love, and **His** power.

At every juncture in our lives, we either **choose** to fulfill the will of **God** and are filled with **the Ruach ha-Kodesh**, or we **choose** to fulfill our own will and quench **the Spirit**. When we truly **believe ADONAI**, we will know that in *everything* **He** has our best interest at heart, and we will always **choose Him**.³⁴⁰