

“Moses’ Fearless Faith”

Fixing Our Eyes Upon Jesus, Our High Priest

Hebrews 11:23-31

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Jeff: Our heavenly Father, we thank You for this day. Each day is a gift from Your hand and we are delighted for each one. Father, we’re mindful that when we were yet sinners we had no hope. We had no real joy, though we may have had pleasure. But that pleasure was only fleeting and temporal, and it would lead to our demise. But thank You for the joy set before us, for indeed it is joy and life even in the land of the living. But as we anticipate that celestial city, our hearts rouse to remember that it is a joy inexpressible. And so, Father, as we gather here this morning, we come to study that which is ours in Christ, that which the Spirit applies to us ever continually. And we ask that Your hand would be upon us as we study these things, not only so that our minds might be lifted up so that we can look to the heavenlies and anticipate what is to come, but also so that we can understand what is now, what we possess in Christ, what our lives ought to look like, how they ought to be continually conforming to the image of Christ Jesus our Lord and our Savior and our Brother, because we have been adopted into your family.

Father, we realize that we live in a sin-torn world and difficult things happen. Tragedies happen. And we’re thankful that Dick Johnson’s daughter was able to escape with her life with only minor injuries. And yet the trauma of that event will stay with her long. But we’re confident that even Your Holy Spirit will work in her, minister to her and enable her to overcome even this. Father, we’re thankful again for the preservation of her life.

And we’re thankful for the many good things that happen in our lives that escape our notice that we take for granted that we ought not. Our Father, we give You thanks that we can come here today. We pray that You’ll bless us and strengthen us by Your grace. Father, we pray for Dr. Master tonight. We ask that Your hand of blessing would be upon him and we pray for the gathering this evening. And Father, we ask that You’ll bless us now as we study Your word, for we ask it in Jesus’ name. Amen.

Men: Amen.

Jeff: All right. Let’s turn to Hebrews 11:23-31 this morning, 23-31. Don, I noticed that you played something distinctly Christian today.

Don: Oh? What’s that?

Jeff: In anticipation for prayer, rather than “Over the Rainbow” like last time.

(Laughter) All right. Well today, let’s look at Hebrews 11:23-31. Don’t say that it was “Rock of Ages,” Don. *(Laughter)*

Don: Yes, it was “Rock of Ages.” *(Laughter)* **Jeff:** I know “Rock of Ages”, and that was “Over the Rainbow.”

You know, I want to tell you something that I think is exceedingly important. I think that one of the things that we need to remember when we pull out our Bibles is that we’re pulling out the word of God. And that can become something that loses its impact on us. It’s like anything else. You know, we can get used to it, desensitized to it. And yet we’re

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pulling out the word of God. This is God’s word preserved for us by mediate providential preservation. God super intended the care of His word from the moment Paul or Peter or whoever it was—

Participant: Or Jesus.

Jeff: Wrote—

Second Participant: No.

First Participant: Oh, right! Spoke! *(Laughter)*

Jeff: Wrote the words that He intended them to write. He preserved those words. He preserved them throughout the ages, and we have God’s word. And because it’s God’s word it doesn’t wander from the truth. We say that it’s infallible, it’s true and it’s authoritative. So let’s give our attention to Hebrews chapter 11 starting at verse 23, because it is God’s word.

“By faith Moses, when he was born, was hidden for three months by his parents because they saw that the child was beautiful. They were not afraid of the king’s edict. 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 of greater wealth than the treasures of Egypt, for he was looking to the reward. By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing Him who is invisible. By faith he kept the Passover and sprinkled blood, so that the destroyer of the firstborn might not touch them.

“By faith the people crossed the Red Sea as on dry land. But the Egyptians, when they attempted to do the same, were drowned. By faith the walls of Jericho fell down after they had ben encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had given a friendly welcome to the spies.” And that’s the word of God.

Participant: This is the word of the Lord. *(Laughter)*

Men: Thanks be to God.

Jeff: Yes. So close. *(Laughter)*

Participant: What’s the problem? *(Laughter)*

Jeff: I know, I know. *(Laughter)*

Participant: It’s not Presbyterian.

Jeff: You know, what I need to do is that I need to write it down. You know, any time I ever needed to do anything like that I always had to write it down. It was just the simple things, you know? *(Laughter)*

All right. Well, I want to talk to you today about three things. I want to talk to you about some introductory matters. I want to talk to you about *the fearless faith of Moses*. I want to talk to you about *the courageous faith of Moses*. And I want to talk to you about those things. And you’ll see how they are a little different than the things that we talked about last time. So let’s get started with the introductory things.

