#### Hebrews 11:20-29

VERSE 20[[1]](#footnote-1)

By faith Isaac blessed Jacob and Esau, even regarding things to come.

1. **Isaac saw many miracles in his life even before his father, Abraham, passed away.**
2. He knew the story of the promise to his mother and father that they would bear Isaac, and that God would establish his covenant with him.

***Genesis 17:19***

*Then God said: “No, Sarah your wife shall bear you a son, and you shall call his name* *Isaac; I will establish My covenant with him for an everlasting covenant,* *and* *with his descendants after him.*

1. Isaac saw that God chose him, not Ishmael, as his heir of the promise.

[***Genesis 21:10***](https://www.biblegateway.com/passage/?search=Genesis+21:10&version=NKJV)

*Therefore she said to Abraham, “Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac.”*

1. **He saw (and was certainly thankful for) the lamb which God provided instead of himself.**

[***Genesis 22:13***](https://www.biblegateway.com/passage/?search=Genesis+22:2&version=NKJV)***-14***

*Then Abraham lifted his eyes and looked, and there behind*him was*a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. 14 And Abraham called the name of the place, The-Lord-Will-Provide; as it is said*to*this day, “In the Mount of the Lord it shall be provided.”*

1. He saw that God had kept his blessing to Abraham: “Blessing I shall bless you.”

[***Genesis 24:1***](https://www.biblegateway.com/passage/?search=Genesis+24:1&version=NKJV)

*Now Abraham was old, well advanced in age; and the Lord had blessed Abraham in all things.*

1. He knew of the divine and miraculous selection of Rebekah as his wife.

[***Genesis 24:4***](https://www.biblegateway.com/passage/?search=Genesis+24:4&version=NKJV)

*You shall go to my country and to my family, and take a wife for my son Isaac.”*

[***Genesis 24:63***](https://www.biblegateway.com/passage/?search=Genesis+24:63&version=NKJV)***-67***

*And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming. 64 Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel; 65 for she had said to the servant, “Who is this man walking in the field to meet us?”*

*The servant said, “It is my master.” So she took a veil and covered herself.*

*66 And the servant told Isaac all the things that he had done. 67 Then Isaac brought her into his mother Sarah’s tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother’s death.*

1. As God had spoken, he was the only heir of Abraham. However, some gifts were given to the children not born of Sarah (after Isaac was born). Abraham sent them east.

[***Genesis 25:5***](https://www.biblegateway.com/passage/?search=Genesis+25:5&version=NKJV)

*And Abraham gave all that he had to Isaac. 6 But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.*

1. As a very touching tribute to their father, Isaac and Ishmael both buried him.

[***Genesis 25:9***](https://www.biblegateway.com/passage/?search=Genesis+25:9&version=NKJV)

*And his sons Isaac and Ishmael buried him in the cave of Machpelah, which is before Mamre, in the field of Ephron the son of Zohar the Hittite,*

1. **After Abraham died, God kept his covenant with Isaac.**
2. God blessed him.

[***Genesis 25:11***](https://www.biblegateway.com/passage/?search=Genesis+25:11&version=NKJV)

*And it came to pass, after the death of Abraham, that God blessed his son Isaac.*

*What that is was made clearer when Isaac repeated his benediction upon Jacob, saying, “And give the blessing of Abraham to thee and to thy seed” (Gen. 28: 4). Here is the key which we need to unlock its meaning; as Galatians 3: 9, 14, 29 clearly enough shows, the “blessing of Abraham” (into which elect Gentiles enter, through Christ) is purely a spiritual thing. Further proof that the same spiritual blessing which God promised to Abraham was also made over by Isaac to Jacob, is found in his words, “I have blessed him, and yea, and he shall be blessed” (Gen. 27: 33), for Jehovah had employed the same language when blessing the father of all believers: “in blessing I will bless thee” (Gen. 22: 17). A.W. Pink*

1. Although his wife, Rebekah, was childless, God granted Isaac’s prayer to let her conceive. She gave birth to twins: Jacob and Esau.

