**24–28.**] *The faith of Moses when come to  
man’s estate.* **By faith Moses, when grown  
up** (literally, *become great*. The expression   
is from the Greek of the passage in  
Exodus), **refused to be called son of a**  
(or, **the**) **daughter of Pharaoh** (there is no  
record in the Old Test. of this refusal of  
Moses: but the fact of the adoption was  
matter of Jewish traditionary belief: and  
the refusal is fairly gathered from his  
whole conduct); **choosing rather to suffer  
affliction with the people of God, than to  
possess a temporary enjoyment of sin;  
esteeming** (this comes in with a slightly  
ratiocinative force—“esteeming, as he  
did”) **the reproach of Christ** (what is this?  
Certainly not, with some, merely reproach  
*similar to that of Christ:* nor again does  
the more usual explanation, reproach *on  
account of Christ*, satisfy the meaning;  
nor even the modification of it which  
makes Moses thus choose, from a principle  
of faith in the Messiah to come. Far  
better is Bleek, “reproach which Christ  
in his own person, and has to  
members.” And in this view,  
we may say, that all Israel’s reproach was  
Christ's reproach: Israel typified Christ:  
all Israel’s sufferings as the people of God  
were Christ’s sufferings, not only by anticipation   
in type, but, by that inclusion in  
Christ which they, His members before the  
Head was revealed, possessed in common  
with us. Christ was ever present in and  
among God’s people: and thus De Wette  
well and finely says here, “The Writer calls  
the reproach which Moses suffered, the reproach   
of Christ, as Paul, 2 Cor. i. 5; Col.  
i. 24, calls the sufferings of Christians the  
sufferings of Christ, i.e. of Christ dwelling,  
striving, suffering, in his Church as in His  
body; to which this reproach is referred  
according to the idea of the unity of the  
Old and New Testaments, and of the  
eternal Christ [the Logos] already living  
and reigning in the former”) **greater  
riches than the treasures of Egypt: for  
he looked** (the verb means, “so to look  
at any thing, as to be by waiting for it,  
or generally by the regard of it, determined   
or strengthened in a course of  
action”) **to the recompence of reward**  
(viz. the great eternal reward spoken of  
vv. 39 f.: not the possession of Canaan  
merely)

**27.**] **By faith he left Egypt,  
not fearing the wrath of the king** (*when?*  
This is much disputed. Was it when he  
fled after the murder of the Egyptian ? or  
when he left Egypt with the children of  
Israel? Against the latter, it seems a  
decisive objection, that the Exodus was  
made, not in defiance of the king of Egypt,  
but with his consent, and at his urgent  
instance. It is also a lesser objection to  
it, that thus the chronological order is  
broken, the next particular, the institution  
of the Passover, having taken place  
previously to the Exodus. A third objection  
is, and one not easily got over, that the  
singular, *he left* Egypt, cannot well be  
referred to an event in Israel’s history, but  
must refer to the personal history of Moses.  
Otherwise we should expect “*he crossed,*”  
and not “*they crossed,*” below in ver. 29,  
Regard being had to these objections, I  
cannot but think that to understand this.  
of the Exodus is altogether impossible. It  
must then refer to the former flight. And  
this is the view of all the ancient expositors:   
and of many among the moderns.  
But we are here met by a startling difficulty.   
In Exod. ii, 14, we read that on  
finding that his slaying of the Egyptian  
was known, “*Moses was afraid:*” here we