And first of all I want you to notice that when we read the book of Hebrews, one of the things that stands out for us, I think, is the content of this book. I mean, it’s rich in content. You can’t get into it for very long without realizing that there are some heavy

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theological topics here, Melchizedek being chief among them, those sorts of things. But I want you to also notice that this draws upon the Old Testament Scripture in a wonderful way. So we have Psalm 40 pulled up in here. We have passages from Genesis like chapter 15 drawn up in here. We’ve got Psalm 2. We have Psalm 45. We have Psalm 102. All of these passages from the Old Testament are just drawn up into the book of Hebrews. So it’s not only theological. It’s saturated with the Biblical text. That’s where the theology arises.

But then it’s pastoral. And I’ve said this to you a number of times. I’ve said that this man is a pastor. He has a pastor’s heart. He knows how to deal with people. He doesn’t simply say, “You, you, you! Fail, fail, fail!” You know, that sort of thing? What he says is, “Look, I have some hard things to say to you and I need to hear those hard things, too. But let me say them to you because you need to hear them.” And then what he says after those hard things is this. He says, “But you know what? I think better of you than the worst possible outcome. I think best of you.” And I think that’s a pastoral tone that he takes with these people to whom he is writing. And I think that’s encouraging. So there’s a lot of content here, and it’s wonderful.

But I want to tell you something. There’s more than content here. There’s style. You know, when I proposed to my wife, it was “Hey, do you want to do this thing?” (*Laughter*) It wasn’t that bad, but it wasn’t that great, either. You know what I mean? (*Laughter*)

I’ll tell you. I wish that young Bill Obaker was here. I don’t see him. But I wish young Bill Obaker were here, because maybe you’ve seen young Bill Obaker’s proposal to his wife.

Participant: It was a video, wasn’t it?

Jeff: It was a video. Have you seen it?

Participant: But that’s not Bill. It was the other son.

Jeff: Oh yes, Jordan! Tell Jordan that we’re talking about the wedding proposal, okay? And tell him that he missed out. He had a chance to be highly exalted and he blew it. (*Laughter*)

Now this was a proposal. I mean, the man made a movie about his wedding proposal. It’s one of those great things. My wife shows it to everybody. We just had it out this past Lord’s Day. We had people over to our house, a young couple. They’re going to get married. And my wife’s going, “Let me show you this.” And I’m thinking to myself. Every time my wife shows that video I think I get a little smaller. (*Laughter*)

Now that’s style, right? I mean, I had the content. “Will you marry me?”, right? But he had the style.

I want you to know that the author to the Hebrews not only has content, but the man has style. The man knows how to convey his message. He knows how to deliver it, to get it across.

And I think that one of the places where we see it—we see it elsewhere,—but one of the places where we see this is in the hall of faith. Now what I want you to see is *that style worked out*. But I want you to see it as we lead up to it too.

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But I don’t want you to just see it there in the hall of faith. For instance, I want you to notice the way in which he does this. In chapters 7-10 he deals with Moses. Now I’m not talking necessarily about the figure of Moses. What I’m talking about is the covenant that was made with Moses. We hear things about the sacrifices and about those things that were sacrificed, about priests and so on. So we see the Mosaic legislation dealt with in 7-10.

But I want to show you something that I think is stylish. I want you to notice that it’s not just about Moses. This is about Abraham. And I want you to notice how it’s about Moses and Abraham.

Look at chapter 6. In chapter 6 what do you find? You find things that pertain to Abraham. And then in 7 through the beginning of 10 you find things that deal with Moses. And then at the end of 10 you find that he returns to things pertaining to Abraham. And you’ll remember that we talked about how Genesis 15 was really emerging through the latter part of chapter 10.

So one of the things that you get is this. You get Moses inside of Abraham. And I think that’s just remarkable when you really think about how it is that he’s weaving these things together, and especially so when you think about the fact that he talks about the Mosaic covenant as being the first covenant, and then the covenant with Christ being the second covenant. You see, he knows there are more than just two covenantal aspects. He knows that there are more than two covenantal exfoliations. He knows that there’s a covenant with Noah and a covenant with Abraham and a covenant with David. He knows those are in addition to Moses and the New Covenant.

