

Hebrews

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[0 : 00] And verses 24 to 26. The Epistles of the Hebrews, chapter 11, verses 24 to 26.

By faith Moses, when he was counting years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ to greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.

The Epistle of the Hebrews, chapter 11, verses 24 to 26. This morning we looked a little at the first of these two verses.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

In particular, we notice that this is God's work. And how good a thing it is if we should be brought willing to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

[1 : 42] And there are many people in the world that look upon the children of God, and as they look upon the children of God, they regard them as a poor lot, as people that have no joy, that have no blessing, and therefore they scorn them and divide them.

But as we closed our discourse this morning, so we noticed the Aaron's seventh hymn, and although their cup seems filled with gall, there's something secret that sweetens all.

Now, as the Lord may help us this afternoon, we will look at the 26th verse, esteeming the rephrase of Christ to greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.

This word esteeming is an important word. It means to set a high value upon. We have the expression used in other contexts, and, for example, we esteem sometimes people, sometimes even the ministers of God, because of the use that God has made of them to our soul's benefit.

But here we are called upon to hold in high value, to set our affection upon it, because it is so attractive to us, esteeming the reproach of Christ, greater riches than the treasures in Egypt.

[3 : 32] The main point before us this afternoon, then, is the reproach of Christ.

In the days when the apostle wrote to Hebrews, in the early days of the New Testament church, it was no easy thing to be a follower of Jesus Christ.

And I have read in some of those European countries that are under the fierce persecution of atheistic authorities.

It is no easy thing to be a Christian. You can't be high. You are either a Christian or you are not a Christian.

You cannot be high. The reproach into which you are drawn by being a follower of Jesus Christ is such that there is no such thing as a hidden one.

[4 : 51] You see, in our day, we sometimes hear people speaking about God's hidden ones.

There is no such thing as God's hidden ones. In the true sense of the world, the time will come when even the stones will cry out if these do not speak.

You cannot be a hidden one all your life. And even if you are, in the end, you must speak. Would you say that of the two thieves that died upon the cross, the one, yes, he was not a hidden one.

But would you bury the other one and say, well, of course, he was a hidden one. No such thing, then. That would be the height of foolishness and the height also of misrepresentation.

There was one that was caught by grace even at the last hour or so of his life and the other was left in his sins. Now let us be concerned about this, that we should not come under the sentimental expression that, well, we are one of God's hidden ones.

[6 : 15] Oh, there have been people that have been laid in the grave under that category, but that is quite contrary to the word of God. The word of God says, by their approach you shall know them.

And undoubtedly, by the power of the Spirit, then they will be known. Now looking in in regard to this word, the reproach of Christ.

Now what do you think of Christ? Again and again we must come back to John Newton's words. While thinking of Christ as the test to try both your state and your scheme, you cannot be right in the rest unless you think rightly of him.

Now if we are to think rightly of him, you know the time will come when we shall have to show our colours, show where we are.

You see dear friends how many people there are that do not show their colours. Well if they do not show their colours it means they are not very much convicted in respect to a colour of either side.

[7 : 24] Now then, are we so unconvicted? Are we so unimpressed? Are we so at a point regardless as to whether we love Christ or not that we can remain incognito so to speak?

That we can keep in the background and shelter under so many innuendos which may be heard amongst all sorts of people who are willing to sew pillows under armholes.

or must we say I must come I must testify that the Lord is my hope and salvation. Undoubtedly there are some of God's people that have come under the great persecution.

We can read of accounts and doubtless the same thing is happening today in some places where because of the love of Christ some have felt that they and to Christ some have felt that they must come and be baptised in his name.

We can read of husbands and wives who have endured great enmity from the opposite number and that all possible hindrances have been put and all scorn has been poured upon them but because they have such a love to Christ because Christ is in them it is not a love outside of them but it is a love that is inside of them and a love which moves them to go through fire and water for the sake of Jesus Christ and there are those indeed that have followed the Lord in the ordinance of believers baptism under great persecution and great difficult deaths but they could do no other esteeming the reproach of Christ you will see there then we only have to look at the Lord

