

MOSES

A Study of Hebrews 11:23-29a

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Moses has been called "the spoilt child of fortune."¹ He seemingly had everything. In spite of the fact that he was born a slave, he was adopted by Pharaoh's daughter and reared as a prince in the palace. He had all the advantages that money, status and education could confer on him. As a scholar he had the privilege of graduating from the Harvard of his day. As a statesman he knew the subtle pleasure of having courtiers and politicians pay him compliments and ask for his advice. As a prince he knew what it was like to have people wait upon him, study his whims and fancies, and see that his every wish was supplied. In a very real sense, fortune smiled upon him.

The Bible, however, does not refer to Moses as a scholar or statesman, but as a man of faith. It speaks of him as enduring trial and misfortune, and of facing insuperable obstacles and overcoming formidable forces by faith.

The writer to the Hebrews, under the guidance of the Holy Spirit, selects certain specific incidents from the life of Moses and uses these to show that the life of faith runs contrary to our natural desires and inclinations.

In order to understand the development of the writer's theme we must first consider the conditions under which Moses was born and the example set for him by his parents.

The Preparation of Faith

As we follow the account of the birth of Moses in the early chapters of the book of Exodus we find that a new king has come to the throne of Egypt. The Hyksos, or "shepherd kings,"² have invaded the land. They look upon the large number of Hebrews in the land as a threat to the national security and feel that if the Hebrews become more numerous, in time they will overthrow their own garrisons of soldiers and completely dominate the land.³

In attempting to subdue the children of Israel, the Hyksos try several strategies. First of all, the taskmasters are instructed to afflict the Hebrews with heavy burdens and make them build the storage cities.⁴ This plan does not work, for the more the children of Israel are oppressed, the more they multiply. They then try to break their spirit with even harder service, but this also fails.⁵ Later, when the Hyksos have been driven from the land, Amenhotep I (ca. 1548-1528 B.C.) and his successor Thutmose I (ca. 1528-1508 B.C.) decide to put an end to all the male children who might later grow up to fight against them. Amenhotep I determines that the male children shall be put to death at birth. This plan miscarries, because the Hebrew midwives will not follow his instructions.⁶ Finally, under Thutmose I a decision is made whereby every son born to the Hebrews shall be thrown into the River Nile, but that every daughter shall be allowed to live.⁷ It is against this background that the story of Moses is set.

When Moses is born, his parents conceal him for three months "because they see that he is a beautiful child, and they are not made afraid by the decree of the king."⁸ In his rare beauty they discern a definite token of divine favor and, by reason of their faith, they are prepared to conceal Moses, believing that God has some special destiny for him.

When Moses is three months old his parents find that they can hide him no longer. His mother decides that the only way to circumvent the king's decree is for the king's daughter to take her son into her special favor. Making a basket out of reeds, Moses' mother daubs it with asphalt and pitch so that it is watertight, and then with Moses in it, she places the little ark of bulrushes in the river near to the place where the king's daughter, Hatshepsut (ca. 1504-1483 B.C.), comes to bathe. She then stations Miriam, the sister of Moses, near at hand so that she can observe what happens. In the providence of God, Hatshepsut comes down to the river and while she and her attendants are strolling along the river bank, she notices the basket among the reeds. Hatshepsut immediately sends one of her maids to fetch it. When the basket is opened, Moses awakens and begins to cry. His tears move the heart of the princess, and she takes him in her arms to comfort him.

From her place of concealment Miriam sees all that is taking place. When she observes how the face of Hatshepsut softens into smiles, and how she pities the child, Miriam runs to the princess and asks, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" When Hatshepsut agrees, Miriam runs off and calls her mother. To the mother of Moses, Hatshepsut says: "Take this child away and nurse him for me and I shall give you your

wages."⁹ Instead of Moses being put to death in accordance with the decree of the king, he is now cared for by his own mother at royal expense; and Moses' mother has the pleasure of looking after her own son until he is weaned.¹⁰

In the Hebrew society the home is central. It is in the home that the child learns the knowledge of the Lord. A mother's greatest work is to rear her children so that they may know the living and true God. Moses' mother realized that her time with Moses was short. When did she teach him of the Lord, and of Abraham, Isaac, Jacob and Joseph? Perhaps we have some evidence in the writings of Moses himself. In one of his final addresses to the children of Israel before they entered the promised land, he said: "These words with which I am now charging you shall be written on your heart; and you shall impress them deeply upon your children; you shall talk of them while you sit at home, while you walk on the road, when you lie down, and when you get up; . . ."¹¹ In giving this charge to the children of Israel, Moses may well have had in mind the fine example of his own godly mother. It is highly probable that as his parents took him for short walks, sat with him in the shade of a palm tree, fed him at the table or put him to bed at night, they slowly but persistently instilled into him a knowledge of the truth.

