

“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.” Hebrews 11:23.

(I.e., the gory commandment to kill all newborn male Hebrew children, as a bloody way of enforcing Egypt’s national policy of zero population growth lest the Jews shortly outgrow Egyptians and thereby control the balance of political power in the ancient empire of Egypt. Note here, Beloved, that human government is forever fiddling with the limitations of life and death in defiance of God’s prerogatives; the chief offender of all being the United States of America, even going so far as to finance millions of unlimited and free abortions for poor people around the world. Does not the blood of these murdered infants cry to God for vengeance against every American citizen and every citizen of the world, who does not cry aloud, spare not, lift up his voice like a trumpet, and show unto our fellow Americans and fellow citizens of the world the monstrous sin of abortion? **Isa. 58:1**).

So much for the saving faith of Moses’ parents, which is evidence that THEIR calling and election was sure. Natural discernment, natural love and affection for their own little helpless newborn baby, and natural parental courage to face down the wrath of Pharaoh – I say, none of these natural qualities of Moses’ parents are involved here. The SAVING FAITH OF GOD’S ELECT (**Titus 1:1**) – which is the subject of **Heb. 11** – is SUPERNATURAL FROM BEGINNING ON EARTH TO END IN HEAVEN. THE SAVING FAITH OF GOD’S ELECT IS MARVELOUSLY DISTINCTIVE AND UNIQUE. **2 Pet. 1:10**.

Moses’ own saving faith was manifested gloriously when he faced down the tyrant Pharaoh, threatened Pharaoh with the loss of his kingdom and his life in the presence of his servants; and thereupon turned on his heel and stalked out of Pharaoh’s throne room in great indignation at Pharaoh’s continued stubborn refusal to obey the commandment of God to let Israel go – even when Pharaoh’s own servants warned him of God’s wrath upon his kingdom; to wit:

“And Pharaoh’s servants said unto him, How long shall this man Moses be a snare unto us? let the men go, that they may serve the Lord their God; knowest thou not yet that Egypt is destroyed?” (Ex. 10:7)

That is all set out faithfully in **Exodus, chapters 10 and 11**. Beloved, this scene – played out for us in the majestic throne-room of the mighty Pharaoh, the bloody tyrant of Egypt, the world’s super-power of that era – I say, that THAT historical event – recorded for us accurately and faithfully by the Holy Ghost – holds for us many vital lessons. Concerning that amazing scene, the apostle wrote this; to wit:

“BY FAITH HE (MOSES) FORSOOK EGYPT, NOT FEARING THE WRATH OF THE KING; FOR HE ENDURED, AS SEEING HIM WHO IS INVISIBLE.” (Heb. 11:27)

This refers to Moses’ second forsaking of Egypt; it had nothing to do with the first time he forsook Egypt, when he was 40 years old, and fled in terror after he killed an Egyptian and buried him in the sand and learned that Pharaoh was threatening to kill Moses in punishment for his crime. There it is said that Moses “feared” and “fled;” to wit: ***“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man (evidently he was mistaken), he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? AND MOSES FEARED, and said, Surely this thing is known. Now***

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when Pharaoh heard this thing, he sought to slay Moses. But MOSES FLED from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well. Ex. 2:11-15.

“Moses feared,” and *“Moses fled.”* That may be more the language of the coward than the righteous, who are said to be *“bold as a lion;”* to wit: *“The wicked flee when no man pursueth; but the righteous are bold as a lion.”* Prov. 28:1. Note: The account of this incident by the gentle Stephen many years later, but also speaking and writing by the Holy Ghost, gives further information; to wit: *“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian; FOR HE SUPPOSED HIS BRETHERN WOULD HAVE UNDERSTOOD HOW THAT GOD BY HIS HAND WOULD DELIVER THEM; BUT THEY UNDERSTOOD NOT.”* Acts 7:22-25.

