

Book of Hebrews Part 43: 11:20-27; Champions of the faith - Isaac, Jacob, Joseph, Moses (2/8/2020)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/rqzk8yt/book-of-hebrews-part-43>.

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We're plowing through Hebrews chapter 11, looking at the champions of the faith. Today we're going to cover a lot of ground. I'm excited about it. We're not just going to look at one individual, we're going to look at several. We're going to cover a span of several men on this list. From the looks of things and I say this very loosely it looks like we have a couple more weeks in chapter 11 before we move on to chapter 12. This is getting exciting, we're almost wrapping this up. There's still some really good stuff yet to come.

Last week we looked at Abraham, the great patriarch, examining the faith he possessed and all the time the writer dedicates to him.

Well now the writer's actually going to move on to his son in Hebrews 11:20, ²⁰By faith Isaac blessed Jacob and Esau concerning things to come. In comparison to Abraham, this is kind of brief, right? It's a very brief statement. What is interesting to me about this is not necessarily its brevity as much as what the writer chose to talk about in regard to Isaac's faith. The expression of faith the writer chose to bring to the table. He could have said other things, he could have talked about the epic fact that Isaac was a willing participant in the sacrifice in which Abraham was commanded. Isaac was a grown man. Abraham didn't have to drug his son. He didn't have to club him over the head and knock him unconscious so that he could bind him. There are a lot of commentaries on this, regarding Isaac's willingness to be bound. He is the image of Yeshua who willingly went according to His Father's will. So that certainly is worth mentioning, but the writer doesn't mention that. What he mentions is this blessing.

I want you to understand the writer has a method. There is something he is doing and there's a reason he's bringing up this specific thing. To help you feel the weight of this very brief statement, I want to take you back to Genesis 27. The backdrop of Genesis 27 is; Rebecca, who is the wife of Isaac, overhears a conversation between her husband Isaac and her firstborn son, Esau. Isaac tells Esau, (whom scripture states Isaac loved Esau and he ate of his game), to go hunt game for him that he may eat and his soul may bless Esau before he dies. Isaac is on his deathbed. He knows his days are numbered. He is getting his affairs in order and the primary thing he's concerned about is he wants his son to get this blessing. Rebecca overhears this and she immediately starts to scheme. She has something else in mind. She wants her son Jacob to receive this blessing.

We read this in Genesis 27:8-10; **Now therefore, my son, obey my voice according to what I command you.** ⁹ **Go now to the flock and bring me from there two choice kids of the goats, and I will make savory food from them for your father, such as he loves.** ¹⁰ **Then you shall take it to your father, that he may eat it, and that he may bless you before his death** (Emphasis added). For those of you who know the Torah, this is interesting? If you study the Torah, something pops off the page and it might help that I highlighted it, but it's **the two choice kids of the goats**. This is significant because the highest holy day of the year contains specifically two goats. The centerpiece, if you will, of Yom Kippur. What it's all centered around is the sacrifice of these goats and together they make atonement for the children of Israel. This is significant. These goats are the conduit to do this and that sacrifice keeps Israel in relationship with God. Israel is **blessed**.

Now Rebecca just happens to say two goats. Not three goats, not one goat, not five goats. No, she said two goats. He is going to feed his father with this food. This is the savory food. It gets better than that, look at what we read in Genesis 27:16-17; **And she put the skins of the kids of the goats on his hands and on the smooth part of his neck.** ¹⁷ **Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob** (Emphasis added).

Look at that, not only is he going to feed his father with these goats, he's going to bear the skins of the goats on himself. Go back to the Garden of Eden, it is interesting because when Adam and Eve fell, they sinned, then they covered themselves. They knew they were naked. The sin exposed their nakedness. They put fig leaves on, but the second the LORD spoke, they still had to hide. They had to go hide because their nakedness was open. It wasn't until the LORD covered them with animal skins, from animals that had to give their life, that they were covered. That was the proper covering. Think about Yom Kippur with these two goats and what's really going on here. Do you want to know how significant this is, that he is bearing these goats upon himself? This is so significant because when Jacob goes in and presents himself to his father Isaac, Jacob says "my father". Isaac says, come in, who are you my son? And this is Jacob's response, I am Esau your firstborn. Isaac asks, are you really my son? Now, get this, Isaac calls Jacob, come near to me so that I may feel you, that I might touch you to know whether you are really my son or not. Do you understand the determining factor for Jacob getting this blessing was the fact that he bore the skins of goats on him? That's what his father touched, reached out and grabbed. Absolutely mind-blowing.

