

• *Moses rescued by his parents' faith*

God was taking note of the suffering of His people, and He had a saviour in mind, Moses. Yet as Jesus, at the time of his birth, was the object of Herod's hatred^{□1}, so Moses was in danger from his earliest days. But by faith Moses' parents rescued him.

□1 Matt 2:1-23

1. Their faith was stimulated by something natural

1. **Their faith was stimulated by something natural.** When Moses' mother gave birth to her son he was a handsome child, and that prompted her to look for a way to rescue him. She was prompted by **natural** feelings. It was entirely a natural thing for a mother to want to protect a good-looking new-born son. Sometimes our faith shows itself along **natural** channels. Faith is a supernatural thing always, but it can flow along the channels of human desires. Sometimes what we want to do for God is the very thing God wants us to do for Him.

2. Their faith delivered them from fear

2. **Their faith delivered them from fear.** Pharaoh was a powerful ruler yet Moses' parents had the courage to defy the king. 'They were not afraid of the king's edict'^{□1}. Faith and fear are opposites. Faith excludes fear; fear excludes faith. Faith shows itself by a refusal to panic. Moses' parents were able to stay calm in a crisis because they trusted God and were not afraid of the king.

□1 Heb 11:23

3. Their faith showed itself in the form of instinct

3. **Their faith showed itself in the form of instinct.** Sometimes we have a kind of instinct about what we ought to do. Generally faith is response to a clear 'word' from God, but at other times there is not exactly a clear word. Instead there is a sense of something we ought to do although we are not 100% sure about it. Moses' parents felt they at first ought to hide their son. They were following what we might call spiritual instinct, but the Bible calls it 'faith'^{□1}.

□1 Heb 11:23

4. Their faith had its limits

4. **Their faith had its limits.** For three months they felt confident about simply ignoring the decree of Pharaoh and keeping Moses at home, but when Moses began to get somewhat bigger they no longer had the faith to keep him and felt they should do something else. God took them so far along that direction but then their faith could go no further along those lines.

• *We should act within the limits of our faith*

We are to do everything we have faith for, but we should act within the limits of our faith. We should do that for which we have assurance, but not that which will bring us into being full of doubts. We all have only a 'measure' of faith^{□1}. If we try to go beyond it we shall find ourselves being 'double- minded, unstable in all or ways'^{□2}. Moses' parents had faith to hide Moses for three months but their faith did not take them any further in that direction.

□1 Rom 12:6

□2 Jas 1:5-8

• *Not beyond – 'double-minded'*

5. Their faith led them into action

5. **Their faith led them into action.** Faith on its own is useless to help other people or achieve anything for God. Moses' parents had faith but it was faith plus works. They believed in God, but their belief led them to take practical steps to protect their son. Their faith was not useless faith; it was active faith, working faith.

• *Saving faith is without works*

Saving faith is without works, but then saving faith has to become continuing faith. Continuing faith **does** have works in it. The parents of Moses felt they had to do something. They felt they should put their new-born son in a basket and place him in the river Nile. If we have faith in our heart it will lead us to see the challenges of God and then do something.

• *Continuing faith is linked to action*

6. Their faith led them into civil disobedience

• We do not have to obey governing authorities when they command us to do something sinful

• We shall respect them at other points

• Moses was put into the river

• An amazing turn of events

• God has a plan for us and for His kingdom in every situation

• Act in faith

6. **Their faith led them into civil disobedience.** Generally a Christian should be obedient to governing authorities – but not when they are commanding the murder of baby boys! There is a time when it is right to refuse obedience to governing authorities. No secular leader has the authority to command murder. We do not have to obey governing authorities when they command us to do something sinful. We shall respect them at other points, but if they command something that is clearly wicked we must 'obey God rather than men'¹². We must not make this into an excuse for being rebellious towards governments all the time, but there might be times when we must refuse obedience. Here is a case of people refusing to obey a king out of regard for God and His ways. They have faith to believe God can rescue their child. And they have faith to defy the king. It is civil disobedience in faith.

Their faith leads them to put Moses into the river. In a sense they are obeying the king. Pharaoh said baby boys should be put in the river. They are putting him into the river. Pharaoh did not say you could not use a basket!

Then there is an amazing turn of events. The basket rests in the river. Pharaoh's daughter sees the boy and takes him for her own¹. Moses' sister was not far away and offered the services of a woman to nurse the baby². Moses' mother was instructed by Pharaoh's daughter to look after her own son, and got a salary from the palace for doing it! Pharaoh had wanted to kill baby Moses, but actually his daughter paid his mother a salary to look after him.

In every situation God has got a plan for us and for His kingdom. We follow what we sense is His guidance. He will honour us and we shall achieve something for His kingdom. Moses' parents had the joy of getting their son back, but they had also achieved something for God. This child that they had delivered from Pharaoh would one day deliver the whole people of Israel from Pharaoh.

Act up to the full measure of your faith, and you will end up doing something wonderful for Him and for His kingdom.

¹ Acts 4:19
² Acts 5:29

¹ 2:3-6
² 2:7

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