Unfortunately it is in the area of the home that Christian parents have failed so tragically. All too often we have abdicated our position and left the nurture of our children to the Sunday School where the teacher is given only one hour in the entire week to instruct our children in the way of the Lord. What a difference there would be if we, as Christian parents, followed the advice of Moses and the example of his mother, and made the training of our children in the truths of the Word a daily, family affair. It is in the home that character is molded, habits are formed, and affections are cultivated.

We do not know how long Moses' mother had the privilege of teaching and training her son. The years passed all too quickly, and one day Moses was taken from her to the palace where he officially became the adopted son of Hatshepsut. From now on his training would be in Egyptian schools. Stephen tells us that "Moses was educated in all the learning of the Egyptians, and he was mighty in words and deeds."¹² Philo, in his work on the Life of Moses, credits Moses with proficiency in mathematics, geometry, poetry, music, philosophy, astrology, and education. As the "son of Pharaoh's daughter" Moses would have had an excellent education, and would have attained a mastery of the arts and sciences of the day, and been thoroughly versed in Near Eastern languages and literature. Not only was he "mighty in words," he also was recognized for his "deeds." The Jewish historian, Josephus, in his Antiquities of the Jews, says that Moses became the general of Pharaoh's army and achieved a significant victory against the Nubians.

In all of this time the seeds of faith which had been sown in the heart of Moses by his godly parents were beginning to bear fruit. At about the age of forty a crisis takes place in his life.¹³

As we follow the Biblical record we watch Moses as he faces the test of worldly ambition.

The Renunciation of Faith

Moses has been brought up in the court of Pharaoh with all the advantages that such a position could offer him. Power and prestige and popularity are his. He is at the height of his career and has every material blessing and advantage for which any person could ever wish. The Biblical writer, however, tells us that it was at this time that he turned his back on everything that had characterized his life at court. "By reason of his faith Moses, when he had become of age, refused to be called the son of Pharaoh's daughter, because he had chosen rather to endure ill-treatment with the people of God, than for a brief time to enjoy sin's pleasure; since he had reckoned the reproach of the Messiah a greater wealth than the treasures of Egypt; for he was constantly looking away unto the reward" (vv. 24-26).

Why did he do this when, like Joseph, he might have become virtual ruler of the land? What motivated him to follow such a seemingly quixotic course of action? It would have been easy for him to reason, Why not stay here where Providence has placed me, and use my position for the benefit of my countrymen. Surely I can do more for my people in my present position than I could ever do if I were one of them. By using my influence I can make their situation tolerable, and help to alleviate their oppression.

Only by a decisive analysis of his situation, and with rare spiritual insight into the nature of the problem, could Moses choose correctly.

As Moses wrestled with the problem in his own heart and mind he must have realized that to choose to stay at court would be of great personal advantage to him. However, he excluded all selfish motives from his consideration. He had the inward certainty that God had summoned him to identify himself with his people and therefore he was not about to allow himself to be side-tracked into a course of action which would contradict his calling.

Secondly, he realized that if he remained in Pharaoh's court, strong political pressures would inevitably be brought to bear upon him. He would be engaged in a continuous struggle because of his divided loyalties. Moses had the presence of mind to realize that loyalty to

Israel was incompatible with loyalty to the people of Egypt. How could he rule one group and at the same time favor another? One false move would give his political opponents all they needed to discredit him.

Lastly, Moses realized that the finest ideals sooner or later become tarnished and deteriorate under political machinations. He realized that to renounce his position in the palace was better for him, and better, too, for the people of God, for then he would be free to help them.

With these thoughts in mind he turned his back upon the court and all that it had to offer him in personal prestige and ambition. By reason of his faith, Moses refused to be called the son of Pharaoh's daughter. He chose rather to endure ill-treatment with the people of God than to enjoy sin's pleasure for a season, for he was constantly looking away to the day of reward.

