

## “Moses’ Faith (Part 1)” – Hebrews 11:23-29

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*[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, [www.welovethegospel.com](http://www.welovethegospel.com)]*

Grab a Bible and meet me in Hebrews 11...

Of all the characters that the writer of Hebrews mentions in chapter 11 it is Abraham and Moses who get the most attention. This should come as no surprise to us given the role these two towering figures play in Israel’s history. “Abraham received the promise (6:13) and Moses received the law (10:28).”<sup>1</sup> Both the promise and the law are central to the argument advancing in Hebrews, so it’s only natural that the exploits of these men would figure prominently in this “Hall of Faith.” In fact, there are five “*By faith*” statements associated with each man, so ten total, which is exactly half of the occurrences of the phrase in this book.

We have considered Abraham at length. Now we will venture into what the text has to say about Moses. To that end, let’s pick up where we left off and I will begin reading in verse 23. Follow along as I read the text, the most important thing for you to understand this morning. This is God’s Word...

*“By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king’s edict.”<sup>24</sup> By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter,<sup>25</sup> choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.<sup>26</sup> He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.<sup>27</sup> By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.<sup>28</sup> By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.<sup>29</sup> By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned.” (Hebrews 11:23-29)*

The way things are broken down at present, I expect us to spend three weeks on Moses (so less than Abraham, but more than the others). We could easily spend more than a few weeks on the content of these verses, but it wasn’t all that long ago that we considered the entire story of Moses at length (or at least the parts mentioned in these verse) in our Exodus sermon series, called “Out Of Egypt.” So if in early September you find yourself with an appetite for more, check out that series on our website ([welovethegospel.com](http://welovethegospel.com)).

Furthermore, I’ve chosen to limit our time on Moses because some of the lessons about faith in these verses are reiterated lessons from earlier in the chapter and so I’ll linger less on those lessons this time around. For example, last week we considered how biblical faith is a fostering faith, that is, that it aims to exchange hands from one generation to the next. We see that in Moses’ life and in these verses.

You’ll notice that the Moses section of Hebrews 11 begins with a verse that actually has more to do with Moses’ parents’ faith. Moses is the grammatical subject of verb in verse 23, but his parents are the ones whose faith is on display. “*By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king’s edict*” (11:23). We will come back to that verse in a moment, but for now simply notice that Moses’ biological parents were people of faith before Moses ever was. Indeed Moses *was* precisely because his parents’ faith propelled them to take action for his preservation. Through providential circumstances, Moses would come under their influence even when he was adopted by the daughter of Pharaoh.

Moses' faith didn't exist in isolation. Where did the faith come from that led Moses to refuse *"to be called the son of Pharaoh's daughter"* (11:24) and choose instead *"to be mistreated with the people of God"* (11:25)? The Lord, of course! But who did the Lord use to fan into flame the first evidences of Moses' faith? The text suggests an answer—his parents. They seem to have nurtured his faith. Kent Hughes paints a picture that might not be far from the truth:

"There in the slave hut of his parents Moses was surrounded by the pure atmosphere of faith. There he became aware of his own origins. There he was taught to fear God. And there he was made conscious of his call to deliver his people [cf. Acts 7:25].... Their faith, their prayers, their bravery, and their creativity saved him. And more, he became a great man of faith through their faith.... Moses...practiced the faith he saw at home as a child. Those of us who are parents and grandparents and aunts and uncles and teachers not only have great power, but also immense responsibility to the children in our lives. Israel's deliverance began with an obscure couple believing God in the midst of darkness. Think what a faith like that could accomplish today!"<sup>2</sup>

But this fostering of faith from one generation to the next is not just seen on the frontend of this passage, it's just as present on the backend. Look at verse 29—*"By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned."* That's a very generous account of the faith possessed by the people Moses led out of Egypt! Israel was absolutely terrified when they came to the Red Sea with the armies of Pharaoh descending upon them (Exodus 14:1-13). This is what they said to Moses when their backs were against the Sea:

*"They said to Moses, 'Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? <sup>12</sup> Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'?' For it would have been better for us to serve the Egyptians than to die in the wilderness.'"* (Exodus 14:11-12)

That doesn't sound like faith, does it? It sounds like fear to me. But when the waters were parted before their eyes it took faith to put one foot in front of the other and make their way through. And who encouraged that faith? Moses! In response to their accusations, he boldly declares to them:

*"Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. <sup>14</sup> The LORD will fight for you, and you have only to be silent."* (Exodus 14:13-14)

The people's outlook began to change. Moses rallied them to faith by his display of faith and *"by faith they crossed the Red Sea as on dry ground"* (Heb. 11:29). "What a sublime fact we have here", writes Hughes.