Then we go to verse 26 and this is what we read Genesis 27: 26-29, **Then his father Isaac said to him, "Come near now and kiss me, my son."** ²⁷ **And he came near and kissed him; and he smelled the smell of his clothing,** (Rebecca had clothed him with Esau's garments) **and blessed him and said: "Surely, the smell of my son is like the smell of a field which the LORD has blessed"** ²⁸ **Therefore** (Now this is the blessing, so you want to pay close attention to this.) **may God give you of the dew of heaven, of the fatness of the earth, and plenty of grain and wine.** ²⁹ **Let peoples serve you, and nations bow down to you. Be master over your brethren, and let your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be those who bless you!"** (Emphasis added).

This is the blessing Jacob came in and got. Now when you look at this blessing, you can break this up specifically into three categories. Everything is established on the testimony of two or three. There are three things said within this blessing.

Number one, he is going to be abundant in provisions. He's going to be blessed in that matter. Number two, he is going to have great honor. He is going to be in a position of authority, even his brothers will bow down before him, and they're going to serve him.

Now we come to the third one and I'm going to highlight this, look at this **...Cursed be everyone who curses you, and blessed be those who bless you!**" (Emphasis added, Genesis 27:29). Where have we heard this before? This was from the mouth of the LORD which He spoke over Abraham. This was the blessing the LORD gave to Abraham, and in turn went to Isaac, and now Isaac is giving it to his son. This is what he is giving to his firstborn. At least that is what Isaac understands. He is giving this blessing to the firstborn. That's going to be significant in a moment.

The story goes on, we continue reading, ³⁰**Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.** (Remember Isaac had sent him out to hunt game. So that's what Esau had done.) ³¹**He also had made savory food, and brought it to his father, and said to his father, "Let my father arise and eat of his son's game, that your soul may bless me."** (Genesis 27:30-31). Isn't this interesting, how this all worked? Esau leaves. Jacob swoops in and he gets the blessing.

Do you know if you take the parable of the ten virgins and just lay it on this story, it's a perfect match? Do you remember the parable of the ten virgins? How did that go? Essentially, it went like this. There were five wise and five foolish. You could even say one wise and one foolish, it doesn't matter. The point is that half of them are wise and half of them are foolish. The cry goes out at midnight. The bridegroom is coming, go out to meet Him! What's interesting is the foolish ones don't have what they need. They needed oil, so they leave, they depart just like Esau. But who gets to go in? Who swoops in and is there at the right time? It is the wise virgins. They go in and the door is shut. By the time the five foolish virgins come back, guess what? The doors are closed. It's over. There's nothing. This is literally what is unfolding here in this story. Esau is totally representative of the foolish virgins.

So Esau came back in verse 31. Moving on to verse 32, ³²**And his father Isaac said to him, "Who are you?" So he said, "I am your son, your firstborn, Esau."** (Emphasis added). Look at what this says: your firstborn. This is one of the most important details of this entire story. You have to appreciate this. Remember when Jacob went in and his father asked him who are you? Jacob didn't just say I'm Esau, your son. No, he said I am Esau, your firstborn. That title is everything. It means everything. Esau When Esau comes in and he is asked, he says this very same thing. He doesn't just say, I'm your son Esau. No, he lays down his title, his status, I am your firstborn. It's interesting and we'll talk more about that in a moment.