But the way in which he deals with the Mosaic covenant is that he deals with it because he knows that there’s a problem surrounding it’s understanding. But he doesn’t exclude the other covenants. And he weaves those other covenants in. And this is the way he weaves the Abrahamic covenant in.

I want you to notice something else. When you look at the hall of faith itself, when you look at what two people are dealt with in the majority of the hall of faith, Abraham and Moses. We dealt with Abraham the last time. But now we’re going to deal with Moses. But I want you to notice how they’re woven together. It’s almost as if we have something of a pattern here, an ABC, CBA pattern. Let me show it to you.

So, for instance, if you look at the beginning, a. and a., Abram leaves Ur, Moses leaves Egypt. B. Abram is a stranger in the land of promise, Moses is isolated. He has to leave Egypt, and he finds himself among the Midianites. And then c., the deliverance of Isaac and then the deliverance of Moses in the basket in the bulrushes.

So there’s a wonderful way in which the author, the Preacher, is leaving these stories together. He’s been helping us to see that you can’t understand Moses without also understanding Abraham. You can’t do it.

I want to tell you something. I want to just pause to tell you this. The reason I say this is because I was somewhere not too awfully long ago. And somebody said to me, “Well, why is everybody always so exercised about the stuff that happens in the Old Testament? For instance, why are people so exercised? For instance, why is Jonah so exercised about the Ninevites, because they’re not saved anyway.”

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Participant: Oh!

Jeff: So why are they all exercised about this? And do you know what? When you look at the covenant of Moses, and you have a misunderstanding of the covenant of Moses, you might understand what this person thought, because his next statement was “How was this person sort of saved in the Old Testament anyway? Was it through the obedience to the law of Moses?”

And I said, “Well, no.” I said that if you understand what Paul says about Abraham in Galatians 3, he says that Abraham believed the promises. He had faith in the promises. And there Paul calls him a believer. And therefore there are believers in the Old Testament as they look forward to Christ revealed under the covenant of the Old Testament.

So how do we understand the law? Is the law then another way of salvation? And the answer to that is absolutely not! And this is what we’ve been going over. We’ve been saying that the law is not another way of salvation. The law as for a people redeemed, in order that their lives might be shaped and fashioned after the character of the One who redeemed them. But the law was not given to them so that they could obey it and be saved. But that is what it had become, you see. And because it had become that, the Preacher has to deal with that sort of thing.

So I think this is all absolutely fine. Underlying this, I think this is why you have to understand that Abraham cannot be divorced from Moses. Abraham contextualizes for us, at least so far as Paul is concerned, that there are believers in the Old Testament. And they are believers in the same way that we are believers. They were believers by looking forward to Christ through the promises. And we are believers by looking back at Christ who is the fulfillment of the promise.

Okay, I think that’s important. Why am I getting all exercised about his style? That’s why. Because you know what? We have to understand that sort of thing, because it’s vital.

And this is no mere repetition. What we have here is not a repetition of what we saw in Abraham’s life. What we have here is something different. Abraham was a pilgrim, a stranger in a strange land. What we have here is faith under fire. What we have here is Moses who has faith bristling up against the world.

And you see, that becomes, I mean, look, that becomes right where we live, right? We are there. And so I think this becomes a topic that’s important to us. And you see it in verses 13 and 27. They didn’t fear the king. Moses’ parents didn’t fear the king. And Moses didn’t fear the king. They had faith; they didn’t fear.

How was it that they didn’t fear? Well, let’s talk about that. *Fearless faith stands on the promises of God.* But what does that look like? Well, let’s start by seeing what that looks like in *fearless faith that sees.*

Let me stop because I know I didn’t get through the introduction the last two times ago before there were questions. And I know there may be questions this time. Any questions that you have or want to talk about? I kid you about asking questions, but I enjoy that time. So do you have any questions? That’s my way of saying that I won’t harass you when you ask them. *(Laughter)* Who are we pointing to?

Participant: He’s pointing to himself.

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Jeff: Well, he went like this.

Participant: He wonders where his microphone is. He wants to be the first with the microphone. *(Laughter)*

Jeff: Yes?

Participant: In the Old Testament the saints were saved by faith in God’s promises of the Deliverer, or however God was going to do it. But they did not specifically have a faith in Jesus Christ.

Jeff: They had faith in the Redeemer who was to come.

Participant: Right.

Jeff: So, for instance, I said this. Go ahead, you finish.

Participant: No, that’s fine, right. You were saying that we’re only saved by faith in Christ.

Jeff: Yes.