"One man's faith can be so authentic and effectual that it can elevate a whole people and secure their deliverance! In lesser ways we have seen this in the lives of such people as Martin Luther and John Wesley and Jonathan Edwards. This truth holds great promise for us. Vibrant, authentic faith can elevate our families, churches, and communities. It is not too much to say that it can even be the vehicle for corporate deliverance! Never underestimate the power of real faith!"<sup>3</sup>

Amen, someone? So Moses' story, beginning to end, displays the fostering faith we considered last week. "Like all of us, his faith was the product of others' influence on him, and his mark was made in the faith of those he influenced for the Lord."<sup>4</sup> He inspired faith in others and the faith he inspired was a courageous faith. And this brings us to one of four characteristics of Moses' faith that I believe these verses in Hebrews 11 highlight for us. The first one (and the only one we will consider today) is...

## **Courageous Faith** ***We Must Recalibrate Our Fear***

All five of the “*by faith*” statements associated with Moses involve life and death situations. They were events that called for courageous faith. Consider just a few illustrations.

First, verse 23, as we’ve seen, features the courageous faith of Moses’ parents.<sup>5</sup> The background is found in Exodus 1 and 2. When Moses was born the Hebrew people were slaves in Egypt and the Pharaoh (i.e., king) had created a policy to control the budding population of his slave labor. The Bible tells us,

*“Then Pharaoh commanded all his people, ‘Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live.’”* (Exodus 1:22)

These were the times that Moses was born into. He was born with a target on his back. A death sentence awaited him at the moment of birth. But he survived. Why? Because of the courageous faith of his parents. Exodus 2 tells us that they hid him out of sight for three months. When they could no longer keep him hidden from those who would end his life, they assembled a basket (or “ark”) out of reeds, placed the infant inside, and floated him on the river. His sister carefully watched as the boy was carried by the stream to the sight of Pharaoh’s daughter, who had compassion on the boy, spared his life, and committed to raise him as her own.

Of course, Pharaoh’s daughter recognized that the child still required nursing and, before she could troubleshoot the situation, out pops Moses’ sister, who says to the princess, “*Shall I go and call you a nurse from the Hebrew women to nurse the child for you?*” (Exod. 2:7). This struck the daughter of Pharaoh as a perfect solution and she offers to pay wages to the woman who nurses the child on her behalf. So guess who the sister brings the boy and the wages to? His biological mother! What a turn of events, eh?

But what, according to the writer of Hebrews, helped lead to this happy outcome? The courageous faith of the parents—“*they were not afraid of the king’s edict*” (Heb. 11:23). However, some object to the writer of Hebrews’ assessment of the parents. Can we really say that “*they were not afraid of the king’s edict*”? After all they hid the child. If they weren’t afraid of the king and his edict, wouldn’t they have been attending showers in the third trimester and posting pictures on Facebook of their beautiful baby after he was born? As others have pointed out, “You would expect [to read], ‘They hid their son because they were afraid,’ not ‘...because they weren’t afraid.’”<sup>6</sup> In one sense, that’s probably correct. They were afraid for their son’s life or they would not have been so secretive. So why does the writer of Hebrews say that they did not fear the king’s edict? I agree with one preacher, who explained it like this:

“The answer is that there are two threats in the king's edict, not just one. One against the babies and one against those who don't kill the babies. If you kill the baby you save your life. If you don't kill your baby, you risk your life. So when Moses' parents decide they are not going to drown Moses in the Nile River but hide him, they are risking their lives. In other words, they look the fear of death and perhaps torture in the face and say: we will not give in to you. We will not kill our son out of fear for our own lives. Fear of death will not control us. And the point of this text is: that act of courage against the king, and that act of love toward their son comes from faith. ‘By faith Moses... was hidden by his parents... because they were not afraid of the king's edict.’”<sup>7</sup>

I think this is correct. But I would take it a step further. They were able to risk life and limb for their son and without fear of the king’s edict because of an even greater fear, namely, the fear of the Lord. You see Moses’ parents were not the first to risk their lives to save newborn children in fearless disregard of the king’s edict. There were at least two midwives—one named Shiphrah and the other Puah—who did the same. When the Pharaoh demanded that they kill any boy born by their hand, they secretly refused to comply. Exodus 1 tells us,

*“But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live.” (Exodus 1:17)*

Did you catch why they didn't comply with the king's instructions? It was because they “feared God”. Does that mean they didn't have any fear that they might lose their own lives? Of course not! I'm sure that was a troubling possibility to them. But there was something they feared more than the cost they could incur from Pharaoh's hand—God! Their fear of the Lord cast out their fear of the king's edict. And now we are on to something powerful...

I would suggest to you that one of the lessons we learn in these stories is that believers have to recalibrate their fears in light of their God. The solution for our unhealthy and ungodly fears is not less fear but more fear, the right kind of fear. Courageous faith thrives not in the absence of fear, but in the presence of greater fear, namely, the fear of the Lord.

Fear in general—and the fear of God particularly—is a subject often misunderstood because the biblical teaching on the matter is generally neglected. I've appreciated what one pastor in London, Jonty Allcock, has recently written on the topic. He says, I believe rightly...

“The Bible never minimises our fears. Over and over again we meet godly characters who experience fear. People like Abraham, Moses, Joshua, Esther, Gideon, David or Mary—in fact it's fairly hard to find a Bible character who didn't experience fear. This is so important for us to realise. God does not view our fears as irrational or ridiculous, not even the ‘little’ ones. He never suggests that we should just pull ourselves together. He never says that we are being silly. Instead, he gives us a Bible that is full of people who were scared—all sorts of people facing all sorts of situations that were far, far beyond them. Fears are very real. But neither does God let these fears have the last word. The last word belongs to the Lord, and that word is always, ‘Do not be afraid’. It's God's standard response to our fears and is repeated over and over again in the pages of the Bible”.<sup>8</sup>

He's absolutely right. Start looking for it when you read your Bible. When God or one of God's servants confronts people who are struggling with fear the routine counsel is “Do not be afraid” (e.g., Gen. 26:24; Exod. 14:13; Josh. 1:9; Luke 1:30; John 14:27). And this is a command. It's not a suggestion. Of course, this raises a question in most of our minds, doesn't it? “How is it possible to not be afraid when life is so obviously beyond our ability?”<sup>9</sup>

“The answer is pretty simple to understand (far more difficult to implement). Although there are many things that are beyond our ability, there is nothing that is ever beyond *his* ability.... When God commands us to not be afraid, he's not suggesting that there is nothing to fear and that we should stop being silly. He's also not suggesting that we have the power within us if we could look within. No, no he is commanding us to remember all the resources that are in him and to find our security there. His command ‘Don't be afraid’ comes with the powerful promise ‘I will be with you’ (e.g. Deuteronomy 20 v 1, 31 v 8; Joshua 1 v 9; Acts 18 v 9-10; Philippians 4 v 6-9).”<sup>10</sup>

When you are reading the Bible and noticing all those “Do not be afraid” commands given to fearful people, make sure you also notice that they are typically attached to that “I will be with you” promise. That's the pattern. Don't take my word for it though. Read His. And when you do you will notice a difference between the typical, run-of-the-mill fears and godly fear. The author I mentioned earlier articulates the distinction like this:

“Standard fear works like this: *I am small; the enemy is really big. Therefore I am scared. Aarrgghh.*

Godly fear looks like this: *I am small; the enemy is big. But God is bigger; therefore I fear him.*”<sup>11</sup>

The difference is significant. With godly fear the focus is not on how inadequate we are or how daunting our enemy or circumstance is. It's on "the sheer greatness of God."<sup>12</sup> And that is why God tells us "Do not be afraid." We may not be able to handle the situation that's causing us anxiety, but that's not the point.