[9 : 42] Jesus Christ and if you should feel dispirited if you should feel I can't do that then his way was much rougher and darker than mine did Christ my Lord suffer and shall I repine now you see friends may God bring us to points this afternoon it would do you no good to sit on the fence when you come to your dying moment and how many do sit on the fence how many do how many people's religion is guided by the way the wind's blowing now these are not the people that esteem the reproach of Christ greater riches than the treasures in Egypt but there are some that do esteem the reproach of Christ greater riches than the treasures in Egypt the treasures in Egypt speak to us about those things which will bring us temperate advantage and how many are there that might even consider if they do not ultimately follow the outcome of that consideration that they might weigh the matter up as to whether it will be to my advantage to take this position someplace it will be a promotion it will give me more comfort it will give me more consolation oh surely God will not debar me from this but you see sometimes the children of God have come to the point where they had to weigh up the matter as to how much they esteem the reproach of Christ or whether they esteem the riches the greater the riches that are in

Egypt and more so and whether they are quite willing as the hymn so ably says content all honour to forgo but that which comes from God content now some of us here this afternoon may well be able to speak of that contentment all honour to forgo but that which comes from God what will be the honour or honours of this world bestowed upon any of us if Christ is not with us if we've lost his presence if we've lost his smile all then the occasions of Egypt will be of no consequence there will be nothing in them we've lost everything we've lost Christ esteeming the reproach of Christ greater riches than the treasures in Egypt and Moses was a man of God

Moses was a man that had communion with God undoubtedly he was an unusual man because God said concerning him that he I will speak to him face to face that which happened to no other person in the whole of the scriptures but nevertheless we do speak to God through a mediator the mediator of the new covenant even the Lord Jesus Christ choosing rather to suffer affliction with the people of God the despised people of God those that are cast out and those that are counted of little consequence we know do we not feel this sometimes there is much in religion today but how many people in religion look down upon the true people of God and pity them as they would say because they do not enjoy success you know it has been observed with regard to the servants of

God that they are called upon to be faithful stewards and nowhere are they exhausted to be successful stewards now you see there are some that may be able to speak about many successes many apparent converts to the gospel of Jesus Christ and here they find another like Jeremiah like who have laboured all their days and have met nothing else but reproach have met nothing else but scorn have met nothing else but defeated writing time and yet when they came to the end of their life what happened what word would they hear come in thou faithful servant well done thou faithful servant enter thou in to the joy of thine all and if you look at the case of

Moses and his life you will find that he had to endure a great deal and suffer a great deal being identified with the people of God but he endured as we read I think a little further he endured as seeing him who is invisible we noticed this morning that the whole of this chapter is devoted to faith and whatever we do we've got to relate it to these words but without faith it is impossible to please him for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him so therefore whatever may be undertaken whatever project may be pursued unless that is pursued in faith in dependence upon God in prayer unto God it will never have the approbation of God you see dear friends there are those that will advance in certain things and it will never have the approbation of God unless God has commenced it we look at this in relation to the call by grace of the

[16 : 21] Holy Spirit you see dear friends that call by grace has not in it faith in God faith that believes that God is a consuming fire faith that believes that if my soul was sent to hell my righteous law proved it well and then again faith which believes this is a faithful saying worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief grace that believes and though my soul is serving hell I will not despair but who can tell then we may believe that God is in this esteeming the reproach of Christ oh we shall be glad to cling to Jesus Christ and bear the reproaches of men having the encouragement from time to time that God is with us and if God before us who then can be against us and so we may consider the word in relation to God's call to his own ministers to see dear friends if God is in the beginning

God will help them through there is much opposition to the true ministers of God in one way or another not always visible not always known to others but many burdens are laid upon them sometimes much opposition comes from the most unexpected quarters never perhaps are those two lines more clearly discovered than in the experience of the preparation of the ministers of the ministers of God they meet with many a blow from sinner and from saint but nevertheless what are they going to do are they going to give up esteeming the refuge of Christ now you know in regard to the refuge of Christ there is one element which enables us to continue and that is the element of love we esteem the reproach of Christ whatever it may cost and whatever bad light it may set us in in regard to some people yet we esteem the reproach of Christ because we esteem the person we esteem the love of God in our Lord Jesus Christ now what can we say about that ourselves what do you think of Christ well it will be a wonderful thing if the Lord ever looked down upon you and upon me in the Lord's life upon this earth we have many instances where the Lord turned and looked upon this person and that person for wretched people that other people wouldn't look at and sometimes you might feel very solemnly that you're a person that other people wouldn't look at and you're suffering reproach what a blessing it is then if you should feel that God will look upon you