Participant: But the fact of the matter is that we can be saved by faith in God’s deliverance through His perfect Redeemer.

Jeff: Yes. So, for instance, like in Isaiah 53, take that with, is it 1 Peter where he says that the prophets sort of longed to look into the prophecies and know the Person about whom they were speaking? And so, for instance, they didn’t know.

But here’s the deal. The deal is this. Think about Mrs. Isaiah. Mrs. Isaiah walks into the room. She’s reading over the shoulder of Mr. Isaiah, and she’s reading Isaiah 53. And she says, “Now who would that be?”

And he leans back and he says, “I don’t have the foggiest idea of who that is.” Right? *(Laughter)* “I know this is who it is, and I know that this is what He’s going to be like. I know that this is what He is going to do. But I don’t know.”

There is a minister in the denomination of which I serve who is a Jewish man who went over to Europe. He has a Ph.D. in psychology. He went over to Europe and ended up running into some of Francis Schaeffer’s folks over there. I think he may have even stumbled into L’Abri. And somebody opened the Bible and read Isaiah 53. And he said to them, in light of living in the New Covenant where people know where Isaiah 53 is, they read Isaiah 53 to him and he said, “How dare you read the New Testament to me, a Jew!” *(Laughter)* You know what I mean?

So Isaiah may have sat back and said, “I haven’t the foggiest idea of who that is.” But a Jew who has some understanding of who Jesus is knows that’s Jesus, right?

I think something else is really important, because I want you to think about it like this. I’ve said this to you before. This is important. So what do you have? You have the covenant of grace. And the covenant of grace is over five different exfoliations.

One covenant of grace. What are the covenants in the covenant of grace?

Participant: Abrahamic.

Jeff: Well, what’s first?

Participant: The covenant of works?

Jeff: Well, the covenant of works comes prior to the covenant of grace, right? The covenant of works precedes the covenant of grace. And so with Adam’s break of the

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covenant of works their needs to be the introduction of the covenant of grace. And the covenant of grace has five exfoliations.

The first is *Noah*. And Noah preserves the stage of redemption. And then there is what? There is the *Abrahamic*. Abraham is the first character called out on the stage of redemption and covenantal promise. And Abraham is given three promises. “You will be a people living in a land, and being a blessing to the nations.”

And then what’s next? *The Mosaic covenant* is next. And the Mosaic Covenant is when they inherit the land. And God says to them, “Now in order for you not to be like the other nations, so that you’ll be a blessing to the other nations, I’m going to give you redeemed people a law so that your lives are shaped by My character.”

And then the next covenantal exfoliation is *the Davidic covenant*. And the Davidic covenant really promises a King. And then the final exfoliation is the New Covenant in Christ. And so in the New Covenant in Christ those covenants are fulfilled.

Now here’s the thing. Here’s the important thing that I want you to notice. I want you to notice, for instance, that the experience of a Christian person never rises above the revelation that they’re given at the moment. In other words, you don’t have this. David, for instance, is not living the Christian experience post-cross. He is living according to the revelation given at the time, so that our experience as Christians, living post-cross, starts where their experience ends.

In other words, what I mean is this. I mean that we should never look at the Old Testament and say, “I wish I had their spirituality,” because ours ought to take off from where their spiritual experience ends. Does that make sense? Okay? All right? Good. Yes?

Participant: Where would Genesis 3:15 fit into 5?

Jeff: Okay, so let’s do it like this. Okay, let’s not do it like this. (*Laughter*) So if the covenant of grace is here,--

Transcriber’s Note: In Genesis 3.

Jeff: Then the covenant of works is here.

Transcriber’s Note: Genesis 1 and 2.

Jeff: Genesis 1 and 2 is the covenant of works. Genesis 3 is the breach of the covenant of works. And Genesis 3 is also the introduction of the covenant of grace.

And so, for instance, Genesis 3:15 is the first gospel, right? The Savior will come, born of a woman, right? And the serpent will strike at His heel. And He will crush the serpent’s head. I put Genesis 3:15 together with Galatians 4:4, but that’s okay.

Anyway, the idea, then, is this. They knew there was a Redeemer, which is why Noah’s dad, Lamech, named Noah Noah, because he said, “Maybe this is the one who will give us rest from the curse.” So all the way back in Lamech’s time they understood Genesis 3:15 in the oral tradition to be promising a Redeemer, a Redeemer who would come.

Participant: And so are you saying that that’s what the name Noah means?