By faith, Moses came to understand that life is fleeting, and that temporal preferment brings only temporal rewards. He was looking away to a future day of recompense, and in the light of that future even his present position with all its power and privilege faded into insignificance.

When Moses chose to identify himself with his despised people, he had no knowledge of the grand and glorious destiny which awaited the children of Israel. He saw about him only men and women subjected to slavery and compelled to endure the harsh tyranny of taskmasters. It took keen spiritual perception for Moses to see in these downtrodden Hebrews the chosen people of God.

By faith, Moses chose to endure ill-treatment with the children of Israel rather than "for a brief time to enjoy sin's pleasure." He voluntarily took the path of suffering and self-denial. He faced squarely the test of worldly pleasure. He knew that the privileges and advantages which were attached to his high rank and political position were not sinful in themselves, but he had seen the path of duty clearly, and for him to turn aside from it would have been sin.

Furthermore, Moses realized that the allurements of this world would not last. If he enjoyed the world's pleasures, it would be but for a season. In this he shows us something of his remarkable understanding of human nature and the true character of sin. Had he succumbed to the temptation of worldly preferment, he would have been like many of us today who prefer the luxury of our affluent society to the hardships of living for Christ. George Romney (1734-1802), the famous British painter, was one of these. On one occasion he heard Sir Joshua Reynolds say that marriage spoiled an artist. Romney deserted his

wife and family and went to London to make a name for himself. Toward the end of his life, broken in health and dying, he returned to the wife he had forsaken so many years before. It is to her credit that she took him in and cared for him until his death. In a poem charged with pathos, Tennyson depicts Romney's wife as she tries to comfort him on his death-bed.

"Take comfort, you have won a painter's fame!"

And from the bitter depths of his soul Romney replies:

"The best in me that sees the worst in me, and groans
to see it, finds not comfort there."

Like many before and since, Romney sacrificed everything for the sake of this world's applause. He gambled and lost.

Dr. Paul Carlson had a well-paying surgical practice in suburban Los Angeles. He and his family were happy, and were busy working for the Lord in their church. They seemed to have everything going for them. However, in the early 1960's Paul Carlson gave up everything to follow the leading of the Lord and serve as a medical missionary at Wasolo in the Congo. A communist-inspired rebellion shook the Congo and, with some other missionaries, Paul Carlson was killed. He faced the test of affluence and position in Los Angeles, and chose to obey the Master and go to the Congo. His obedience and dedication is the subject of Monganga Paul, a biography which has been used of the Lord to challenge other Christian young people for missionary service.

Like Moses, Paul Carlson had his eyes on the eternal. Unlike George Romney, Moses put principle before personal preference, saw things in their correct perspective, and made a decision to suffer hardship with the people of God rather than to enjoy the transient pleasures of sin. He considered the stigma that rests on God's Anointed greater wealth than the treasures of Egypt, for his eyes were fixed upon the coming day of reward. He weighed the issues of eternity in his mind and decided that the temporal wealth of Egypt was of far less value to him than the "reproach of the Messiah." Moses, like Paul many years later, and Dr. Carlson in our own day, considered that what things were gain to him, these he counted loss for Christ.¹⁴

In verses 24-26 the writer gives us a very clear picture of temptation. Temptation can only come to a believer through three channels. These channels are (1) the lust of the flesh--what I want to do, (2) the lust of the eyes--what I want to have, and (3) the pride of life--what I want to be.¹⁵

When Moses chose to endure ill-treatment with the people of God, he faced and overcame the "lusts of the flesh"--what he wanted to do. He did this with the clear realization that he was choosing the eternal rather than the temporal and committing himself to the path of duty rather than to all the pleasures which may have been his in the palace of the king.

Secondly, when Moses reckoned the reproach of the Messiah a greater wealth than the treasures of Egypt, he overcame "the lust of the eyes"--what he wanted to have. Archaeologists have given us some idea of the wealth and treasure of Egypt. Moses was perfectly conscious of what he was doing. He was turning his back on the "Fort Knox" of his day, and spurning all the influence and power which money could have obtained for him.

Lastly, his faith and foresight helped him to set his mind upon future rewards and rise above any personal desires which he may have had for his own temporal advancement. In so doing he overcame the "pride of life"--what he wanted to be.

