



The Faith of Moses

Series: Hebrews – An Anchor for the Soul

Hebrews 11:23-27

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Without question, the two greatest heroes in Israel’s history were Abraham and Moses, but among the two of them, Moses stands first. Moses was Israel’s greatest historian, writing the first five books of the OT. He was her greatest leader, leading a mass of people, a nation just recently liberated from centuries of slavery, through the wilderness, to the very edge of the Promised Land, and doing it despite the wavering faith of the masses, the grumbling and complaining and rebellion of several, and the various hardships and trials that were associated with the Exodus. He was her greatest prophet and lawgiver, speaking with God face-to-face and carefully and accurately communicating God’s truth and codifying God’s covenant law for the people in his charge. He was the chosen instrument of God, the deliverer chosen to rescue God’s people from bondage and oppression and lead them to become an independent nation. Moses was an amazing man and we can read the unparalleled epitaph of his life in Deuteronomy 34:10-12, **“And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and the wonders that the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.”** (Deuteronomy 34:10–12, ESV)

It only makes sense, then, that the writer of Hebrews, as he is exhorting and encouraging the Hebrew Christians to persevering and enduring faith in Christ in the midst of government, social, and family persecution, as he is encouraging them to remain faithful to Christ and not to return to the relative safety of Judaism, to what they saw as the religion of Moses – it just makes sense that he would do so by showing them how their hero, Moses, by faith chose to align himself with Christ, and suffer reproach for his faithfulness to God and his hope in His coming Messiah. By faith, by his obedience to God’s will, Moses, like Abraham, Isaac, Jacob, and Joseph before him, looked forward to the day of Christ. To a people whose perseverance was in danger of faltering because of the stigma and public disgrace that was attached to Christ’s name, the example of Moses is both a powerful

challenge and a potent encouragement and inspiration. So let's look at what the writer of Hebrews has to say about the faith of Moses and he starts with

The Conviction of Moses' Parents (23) The writer of Hebrews begins this next section, not with a statement about Moses' faith, but by starting with his parents, Amram and Jochebed, saying, ***“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.”*** (Hebrews 11:23, ESV) Now to understand this verse, you have to understand the backstory.

Last week, as we were talking about how Joseph in his role in the nation of Egypt, serving as the Prime Minister and saving the known world from the great famine that wracked the ANE, we saw how he brought his family, some 70 people, and settled them in the land of Goshen, which was the very best of the land. And God prospered them just as He promised He would. Over the ensuing years, the ensuing decades, the people of Israel multiplied and prospered. They became a nation within a nation, growing in number, in wealth, and in flocks and herds.

Eventually a new Pharaoh came to power, one who did not respect the history of Joseph or the history of the Israelite people, and seeing their vast numbers, he was paranoid that the Israelites would seize power or that they may join with his enemies and overthrow the nation. Using the might of arms, he impressed them into slavery, appointing over them taskmasters to keep them in line, to make them to work on his various building projects, oppressing them and seeking to curb their population explosion by working them into the dirt. But his strategy did not work. Despite Pharaoh's heavy hand, the Israelites continued to multiply.

Pharaoh then made a new decree. He commanded that all male Hebrew babies were to be killed as they were delivered, thereby eliminating an entire generation of males, which would ensure the death of the nation. Exodus 1, starting in verse 17 tells us, ***“But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. So the king of Egypt called the midwives and said to them, “Why have you done this, and let the male children live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the***

midwife comes to them.” So God dealt well with the midwives. And the people multiplied and grew very strong. And because the midwives feared God, he gave them families.” (Exodus 1:17–21, ESV)

Finally, Pharaoh commanded the Egyptian people, ***“Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live.” (Exodus 1:22, ESV)*** It became a national emergency, a national necessity, necessary to the survival of the Egypt – kill the newborn male Hebrew children, feed them to the crocodiles in the Nile River. This was the maniacal, genocidal, atmosphere in which the people of Israel found themselves, a vivid precursor to the horrors of Nazism in the 1930’s and 40’s. And it was in this horrific environment that Amram and Jochebed found themselves with a brand new baby boy – Moses. They were faced with a choice – fear the Pharaoh and kill their son, or fear God, have faith in Him, and defy the king.