And so it appears that Moses at the first had no more than natural faith, arising from an expectation, in rather wishy-washy suppositions; to wit: *“For he supposed his brethren would have understood.”* When faced with deadly danger, in the form of Pharaoh’s present threatenings to kill him, his natural faith let him down. *“He feared and fled.”* But now, forty years later, after his experience with God speaking to him out of the burning bush, and after ten plagues that he had called down from God out of heaven upon the Egyptians; and after Pharaoh had dealt in bad faith with him and the Lord his God over and over again, obstinately and deceitfully refusing to let Israel go from Egyptian bondage – I say, after all this, Moses was finally filled with *“great anger,”* and great faith of the supernatural kind which only God’s Elect enjoy, and determination to confront Pharaoh – only this time Moses was as bold as a lion! – and demanded with threats and warnings, that Pharaoh let all Israel leave Egypt, together with their families and their cattle and with all the wealth of Egypt “borrowed” from their neighbors. And it was this kind of divine faith, imparted betimes into the bosom of the righteous, that Moses was possessed of when he entered the throne-room. And it was this kind of faith that the Holy Ghost meant when He used the term at Heb. 11:27; to wit: *“BY FAITH HE FORSOOK EGYPT, not fearing the wrath of the king; for he endured, as seeing him who is invisible.”*

Following the plague of thick and impenetrable darkness, Pharaoh gave Moses another insincere approach, after which; to wit: *“And Pharaoh called unto Moses, and said, go ye, serve the Lord; only let your flocks and your herds be stayed; let your little ones also go with you. And Moses said* (his anger beginning to rise in indignation, not fearing the wrath of the king); *Thou MUST give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also SHALL GO WITH US; THERE SHALL NOT A HOOF BE LEFT BEHIND; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither* (or, until we get there!). *But THE LORD HARDENED Pharaoh’s heart and he would not let them go. And Pharaoh said unto him* (now Pharaoh the tyrant is also beginning to seeth with anger), *Get thee from me* (or, get out of here!), *take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said* (i.e. Moses bristled back at Pharaoh), *Thou hast spoken well, I will see thy face again no more.”* Ex. 10:24-29.

Remember, Beloved, that the run-up to the final confrontation with Pharaoh must have been quite vexing to Moses. In a word, and simply put: Pharaoh was playing games with Moses; and Moses was growing madder and madder with Pharaoh. For example; following a grievous and murderous plague of hail throughout all the land of Egypt, we read; to wit: *“And Pharaoh sent, and called for Moses and Aaron, and said unto them, I HAVE SINNED THIS TIME; the Lord is righteous, and I and my people are wicked. Intreat the Lord* (for it is enough) *that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses*

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said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God. ... (In other words, Moses said to Pharaoh at that time, that he was a big, fat liar, no longer kidding anybody.) And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. AND WHEN PHARAOH SAW THAT THE RAIN AND THE HAIL AND THE THUNDERS WERE CEASED, HE SINNED YET MORE, AND HARDENED HIS HEART, HE AND HIS SERVANTS. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses." Ex. 9:27-35.

Pharaoh is the standing Bible symbol for the reprobate – i.e., the person predestinated to go to Hell. If you would know the truth about all such persons, study the life and the fate of Pharaoh. God is actively engaged in preserving and hardening the heart of every reprobate person in soul-damning sin; to wit:

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9)

Beloved, this verse should be mastered if you would understand the doctrine of reprobation. Also 1 Cor. 10:13; to wit: *"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."*

Take these two verses together, and they tell the hungry soul the following; to wit: The Lord is an Expert in delivering His Elect out of temptations, trials and testings; and, He is likewise an Expert in reserving, preserving, and irreversibly pickling the Non-Elect in their sins unto the day of judgment to be punished. See, 2 Pet. 2:9. There hath no temptation, trial or testing taken you but such as is common to all God's Elect; but God is faithful to His Elect, and He will not allow any of His Elect to be tempted, tried or tested more than he is able to bear; but God will with the temptation, trial or testing also make a way to escape from it, that the little Elect sheep may be well able to handily bear it. See, 1 Cor. 10:13. Moreover, when the apostle Paul would develop the doctrine of reprobation, to its maximum effect, he fetched forth Pharaoh as his prime example; to wit:

"For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (Rom. 9:17,18)

Well, Beloved, just where did the Scripture say these things to Pharaoh, as mentioned above? *"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."* Rom. 9:17. Compare: Ex. 9:16 – *"And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth."*

Think of it, Beloved. There sits the mighty king of Egypt – absolute monarch of the earth – on his magnificent throne from which he rules all mankind. To him, the Lord God declares, face to face; to wit: "From all eternal ages past I predestinated you to be born as a child of my wrath – or, a vessel of wrath fitted to destruction – to live a few years on earth, and then to die and go to Hell, there to dwell with everlasting fire and burning. Have I not the right to do what I will with My own?" To wit:

"What if God, willing to show his wrath, and to make his power known, endured with much longsuffering (e.g., Pharaoh's contest with Moses) the vessels of wrath fitted

to destruction; And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Rom. 9:22-24)

Then when swarms of locusts made the sky black and covered the whole land of Egypt, Pharaoh went through another of his hypocritical pretenses of repentance; to wit: ***"Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. BUT THE LORD HARDENED PHARAOH'S HEART, SO THAT HE WOULD NOT LET THE CHILDREN OF ISRAEL GO."*** Ex. 10:16-20.

Finally, it appears that the patience of Moses ran out, and a kind of holy boldness set in. Moses began to issue ultimatums to the tyrant. Pharaoh tried to bargain with Moses; to wit: ***"And Pharaoh called unto Moses, and said, Go ye; serve the Lord; only let your flocks and your herds be stayed; let your little ones also go with you."*** Ex. 10:24. To which Moses angrily responded, in effect, No sir! Not again! Your credibility with us is exhausted. This time, ***"THOU MUST GIVE US BURNT OFFERINGS THAT WE MAY SACRIFICE UNTO THE LORD OUR GOD. OUR CATTLE ALSO SHALL GO WITH US; there shall not an hoof be left behind. ... But the Lord hardened Pharaoh's heart, and he would not let them go."*** Ex. 10:25-27.

Whereupon, Beloved, a most dramatic face-off took place between two extremely hostile men: Moses and Pharaoh. This historic face-off was – in the larger sense – expressive of the age-old contest between God's Elect and human governmental power. (See, e.g., the story of the three Hebrews in the fiery furnace, **Daniel, chap. 3.**)

"And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more." (Ex. 10:28,29)

John Owen (1616-1683), *"The greatest British theologian of all time,"* said of this momentous face-off between Moses and Pharaoh; to wit: ***"Never was there a higher expression of faith, and spiritual courage thereon*** (Note: John Owen, who died in 1683 at 67 years of age, never had the privilege of meeting or hearing about the faith and spiritual courage of the saints of God at Westboro Baptist Church – who are strong and do exploits for Heaven's King. **Dan. 11:32.**); ***whence it is said, chap. 11:8, that he threatened Pharaoh, that all his servants should come and bow down before Moses; and so 'went out from him in a great anger,' or the height of indignation against his obstinate rebellion against God. He had before him a bloody tyrant, armed with all the power of Egypt, threatening him with present death if he persisted in the work and duty which God had committed unto him; but he was so far from being terrified, or declining his duty in the least, that he professed his resolution to proceed, and pronounced destruction of the tyrant himself.*** Beloved, is it not true that we have often looked down the maw of the tyrant, whilst he threatened us with destruction and death itself? Does the tyrant not demand that we, likewise, cease and desist from the work and duty which God has committed unto us? ***"By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible."*** Heb. 11:27.

In times of danger, the invisible God makes His presence known in sundry ways to embolden His servants; to wit: ***"And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God."*** Phil. 1:28.

I love you. Amen.