Jeff: Yes. Noah means *rest*, right? I mean, I think it says that. I think it’s Genesis 6 where Noah is introduced?

Participant: Five.

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Jeff: Is Noah in 5?

Participant: It’s at the end where Lamech says—

Jeff: Oh yes. Very good.

Participant: Don’t challenge Don on where things are in the Bible. *(Laughter)*

Jeff: Yes. “*When Lamech had lived 182 years, he fathered a son and called his name Noah, saying, ‘Out of the ground that the LORD has cursed this one shall bring us relief from our work and from the painful toil of our hands.’*” So rest or relief. Okay?

Participant: Jeff?

Jeff: Yes?

Second Participant: Come on, Bill, let’s hustle up here! *(Laughter)*

Participant: You said that the experience of the Christian never arises above the revelation they are given.

Jeff: Well, I want to make some qualifications of that, but go ahead. *(Laughter)*

Participant: Well, you used it for a general description. But I wonder if that’s also true on an individual moment-by-moment basis. So basically, as a Christian, you never rise above the revelation. I guess that would mean that you could be very religious or enthusiastic. But that religious enthusiasm may be carnal. And so you’ve been given a greater revelation. It’s confusing. I’m confused. I just want you to comment on the individual experiences of Christians.

Jeff: Yes. You know, I thought I knew where you were going, but I’m not sure I do. But let me think about that a second. Let me go back to my qualification. My qualification is that the Prophets during this time had a greater intimacy with God than was typical, which is why Amos says this. I think it’s Amos 3 that says that God does nothing without first revealing it to His prophets. And so there was an intimacy that the prophet enjoyed with God in the Old Testament that was uncommon and perhaps uncanny, which is why in Acts chapter 2, when Joel is brought into the picture, and it says that “*sons and daughters will prophesy*” and dream dreams. I think with all my heart that he is not saying that we ought not to be looking for our children to dream dreams and prophesy. What he’s saying is that the New Covenant brings an intimacy that was only enjoyed by the prophets in the Old, but now is enjoyed by everyone in Christ. That’s the idea there. That’s the idea.

When you think about the individual stuff, sometimes I don’t know. For instance, I read some things in the Old Testament. I mean, David was a prophet, right? But not everybody was a prophet that wrote a Psalm, for instance. But some of those Psalms are pretty heavy spiritual experiences and go beyond my own experience in certain circumstances and instances, right? They have a boldness of access to God that I’m supposed to have according to Romans 5.

So I’m talking generally. I think that’s an open question about individual experience. I think it’s a good question you’ve raised. But I’m not sure I have a good answer for it. Yes?

Participant: You went to Noah about the covenant of grace. But actually, if you look in Genesis 3 when Adam and Eve sinned, and God said, “But I’m going to provide for you Someone who is going to crush the head of the serpent after he bruises His heel,” up

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until that time Eve didn’t have a name for a woman. Then Adam named her Eve, “*the mother of all living*.” Why would he say “*the mother of all living*” when he knows that he just broke the covenant of works and that it was death for him, because he knew the promise that there was a Redeemer coming.

Jeff: Or it could be this. I want you to think about this. They were created to have a continuous posterity if Adam obeyed, right? So it wasn’t like he was running around going, “Hey!” to his wife—“Hey, you!” You know what I mean? I think that it could be the fact that they reiterate her name because now that God has cut the covenant of grace with them that she is going to be the mother of all living to them despite their sin, right?

Participant: Unless she was named—how can I say it?—generically Woman, because she came out of man. But she didn’t have a personal name, like Jim or Bill or Thomas.

Second Participant: By the same token Adam was not personalized until she was personalized. It’s a generic term both ways.

Jeff: Yes.

Sig: I prefer Jennifer or Belinda. (*Laughter*)

Participant: To play it safe, we’ll call you Jennifer. (*Laughter*)

Participant: You referred earlier to progressive revelation. In Jude he quotes Enoch, the seventh from Adam saying, “I see the LORD coming back with ten thousand of his angels.” So even during his brief life he had such an incredibly sharp issue of who the Lord is and what He would do.

Jeff: Yes. Okay, so let’s move on. Let’s look at *the fearless faith that sees*. I’m going to speed through some of the beginning of this because it’s just reiterating some of the things I’ve already said.

This is Hebrews 11:1, and it’s summarizing “*the assurance of things hoped for, the conviction of things not seen*.” That’s the description, not the definition, remember, of faith.