The writer of Hebrews tells us, ***“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.”*** By faith, the parents of Moses chose to defy the edict of the king, and why? – because they saw that their child was beautiful. All parents think that to one degree or another, so there must be something more to this than meets the eye. And there is. Stephen, in his famous sermon tracing Israel’s history up to Jesus Christ, immediately before he was martyred for his faith in Christ, said in Acts 7:20, ***“At this time Moses was born; and he was beautiful in God’s sight. And he was brought up for three months in his father’s house,” (Acts 7:20, ESV)*** Moses was beautiful in God’s sight and what that means is this: Moses’ parents understood something about their son. They understood that Moses was chosen by God for a great purpose, set apart by God for His glory. What is being conveyed here is that from the womb, in some mysterious sort of way, there was something special, something identifying about him, something that set Moses apart and marked him as consecrated and chosen of God for something of great consequence in the Divine plan. He was distinct from all of the other male children in Israel – not necessarily in terms of looks, but in terms of his destiny.

That is what moved Amram and Jochebed to risk the lives of their entire family and save Moses alive, not natural affections – make no mistake, they would have been strong – but faith that this child was chosen by God for something of great importance in the divine plan. Here is what we need to see about the faith of Moses’ parents – their faith was active not

passive. They had a faith that could not possibly know the end of the story as they were making their decisions by faith, a faith that was not nearly as informed as ours, but which caused them to fear the unseen God, who is the author of life, more than they feared the Pharaoh's edict of death. Their faith moved them to action, moved them to defy fear. They would not remain idle, but act in godly fear and trust they would commit the first act of civil disobedience, of proper rejection and refusal to follow the laws of the state when they conflict with the law of God, in history. They did not ultimately fear Pharaoh or the deadly consequences of rebelling against his edict. They believed that God was with them, for them, and would protect them.

And let me just say something about that for a moment. According to the Apostle Paul, the government is to be the servant of God. Kings, presidents, judges, governments wield a great deal of power and they have been established by God to reward good and to restrain evil, but oftentimes governments will abuse their power and are not the servants of good but evil. And in those cases, as with Pharaoh, and increasingly in our own nation, we must understand that we have a duty as the people of God, if our rulers command us to do evil rather than good, to obey God instead of man, to stand with God and against evil. Moses' parents rightly defied a law that directly contradicted the character and the will of God, fearing God more than the consequences of disobedience to man, and they were right to do so. Moreover, we must understand the corollary to this – even if something is lawful according to our nation, if it contradicts the Word and will of God, we cannot obey such laws. In our nation, there is much that is legal that is not righteous – abortion chief amongst them all.

The faith of Moses' parents led them to bold action, actions that were dangerous and risky. They hid Moses for 3 months, knowing the whole time that if they were found out, they would all be put to death. Let me just say a couple of things about that. First, it was a whole family faith kind of thing. Moses had an older sister that we see later that was around 7, Miriam, and an older brother, Aaron, that was around 3. Can you imagine how tenuous it must have been, how nerve-wracking for Moses parents the whole time they were hiding him, hoping their kids wouldn't mess up and mention Moses' gender or existence even to the neighbors or wrong person. The whole family had to be in on this. Second, notice that faith in Christ and reckless chance taking is not synonymous. They hid Moses, they didn't brazenly parade him around town in public view. That was no lack of faith, but prudence and wisdom, rather than presumption upon God. So they hid Moses for as long as they could, which in this case were 3 months.

Exodus 2 tell us, **“When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. And his sister stood at a distance to know what would be done to him. Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it.”** (Exodus 2:3–5, ESV) This is a well thought out and enacted plan, no doubt born of prayer and of faith in God. By faith, Moses’ mother constructs a basket for the deliverance of her son and then she placed it among the reeds by the bank of the Nile. Apparently, Moses’ mom had done some reconnaissance and determined that this was the place that Pharaoh’s daughter took her baths. And so she sets the basket in place and stationed her daughter within eyesight to see what would happen. As Pharaoh’s daughter is bathing, she saw the basket just hanging out in the reeds and sends her servant woman to check it out and Scripture tells us: **“When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, “This is one of the Hebrews’ children.””** (Exodus 2:6, ESV) When she opened up the basket, there is Moses, crying his little Hebrew eyes out. And Pharaoh’s daughter is gripped with pity – the word means that she was gripped with compassion and determined in her heart to spare his life – despite the fact that she knows that this is a child of the Hebrews. How do you explain that? God! Scripture says: **“The king’s heart is a stream of water in the hand of the Lord; he turns it wherever he will.”** (Proverbs 21:1, ESV) Apparently that is true of Pharaoh’s daughter as well. There is no evidence that she was pining for a child or that she was particularly compassionate or merciful. God just turns her heart and He does it instantly. Right then, Moses’ sister, Miriam, springs into action.