³³**Then Isaac trembled exceedingly, and said, "Who? Where is the one who hunted game and brought it to me? I ate all of it before you came, and I have blessed him--and indeed he shall be blessed."** (Emphasis added, Genesis 27:33). Think about this for a second. Isaac knew Jacob would receive the blessing because he spoke it over him. In other words, he prophesied. Do you understand? This is not simply oh, you know, be blessed, I hope you have a good life in the future. This is not anything like that. Do you want to feel the weight of what the writer of Hebrews is really conveying when he talks about it in Hebrews 11:20, **By faith Isaac blessed Jacob and Esau concerning things to come.**? Isaac prophesied and he knows that what he said is the word of God. It's from the mouth of God. Isaac knows these words have fallen and he can't reverse them. If these were just Isaac's words, then he could have said I'll take care of it. I'll go talk to your brother, don't worry about this. None of that can happen because this is the word of God. Isaac prophesied. This is very powerful and an important aspect you have to understand in regard to this blessing.

Going on to Genesis 27:34, ³⁴When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me--me also, O my father!" ³⁵ But he said, "Your brother came with deceit and has taken away your blessing." Now people have had to ponder this. Many believers have pondered this. It has mystified many. How can this possibly be? How can deception be rewarded with blessing? How is that possible? How many of you have wrestled with this reality? This just seems so deceptive. It's not.

This is where you need to understand what is really going on. You have to go back to Genesis 25 to really appreciate this. In Genesis 25, Esau comes to Jacob. He's starving. He's so hungry and he wants some food from Jacob and Jacob says "sell me your birthright". Esau does it. For a bowl of stew, Esau sold his birthright. Do you understand what that meant? See, the blessing is not independent of the birthright. The birthright gets this specific blessing. You can read Deuteronomy chapter 21, where it talks about the firstborn, the status of the first one, and how they get a double portion. There is a special blessing that comes to the firstborn. So, to be the first born is everything; the blessing is yours. Esau gave it up. He sold it. That blessing is not his, the blessing now belongs to Jacob. It is rightfully his and the LORD saw to it. So this is not a moment of deception. Rebecca, his mother, moved in wisdom in this situation.

Now continuing on in Genesis 27:36 ³⁶And Esau said, "Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!" Well, that makes sense because the blessing is not independent of the birthright. The birthright depicts who gets the blessing. ³⁷ And he said, "Have you not reserved a blessing for me?" It's interesting, Esau reminds you of those people mentioned in Matthew chapter 7 where they are saying "Lord, Lord" or even Matthew chapter 25 where the five foolish virgins are crying out "Lord, Lord open to us". They were bitterly crying. This is what we're seeing here.

³⁷Then Isaac answered and said to Esau, "Indeed I have made him your master, (The words have fallen on Jacob and that's it.) and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son?" ³⁸ And Esau said to his father, "Have you only one blessing, my father? Bless me--me also, O my father!" And Esau lifted up his voice and wept (Genesis 27:37-38). He is Matthew 7 coming to life. This is scary.

Now Esau does get a blessing. This is his blessing in Genesis 27:39-40, ³⁹Then Isaac his father answered and said to him: "**Behold, your dwelling shall be of the fatness of the earth, and of the dew of heaven from above.** I stop here because the very way Jacob's blessing began, with incredible provision, that God is going to sustain him with an abundance, is the very same thing that Esau gets. It's almost verbatim. But things change as we continue, ⁴⁰ **By your sword you shall live,** This is where things get scary, because what do we read in Revelation chapter 13? Those who live by the sword, die by the sword. This is frightening because it is a death sentence. You shall live by your sword. We know the rest of it, you will die by your sword. Continuing on, **and you shall serve your brother;** Well, that's exactly what we read in Jacob's blessing, **and it shall come to pass, when you become restless, that you shall break his yoke from your neck.**" (Emphasis added).

Isn't that interesting? Here is what's even more interesting, when you go to this very passage in the Targums, (the Aramaic version of the Bible), the sages give us incredible insight into how this might look. How could he break that yolk from his neck? Let's go to Genesis 27:40 in the Targums, **And by thy weapons thou shalt live, and before thy brother be subject. And it shall be when the sons of Jakob labor in the law, and keep the commandments, they will set the yoke of subjection on thy neck; but when the**

sons of Jakob withdraw themselves and study not the law, nor keep the commandments, behold, **then shalt thou break their yoke of subjection from off thy neck** (Emphasis added).