There are two things about that. First of all, you have eyes of faith, eyes to see an unseen reality. And then faith is evidence for those realities. And it’s sort of like the 3d glasses that we talked about last time. There’s the quote from J. B. Phillips which I think is a good one, that helps us to remember that.

Now what about an illustration of this in the life of Moses? Well, it’s Moses’ parents, Amram and Jochebed. They illustrate this. How so?

Well, think about the context. The context was that Pharaoh was killing all of the male children. Male abortion was going on. You know, it’s just a terrible slaughter. Why? Because they had forgotten Joseph. The people of Israel were becoming numerous. God’s covenant promise to Abraham was being fulfilled. Egypt was a nation incubator, if you will. And so Israel was growing, growing, growing within the nation of Egypt, so that God would take them out of Egypt and move them into the land that He had promised them so that they could be a blessing to the other nations. So that’s the Abrahamic covenant.

Now in the context of that, Pharaoh says, “Hey, these people are becoming more numerous. If we’re attacked, we may find ourselves in a bad way because they may side against us. We need to start dealing with this problem.” So they kill the male children.

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Now is it because they find it morally appalling that this is taking place, and so they hide Moses? Or is it something else?

Well I think it’s something else, because the text says that it’s something else. The text says that *“the child was beautiful.”*

Now you want to say, “What?” When you read that, you say that every parent thinks his child is beautiful. You know, maybe we just say this in this group because we’re men. I didn’t think that when I saw my son. (*Laughter*) I remember the first thought that I had of him. I looked at him and I said, “He looks mad.” (*Laughter*) You know, he looked cold and mad. And so I didn’t say, “Whoa, a beautiful child!” But hey, moms? Maybe. “Look at that child, so beautiful!”, you know, and everything.

But is that what this means? I think the answer has to be no. And we’re given a little insight into why the answer has to be no when we look at Acts chapter 7 verse 20. Stephen in his sermon says that *“they discerned this child was beautiful in God’s sight.”* Not beautiful in their eyes, but beautiful in God’s sight.

Now I’ll tell you what else we could do. We could say something like this. We could say this. Well, maybe it was that they understood that life is given by God. And so maybe it was that they were saying that life is given by God, and that all children are beautiful in His sight. And so let’s try to preserve this child.

Well maybe, but I doubt it. I don’t think that’s really what’s going on. I think that they had an inner conviction that God had born unto them a redeemer. And I think that we understand that not only because they understand that, but because the text tells us that Moses understood that about himself. And where did he learn that? Probably from the woman who weaned him, who was his mother!

Now the result was, then, that they did not fear. So think about this. They had this inner conviction that this child was beautiful in God’s sight and would be a deliverer of the people, of God’s people. And so they didn’t fear the king’s edict.

Now two questions. How did they know? In other words, how did they know that this was a beautiful child in God’s sight? How did they know that?

Well I want you to know that when we try to deal with that question, we have an inherent difficulty. And the inherent difficulty in answering the question, how did they know, is me and you.

Why do I say that? Because how did they know turns into how would I know? How would I know? That’s how we begin to approach the question. How would Amram and Jochebed know that this child was beautiful?

And we can’t start there. We can’t start with how would I know? We have to start with how would they know? How *would* they know? Well, the book of Hebrews tells us how they would know.

Do you remember? I’ll tell you how it does. Hebrews 1:1-3. Remember what it says? Look at what it says. Go back to chapter 1. It says, *“Long ago, in many times and in many ways God spoke to our fathers by the prophets. But in these days He has spoken to us by His Son.”*

Now what’s the point? He has spoken to His people in many and various ways in the past. Now when you think about that, how did they know? I don’t know. Did they know by

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dream or vision? Did a prophet come to them? Were they told in some way other than what we know of? Was it a theophany, for instance, that we’re not told about? I don’t know.

But I do know this. I know that God communicated to them in some way, shape or form that this child was beautiful in His sight, and that he was to be a deliverer. They knew.

But you see the immediate application of what he’s saying to the people in Rome. The immediate application has to be that Amram and Jochebed knew that this child was a beautiful child and a deliverer because God long ago spoke in different ways, and He spoke to them, giving them this conviction. And He has spoken to you today through His Son. Are you listening to God’s revelation in His Son the way that Amram and Jochebed listened to God in the past? And really that’s the immediate point of application when you think about it.

The interesting thing is that Amram and Jochebed are told that their son would be a deliverer. Isn’t it interesting that we’re told that God’s Son is a Deliverer? When you think about that it’s a very interesting parallel. And so just like they knew that their son was going to be a deliverer, we know that God’s Son is going to be a Deliverer. The question again is, are we listening to that Son?