“Then his sister said to Pharaoh’s daughter, “Shall I go and call you a nurse from the Hebrew women to nurse the child for you?”” (Exodus 2:7, ESV) This is a girl who has been well-trained. You’ll never convince me that Jochebed didn’t rehearse the whole plan with Miriam time and again-where Miriam would stand, how she would act, what she would say. I can just hear Jochebed’s voice: “Make it look like a surprise, Miriam. Make it seem spontaneous. You can do it, honey; I know you can.” Presumably because so many of the Hebrew children would have been destroyed by the Pharaoh’s command, numerous Hebrew mothers would have been available to serve as a wet-nurse. **“And Pharaoh’s daughter said to her, “Go.” So the girl went and called the child’s mother. And Pharaoh’s daughter said to her, “Take this child away and nurse him for me, and I will give you your wages.” So the woman took the child and nursed him.”** (Exodus 2:8–9, ESV)

We cannot know with certainty how long Moses lived with his parents. It could have been up to five years. No doubt it was a time that was filled with imparting the faith of the One True God to Moses. Teaching as much as his little mind could contain of the covenant and of his parent's conviction that God had preserved him for a vital role in His divine plan. That, in itself, was an act of faith, not unlike our own as parents. We pursue every opportunity to impart the means of grace to the souls of our children, living for God and seeking to love Him faithfully before our children, teaching them the Word of God, raising them in the worshipping community of the church, praying earnestly for them, declaring to them in every way the supremacy of Christ and trusting that God, in His grace, will take all of the kindling that we apply to our children's lives and spark it into the fire of saving faith in their souls. That had to be the focus of Moses' parents for those few years they had him in their home.

Eventually, however, they had to present Moses to Pharaoh's daughter as her adopted son. They had to send this young boy into the lion's den. They had to do it by faith, trusting in God, believing that what they hoped of Moses was true. Moses went to live in Pharaoh's palace. And of him, Stephen says in Acts 7, ***“And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.”*** (Acts 7:22, ESV) Moses was trained in linguistics, mathematics, astronomy, architecture, music, medicine, law, diplomacy and military and combat tactics. And he excelled, becoming a man of renown, of success, of power and influence, a military tactician, a successful general and leader of men – mighty in words and in deeds. Several extra-biblical resources testify to this truth. There are a lot of questions about what was taking place in Moses' heart all those years – the struggles, his doubts, his lifestyle – that we cannot fully answer, but there is one question about which the writer of Hebrews leaves no question and that was his motivation to reject the pleasures of Egypt for identification with the people of God. It was a faith-motivated decision.

Moses' Decision (24-26) The writer of Hebrews says: ***“By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.”*** (Hebrews 11:24–26, ESV) There is so much packed into these few verses. Some forty years had passed in Moses' life. And when he came of age, when he grew up, Moses determined to leave the court of Pharaoh behind forever in order to follow God and be numbered among the people of God.

There is no way for us to understand, no way for us to comprehend all that was involved in Moses' decision, the contemplation, the prayer, the conflicting thoughts, the allure of the Egyptian court, his sense of destiny, the sleepless nights, the working of God in his heart. All we can surmise is that at the age of 40, after he had ascended to prominence in the nation of Egypt, Moses walked away from it all. He **refused to be called the son of Pharaoh's daughter** and renounced his place, his adoptive right as a prince in Egypt, to become fully and irrevocably a Hebrew, one of the people of God.