[***Genesis 25:21***](https://www.biblegateway.com/passage/?search=Genesis+25:21&version=NKJV)

*Now Isaac pleaded with the Lord for his wife, because she was barren; and the Lord granted his plea, and Rebekah his wife conceived.*

1. The blessing of Isaac was by grace (unmerited). He blessed Isaac because of Abraham.

***Genesis 26:1-5***

*There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar. 2 Then the Lord appeared to him and said: “Do not go down to Egypt; live in the land of which I shall tell you. 3 Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father.4 And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; 5****because Abraham*** *obeyed My voice and kept My charge, My commandments, My statutes, and My laws.”*

1. **This is a type of the blessings we receive due to Christ’s obedience.**

[***Romans 5:19***](https://www.biblegateway.com/passage/?search=Romans+5:19&version=NKJV)

*For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.*

1. He, like his father, had flaws. The blessing he received was not based on his perfect behavior, but was given by grace.

[***Genesis 25:28***](https://www.biblegateway.com/passage/?search=Genesis+25:28&version=NKJV)

*And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.*

***Genesis 26:6-11***

*So Isaac dwelt in Gerar. 7 And the men of the place asked about his wife. And he said, “She is my sister”; for he was afraid to say, “She is my wife,” because he thought, “lest the men of the place kill me for Rebekah, because she is beautiful to behold.” 8 Now it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked through a window, and saw, and there was Isaac, showing endearment to Rebekah his wife. 9 Then Abimelech called Isaac and said, “Quite obviously she is your wife; so how could you say, ‘She is my sister’?”*

*Isaac said to him, “Because I said, ‘Lest I die on account of her.’”*

*10 And Abimelech said, “What is this you have done to us? One of the people might soon have lain with your wife, and you would have brought guilt on us.” 11 So Abimelech charged all his people, saying, “He who touches this man or his wife shall surely be put to death.”*

[***Genesis 26:12***](https://www.biblegateway.com/passage/?search=Genesis+26:12&version=NKJV)

*Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the Lord blessed him.*

1. The actual account of Isaac blessing his two sons is full of deceit and anguish. Jacob, in obedience and cooperation with his mother, Rebekah, tricked Isaac into giving him the best blessing. Even so, a man of flawed character had faith to bless his sons and believed that what he said would come to pass. **Even when he discovered that he had blessed Jacob and not Isaac, he did not retract the blessing.**

***Genesis 27:26-41***

*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, 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 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!”*

**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.***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.”*

**32***And his father Isaac said to him, “Who are you?”*

*So he said, “I am your son, your firstborn, Esau.”*

**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****.”*

**34***When 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.”*

**36***And 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!” And he said, “Have you not reserved a blessing for me?”*

**37***Then Isaac answered and said to Esau, “Indeed I have made him your master, 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.*

**39***Then 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.***40***By your sword you shall live,  
And you shall serve your brother;  
And it shall come to pass, when you become restless,  
That you shall break his yoke from your neck.”*

**41***So Esau hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart, “The days of mourning for my father are at hand; then I will kill my brother Jacob.”*

1. Even though Isaac preferred one son over the other and was not honest about his wife, Rebekah, the faith he had while blessing his two sons, gave him an honorable mention in the faith hall of fame.

*There was nothing to be seen for faith to rest on; nothing that gave the smallest ground for hope; nothing to make it even probable (apart from what he had heard and believed) that his descendants, either Jacob or Esau, would ever possess the land which had been promised to them” (E.W.B.) There was no human probability at the time Isaac spake which could have been the basis of his calculations: all that he said issued from implicit faith in the bare Word of God. A.W. Pink*