"...to fear God means to recognize how heavy and awesome *he* is and to let him take his rightful place. Replacing our fears with the fear of God means we look beyond ourselves, beyond our situation, to the One who has all power. God does not puff us up and tell us we have the power inside of us. He does not belittle our problems and tell us to stop making a fuss. No, he lifts up our eyes so that we might see *him*. He calls us to be humbled, awed, thrilled and delighted by his great power. To fear God doesn't [merely] mean to be afraid of him but to see him as he really is, in all his awesome majesty and power. It means to revere him and obey him."<sup>13</sup>

Do you see? The solution to your fear, your anxiety, is not less fear, but greater fear—the fear of the Lord. See your God, and the circumstance you are facing will begin to look different. But it starts with that choice. What fear will we place on top—the fear of man and circumstance or the fear of God? This is "a basic biblical principle: we must decide whose anger we fear more—the anger of the world and its governing authorities, or the anger of the Lord, the One who will judge the living and the dead."<sup>14</sup> The midwives feared God and found their courage. And behind the courageous faith of Moses' parents stood the same fear of the Lord. What's it going to be in your life?

Another pastor remarks,

"If we see God for who he really is we won't fear persecution, rather we'll fear the consequences of not persevering in the face of persecution. We need to stand up for Christ in the face of the ungodly, the naysayers, and the skeptics in our communities, in the workplace, and in our schools. We are prone to be shy when it comes to our faith. We are prone to blend in, instead of standing out. We need to be bold as we live in this unbelieving world with our words and our actions. Don't shrink back. Don't fear man, fear God!"<sup>15</sup>

And, of course, a proper fear of God is a symptom of faith. Such faith cast out the fear of man.<sup>16</sup> And we see this truth play out again and again in Moses' life, including in the stories that the author of Hebrews mentions. Verse 25 tells us that Moses chose "*to be mistreated with the people of God [rather] than to enjoy the fleeting pleasure of sin*" in Egypt. We will say more about that verse in the weeks ahead, but how could he do that? How could he choose mistreatment when he could have lived out his days in the comfort of Pharaoh's household? The fear of the Lord. He would rather be identified with God's people, than Pharaoh's. So in courageous faith he "*refused to be called the son of Pharaoh's daughter*" (Heb. 11:24).

Verse 27 says, "*By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.*" What a picture of faith, which the writer of Hebrews defined in verse 1 as "*the substance of things hoped for, [and] the evidence of things not seen*" (KJV). And what is "*not seen*" (or "*invisible*") in verse 27? God.<sup>17</sup> When he left Egypt he didn't fear the anger of the king because he feared the Lord more. That's the point of that verse. Fear of the king was conquered by fear of the Lord. And this is true whether verse 27 is a reference to Moses' first departure from Egypt to Midian (after he killed a man) or his second departure from Egypt with God's people in tow.<sup>18</sup> Which one is in view is a matter of much debate among scholars, who divide pretty evenly in their conclusions. But in either case, the point holds true. He didn't fear the king of Egypt, because he feared the King of Heaven. That's courageous faith.

You get the idea. Courageous faith results when we recalibrate our fears in light of the truth of who God is and what God has done. And if that is true, then I think, this side of the cross, we have all the more reason to be marked with courageous faith.

Peter invites you, in the New Testament, to cast all of your anxieties—your fears, your troubles, your concerns—on the Lord because you know that “*he cares for you*” (1 Peter 5:7). How do you know that He cares for you? That’s really what the entire Bible aims to answer for us. But in a word the answer is: Jesus.