At some point, he came to the all-defining conviction that while there were many gods in Egypt, there was only One True God, the God of Hebrews, the God of his mother and father, and of Abraham, Isaac, and Jacob. He came to a place of whole-hearted submission to God, and he bowed his life and soul before Him, desiring to serve the Lord God and be numbered among His people, even if that meant being in opposition to the most powerful nation in the world. He came too, by faith, to the conviction that the Israelites were the chosen people of God. It had to be by faith. There was nothing outwardly impressive about these people. They were slaves, beaten down by oppression. In many ways they were the exact opposite of Moses. He noble, they oppressed. He educated, they ignorant. He powerful in the world, they weak. He honored among the greatest, they debased and despised. And yet, Moses looked at these downtrodden people and came to the conviction – “Whatever they may appear to be, they are the people of God and I will be one with them.” By faith, he viewed them through the lens of grace. These were the people of God and He must be found numbered with them.

Imagine the encouragement that was to the Hebrew Christians reading this, who were in a similar situation, maligned and persecuted for their faith in Christ, to have the same conviction. Us too. You can look at our church, if you look with critical eyes you can see all sorts of failures and shortcomings in the lives of your brothers and sisters. We are all sinners, right? And as faithful followers of Christ, few of us, if any, are going to be impressive in the eyes of the world. But rather than seeing with eyes of fleshly criticism, instead let's see with eyes of faith and grace. The idea is this. Take a good look at the church and the world outside it. Take a good look and see with eyes of faith, contemplate who are the people who seek to honor and love God with their lives, who hold fast the Word of God and believe the Scriptures, who worship God in spirit and in truth, and give your life to those people. If they are not at all times everything that you would like for them to be, neither are

you, at all times, all that they would like for you to be. Cast your lot with God and with His people. That is what Moses did, by faith.

Again in Acts 7, Stephen writes of Moses, **““When he was forty years old, it came into his heart to visit his brothers, the children of Israel.” (Acts 7:23, ESV)** In Exodus 2:11, we read, **“One day, when Moses had grown up, he went out to his people and looked on their burdens.” (Exodus 2:11, ESV)** We need to understand what this means. When Moses **went out to his people**, or as Stephen puts it, when **it came into his heart to visit his brothers, the children of Israel**, it was not that he was just out on an evening stroll. The idea is that he went out to visit them in the same way that Christ visited us. He went out with the intent of identifying and living with them and redeeming them. When Moses left the halls of Pharaoh and went to live with his people in Goshen, he went to live there, with the intent to liberate his people. He went to live there and be one of them, renouncing his place in Pharaoh’s court, renouncing his son-ship. How long Moses lived there in Goshen, we don’t know. But this choice was not impulsive or impetuous, it was the deliberate resolve of a man, who at 40, was a man of considerable fame and power who walked away from the greatest throne room on earth to live with the people of God. He would have been considered crazy and foolish to trade a palace for a mud hut, the finest food for barley bread, the refinements of high society for the camaraderie of the worthless and the low.

And his choice, by faith, was not without real cost. He gave up much in earthly terms. For Moses to renounce the court of Pharaoh would have been humiliating to Pharaoh and would have earned his hatred. It would be like being adopted by Hillary Clinton, if she let you live, and being the beneficiary of all of her ill-gotten gain and then coming of age and joining the Tea Party or some other group in her “basket of deplorables.” To make this choice would injure his adoptive mother. She had rescued him from certain death and this was how she was repaid? To make this choice would mean that Moses would have to silence the argument that God’s providence had brought Moses to this high station in Egypt and it would be foolish to give it up. Moses knew God’s providence had brought him to this place – think of the good he could do!! – but he understood that God had brought him to this place to test his resolve and faith in God.

To make this choice was to reject the siren call of compromise. Listen to Charles Spurgeon here. He says, like only he can, **“Now then, Moses, do not be too strict. Some people are a deal too particular. Those old-fashioned puritanical people are narrow and strait-laced—**

be liberal and take broader views. Cannot you make a compromise? Tell Pharaoh's daughter you are an Israelite but that, in consequence of her great kindness, you will also be an Egyptian. Thus you can become an Egypto-Israelite—what a fine blend! Or say an Israelito-Egyptian—with the better part in the front. You see, dear Friends, it seems a simple way out of a difficulty to hold with the hare and run with the hounds. It saves you from un-pleasant decisions and separations. Besides, Jack-of-Both-Sides has great praise from both parties for his large-heartedness. I admire this in Moses, that he knew nothing of compromise. First he refused to be called the son of Pharaoh's daughter and secondly he made a de-liberate choice rather, "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." My Hearers, come out, I pray you, one way or the other. If God is God, serve Him. If Baal is God, serve him. If it is right to be an Israelite, be an Israelite. If it is right to be an Egyptian, be an Egyptian. Spurgeon is right.