*With most precious confidence Isaac disposed of Canaan as if he already had the peaceable possession of it. Yet, in fact, he owned not an acre of that Land, and had no human right to anything there save a burying-place. Moreover, at the time he prophesied there was a famine in Canaan, and he was an exile in Gerah. “Let people serve thee, and let nations bow down to thee” (Gen. 27: 29) , would, to one that viewed only the outward case of Isaac, seem like empty words. Ah, my brethren, we too ought to be as certain of the blessings to come, which God has promised, as if they were present, even though we see no apparent likelihood of them. A.W. Pink*

*It may be objected against what has been said above, that, from the account which is supplied in Genesis 27, Isaac “blessed” Jacob in ignorance rather than “by faith.” To this it may be replied, first, the object of faith is always God Himself, and the ground on which it rests is His revealed well. So in Isaac’s case, his faith was fixed upon the covenant God and was exercised upon His sure Word, and this was by no means negatived by his mistaking Jacob for Esau. Second, it illustrates the fact that the faith of God’s people is usually accompanied by some infirmity: in Isaac’s case, his partiality for Esau. Third, after he discovered the deception which had been played upon him, he made no effort to recall the blessing pronounced upon the disguised Jacob— sweetly acquiescing unto the Divine Sovereignty— but confirming it; and though with tears Esau sought to change his mind, he could not. A.W. Pink*

VERSE 21

By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

***Genesis 49:1-28***

*And Jacob called his sons and said, “Gather together, that I may tell you what shall befall you in the last days:*

*2 “Gather together and hear, you sons of Jacob,  
And listen to Israel your father.*

*3 “Reuben, you are my firstborn,  
My might and the beginning of my strength,  
The excellency of dignity and the excellency of power.  
4 Unstable as water, you shall not excel,  
Because you went up to your father’s bed;  
Then you defiled*it*—  
He went up to my couch.*

*5 “Simeon and Levi*are*brothers;  
Instruments of cruelty*are in*their dwelling place.  
6Let not my soul enter their council;  
Let not my honor be united to their assembly;  
For in their anger they slew a man,  
And in their self-will they hamstrung an ox.  
7Cursed*be*their anger, for*it is*fierce;  
And their wrath, for it is cruel!  
I will divide them in Jacob  
And scatter them in Israel.*

*8 “Judah, you*are he*whom your brothers shall praise;  
Your hand*shall be*on the neck of your enemies;  
Your father’s children shall bow down before you.  
9 Judah*is*a lion’s whelp;  
From the prey, my son, you have gone up.  
He bows down, he lies down as a lion;  
And as a lion, who shall rouse him?* ***10 The scepter shall not depart from Judah,  
Nor a lawgiver from between his feet,  
Until Shiloh comes;  
And to Him*shall be*the obedience of the people.****11 Binding his donkey to the vine,  
And his donkey’s colt to the choice vine,  
He washed his garments in wine,  
And his clothes in the blood of grapes.****12 His eyes*are*darker than wine,  
And his teeth whiter than milk.***

*13 “Zebulun shall dwell by the haven of the sea;  
He*shall become*a haven for ships,  
And his border shall adjoin Sidon.*

*14 “Issachar is a strong donkey,  
Lying down between two burdens;  
15 He saw that rest*was*good,  
And that the land*was*pleasant;  
He bowed his shoulder to bear*a burden, *And became a band of slaves.*

*16 “Dan shall judge his people  
As one of the tribes of Israel.  
17 Dan shall be a serpent by the way,  
A viper by the path,  
That bites the horse’s heels  
So that its rider shall fall backward.  
18 I have waited for your salvation, O Lord!*

*19 “Gad, a troop shall tramp upon him,  
But he shall triumph at last.*

*20 “Bread from Asher*shall be*rich,  
And he shall yield royal dainties.*

*21 “Naphtali*is*a deer let loose;  
He uses beautiful words.*

*22 “Joseph*is*a fruitful bough,  
A fruitful bough by a well;  
His branches run over the wall.  
23 The archers have bitterly grieved him,  
Shot*at him*and hated him.  
24 But his bow remained in strength,  
And the arms of his hands were made strong  
By the hands of the Mighty*God*of Jacob  
(From there*is*the Shepherd, the Stone of Israel),  
25 By the God of your father who will help you,  
And by the Almighty who will bless you*With*blessings of heaven above,  
Blessings of the deep that lies beneath,  
Blessings of the breasts and of the womb.*  
*26 The blessings of your father  
Have excelled the blessings of my ancestors,  
Up to the utmost bound of the everlasting hills.  
They shall be on the head of Joseph,  
And on the crown of the head of him who was separate from his brothers.*