Isn't that amazing insight? As long as Israel follows the Commandments of God the blessing is intact, your brother will serve you. The moment you stop doing that, it will be severed. Scripture agrees with this. Look at 2 Kings 8:20, **In his days Edom revolted against Judah's authority, and made a king over themselves.** 2 Kings 8:22 reads, **Thus Edom has been in revolt against Judah's authority to this day. And Libnah revolted at that time.**

Now Edom, (just so you know, you can find it in Genesis 36), is Esau. So Esau revolted, they separated. Now, here's the thing, who was king at that time? Jehoram, Jehoshaphat's son. He was absolutely wicked. He actually married the daughter of Ahab, creating a partnership with evil. Isn't that interesting? Coincidence? No. Prophecy? Yes. So as we look at this statement the writer of Hebrew makes, **By faith Isaac blessed Jacob and Esau concerning things to come.** (Hebrews 11:20), it is powerful. This is prophecy. How did he do it? Only by faith. Isaac believed so much that what he said would come to pass. When he spoke the blessing upon his son, technically his second-born, who got the firstborn status, he couldn't reverse it.

Moving on in Hebrews to the next verse, **²¹By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff** (Hebrews 11:21). What's interesting is that the writer brings back-to-back a parallel situation. This gets into why the writer brought up what he did with Isaac and his faith, and why he used that expression of Isaac's faith. Now we're beginning to see this story unfold here. Because of the parallel, when you look at Jacob, he does just like Isaac on his deathbed and he is going to bless the sons of Joseph. But here's the thing. If you read the text they're his sons. Just as Isaac went to bless his two sons, now Jacob is going to go bless his two sons. Joseph's sons are Ephraim and Manasseh. If you go back to Genesis and read the text, Jacob actually tells Joseph these are my sons, anyone born to you after them will be yours, but these will be mine.

So we literally have this repetitious picture here, which is really an incredible thing. I actually want to take you back and show you what transpired. You will have a little bit better appreciation for what is going on and what is being said.

Genesis 48:12-13, **¹²So Joseph brought them from beside his knees, and he bowed down with his face to the earth. ¹³And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him.** Obviously, Joseph is an astute and very wise person, the wisest in Egypt. He sees his father, Jacob, sitting in front of him and he knows if he wants his firstborn to get the firstborn blessing he needs to bring his firstborn to Jacob's right hand because the right hand is a symbol of power and blessing. So what does he do? Joseph takes Manasseh, his firstborn, into his left hand and he takes Ephraim in his right hand. He's just going to walk straight up to Jacob, because all he wants his father do is to stretch out his hands and lay his hands on his children and give them their blessing.

But Joseph is mainly concerned about this firstborn blessing as you're going to see as we continue, **¹⁴Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn** (Genesis 48:14). Israel literally had to cross his arms to do this blessing the way he knew it needed to be done. Well, how does Joseph respond?

Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. ¹⁸ And Joseph said to his father, "Not so, my father, for **this one is the firstborn**; put your right hand on his head." (Emphasis added, Genesis 48:17-18). Joseph intervenes and says, this isn't going to go down, Manasseh needs to get the firstborn blessing. Continuing on, ¹⁹But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations." This is interesting. What happened? The second born again is being put in the firstborn status, getting the firstborn blessing. ²⁰So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!' "And thus he set Ephraim before Manasseh. (Genesis 48:19-20). So if you wonder why when we say the blessing Ephraim comes first, it's because that is what the LORD did. He took the second born and gave him first born status. So we have this incredible parallel as we look at Hebrew 11:21, **By faith Jacob, when he was dying, blessed each of the sons of Joseph...** He's blessing his sons, right? Just as we saw in verse 20, Isaac blessing his sons. But the second-born is getting the firstborn blessing.

It goes on to say, **... and worshiped, leaning on the top of his staff.** (Hebrews 11:21). There's nothing really theologically I want to get into on this. But I want to mention this as a side note that the writer is totally dependent on the Septuagint. This is not how the Hebrew text reads. If you go to the Hebrew text it actually talks about how he bows himself on the head of his bed. It's not too different. The terminology between staff and bed is close. In Hebrew, bed is מִטָּה (*mita*) versus מַטֵּה (*matteh*), but the Septuagint specifically has the word staff. Here's the Septuagint in the English for you to see that the writer keeps drawing out from the Septuagint, **He said, "Swear to me." And he swore to him. And Israel did obeisance upon the top of his staff** (LXX Genesis 47:31).