Moses could not be an Egyptian any longer, and so he chose ***to be mistreated with the people of God than to enjoy the fleeting pleasures of sin***. Let's not pretend that there is no pleasure in sin. There is fleshly pleasure in sin. Sin and the pleasures of sin are momentarily attractive. Sin seems pleasant. If it didn't, temptation would have no pull at all. It is not that there is no pleasure in sin; it is that there is ***no lasting*** pleasure in sin. Sin, when it is full-grown brings death and despair and destruction. All the temptations of life in Egypt – power, wealth, prestige, fame, sexual immorality – stood before him and he left it all behind. But there is something more here that I want you to see. The idea behind these words is that when Moses came to the place of truly trusting in the Lord, and he understood something of his calling to be the instrument of Israel's deliverance, for him to remain a prince in Egypt would have been the crowning act of apostasy, the very thing that the Hebrew Christians were being tempted to do, to leave behind the truth and demands of the gospel of Jesus Christ. For him to refuse and reject what he knew of God's truth and grace would have been apostasy.

When he refused to be called the son of Pharaoh's daughter – it was a decisive, life-changing decision. It was as if his old life was dead. He died to himself – willing to renounce friends, wealth, reputation, success, the pleasures of sin – whatever was necessary in order to identify with the people of God.

Why would he do all of this? He did this all because of faith – faith in God. ***He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the***

reward. He believed God’s promise to Abraham that after 400 years of bondage his people would come up out of Egypt. **“Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.” (Genesis 15:13–14, ESV)** He knew that time was almost up.

He considered the reproach of Christ greater riches than the treasures of Egypt. That phrase, *the reproach of Christ*, means “reproach like that of Jesus when He was despised and rejected by the world.” How much detail Moses knew about the Christ, we cannot know for sure. Moses knew that God promised to raise up a prophet like him, who would speak His word (Deut. 18:15). He knew of God’s promise to Eve, that one from her seed would bruise the serpent’s head (Gen. 3:15). He was the one who recorded the story of Abraham and the near-sacrifice of Isaac. When Nathaniel brought his brother, Phillip, to meet Jesus, he said to him, **“We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.”” (John 1:45, ESV)** Later, Jesus said to the Jews, **“For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?”” (John 5:46–47, ESV)** He also no doubt knew that the sacrificial system pointed ahead to a Redeemer. Much of what he came to know about Jesus came after his determined choice to leave the house of Pharaoh. But this much he surely knew: He believed in his heart God’s promise to his chosen people that from the nation of Israel would come a Deliverer, a Messiah – one that would crush the head of the serpent – and that there was a destiny that awaited the people of God that was far greater than any splendor and power that Egypt or the Pharaoh offered. And so Moses considered that any reproach that he endured for identifying himself with God’s Messiah was far more valuable than the worldly treasures he could amass in Egypt.

He believed in his heart that there was a reward to be gained that was greater than the riches of Egypt and he believed, and expected his brothers to believe, as we will look at in a moment, that God had raised him up to deliver the nation of Israel from their bondage to Egypt. Faith was the only thing that enabled Moses to choose God and heaven above the treasures of Egypt.

