

Sunday July 29th 2012
The Letter to the Hebrews
Part Fifty Three

1). Heb 11:23 *By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command. 24 By faith Moses, when he became of age, 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 passing pleasures of sin, 26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to 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 By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them. 29 By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned.30 By faith the walls of Jericho fell down after they were encircled for seven days.*

a). As we begin v23 with the birth of Moses we are for the first time since starting Chapter 11 moving outside the Book of Genesis and moving into the Book of Exodus.

b). We had seen last week that this verse deals with the faith of Moses' parents, Amram and Jochebed, faith based on that which God had revealed to them about their son – a revelation that scripture does not record of itself.

c). However by comparing scripture with scripture we can discover exactly what would have taken place here.

d). We read that Moses' parents' faith is built upon the fact that 'they saw he was a beautiful child' and because of this 'they were not afraid of the king's command'.

e). Exactly what is meant by Moses being 'a beautiful child' is given to us by the Holy Spirit through Stephen in - Ac 7:17 ¶ *"But when the time of the promise drew near which God had sworn to Abraham, the people grew and multiplied in Egypt 18 "till another king arose who did not know Joseph. 19 "This man dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, so that they might not live. 20 "At this time Moses was born, and was well pleasing to God; and he was brought up in his father's house for three months.*

f). So, Moses' parents saw that he 'was well pleasing to God' and for this to be the case within the first 3 months of his life we can only conclude that it is because of the plans that God had for Moses, plans revealed to his parents, that he was pleasing in the Lord's sight. And so, because of this, because of that which God had revealed about him, Moses' parents kept him alive, not fearing the king's command, believing absolutely that God would preserve Moses' life, even in the midst of an intensely hostile environment, in order to accomplish His plans through him.

g). And it is a testimony to the faith of Moses' parents and to the faithfulness of God, that not only does He preserve Moses' life, but preserves it under the very protection of his enemy – the king who would one day be overthrown - Ac 7:21 *"But when he was set out, Pharaoh's daughter took him away and brought him up as her own son."*

h). And in this Divinely orchestrated protection of Moses we see a type of the Divinely orchestrated protection of the One greater than Moses – Mt 2:13 ¶.....*behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him." 14 When he arose, he took the young Child and His mother by night and departed for Egypt, 15 and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son."*

2). *24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,*

a). Moses was then brought up within the royal house of Pharaoh having been taken by Pharaoh's daughter 'as her own son'. And within this privileged position Moses had access to the comfort, luxury and lifestyle of the world inhabited by Pharaoh.

b). In fact we are told - Ac 7:22 *"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds."*

c). However, in the midst of the privileged lifestyle, as a young boy, Moses was brought up by his own mother, Jochebed – and under her guidance he would have learned of God's plans and purposes for His people Israel as well as the destiny that God had set in place for him – a contrast being set between the wisdom of God and the wisdom of the Egyptians.

d). As a consequence of that which he heard from his mother and his believing that which God had said, the wisdom of God, we see that when he became of age, as soon as he had reached his majority, 'he refused to be called

the son of Pharaoh's daughter' – rejecting 'all the wisdom of the Egyptians' in favor of the promises of God.

e). And he did this, according to the scripture - *25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin,*

f). What we would have to see here in this time spent in Pharaoh's royal household is the testing of Moses' faith. What was on offer to Moses as the son of Pharaoh's daughter was the world with all its riches and the potential for rulership with all its power - and this temptation would not be too dissimilar to the temptation offered to Christ at His first advent - Mt 4:8 *Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. 9 And he said to Him, "All these things I will give You if You will fall down and worship me." 10 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'"*

g). Moses knew that God would deliver Israel from Egypt by his hand and that Israel and not Egypt was to be the God's firstborn son and therefore preeminent amongst the nations; he saw the nation in the land of Canaan with the Theocratic Kingdom established in the earth – and he saw this entirely by faith as that which he could see with his natural eye could not possibly confirm this.

h). Because of what he saw with the eyes of faith he came to the place of understanding that the riches and the opulence of Egypt, everything he could see with his natural eye, had no lasting value – that which was of true value could only be found in the promises of God.

i). The scriptures clearly state - 1Jo 2:17 *And the world is passing away, and the lust of it; but he who does the will of God abides forever.*

j). This is why Jesus challenges us - Mt 16:26 *"For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?"*

k). And Paul exhorts us - 1Ti 6:17 *Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. 18 Let them do good, that they be rich in good works, ready to give, willing to share, 19 storing up for themselves a good foundation for the time to come, that they may lay hold on eternal[age lasting] life.*