Now that being said, I want to continue on, **By faith Joseph, when he was dying...** (Hebrews 11:22). So here we have this third guy mentioned. This is amazing. Let's go back to Hebrew 11:20-21 **By faith Isaac blessed Jacob and Esau concerning things to come.** ²¹ **By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff** (Emphasis added). Isaac was on his deathbed when he did the blessing. Jacob was on his deathbed. And now, **By faith Joseph, when he was dying...** (Hebrews 11:22). We're getting to the punch line of why the writer is using these expressions of faith. He is communicating to you these specific men sequentially together. What he wants to convey is this: these men literally confessed the promises of God to their death! These are men of faith! This is what Paul talks about in Romans 1:17, moving from faith to faith. This is what a man of faith will do. He will see it through to the end of his life. He will be confessing the words of God, the truth of God, the promises of God and he will believe them. He knows what's coming in the future. Each one of these men knew and believed what God was going to do. There's no question about it.

In fact, as we continue to look at what it says here, **By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones** (Hebrews 11:22). Joseph had true faith in God. It was revealed to him that God would take the Hebrews out of Egypt. He didn't doubt it at all. So much so that he gives instructions to his own brethren to take his bones. In Genesis 50:24-25 we find these instructions, **And Joseph said to his brethren, "I am dying; but God will surely visit you...,"** this isn't God "might" do this. Joseph is convinced; he doesn't have a divided heart on the matter. He is convinced God will visit **...and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob."** ²⁵ **Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here."** (Emphasis added).

The fact that Joseph makes the list in the hall of faith is definitely not a surprise. He spoke in faith as a man of faith. In fact, to put this further into context, let me take you to Sirach in the Apocrypha and show you what he says of Joseph. **Nor was anyone ever born like Joseph, even his bones were cared for** (Sirach 49:15). You'd be hard-pressed to find stronger language to honor this man Joseph. These are strong words. You have to understand Joseph's life. If you study his life and situation, he lived a nightmare. He went from one nightmare to another nightmare. He was betrayed by his brothers and cast into a pit, only to be taken out and be sold as a slave. He was taken to a foreign land and a language he didn't speak, only to be falsely accused of something he didn't do and thrown in prison. From one hell to another hell.

Yet through all of that Joseph didn't waver. He did not waver. He held fast. He didn't get angry with God. He didn't curse God. He didn't blame God. Although he had plenty of opportunities to do so. He literally was this amazing man of faith who was able to go in strength. And the only place he got that strength is from faith. He truly believed in his God.

I Maccabees 2:53 says this, **Joseph in the time of his distress kept the commandment, and became lord of Egypt**. When you're getting pressed and put on the grill, that's when the LORD finds out who you are. That's when you're going to find out how much faith you really have in your heart. It's easy to follow Jesus when things are good. When you have food and water. When you have an abundance of things. Life is happy, everybody's doing well. That's easy. That's not impressive. It's when distress comes in, do you cling to the commandments of God? Do you truly believe in Yeshua?

Psalms 105:17, **He sent a man before them-- Joseph--who was sold as a slave. ¹⁸They hurt his feet with fetters, He was laid in irons. ¹⁹Until the time that his word came to pass, the word of the LORD tested him** (Emphasis added). When you read the story of Joseph, you have to understand he was being tested. This moving from one nightmare to another was God testing him.

Understand this, when God tests you, He's not going to ask you to do 30 push-ups or to run the mile in five minutes. That is not how God tests you. We're so delusional sometimes we think when we run out of gas in our car that it is a test (and I've been there just so you know). If you think that's a test from God, you've never read the Bible. You have no idea. When you come up against the worst nightmares that you can imagine, against hellish situations in your life, now we're talking. Think of the olive presses in Israel, when you press olives you crush them. There's nothing left, but what comes out is oil and that oil is used for light. It's not until we're pressed that we create light.