*27 “Benjamin is a ravenous wolf;  
In the morning he shall devour the prey,  
And at night he shall divide the spoil.”*

*28 All these*are*the twelve tribes of Israel, and this*is*what their father spoke to them. And he blessed them; he blessed each one according to his own blessing.*

*In spite of all his faults and failings (and each of us is just as full of the same), Jacob dearly prized his interest in the everlasting covenant, trusted in God, and highly esteemed His promises. A.W. Pink*

*But it was during the closing days of his life that Jacob’s faith shone most brightly. When giving permission for Benjamin to accompany his other sons on their second trip to Egypt, he said “God Almighty (or “God the Sufficient One”) give you mercy before the man” (Gen. 43: 14). This was the title under which the Lord had blessed Abraham (Gen. 17: 1), as it was also the one Isaac employed when he blessed Jacob (Gen. 28: 3): thus in using it here, we see how Jacob rested on the covenant promise. A.W. Pink*

*Notwithstanding the weakness of old age, he abode firm in faith and in the vigorous exercise of it. Here in the verse before us, we behold Jacob recognizing and asserting the covenant which Jehovah had made with his fathers. This is the very life of faith: to lay hold of, draw strength from, and walk in the light of the everlasting covenant, for it is the foundation of all our blessings, the charter of our inheritance, the guaranty of our eternal glory and bliss. A.W. Pink*

*It has been well said that “Though the grace of faith is of universal use throughout our whole lives, yet it is especially so when we come to die. Faith has its great work to do at the last, to help believers to finish well, to die to the Lord, so as to honor Him, by patience, hope, and joy, so as to leave a witness behind them of the truth of God’s Word and the excellency of His ways, for the conviction and establishment of all that attend them in their dying moments” (Matthew Henry). A.W. Pink*

VERSE 22

By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

***Genesis 50:22-26***

*So Joseph dwelt in Egypt, he and his father’s household. And Joseph lived one hundred and ten years. 23 Joseph saw Ephraim’s children to the third generation. The children of Machir, the son of Manasseh, were also brought up on Joseph’s knees.*

*24 And Joseph said to his brethren, “I am dying; but* ***God will surely visit you, 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.****”26 So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.*

***Exodus 13:18-19***

*So God led the people around by way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.*

*19 And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, “God will surely visit you, and you shall carry up my bones from here with you.”*

*At the early age of seventeen Joseph was carded away into a foreign country, into a heathen land. There he remained for many years surrounded by idolaters, and during all that time he, probably, never came into contact with a single child of God. Moreover, in those days there was no Bible to read, for none of God’s Word had then been committed to writing. Yet amid all sorts of temptations and trials, he remained true unto the Lord. Thirteen years in prison did not embitter him; being made lord over Egypt did not spoil him; evil examples all around, did not corrupt him. A.W. Pink*

*It may strike some of our readers that the apostle made a strange selection here from the remarkable history of Joseph. No reference is given unto his faithfulness to God in declaring what He had made known to him (Gen. 37: 5), his chastity (Gen. 39: 10), his patience under affliction (Ps. 105: 18, 19), his wisdom and prudence (Gen. 39: 22; 47: 14), his fear of God (Gen. 42: 18); his compassion (Gen. 42: 24), his overcoming evil with good (Gen. 45: 10), his reverence to his father, and that when he was advanced unto outward dignity above him (Gen. 48: 12), his obedience to his father (Gen. 47: 31); instead, the whole of his memorable life is passed over, and we are introduced to the final scene. But this seeming difficulty is at once removed if we bear in mind the Spirit’s scope in this chapter, namely, to encourage the fearful and wavering Hebrews, by bringing before them striking examples of the efficacy and sufficiency of faith to carry its favored possessor safely through every difficulty, and utimately conduct him into the promised inheritance. A.W. Pink*

*Faith is gifted with long-distant sight, and therefore is it able to look beyond all the hills and mountains of difficulty unto the shining horizon of the Divine promises. Consequently, faith is blessed with patience, and calmly awaits the destined hour for God to intervene and act: A.W. Pink*

VERSE 23

By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s edict.