*“He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?”* (Romans 8:32)

What’s Paul saying in that verse? He’s saying that when we look at what God has done for us in Christ—sent by the Father, living perfectly on our behalf, dying on the cross for our sins, being raised to new life three days later—we can know that God cares for us. We needed saving and were helpless to accomplish it on our own behalf. So God gave His Son on the cross—to bear our sin and absorb His wrath—so that all who believe would not perish in Hell, but live forever in right relationship with God. Christ saves. If you’ve trusted in Christ, you are saved from your sin. “*There is therefore now no condemnation for those who are in Christ Jesus*” (Romans 8:1). When you grasp this—intellectually and experientially in the moment—you realize that God is for you. And “*If God is for you, who can be against you?*” (8:31).

On the other side of the cross—our deliverance—we can see that God cares and we can let go our fears, casting our anxiety on the Lord. This was true for Israel in the Exodus. When they crossed the Sea on dry ground and saw their enemy drown in the waters, they feared the Lord. Exodus 14:31 says,

*“Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.”* (Exodus 14:31)

Well, brothers and sisters, we have the same Lord and One even greater than Moses, Jesus Christ, who has orchestrated a Second Exodus, the true Exodus, the ultimate Exodus, which Egypt merely foreshadowed. And because of His cross we stand on dry ground on the other side of the Sea, our enemy—sin and death—thrust deep beneath the depths. Our victory is secured. Our fears allayed. Our God is for us! How do we know? Jesus! In the words of Hebrews:

*“Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,<sup>15</sup> and deliver all those who through fear of death were subject to lifelong slavery.”* (Hebrews 2:14-15)

Don’t fear death. Fear the Lord. Faith casts out the fear of death. The Lord is for us.

*“...he has said, ‘I will never leave you nor forsake you.’<sup>6</sup> So we can confidently say, ‘The Lord is my helper; I will not fear; what can man do to me?’”* (Hebrews 13:6)

That is the faith of Shiphrah and Puah, midwives who feared not the king, but moved forward in courageous faith. That is the faith of Amram and Jochebed (Exod. 6:20), the parents of Moses, “*who were not afraid of the king’s edict*” (Heb. 11:23). That is the faith of Moses himself, who “*left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible*” (11:28). And that should be the courageous faith of every Christian, this side of the cross, who has placed their faith in Jesus Christ, who is “*the image of the invisible God*” (Col. 1:15). And so, like Moses, let’s fear not and let’s endure for the glory of God. God help us.

Let’s pray...

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<sup>1</sup> Raymond Brown, *The Message of Hebrews* (BST; Downers Grove: InterVarsity, 1982), 214.

<sup>2</sup> R. Kent Hughes, *Hebrews: An Anchor for the Soul*, vol. 2 (PW; Wheaton: Crossway Books, 1993), 118.

<sup>3</sup> *Ibid.*, 122.

<sup>4</sup> Richard D. Phillips, *Hebrews* (REC; Phillipsburg, NJ: P&R Publishing, 2006), 493.

<sup>5</sup> The word “*beautiful*” in the clause that explains the reasoning for the parents hiding the child has puzzled scholars for centuries. As Dennis E. Johnson explains, “Our author follows the LXX, in which [the Gk.] *asteios* represents the Hebrew adjective *tov* (often glossed as ‘good,’ but having a broad semantic range). In Acts 7:20 Stephen’s comment on Moses’ infancy likewise reflects the influence of the LXX, but he describes Moses as ‘beautiful [*asteios*] in God’s sight.’ In view of our author’s description of faith as focused on ‘things not seen’ (Heb. 11:1), which reappears explicitly in the Moses section (v. 27), the reference to the infant Moses’ ‘beauty’ refers to more than physical appearance. His parents ‘saw’ that there was something special about this child.” (“Hebrews,” in *Hebrews – Revelation* [ESVEC; Wheaton: Crossway, 2018], 173-174). According to Al Mohler: “When the author says Moses was hidden because he was ‘beautiful,’ he is not saying that Moses was hidden because he was a cute baby. Rather, Moses’s beauty alludes to his particular destiny. Moses was a beautiful child because he was set apart for a specific task by God: leading Israel out of Egypt and into Canaan. Therefore, his parents were not afraid to disobey the king’s edict that every son born to the Hebrews be cast into the Nile but every daughter be allowed to love (Exod. 1:22). Instead of acting in fear, Moses’s parents saw the exquisite quality of their son and trusted in God.” (R. Albert Mohler Jr., *Exalting Christ in Hebrews* [CCE; Nashville: B&H Publishing Group, 2017], 188). John Calvin’s remarks are also worth reading: “It seems contrary to the nature of faith that he says that they were induced to do this by the beauty of his form. We know that Jesse was rebuked when he brought his sons to Samuel in the order of their physical excellence, and certainly God does not hold us to external appearances. I reply that the parents of Moses were not induced by his beauty to be touched with pity and save him as men are commonly affected, but there was some sort of mark of excellence to come, engraved on the boy which gave promise of something out of the ordinary for him.” (W. B. Johnston, trans., *Calvin’s Commentaries: The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistle of St. Peter* [Grand Rapids: Eerdmans, 1963], 175-176.)