God tested Joseph. He was a true man of faith. This man belongs in Hebrews chapter 11. I want to read Deuteronomy 8:2 on the heels of this. **²And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you...** There's a reason why God didn't pluck Israel up out of Egypt and plop them in the Promised Land. God brings them into what Deuteronomy literally calls a great and terrible wilderness. He brought them and will bring you into hell. He will bring you into the valley of the shadow of death. Why? To humble and test you. You need to be tested. What is the LORD looking for? — **...to know what was in your heart, whether you would keep His commandments or not** (Deuteronomy 8:2). The test. Every day that goes by could hold a test on different levels to compromise the commandments of God and your integrity of following God. You better be passing these tests. It will require faith. You will have to step up. The LORD wants to know what's in your heart. Where is your faith? He's searching for faith.

I think of Deuteronomy 5:29, ²⁹Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever! That's true faith.

So should we be making a big deal out of the commandments of God? Absolutely! The devil hates it. If we're going to call on the name of Yeshua, get ready. Get ready, testing is coming. We read, Psalms 11:5, ⁵The LORD tests the righteous, but the wicked and the one who loves violence His soul hates (Emphasis added). If you're going to call on the name of Yeshua, you are going to be tested. Some of us might not make it. Some of us might experience the reality that I don't have as much faith as I thought. How scary is that?

Moving to Hebrews 11:23, ²³By 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. This fascinates me that the writer brings Moses to the table, but he doesn't mention Moses' faith first. He backs up. He cannot overlook Moses' parents.

Their faith was so impressive to him that they made it into Hebrews 11. He had to talk about them, specifically the fact that ... **they were not afraid of the king's command** (Emphasis added). What did the king command? If you go back to the story, it was commanded all the Hebrew baby boys had to be killed. There was a death sentence against them. Total genocide. Israel was getting bigger and bigger; the Egyptians were getting nervous that Israel was going to overtake them and Egypt would become Israel's slaves.

So the king declares this law. Keep in mind by not abiding by this law, Moses' parents are risking their own lives. If they didn't kill their son, their whole house was to be put to death and destruction. I want to give you a little insight so you can appreciate why the writer is even mentioning Moses' parents. We're going to go to Josephus and his Antiquities of the Jews. He talks about this very thing and this is what he says; **but after that time Amram (Moses' father), fearing he should be discovered, and by falling under the king's displeasure, both he and his child should perish, and so he should make the promise of God of none effect, he determined rather to entrust the safety and care of the child to God, than to depend on his own concealment of him,** (Emphasis added).

Unbelievable! Moses' father is totally trusting. He has faith. He puts all his faith in God, saying I know God is wiser than I am. I know He's more powerful than I am. I even know that He's more loving than I am. I know He cares for my son. I will entrust my child to Him because He can do a better job than I can. This is faith. This is the fruit of faith. It's put into action in real life situations. Again, also does this not sound like a nightmare? It's literally being decreed that your son needs to be put to death. Your life is on the line if you even think about sparing him. This is as bad as it gets, but Moses' father does not waver!

This is crazy. How many of us compromise for so much less? How many of you are compromising the faith to follow after the things of the world? When we start looking at righteous men of God, we are humbled, and it breaks us the way it should.

Now Josephus continues, **which he looked upon as a thing uncertain,** (what he means by that is not depending on his own flesh) **and whereby both the child, so privately to be nourished, and himself, should be in imminent danger; but he believed that God would some way for certain procure the safety of the child...**(Emphasis added, Josephus, Antiquities of the Jews).

Look at these two words specifically, **for certain**. This jumps off the page to me because to be able to utilize those terms you have to have true faith. True faith in the LORD has zero doubt. There's not a fragment of doubt. Amram knows for certain that God can deliver his child. How many of us pray with that kind of certainty in our prayer closet? That we know for certain God is going to take care of it, if we give it to Him.

Moving on in Hebrews 11:23-25, **²³By 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. Now we get to Moses. ²⁴By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, ²⁵choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin.**

The writer recognizes something clearly important. He recognizes Moses had a choice to make. He could either continue in his Egyptian status, or he could defect to the Hebrew slaves. The Egyptian status afforded everything. He was the son of Pharaoh's daughter. He had every comfort and luxury at his disposal. He had preeminence. He was honored. He was revered. Any desire he had, worldly speaking, would have been his. He had riches and wealth. He had freedom. He wasn't a slave. Only when you acknowledge the context by which Moses made this decision, could you possibly recognize the reality of his ultimate faith. He wasn't going from affliction to affliction. That's not impressive. He wasn't a destitute Egyptian. He wasn't being persecuted. He wasn't being mocked. He wasn't being scourged. None of that was happening. This guy is going from living the dream to living a nightmare. And he willingly does it, without reservation. How? Faith. Only faith can get you to cross that line. It's faith.