1. **This is speaking of the faith of Moses’ parents.**

***Exodus 2:1-10***

*And a man of the house of Levi went and took as wife a daughter of Levi. 2 So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months. 3 But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river’s bank. 4 And his sister stood afar off, to know what would be done to him.*

*5 Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. 6 And when she opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, “This is one of the Hebrews’ children.”*

*7 Then his sister said to Pharaoh’s daughter, “Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?”*

*8 And Pharaoh’s daughter said to her, “Go.” So the maiden went and called the child’s mother. 9 Then Pharaoh’s daughter said to her, “Take this child away and nurse him for me, and I will give you your wages.” So the woman took the child and nursed him. 10 And the child grew, and she brought him to Pharaoh’s daughter, and he became her son. So she called his name Moses, saying, “Because I drew him out of the water.”*

*The faith of Moses' parents was shown in their concealing him for three months after his birth and thus evading the law that male children were to be killed. The word "commandment" is the translation of* ***diatagma****, namely, "a mandate." We might say in passing, that the children of God are by God obligated to obey the laws of the country in which they reside, and disobedience to these laws is sin against God. But they are obligated to obey these laws only up to the point where obedience to these laws would mean disobedience to God. The parents of Moses were entirely within their rights in this case, for the reigning Pharaoh was violating the law of God which forbids murder. In view of the fact that Moses was such a handsome, well-favored child, the parents naturally looked forward to a great destiny for him, an exceptional career, and that God would use him for an outstanding service. They had faith that God would thus save him from the mandate of the king. - Wuest's Word Studies from the Greek New Testament – Volume 2.*

VERSES 24-26

By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, 25 choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

*(*[*11:24-26*](http://www.crossbooks.com/verse.asp?ref=Heb+11%3A24-26)*) With respect to the action of Moses in renouncing his relationship to Pharaoh and his court, and choosing to cast his lot with Israel, we cannot do better than quote Expositor's: "The significance and source of this refusal lay in his preferring to suffer ill-usage with God's people rather than to have a short-lived enjoyment of sin . . . It was because they were God's people, not solely because they were of his blood, that Moses threw in his lot with them. It was this which illustrated his faith. He believed that God would fulfil His promise to His people, little likelihood as at present there seemed to be of any great future for his race. On the other hand there was the* ***hamartias******apolausis*** *(the pleasure of sin), the enjoyment which was within his reach if only he committed the sin of denying his people and renouncing their future as promised by God. For 'the enjoyment to be reaped from sin,' does not refer to the pleasure of gratifying sensual appetite and so forth, but to the satisfaction of a high ambition and the gratification of his finer tastes which he might have had by remaining in the Egyptian court. Very similarly Philo interprets the action of Moses, who, he says, 'esteemed the good things of those who adopted him, although more splendid for a season, to be in reality spurious, but those of his natural parents, although for a little while less conspicuous to be true and genuine'. . . . That which influenced Moses to make this choice was his estimate of the comparative value of the outcome of suffering with God's people and of the happiness offered in Egypt. . . . 'He considered the reproach of Christ greater riches than the treasures of Egypt; for he steadily kept in view the reward.' The reproach or obloquy and disgrace, which Moses experienced is called 'the reproach of the Christ because it was on account of his belief in God's saving purpose that he suffered . . . The writer uses the expression . . . with a view to his readers who were shrinking from the reproach of Christ (*[*13:13*](http://www.crossbooks.com/verse.asp?ref=Heb+13%3A13)*)."*