3). *26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.*

a). Here in v26 we have an intriguing revelation – the actions of Moses that caused him to suffer affliction are equated with the suffering that Christ would experience in His day – and this suffering is to be considered ‘greater riches than the treasures in Egypt’ – and the reason he could have this perspective is because ‘he looked to the reward’.

b). This would immediately take our thoughts to the reward of the inheritance, which would be entirely correct, but let’s also remember that the word ‘reward’ has to do with a ‘just recompense’. Moses, as we should, understood what recompense awaited the all-powerful, all-wealthy Egypt and what reward awaits the people of God. When we put these two side by side, the riches contained in suffering affliction for the sake of the coming Kingdom cannot be compared with anything this world has to offer.

c). Mt 5:11 *"Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12 "Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.*

1Pe 4:14 *If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.*

d). So exactly what are we talking about when the scripture speaks of ‘the reproach of Christ’? Well let’s remember that Christ was ‘born King of the Jews’ and according to John - Joh 1:11 *He came to His own, and His own did not receive Him.*

e). Christ came to the nation of Israel with the offer of the Kingdom of the Heavens, an offer that also promised them deliverance, resurrection and restoration – the complete fulfillment of God’s purpose for them – but His own people, His own nation, the very ones He had come to deliver, rejected Him.

f). And after a similar fashion this is what we see with respect to Moses. Here is how the account is given in - Ex 2:11 ¶ *Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. 12 So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand. 13 And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?" 14 Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses feared and said, "Surely this thing is known!"*

g). And here is the commentary on this event given to us by the Holy Spirit through Stephen in - Ac 7:23 *"Now when he was 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 and avenged him who was oppressed, and struck down the Egyptian. 25 "For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. 26 "And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying, 'Men, you are brethren; why do you wrong one another?' 27 "But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? 28 'Do you want to kill me as you did the Egyptian yesterday?'

h). Now Moses is 40 years old when this incident takes place. He has spent 40 years in Pharaoh's palace and when he comes to his brethren *he supposed that his brethren would have understood that God would deliver them by his hand* – Here is our confirmation for that which God had revealed to Amram and Jochebed and our confirmation for that which Jochebed had passed on to the Moses as she raised him.

i). But according to the scripture Moses' brethren did not understand that God would deliver them by his hand. Rather than receiving him with open arms he is rejected – 'Who made you a ruler and a judge over us?'

j). And of course in this rejection Moses is seen as a type of Christ – rejected by His brethren at His first advent as they also did not understand that Christ is their King and their deliverer - Joh 19:15 *But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"*

4). Ac 7:29 *"Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons.*

Ex 2:15 *When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.*

a). Now in the type/antitype arrangement Moses fleeing the face of Pharaoh and dwelling in the land of Midian pictures for us our Lord, following His rejection and crucifixion, ascending to the right hand of the Father awaiting that future day when he will be sent back to fulfill God's purpose for His people.

b). In Hebrews we are given this commentary on Moses' actions – *27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.*

c). Now Moses forsaking Egypt, by faith, must of necessity encompass not only his time in Midian, but also his rejection of the world system that

Egypt represents and to which he had access – his removal to Midian then marks his final, complete separation from the house of Pharaoh and his complete identification with the house of Israel and God's purpose for His people.

d). Although Moses was fearful that his killing of the Egyptian was discovered and although he fled as a result of this fear, he did not fear the wrath of Pharaoh towards him because he fled.

e). But now, in Midian, Moses is separated from the possibility of delivering his people and what follows now, for another 40 years, presents an amazing picture of patient endurance. It was during those 40 years in Midian that Moses kept before him his great destiny, to be the one to lead his people Israel out of Egypt – he continued to believe and to trust God that in spite of his flight from Egypt and in spite of his enforced absence from the land, God would yet take him back to Egypt to bring about the deliverance of God's chosen people just as God had said. And Moses was able to do this because he did not look with his natural eyes, but with the eyes of faith, thereby 'seeing Him who is invisible'.

f). Heb 3:14 *For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,*

g). Do we realize that from the time God's announces His purpose for Moses it is then over 80 years before that purpose is to come to pass, and throughout that time there is nothing for Moses to do [which really is everything] except to keep the faith, to patiently endure, to not grow weary while doing good; knowing that God is faithful.