What reason is given for these actions? The inspired writer attributes it solely to faith. By faith, Moses could see that the temporal things were going to pass away and that only that which was eternal would last. He overcame the temptation of selfish ambition, worldly pleasure and carnal possession because he did everything in life with a view to receiving God's approval.

We might imagine that having made such a great renunciation and having set for posterity such a noble example, God would have blessed Moses with an abundance of material possessions. We might have expected that, like Solomon, who asked for himself a wise and an understanding heart instead of riches and honor and power,¹⁶ Moses would have been given the very things which he renounced. However, what we desire is not always what God gives us. We frequently expect to be given things by God and then wonder why they never come. The key to the solution of this enigma is found in verse 27.

The Endurance of Faith

Having made his great renunciation, Moses is conscious of possessing a greater wealth and honor in the reproach which he has taken upon himself than could ever be his if he possessed all the treasures of Egypt. He enjoys in his own soul the sense of God's approval, and looks forward with anticipation to achieving the deliverance of his people from bondage in Egypt.¹⁷

Going to a place where they are working on one of the storage cities, he sees one of them being ill-treated by an Egyptian. He

immediately strikes the Egyptian, and when he finds that he killed him, he hastily buries the body in the sand. Unfortunately, his brethren do not understand that he has recently embraced their cause. Stephen says, "Moses supposed that his brethren understood that God was giving them deliverance by his hand, but they did not understand."¹⁸

On the following day he again comes to his people and sees two of them quarreling. In endeavoring to reconcile them, he receives the crushing retort: "Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?"¹⁹ Moses realizes that his action is known. As soon as Pharaoh finds out about it, he authorizes the arrest of Moses.²⁰ To escape execution, Moses flees the country and goes into the land of Midian.

It is at this juncture that we are faced with a problem. The writer to the Hebrews says, "By faith Moses, because he was not afraid of the wrath of the king, abandoned Egypt" (v. 27), whereas in the book of Exodus, and in Stephen's recounting of the history of his people (Acts 7), the flight of Moses into Midian is attributed to fear.

To try and escape the difficulty some have imagined that the "for-saking" of Egypt (v. 27) refers to the decision of Moses to renounce his title and position as the son of Pharaoh's daughter mentioned in verse 24. If this is the case, then we have an unwarranted repetition of the information contained in verse 24--information which is elaborated on in verses 25 and 26. This explanation, while giving due credit to the tense and meaning of the verb, is most unlikely. We have before us a highly selective biographical sketch, and it is improbable that the Holy Spirit would waste words on needless repetition.

Another explanation interprets verse 24 as referring to the Exodus. Advocates of this view hold that the flight of Moses from Egypt into Midian is attributed to fear, and therefore the event recorded in this verse must refer to the Exodus itself. This theory overlooks the fact that the verb "he abandoned" is in the singular, whereas, if this referred to the Exodus when Moses left Egypt with the children of Israel we would expect to read "they forsook" Egypt. Secondly, if verse 27 refers to the Exodus, then we have this event referred to twice (vv. 27, 29), and the first reference is out of chronological order, for it precedes the observance of the Passover (v. 28). Lastly, according to Exodus 12:31, Moses finally left Egypt at the command of the Pharaoh, and, therefore, the statement about not fearing the wrath of the king would be irrelevant.

Others link this departure of Moses from Egypt with the flight into Midian recorded in Exodus 2:14-15. In favor of this interpretation is the fact that it fits into the chronological sequence presented in the narrative. The apparent discrepancy is explained by the different purposes of the books in question. The book of Exodus records the human

side of the life of Moses. This is the aspect presented by Stephen in Acts 7. The book of Hebrews stresses the fact of faith. When Moses killed the Egyptian it was an act of the flesh. When he learned that a knowledge of his action had become widespread, he feared for his life. This was only natural. A careful reading of the record will indicate, however, that a period of time intervened before the news came to the ears of the king.²¹ During this period of time, Moses undoubtedly repented of his action and again placed his confidence in God. Faith was once more the controlling principle of his life. Moses had been afraid, but to the writer of Hebrews that was not the reason why he left Egypt. His fear had given place to faith. He had the spiritual insight to see that he had failed. His action in killing the Egyptian had sprung from uncontrolled passion. He had to learn that spiritual ends are never achieved by carnal means. Now, with cooler judgment, he has the insight to see that God's hour had not yet struck. He realizes that both the sons of Israel and he are unprepared for what lies ahead. He therefore resolutely turns his back on the course of action he has begun to take and begins to learn the lesson of disappointed hopes. And during forty years in the desert of Midian he learns to persevere as seeing Him who is invisible (v. 27).