To help you understand this a little bit further, I want to take you to a Psalm. I almost feel like we read certain characters of scripture in a robotic fashion. What I mean by that is we just look at them as though they're these righteous robots. It's just easy for them. We expect Moses to do what's right, that he should abandon everything and go into persecution with absolutely no recognition of the reality of the war that is going on within him. Do we really think about how he had to fight that and how faith had to come out? There's no recognition of that. We need to recognize the reality of the war. So I want to take you to Psalm 73 because as we go through this, I think you're going to appreciate Moses a whole lot more.

It's not specifically about Moses, but it's about all righteous men. Psalm 73:1-3, **A Psalm of Asaph. ¹Truly God is good to Israel, to such as are pure in heart.** This is very specific. This is not my sermon, but I could go on about the remnant. Paul talks about this a lot in the book of Romans. There's a remnant of Israel. This is who Asaph is talking about. He says, yes, God is good to Israel, but specifically to the pure in heart. Verse two continues, **²But as for me, my feet had almost stumbled; my steps had nearly slipped.** What is he talking about? He's talking about abandoning the faith. Walking away. How is this possible? What's the situation?

Well, we read this in the next verse, **³For I was envious of the boastful, when I saw the prosperity of the wicked.** When you look at this in the Hebrew, it gets better. The word for boastful is הלל (*halal*). It means glory and praise. I was envious of the glory, the praise of the wicked. There's a certain sparkle to the glory and the praise that comes from the world. Why do you think people are running after it? They want it. They want the fame. They want the attention. They want the fortunes. They want every indulgence, every desire of the flesh. They want to live the dream. They want to pursue their own goals. They want to be successful. This is where they find their purpose, in acknowledgement of success in the world's eyes.

That is what Asaph is saying. He goes on, ⁴For there are no pangs in their death, but their strength is firm. ⁵They are not in trouble as other men, nor are they plagued like other men. ⁶Therefore pride serves as their necklace; Violence covers them like a garment. ⁷ Their eyes bulge with abundance; they have more than heart could wish (Psalms 73:4-7). Asaph is looking at the world and he's in awe. He sees they are so happy. Everything is going right for them. The world is their oyster. They're making the most out of life. They get all the pleasures of the world. This envelopes his mind, and he is struggling.

It's intoxicating. The world intoxicates you. This is a righteous man who wrote this Psalm. This is what I love about David and the Psalms in general: their total transparency. You can peer into their heart. The thoughts of the heart come to the pages and they pierce you. You think, wow that speaks to me. There are times that this, what Asaph is talking about, is a struggle.

Psalms 73:12-14, ¹²Behold, these are the ungodly, who are always at ease; they increase in riches. ¹³**Surely I have cleansed my heart in vain, and washed my hands in innocence.** ¹⁴For all day long I have been plagued, and chastened every morning (Emphasis added). This is an amazing statement. What's the point? He's looking at the world with his eyes. And everything he sees is starting to create reality in his heart. When he looks at what happens to the world and then he looks at his own life, he thinks this is ridiculous. I'm plagued every morning. I don't have all the benefits and all the joy this world has. All the accolades. I don't have any of it. What's the point? In vain I've cleansed my heart and hands. What's the point?

Listen to what he says next, ¹⁵If I had said, "I will speak thus," Behold, I would have been untrue to the generation of Your children (Psalms 73:15). In other words, if I would have let those thoughts fester, if I started confessing those words, or if I went after this, then I would have been untrue to your generation.