5). *28 By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.*

a). V28 takes us from Moses exile in Midian to the night of the Passover and the continued observance of that feast throughout Israel's generations.

b). There is no mention of the events leading to the night of Passover as it is presupposed that we would know what took place.

c). These events are summarized in the account given by Stephen as follows - Ac 7:30 ¶ *"And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. 31 "When Moses saw it, he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him, 32 "saying, 'I am the God of your fathers--the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses trembled and dared not look. 33 "Then the LORD said to him, "Take your sandals off your feet, for the place where you stand is holy ground. 34 "I have surely seen*

the oppression of my people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt." 35 "This Moses whom they rejected, saying, 'Who made you a ruler and a judge?' is the one God sent to be a ruler and a deliverer by the hand of the Angel who appeared to him in the bush.

d). In God's timing Moses is sent back to Egypt and this time he is accepted by Israel as their deliverer, picturing for us that it will be upon Christ's return that He will then be accepted by those who rejected Him at His first advent, further confirmed through the type of Joseph and his brothers - Zec 12:10 *"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*

6). Now, Passover has to do with the firstborn and the firstborn has to do with rulership – It is on the night of the first Passover that Israel is confirmed as God's firstborn son and therefore the nation chosen to rule with God over the earth.

a). But in order to see all of this within its proper context we need to look at the events that bring us to Passover.

b). We will remember that through Stephen the Holy Spirit details the beginning point of the affliction of Israel in Egypt - Ac 7:17 ¶ *"But when the time of the promise drew near which God had sworn to Abraham, the people grew and multiplied in Egypt 18 "till another king arose who did not know Joseph.19 "This man dealt treacherously with our people, and oppressed our forefathers....."*

c). From the time of entering Egypt in the days of Joseph the Children of Israel multiplied and were prosperous and continued this way until the event recorded in v18 – 'till another king arose who did not know Joseph' – the word translated 'another' here is the Greek word 'heteros' which means 'of a different kind'. There was then a different kind of king over Egypt.

d). The prophet Isaiah records exactly what this difference is – Isa 52:4 *For thus says the Lord GOD: "My people went down at first Into Egypt to dwell there; Then the Assyrian oppressed them without cause.*

e). Assyria had invaded and taken control of Egypt so that the royal house of Pharaoh was now to be an Assyrian dynasty and not Egyptian.

f). Numerically Israel was seen as a possible threat to Assyrian control – Ex 1:9 *And he said to his people, "Look, the people of the children of Israel are more and mightier than we; 10 "come, let us deal shrewdly with them, lest they*

multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land."

g). But of course that which we must inevitably see behind this is a satanically orchestrated plot to destroy Israel, to destroy the nation that would be God's firstborn son.

h). Then, prophetically, this looks to that future time of the one world kingdom of Antichrist, another king who will not 'know Joseph', who will reject the sovereignty of Christ.

i). Following the type Antichrist himself will come out of the region covered by the old Assyrian empire; an area that today would encompass northern Iraq, parts of Syria, Iran and Turkey - Isa 10:24 ¶ *Therefore thus says the Lord GOD of hosts: "O My people, who dwell in Zion, do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of Egypt.*

j). This world-wide kingdom will find Israel multiplied and prosperous amongst the nations, just as we would see pictured in the seven years of plenty before the seven years of famine.

k). And just as in the type the Assyrian's purpose will be the total annihilation of Israel, the complete destruction of God's firstborn son, the one who has been given the scepter of rulership - Ps 74:7 *They have set fire to Your sanctuary; They have defiled the dwelling place of Your name to the ground. 8 They said in their hearts, "Let us destroy them altogether."*

l). But as we also know the actions of the future Assyrian are the outworking of God's purpose in order to bring His people to repentance - Isa 10:5 ¶ *"Woe to Assyria, the rod of My anger And the staff in whose hand is My indignation. 6 I will send him against an ungodly nation, And against the people of My wrath I will give him charge, To seize the spoil, to take the prey, And to tread them down like the mire of the streets.*

m). And it is little wonder that we find these events unfolding as they do as we consider that recorded in Daniel - Da 9:27 *Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering.*

n). At the beginning of Daniel's 70th week, the final 7 years of Man's Day, Antichrist, the Assyrian, will 'confirm a covenant with many' in Israel - 'Many' Jews who are a people to be in covenant with God will make covenant with the literal son of Satan and this action will bring Israel's cup of iniquity to the full.

o). Just as God's judgment fell on those who worshipped the golden calf and just as God's judgment fell on those who rejected their Messiah, so must God's judgment fall on those who make covenant with the man whose

purpose is to destroy them - Zec 13:8 *And it shall come to pass in all the land," Says the LORD, "That two-thirds in it shall be cut off and die, But one -third shall be left in it: 9 I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, 'This is My people'; And each one will say, 'The LORD is my God.'"*

7). We will continue with this next time, if the Lord is willing.