The discipline of disappointed hopes faces each one of us. We must all face times in life when the going gets rough and others turn against us, when we face frustration and are thwarted in our plans, when we are maligned and misunderstood by those who are nearest and dearest to us, and see our most cherished dreams reduced to ashes. How often have missionaries, pastors and Christian workers felt like this? In times like these we should follow the example of Moses who, "persevered as though he were catching sight of the Invisible." This is what sustained Moses throughout the forty years when he was shepherding the flock of Jethro the Midianite. He faced the inevitable delays and became resigned to the thwarting of his plans, but he also knew that in time God would work out His own plan for His own glory.

At the end of forty years Moses has learned so well the lesson of his own insignificance that when God finally comes to him and commissions him to return to Egypt to deliver His people, Moses does not feel capable of fulfilling the assignment. Previously we read of him as being "mighty in words and deeds."²² Now, however, he is conscious of his own inadequacy and is reluctant to respond to the call of God. He states that he lacks prestige,²³ has no message,²⁴ is without authority,²⁵ and can no longer hold his own in debate.²⁶ Whereas previously Moses was assured of his own ability, now he manifests a genuine sense of humility and acknowledges his insufficiency. He is in the right frame of mind for God to be able to use him.

Most reluctantly Moses returns to Egypt to face Amenhotep II (ca. 1450-1423 B. C.), the "Pharaoh of the Exodus."²⁷

The Perception of Faith

Moses is now a yielded instrument in God's hands, and God uses him to bring judgment upon the Egyptians by means of a series of plagues. These plagues are not mentioned by the writer of the Epistle to the Hebrews, but the tenth one is alluded to in verse 28. The tenth plague causes the death of the firstborn in every Egyptian family. Significantly, the eldest son of Amenhotep II did not succeed him on the throne of Egypt. He died, and in 1423 B. C. his younger brother, Thutmose IV, became the new Pharaoh.²⁸

Among the children of Israel, however, the firstborn are not killed because by faith Moses has instituted the Passover and the sprinkling of blood (v. 28). As each Israelite father kills the Passover lamb, he sprinkles the blood on the door-posts and lintel of his home. By doing this he insures the safety of his firstborn.²⁹ The Egyptians, however, are either ignorant of this provision or do not avail themselves of it, and throughout Egypt the firstborn in each household dies.³⁰

When God ordained that a lamb would be slaughtered and eaten on the Passover evening and that its blood should be sprinkled upon the lintel and doorposts of the house, He did so for a purpose. The Passover lamb was to serve as an illustration of another Lamb who would give His life for the sins of the whole world. To those who, by faith, shelter under the provision of the blood of God's Lamb, the Lord Jesus Christ, there is salvation from sin and protection from the judgment which justly falls upon those who neglect His provision.

On that fateful evening something causes Amenhotep II to awaken from his sleep. When he finds that his son is dead he immediately sends a message to Moses commanding him to leave the country. The messenger finds Moses and the children of Israel fully prepared to leave Egypt, and they immediately begin their journey toward the Promised Land.³¹

By morning Pharaoh has had the opportunity of reviewing the situation. He experiences a change of heart and commands his army to pursue after the Israelites. The army overtakes the Israelites before they can find a passage across the Red Sea. The Israelites are trapped, and the Egyptians prepare themselves for an easy slaughter. Recognizing their predicament the children of Israel cry out to Moses. Moses stabilizes the wavering masses and tells them to "stand still and see the salvation of God." He then goes on to tell them that the Egyptians will never oppress them again, for the Lord will fight for them.³² By faith they pass through the Red Sea as though on dry land (v. 29); but the Egyptians, when they try to follow, are drowned.

The faith which Moses saw in his own parents became a reality in his own life, and now his confidence in God is communicated to the Israelites. "By faith they passed through the Red Sea." This is always God's way. He works through individuals who are committed to Him. While we rejoice when numbers are brought to a saving knowledge of Jesus Christ through some evangelistic crusade, the fact remains that the most important instrument in all Christian work is the example of the individual believer.