Let me take you to Malachi. We'll go back to Psalms in a second "Your words have been harsh against Me," Says the Lord, "Yet you say, 'What have we spoken against You?' ¹⁴You have said, 'It is useless to serve God; What profit is it that we have kept His ordinance, And that we have walked as mourners Before the Lord of hosts? ¹⁵So now we call the proud blessed, For those who do wickedness are raised up; They even tempt God and go free.' "(Malachi 3:13-15). Again they're saying, what's the point? Because every time I look at the world they're getting blessed, but I'm getting lower and lower and I'm suffering more.

These are real thoughts that come in and **they're all based on the eyes.** Walking by sight.

Now going back to Psalms 73:12-15, ¹²Behold, these are the ungodly, who are always at ease; they increase in riches. ¹³ **Surely I have cleansed my heart in vain, and washed my hands in innocence.** ¹⁴ **For all day long I have been plagued, and chastened every morning** (Emphasis added). His life is a living hell and this is what he's thinking, ¹⁵If I had said, "I will speak thus," Behold, I would have been untrue to the generation of Your children (Emphasis added).

And then he says this, ¹⁶When I thought how to understand this, It was too painful for me (Psalms 73:16). In other words, he can't reconcile the hell he's going through and the beauty that he sees the world engulfed in. It's too painful for him.

And then he says this, this is the crescendo, ¹⁷**Until I went into the sanctuary of God; then I understood their end,** (Emphasis added, Psalms 73:17). Isn't this amazing? He had been walking by sight this whole time and the world started to seep in. His heart is getting intoxicated with the things of the world. In a

sense, there is a departure from the faith at risk here. Until he drops to his knees, seeks the LORD, seeks His counsel, and seeks His word. Then the LORD reveals to him, what he sees is a lie.

What does Psalm 62:9 say? **Surely men of low degree are a vapor, Men of high degree are a lie.** Their day is coming. That clarity was the result of him going to the word. Then he received perfect clarity. The moment you take your eyes off of Yeshua, off of the word of the Living God, you will be sucked into the world. You will walk by sight not by faith. We are called to walk by faith. I don't care what you see in the world. What matters is right here in the word. The truth of what's coming to this world is in the Bible. **It's powerful.**

Moving on, ¹⁸**Surely You set them in slippery places; You cast them down to destruction.** ¹⁹**Oh, how they are brought to desolation, as in a moment! They are utterly consumed with terrors.** ²⁰**As a dream when one awakes, so, LORD, when You awake, You shall despise their image** (Psalms 73:18-20). I don't want to be a part of that. I don't want to be a part of what is despised. God loved Jacob, he hated Esau. I don't want to be a part of Esau's camp. I want to be a part of Jacob's camp. I want firstborn status. I want the blessing. Jacob wanted it. He wanted the blessing; he moved to get it. He valued it. Esau didn't value it; he sold it for a bowl of stew. How many of you are going to sell the faith for a bowl of stew or a little pleasure in the world, or for a little comfort, or a little riches?

Psalms 73:21-23, ²¹**Thus my heart was grieved, and I was vexed in my mind.** ²²**I was so foolish and ignorant; I was like a beast before You.** ²³**Nevertheless I am continually with You; You hold me by my right hand** (Emphasis added). Just like a father does his son. Daddy, I was so foolish and ignorant. I tell you, I can relate to that statement. I have a testimony of my struggles in the ministry and walking away from the world. It takes faith, you have to walk on water.

Going back to Hebrews 11:24-26, 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.** What an awesome template. This is amazing. The writer recognizes that Moses knows who Yeshua is. Moses esteemed the reproaches of Christ greater riches than the treasures in Egypt; for he looked to the reward. Only when you actually exalt being rejected by the world and you take it as a badge of honor to be mocked and ridiculed because you believe in Jesus. Only then are you walking on water. It is only then that you are operating in true faith. It's a badge of honor. When the disciples were beaten they rejoiced. These are people who are walking in faith. They understood that they were counted **worthy** to suffer such things. Moses understood it. To be rejected are greater riches. This is where we need to be.

I am ending with, ²⁷**By faith he forsook Egypt,** (The only way you're going to forsake this world is through faith) **not fearing the wrath of the king;** (Just like his parents. Chip off the old block) **for he endured as seeing Him who is invisible** (Hebrews 11:27). I like that. He endured as seeing Him who is invisible. That's walking by faith not by sight.