

Faith: The Better Way -~ Part 2d

Messianic Jews 11:23-28

Letter to the Messianic Jews

In my last post, we concluded our examination of the **Trust of the Avraham and His Children** in **Messianic Jews 11:8-22**. In this post, we move on to examine the **Trust of Moshe, the Deliverer** in **Messianic Jews 11:23-28**.

"²³ By trusting, the parents of Moshe hid him for three months after he was born, because they saw that he was a beautiful child, and they weren't afraid of the king's decree. ²⁴ By trusting, Moshe, after he had grown up, refused to be called the son of Pharaoh's daughter. ²⁵ He chose being mistreated along with God's people rather than enjoying the passing pleasures of sin. ²⁶ He had come to regard abuse suffered on behalf of the Messiah as greater riches than the treasures of Egypt, for he kept his eyes fixed on the reward. ²⁷ By trusting, he left Egypt, not fearing the king's anger; he persevered as one who sees the unseen. ²⁸ By trusting, he obeyed the requirements for the Pesach, including the smearing of the blood, so that the Destroyer of the firstborn would not touch the firstborn of Isra'el." ~ Messianic Jews 11:23-28 (CJB)

To the Hebrews, **Moshe** was the principal figure in their history. He was the leader who had rescued them from slavery and who had received the Law from God. To the author of the letter to the **Messianic Jews**, **Moshe** was pre-eminently the man of faith. As with the other great characters whose names are included in this roll or honor of God's faithful ones, many legends and elaborations had gathered around the name of **Moshe**, and doubtless, the author of this letter had them also in his mind.

The parents of Moshe, Amram, and Yoch'eved (Exodus 6:20), hid him by placing him in a basket to float in the Nile so that he wouldn't be killed according to Pharaoh's decree. In answer to their faith, Pharaoh's daughter found him there and raised him as her own son, even employing the child's actual mother to nurse him (Exodus 2:1-10).

Moshe had every possible advantage Egypt could offer. Jewish tradition maintains that as the adopted child of Pharaoh's daughter he may even have been in line for the throne. But he also had knowledge of God's revelation and his own identity as an Israelite and *chose being mistreated along with God's people rather than enjoying* the perquisites of his position, until finally (Exodus 2:11-15) he was forced to flee for his life.

He had come to regard abuse suffered on behalf of the Messiah. At the time, **Moshe** did not know of **Yeshua**, nor is there evidence that he had specific knowledge of a coming **Messiah, Savior** or **Son of God**. Although he did refer to a Star that would come out of Jacob (Numbers 24:17-19) and to a future prophet like himself (Deuteronomy 18:15, 18-19). In Luke 9:28-38, **Moshe** knew **Yeshua** on the Mount of Transfiguration. And, Yochanan 5:46 says that **Moshe** nevertheless wrote about **Yeshua**. One may reasonably assume that **Moshe** suffered on behalf of all God's promises, both those known to him at the time and those God would make in the future; and, after the fact, it is clear that this implies his suffering abuse on behalf of the **Messiah**. **Sha'ul**, in many ways the **Moshe** of his day, suffered similarly.

By trusting, he left Egypt, not fearing the king's anger; he persevered as one who sees the unseen. There came the day when Moshe, because of his intervention on behalf of his people, had to withdraw from Egypt and had to make all the arrangements for the first **Pesach**. The account is in Exodus 12:12-48.

In my next post, we will continue on our topic of the **Definition and Illustration of Trusting** by moving on to explore the **Trust of the Israelites and Rahab** in **Messianic Jews 11:29-31**.