That doesn’t mean that at this point in Moses’ life that his faith was fully mature or perfect. It wasn’t. Stephen tells us in Acts 7:24 and following what took place after he went to live in

Goshen with the people of God. ***“And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian. He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand. And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, ‘Men, you are brothers. Why do you wrong each other?’ But the man who was wronging his neighbor thrust him aside, saying, ‘Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?’”*** (Acts 7:24–28, ESV)

To that description, the book of Exodus adds these words, ***“Then Moses was afraid, and thought, “Surely the thing is known.” When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian.”*** (Exodus 2:14b–15a, ESV)

Moses lifted his hand in his own strength to deliver the Israelites from the oppression of the Egyptians and he thought they would all understand and get on board, but they didn't. Moses still had a lot to learn. It would take him living another 40 years in the desert and God's call to him from a burning bush before Moses would come to understand that the deliverance that God would bring to Israel, their salvation from slavery, would come not by his own hand but by faith in the power of the Living God. God would smite the Egyptians Himself, once and for all, in a cosmically powerful, awesome, unstopably mighty and glorious way, crushing the Pharaoh in a preview of what Christ would do to Satan and his minions on the cross – but that was God's business and that time had not yet come. Moses, the Deliverer, needed to see that the salvation of God's people would be entirely by God's power, according to God's plan, according to God's timing, and in a manner in which God alone would receive all of the glory and praise. Moses would take his place in God's purposes by faith, not by his own might.

So no longer a member of the Egyptian royalty, he was no longer protected. As a prince he could have put anyone to death, the royal family was next to divinity. But as an Israelite, to raise his hand to an Egyptian slave master was certain death and so fearful he would be killed for his actions, he had to flee, right into the plan of God that we will look at last week.

That leads us to this last verse that we are going to look at this morning. I have always struggled with this verse a little bit. I could never make out if the writer of Hebrews was referring to Moses' first flight from Egypt or when he left in the Exodus. Now I realize that

his focus was neither. The writer of Hebrews is not referring to Moses physically leaving Egypt at all. Instead he is speaking of his heart's decision and

The Essential Component of Faith (27) He says in verse 27, ***“By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.”*** (Hebrews 11:27, ESV) The writer of Hebrews is making a summary statement of what motivated Moses to act as he did. What moved Moses to leave Egypt and everything that it offered, in his heart, behind him; what made Moses refuse to fear Pharaoh's wrath in renouncing all that Egypt stood for and thereby becoming his enemy; what would later cause Moses to endure and persevere in returning to Egypt and confronting Pharaoh as the spokesman of God; what gave him strength to persist to the deliverance of the Israelites from the captivity of Egypt; was his vision of God – a surpassing vision of the glory and the majesty of God. ***He endured as seeing him who is invisible.***

Moses' focus was Godward. That was the motivating vision of his life. He saw with eyes of faith, human kingdoms crumbling into dust, riches growing wings and flying away and amounting to nothing, earthly pleasures fading to worthlessness, affliction lasting for only a moment, reproach being rolled away, and the despised people of God reigning in glory – and illuminating all of this to his mind and his soul was a surpassing vision of God in all of his holiness, majesty, and splendor. He endured as seeing Him who is invisible.

That is how we endure. And that's why later, the writer of Hebrews will say to us, ***“Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”*** (Hebrews 12:1–2, ESV) We will persevere, endure, make it to the end only, if like Moses, we endure as seeing Him, through the eyes of faith, who is invisible. We need a surpassing, exalted, supreme vision of Jesus Christ our Lord. A vision of Him as the Lord of Glory, the Beloved of the Father, the Creator and Sustainer of Heaven and Earth. A vision of His steadfast love and mercy, His righteousness and justice. An all-surpassing vision of His glorious sacrifice to redeem sinners like us. A vision of His power to work miracles, to supply our need, and release captives from the stronghold of sin. A vision of His place at right hand of the Father that He might continually intercede for us and from which He will return to put all things under His feet as Savior and master and Lord. A vision of Christ that is so high, so

holy, so all consuming that the more we consider and behold His incomparable worth, the stronger our faith in Jesus becomes and the more that this faith possesses our hearts, the stronger our love becomes and the more our joy is filled up by obedience and surrender to Him, steeling our backbones and strengthening our resolve to live to the praise of His glory. Like Moses, we will endure, holding fast to the end, by seeing Him, with eyes of faith, who is invisible.

This is what the Hebrew Christians needed and it is what we need as well.

What fills your vision? What is the motivation of your living? Who commands your heart and mind, your very life? What is Christ worth to you? Would you trade the pleasures and treasures of Egypt for Christ? Where is your faith rooted? What do you say – not with your lips, but with your life? May it be Christ – Christ first, Christ only, Christ eternally.

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