*Translation: By faith, Moses, when he had grown up, refused to be called a son of Pharaoh's daughter, having chosen for himself rather to be suffering affliction with the people of God than to be having sin's enjoyments temporarily, since after weighing and comparing the facts in the case, he considered the reproach of the Messiah, greater wealth than Egypt's treasures, for he looked away (from the treasures of Egypt) to the recompense.*

*- Wuest's Word Studies from the Greek New Testament – Volume 2.*

*No, he was guided neither by reason nor sentiment: it was “by faith” that Moses refused to be called the son of Pharaoh’s daughter. It was the clinging of his heart to the Divine promise, the apprehension of things not seen by the outward eye, the confident expectation of future reward. A.W. Pink*

*Moses might have argued to himself that he could do much more for the Israelites by remaining in Pharaoh's court and using his influence there on their behalf than by renouncing his Egyptian citizenship and becoming of a depressed group with no political rights. But for Moses to do this, when once he had seen the path of duty clear before him, would have been sin-the crowning sin of apostasy, against which the recipients of this letter needed so insistently to be warned. Even if (as some have imagined) the crown of Egypt was within Moses' reach had he remained where he was,181 and his name had been perpetuated in history as the greatest and wisest of the rulers of that land, he would never have attained such a reputation as he did by making the great refusal. F.F. Bruce*

*Moses weighed the issues in his mind, and decided that the temporal wealth of Egypt was far less valuable than "the stigma that rests on God's Anointed"182 (NEB). F.F. Bruce*

*The identification of Christ with his people is noteworthy. The words which the God of Israel put in Moses' mouth when he went to Pharaoh to demand his people's release, "Israel is my son, my firstborn" (Ex. 4:22), are as applicable to Jesus personally as they are to Israel corporately. F.F. Bruce*

VERSE 27

By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.

1. **This seems to contradict the record given in Exodus when he left Egypt in fear. Wuest explains.**

*(*[*11:27*](http://www.crossbooks.com/verse.asp?ref=Heb+11%3A27)*) Moses' act of forsaking Egypt referred to here is not that connected with the Exodus, but is his flight consequent upon his killing the Egyptian. The writer states that he did not fear the wrath of Pharaoh. But* [*Ex. 2:15*](http://www.crossbooks.com/verse.asp?ref=Ex+2%3A15) *states that fear was the motive of his flight. This seeming contradiction is cleared up by Expositor's in the following: "But what is in the writer's mind is not Pharaoh's wrath as cause but as consequence of Moses' abandonment of Egypt. His flight showed that he had finally renounced life at court, and in thus indicating by this decisive action that he was an Israelite, and meant to share with his people, he braved the king's wrath. This he was strengthened to do because he saw an invisible monarch greater than Pharaoh. Vaughan seems to be the only interpreter who has precisely hit the writer's meaning: 'the two fears are different, the one is the fear arising from the discovery of his slaying the Egyptian, the other is the fear of Pharaoh's anger on discovering his flight. He feared and therefore fled: he feared not, and therefore fled. Having fled and so cutting himself off from all immediate opportunity of helping his people,* ***ekarteresen*** *(he endured), 'he steadfastly hided his time,' because he saw the Invisible. . . The aorist gathers the forty years in Midian into one exhibition of wonderful perseverance in faith." It was during those forty years in Midian that Moses kept before himself his great destiny, that of leading God's people out of Egypt, and kept trusting God in spite of his flight from Egypt and his enforced absence from that land, that He would yet bring him back there and effect the deliverance of the Chosen People.*

*Translation: By faith he forsook Egypt, not fearing the wrath of the king, for he was staunch and steadfast, as seeing the Invisible One. - Wuest's Word Studies from the Greek New Testament – Volume 2.*

VERSE 28

By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.