Well, *courageous faith*. I want to finish up.

Participant: Hey, Jeff?

Jeff: Yeah, yeah?

Participant: In the NIV it says of the parents, as you were saying before, “*because they saw that he was no ordinary child.*” I don’t know if Ted has his Bible Hub in his hand. But do you know if there is a difference in the translation, or does it mean similar things—beautiful, that he wasn’t ordinary?

Jeff: Well, it’s either Acts 7:20, or it’s Hebrews 11:23.

Participant: “*Because they saw that the child was beautiful*” in the ESV. In the NIV it says, “*because they saw that he was no ordinary child.*”

Ted: I’ll work on it.

Jeff: Okay. You work on it and come back to us.

Participant: **Do you** have any comment?

Jeff: I don’t.

Participant: Somebody should read Acts 7:20.

Jeff: Acts 7:20. “*At this time Moses was born, and he was beautiful in God’s sight.*” Acts 7:20.

Participant: The Hebrews is 11:23

Second Participant: It’s unusual that he was beautiful in God’s sight. I don’t think that says it very well.

Jeff: No.

Participant: “*They saw that he was no ordinary child.*” That’s the NIV.

Jeff: Yes. Isn’t that the Non-Inspired Version? (*Laughter*) I am kidding! I am just kidding! (*Laughter*) That is a joke.

Participant: I think that *beautiful* loses the reference back in 7.

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Second Participant: Oh, okay, right.

Third Participant: The word can be translated as *lovely, fair, or beautiful*. So it must have that sense.

Jeff: Yes. Probably the NIV is trying to give something of the sense.

Participant: In the NIV in Acts it does say “*no ordinary child*,” so it seems to be the same pattern.

Second Participant: The NIV in Acts uses “*no ordinary child*.”

Third Participant: Jeff, didn’t we say that Abraham was beautiful in God’s sight?

Jeff: Yes, I think so.

Participant: There are several who deserve that title.

Jeff: Yes. Go ahead.

Participant: This is very interesting, because Hebrews talks about that they were waiting for a city. And the Greek word *osteos* comes from the word *ostul*, which means a perfect setting. The implication is that because it’s a city, it’s beautiful. So it’s not like you would say dull, or something like that. It’s interesting. That almost ties in with the whole idea of the city being beautiful.

Jeff: Yes.

Participant: It’s just that Hebrews uses kind of a high-faluting Greek, more exact.

Jeff: Yes, right. That’s cool.

Participant: It means an urban setting, hence, beautiful.

Jeff: So the people mirror the city they’re going to.

Participant: Yes.

Jeff: That’s great. Well, we’re getting near to the end of our time. I want to make sure that I address some of the stuff that I wanted to address at the end here. So let’s just talk about this for a minute.

So when you look at this last section and you look at this courageous faith, I think you have to remember that when you think about courage or courageous, the word comes from the Latin word for *heart*. The person with heart, or the faith that has heart, is what’s at root here. This faith that has heart was in his parents, and not in him because it had some kind of a biological or genetic flow to it, but because God gifted it to Moses. And when you look at Moses’ life, you see two things that are absolutely important. You see the fact that Moses breaks from his past.

Now here’s why I think this is so important and so very practical. It’s practical because I think that Hebrews helps us to understand something that we all know intuitively. And that is that sin is actually pleasurable. You know, the person who tells us that sin is no fun is a liar. (*Laughter*)

Participant: Who said that? (*Laughter*)

Jeff: I mean, I want you to think about it. The person who’s partying and doing the things that he ought not to be doing, I want you to know that they’re having fun. That’s got a temporal joy to it. And they wouldn’t be doing it if it didn’t. And that’s the idea here, the temporal pleasures of Egypt are in focus.

And Moses enjoyed those things. If the people of Israel were pining toward cucumbers and leeks, him having lived in the palace, what was his heart pining toward, had he let it?

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And my point is that we all know the pull in some way or other. Something pulls at us and reminds us of the temporal pleasures that we once enjoyed. And the whole idea is that there has to be a break from that.

And that leads to the next point, that he has eyes to see what is yet unseen, but know that what is unseen is a lasting joy. And he sets his eyes upon that.