<sup>6</sup> John Piper, “Liberated by Love by Looking to the Reward,” a sermon preached on August 3, 1997, and accessed online as of August 17, 2019, at the following: <https://www.desiringgod.org/messages/liberated-for-love-by-looking-to-the-reward>.

<sup>7</sup> *Ibid.*

<sup>8</sup> Jonty Allcock, *Impossible Commands: How to Obey God When It Seems That You Can’t* (Good Book Company, 2019). I do not have the page reference because my copy is on Kindle. The chapter I am referencing in this sermon is entitled, “Don’t be afraid”.

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*

<sup>11</sup> *Ibid.*

<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*

<sup>14</sup> Mohler, 189. Also remember how the writer of Hebrews concluded the last warning passage: “*It is a fearful thing to fall into the hands of the living God*” (Heb. 10:31).

<sup>15</sup> Josh Black, “God’s Hall of Faith Part 3: The Gallery of the Exodus and the Conquest,” a sermon accessed online as of August 17, 2019, at the following: <http://firstfreewichita.org/sermons/sermon/2010-03-21/-gods-hall-of-faith-part-3:-the-gallery-of-the-exodus-and-the-conquest>.

<sup>16</sup> As Raymond Brown explains, “What is important in this context is that by faith the people of God have overcome their worst fears. For many of these Christians in the Roman Empire [i.e., the original audience of Hebrews] their *king’s edict* would naturally evoke deep fear. One did not need to be a prophet to realize that the days of initial toleration would soon be replaced by fierce hostility. The example of a believing husband and wife who took risks, even over their treasured child, would not be without its special appeal in the first-century world.” Brown, 215.

<sup>17</sup> “Though it may seem odd, the author’s point that God is invisible is very important. Recall the first verse of the chapter: ‘Faith is the reality of what is hoped for, the proof of what is *not seen*’ (emphasis added). Not only is this truth—God is invisible—the essence of theism (we do not look to an idol), it is also connected to the trust displayed by those mentioned in this chapter. Their trust in promises was intimately connected to their trust in God. As they trusted in the unseen God, so they trusted in the unseen fulfillment of his promises. This is the very essence of faith.” Mohler, 189-190.

<sup>18</sup> The former departure is favored by the sequence of events in Hebrews 11, which seem to move chronologically. This departure is mentioned before the institution of the Passover. Still, in light of the description in Exodus, it can hardly be thought that Moses fled to Midian for any other reason than for fear of his life. Indeed, the text says this explicitly (Exodus 2:14-15). “If this interpretation is correct, perhaps the author suggests that Moses’ fear was not the ultimate reality in his life. Yes, he feared dying, but at a deeper level he trusted God would protect him and that his life would be preserved through his trial as if he saw the one who can’t be seen. The author desired the same for his readers. They should see the unseen one who was protecting them, that just as he preserved Moses from danger, so he will preserve them. The author doesn’t promise that they will escape death as Moses did. He pledges instead that they will receive the final and better reward even if they surrender their lives” (Thomas R. Schreiner, *Commentary on Hebrews* [BTC; Nashville: B&H Publishing Group, 2015], 364-365). A similar solution is offered in Johnson, 175; Piper, “Liberated for Love”; cf. Brown, 217-218.