1. **The instructions to Moses regarding the first Passover, might have been dismissed as odd if Moses had not had faith in God who instructed him to keep it. Moses believed/obeyed, and the Children of Israel believed/obeyed. Those who did were saved. Those who did not, namely, the Egyptians, experienced destruction.**

***Exodus 12:1-13***

*Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, 2 “This month shall be your beginning of months; it shall be the first month of the year to you. 3 Speak to all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. 4 And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. 9 Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. 10 You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 11 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord’s Passover.*

*12 ‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. 13 Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.*

*“The institution of the Passover was an act of faith, similar to that of Noah’s preparation of the ark (verse 7). To realize what this faith must have been, we have to go back to ‘that night,’ and note the special circumstances, which can alone explain the meaning of the words ‘by faith.’ God’s judgments had been poured out on Egypt and its king, and its people. A crisis had arrived, for, after nine plagues had been sent, Pharaoh and the Egyptians still remained obdurate. Indeed, Moses had been threatened with death if he ever came into Pharaoh’s presence again (Ex. 10: 28, 29). On the other hand, the Hebrews were in more evil case than ever; and Moses, who was to have delivered them, had not made good his promises. “It was at such a moment that Moses heard from God what he was to do. To sight and to sense it must have seemed most inadequate, and quite unlikely to accomplish the desired result. Why should this last plague be expected to accomplish what the nine had failed to do, with all their cumulative terrors? Why should the mere sprinkling of the blood have such a remarkable effect? And if they were indeed to leave Egypt ‘that same night’ why should the people be burdened with all those minute ceremonial observances at the very moment when they ought to be making preparation for their departure! A.W. Pink*

*It would, to human sight, be a difficult if not impossible task to persuade the people, and convince them of the absolute necessity of complying with all the minute details of the observance of the Paschal ordinance. But this is just where faith came in. This was just the field on which it could obtain its greatest victory. Hence we read that ‘by faith’ every difficulty was overcome; the Feast was observed, and the Exodus accomplished. A.W. Pink*

*They might have spent the entire night in fasting and prayer, in penitently confessing their sins and crying unto God for mercy, but none of those exercises would have stood them in any good stead. “When I see the blood, I will pass over you” (Ex. 12: 13) made known the all-essential requirement. So it is now; nothing but the blood of Christ can cleanse from sin and deliver from the death-penalty of God’s broken law. A.W. Pink*

*It is by a spiritual “sprinkling” or applying of Christ’s blood that all the benefit thereof redounds to us. A.W. Pink*

*The blood of Christ is “sprinkled” on the soul in two ways. First, by the Spirit of God (1 Cor. 6: 11), who inwardly persuades the soul of a right that it hath to Christ and to all that He did and suffered for our redemption. Second, by faith (Acts 15: 9), for faith is the hand of the soul which receives all spiritual benefits. Faith moves the regenerated soul to rest upon Christ for a personal benefit of His obedience unto death. On this ground the apostle exhorts, “Let us draw near with a true heart in a full assurance of faith, having our hearts sprinkled from an evil (guilty) conscience” (Heb. 10: 22). A.W. Pink*

VERSE 29

By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned.

***Exodus 14:21-29***

*Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. 22 So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. 23 And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh’s horses, his chariots, and his horsemen.*

*24 Now it came to pass, in the morning watch, that the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. 25 And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, “Let us flee from the face of Israel, for the Lord fights for them against the Egyptians.”*

*26 Then the Lord said to Moses, “Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen.” 27 And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea. 28 Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. 29 But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left.*

*Our verse as a whole teaches Christians that there must be the exercise of faith in order to a right use of the means and institutions which God has appointed: whether in reading the Word, in prayer, in baptism, or the Lord’s supper: “without faith it is impossible to please Him.” A.W. Pink*

1. *Unless otherwise stated, main text scriptures are in the NASB Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Supporting text is in the NKJV Copyright © 1982 by Thomas Nelson, Inc.* *Unless otherwise noted, definitions of Greek words are from the Strong’s Concordance.* [↑](#footnote-ref-1)