Only a few decades ago, Africa was looked upon as the "dark Continent." The famous missionary-explorer, David Livingstone, had not been heard from for many months, and people all over the world were becoming anxious for news. Henry Stanley a reporter for the New York Herald, set out to look for Livingstone and finally found him at Ujiji in Central Africa. After spending four months with the doctor, Stanley wrote: "I went to Africa as prejudiced as the biggest atheist in London. But there came a long time for reflection. I saw this solitary old man there and asked myself, 'How on earth does he stay here? What is it that inspires him?' For months I found myself wondering at the old man carrying out all that was said in the Bible, . . . But little by little my sympathy was aroused. Seeing his piety, his gentleness, his zeal, his earnestness, I was converted by him although he had not tried to do it! It was not Livingstone's preaching which converted me. It was Livingstone's living!"³³ His life was the means God used to bring Stanley to faith in Christ.

Some years ago, while I was in business, I had the pleasure of having as a close friend a man whose testimony and example had been the means of bringing many of his colleagues to personal faith in Jesus Christ. An accountant and auditor, this man so lived before others that they marveled at his consistent example and godly life. As time went by, more and more responsibility was given him and his superiors found that he could be trusted implicitly. His winsome witness caused many to talk to him about his "religion," and he had the joy of sharing his faith in Christ with them.

As we survey this selective history of the life of Moses we learn several lessons which are of great importance to us in the life of faith.

The first lesson we learn is that we must put duty to God before worldly possession or selfish ambition. We should not allow personal inclinations, family pressures, or selfish motives to sidetrack us from the path of duty when once this has been presented clearly to us. God frequently calls people into His service, but for one reason or another they demur and delay. A promising career, and affectionate attachment to someone who may not fit into the Lord's plans, or an unprecedented business opportunity may turn them from the path of duty. In later life,

like Romney, many are stricken with remorse over their wasted years. Having heard the call to missionary service in their late teens or early twenties, they now try to salve their consciences by giving large sums of money to Christian work. These gifts are greatly appreciated by the receivers, but as far as God is concerned they can scarcely make up for a life of service. Moses saw these issues in their correct perspective. He realized that it was a matter of the temporal versus the eternal, and he chose to follow the path of God's directing regardless of what it might cost him personally.

Secondly, the life of Moses teaches us the need for patience and persistence in the face of interminable delays. This is graphically illustrated in the forty years Moses spent in the desert looking after his father-in-law's sheep. It is easy to give up and become despondent when our most cherished hopes crumble to ashes or are dashed in pieces at our feet. The discipline of delay is a common experience in the lives of Christians. Abraham learned patience as he waited twenty-five long years for Isaac, the child of promise, to be born. Joseph, the cruel victim of circumstances, endured the hardships of an Egyptian jail, but came out of it to become Prime Minister of Egypt. David knew the disciplining hand of God upon him when, having been anointed King over Israel, he was persecuted and harassed by Saul, and forced to live as an outcast and an exile. Elijah knew of the discipline of disappointed hopes too, for having delivered an ultimatum to an apostate king, and being ready to lead the people back to faith in the true God, he was told to go and hide by an obscure stream. Paul, only recently converted from Judaism to Christianity wanted to preach Christ, but instead he was sent into the barren wastes of Arabia to be taught by the Holy Spirit. These were all tempered by delay, overcame their disappointment as they waited upon the Lord, and ultimately triumphed as they walked in the center of His will. In the conflict between the visible and the invisible, Moses kept his eyes on God and was prepared for fuller service as a result.

Closely associated with the need for perseverance is the third lesson from the life of Moses, the need for spiritual perception. When Moses returned to Egypt he had learned to walk by faith, not by sight. He recognized that God's ways are not our ways. He saw clearly the distinction between the spiritual and the material, and he chose the former. This is hard to do in our day unless we too walk by faith. As we look about us we cannot help but see the stress which is being placed upon organization and administration, and gadgets and gimmicks as the means for achieving success. We have come to rely upon the resourcefulness of man rather than the power of God. The techniques of motivation research are being used to raise money for our institutions, the subtle manipulations of misapplied psychology are used by management, and the emphasis in our churches is placed upon numerical strength

rather than spiritual power. Moses saw through the veneer of materialism and placed his confidence entirely in the Lord. He knew what it was to see God work in unexpected and irresistible ways. He saw the might of Pharaoh crushed and a nation of slaves emancipated.