You see, that’s why in the world’s eyes, when you say, “I’m a Christian,” and somebody says, “Hey, come on! Let’s go out and party tonight!” And you say, “No, no, I don’t do that anymore,” they look at you like “What? Don’t you remember the fun we used to have? Come on, man, let’s go!”

And you go, “No.”

And they say, “Well, what do you do for fun now?”

“Oh, my wife and I go to this bible study.” You know, they’re going “What?”

Why? Why are they saying “what?” in that setting? I’ll tell you why. Because they do not have eyes to see what is unseen. And they cannot fixate upon that joy that you’re learning about, which is not just an academic issue, but a real heart issue. You know to the depth of your core that this Jesus Christ reigns and lives in you.

Participant: Amen.

Jeff: And He’s a joy. It’s a joy to have him in you. It’s a joy to have the Holy Spirit in you, producing fruit in you. And they can’t see that.

The trouble is that sometimes we get caught up with those people who remind us, in ways that we ought not to be reminded, of those pleasures of the past. Or sometimes they get a hook in our heart and they begin to pull us, you see. And that’s really the challenge. The challenge for us is to keep our eyes fixed upon the pleasure and the joy of the unseen, which is Christ, and avoid the temporal pleasures which are fun now, but will only lead to our death and demise in the end.

In fact, I would say this to you. You know, the fact of the matter is that anybody who has been redeemed by Christ and has fallen back into that old lifestyle, you know the immediacy of the guilt brought into your life as soon as you participate in something that you once participated in and no longer participate in. You know the immediacy of that guilt. And I want to tell you something. There are also people who know how to dampen that guilt, so as not to have a sense of it any longer.

And I’ll tell you what. I have a friend of mine who after his divorce got his life involved in some serious drugs and came out of that lifestyle. And I doubted him at first, I really did. He asked me to write him a letter to the court. And I said, “You know, I really don’t know you well enough. I’m not going to do that.”

And the guy said, “No problem.” He ended up doing jail time in Ohio. He ended up doing jail time in Pennsylvania. And you know what? Several years later that guy and I were doing evangelism together, where I had planted a church before being here.

And that guy knew the gospel. And for years he was on fire for the gospel. He got a job working back in the union where he had been working, and started being exposed to the old life. And to this day he’s doing those drugs again.

Participant: Oh!

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Jeff: And I saw him. And you know, the guy was so ashamed that he couldn’t even come near me. We saw each other in the funeral home where one of his buddies, one of our common buddies, had died because of drugs, and he wanted to get out of there. It was actually my brother-in-law. We had contact with one another, and the guy wouldn’t even talk to me because he was just ashamed.

And do you know what I told him? I said, “Brother, I just want you to know something. Repentance is real.” And he just felt ashamed.

You know, I think that this is a real danger. So courageous faith puts its eyes on that which is unseen, and continues to look.

You know how it is, right? You get around people and they’re dangling things off to the sides so you can see them. “Come on in! Let’s go this way!” And you’ve got to keep your eyes on the thing that will give you lasting joy, which is the Person of Christ. Yes, go ahead.

Participant: Just real quick. When you started the lesson, you started talking about the word of God, how significant it is in our lives. And then somebody brought up about the relationship that God had with the Prophets.

Jeff: Yes.

Participant: That we have that same relationship. So are we the last prophets?

Jeff: Well, I’ll tell you. I think that in some sense we all participate in the three offices of Christ, right?—Prophet, Priest and King. We are all in some way people who proclaim the Word. We minister the gospel to people in need. And we’re to have dominion over this world through the dominion mandate. And so there’s a sense in which we participate in those offices of Christ in some general way. I think that a minister of the gospel participates in the prophetic office in a more particular way that sort of emerges from the Old Testament into the office of apostle, then flowing into the office of the minister.

So I think that it’s more of an emphasis. But I think that there’s a general way in which you can say yes, that’s true, that there’s a participation by the saints in those offices. Did you want to follow up on that?

Participant: No. Thanks.

Jeff: All right. Any other questions, and then I’ll pray and we’ll depart. No? Okay.

Father in heaven, thank You for this day. Lord, remind us that the lasting joy is in the Lord Jesus Christ. And though that’s difficult, we know it’s true. We have eyes to see it. We have a faith that bears witness to it and has evidence of it. And Father, we’re thankful for that. Lord, we pray that You will keep us away from those temporal joys that are to our own demise. We pray, Father, that You will keep us from them and that You will keep us close to You. And so let us draw near to You, Father, and know Your presence. And we ask it in Christ’s name. Amen.

Men: Amen.