The key to the success of Moses is found in one word, faith. It is repeated throughout the narrative. "By faith Moses, . . . By faith Moses . . . By faith Moses, . . ." (v. 24, 27, 28), is the recurring theme of this passage. By faith he chose, by faith he endured, and by faith he overcame. Only as we, too, walk by faith will we be able to see God work through us. The weapons of warfare are not carnal, but mighty before God for the overthrowing of strongholds.³⁴

FOOTNOTES

¹ Arthur S. Peake, Heroes and Martyrs of Faith (London: Hodder and Stoughton, n.d.), p. 101.

² For a concise discussion of the Hyku Khoswet, "rulers of foreign countries," or "Hyksos" see Unger's Bible Dictionary (Chicago: Moody Press, 1960), pp. 508-09.

³ Exodus 1:7-9. Cf. John Rea, "The Time of the Oppression and the Exodus," Bulletin of the Evangelical Theological Society, III, No. 3 (July, 1960), 59-63.

⁴ Exodus 1:9-11.

⁵ Exodus 1:13-14.

⁶ Exodus 1:15-19.

⁷ Exodus 1:22.

⁸ Exodus 2:2.

⁹ Exodus 2:7, 9. Cf. Charles Marston's The Bible Comes Alive (Joplin, Mo.: The College Press, reprint), pp. 40ff.

¹⁰ In Biblical times children were only weaned after three years. Cf. Roland de Vaux, Ancient Israel (New York: McGraw-Hill Book Co., 1961), p. 43; Unger's Bible Dictionary, p. 193.

¹¹ Deuteronomy 6:6-7.

¹² Acts 7:22.

¹³ Acts 7:23.

¹⁴ Philippians 3:7.

¹⁵ Cf. I John 2:15-17.

¹⁶ I Kings 3:10-13.

¹⁷ Acts 7:23.

¹⁸ Acts 7:25; cf. Exodus 2:11-12.

¹⁹ Exodus 2:13-14; Acts 7:26-28.

²⁰ Exodus 2:15. The mention of "Pharaoh" in Exodus and "king", in Hebrews 11:27 would tend to support the idea that Hatshepsut was dead and could no longer offer protection to her adopted son. Those who disagree with this theory point out that Hatshepsut reigned as a king and that the statues which she had made of herself portray her as a man with a beard and are devoid of all feminine features. It seems preferable to identify this Pharaoh with Thutmose III (ca. 1483-1450 B.C.), the "Pharaoh of the Oppression."

²¹ Exodus 2:15. "Now when Pharaoh heard this . . ." indicates that there was a certain lapse of time before the news reached him. Moses may have hoped that the body would not be discovered, or that the Egyptians would not hear of the incident from one of the slaves. In any event, during the interval, he repented of his action and again placed his confidence in the Lord his God.

²² Acts 7:22.

²³ Exodus 3:11.

²⁴Exodus 3:13.

²⁵Exodus 4:1.

²⁶Exodus 4:10.

²⁷The Exodus took place in 1447 B.C. This date is supported by both Biblical and extra-Biblical evidence. For a good discussion of the varying views see Gleason L. Archer's Survey of Old Testament Introduction (Chicago: Moody Press, 1964), pp. 212-23.

²⁸Thutmose IV (ca. 1423-1410 B.C.) was not heir to the throne. He, however, is reported to have had a dream while he was still a prince. His "Dream Stela" records how the god Horus appeared to him and promised if he would remove the sand from the Sphinx he would one day become king. It is quite obvious that if Thutmose IV had been the oldest son of his father there would be no purpose in a divine promise that he would one day become king. Cf. Ancient Near Eastern Texts. Edited by James B. Pritchard (2nd ed.; Princeton: Princeton University Press, 1955), p. 449.

²⁹Exodus 12:22-23.

³⁰Exodus 12:29-31. The fact that Pharaoh and his servants and his people arose during the night to check on the well-being of their firstborn indicates that they must have had some knowledge of what was intended.

³¹Exodus 12:11-12, 31.

³²Exodus 14:13-14.

³³Henry M. Stanley, "How I Found Livingstone . . . in Central Africa" (London: Sampson, Low, Marston, Low and Searle, 1872), p. 434. (Italics added.) Stanley discusses Livingstone's character at length on pages 428-74.

³⁴II Corinthians 10:4.