I know Peter's case is a well known one but what could you expect if we were to have a person in this congregation going out and denying that they knew Christ altogether what would we say would we want to look at Peter if left to ourselves I'm pretty sure that we shouldn't want to look at upon Peter at all we should be on the outside we should be beyond the reach of recovery there apart from the love of Christ to Peter was wonderful the Lord turned and looked upon Peter and there was something went on in Peter's heart which only you that know that that same something has gone on in your heart will be able to rejoice in that love so you see when nobody else has looked upon Peter the Lord turned and looked upon Peter and it may be that some of you have had to walk through the bitter pathway where nobody has wanted to look upon you you may turn themselves from you they've crossed over the road when they've seen you but oh the love of Christ if he has turned to you perhaps in the midst of your desolations and has said

I will never leave thee nor forsake thee so that we may boldly say for Lord is my helper I will not fear what man shall do unto me esteeming the reproach of Christ esteeming Christ first and then esteeming the reproach of Christ afterwards and then we may look at the grace of our Lord Jesus Christ esteeming the grace of our Lord Jesus Christ because you see Christ has got to mean must mean something to us before we shall be willing to bear reproach oh the grace of our Lord Jesus Christ now grace is a very wide word and covers extremities so to speak but just think upon it in this light grace saw me ruined in the fall yet loved me notwithstanding all grace in the person of our Lord Jesus Christ and what did that mean how was that developed in the life of our

Lord Jesus Christ we read in the epistle to the Corinthians we know the grace of our Lord Jesus Christ that though he was rich here for your sakes he became poor that you through his poverty might be rich now what does that really mean you see he came down to the poor and the needy the poor heard the gospel gladly not necessarily poor in spirit but those that were poor not necessarily those that were poor in this world's goods but those that were poor in spirit those that have felt that they were scorned in this time and yet oh the grace of our Lord Jesus Christ he was not a high man he was not a ruler as men would understand it no he said I am among you as one that's servant I am among you as one that's servant what an example we have when the Lord Jesus spoke to his disciples and followed it by an action of washing the disciples feet and this was a matter that was referred to the meanest servant in the household and here the Lord

[23 : 56] Jesus Christ humbled him tell and even if we should object thou should never wash my feet if I wash thee not thou hast no part with me if I if you are not blessed with the spirit of humility thou hast no part with me and how are we going to obtain the spirit of humility it's when we see our Lord Jesus Christ the humble servant of his father that we should be made willing in the day of his power you see dear friends in humility and in love and in grace there are these are several constituents of the glory of the Lord Jesus Christ that will make the people of God willing to suffer affliction and to prefer it to all of the the treasures that are in Egypt you know being attracted to Christ is is not something that you can learn in theory it is good for us it is important for us that we should learn doctrine that we should be settled on the glorious proofs of the everlasting gospel that we should be fully persuaded concerning our

Lord Jesus Christ that he is the eternal son of God we should be supposed to be in the trinity of persons in the unity of essence in the Lord Jesus Christ to being the son of God with power oh we should be settled in all these things but if we are going to suffer reproach and esteem Christ to such an extent that we are willing to defend all these things as a result of Christ being in our hearts and we having an experience of what Christ is to our souls you know as won't we read in the son of Solomon he is and he's altogether lovely no sitting upon the fence here how many of you could say this this afternoon he is the altogether lovely he is the Jesus among ten thousand let him kiss me with the kisses of his lips this is my beloved this is my friend there's no half and half measures ludicrous to the bride of Christ as mentioned in the son of Solomon and you see dear friends this is the religion that we want to come to see there are too many people that are sitting on the fence of the church of God he is not benefited by them at all they do not suffer reproach for Christ's sake they do not esteem Christ enough nor the grace might be given to us to esteem the reproach of Christ greater riches than the treasures of Egypt notice in the previous verse to enjoy the pleasures of sin for a season and that is the pleasures in Egypt but in this next verse we read about the treasures so what we are really talking about is the pleasures of the pleasures of Egypt of Egypt now what is it that men hold in high esteem happiness though lovely lame where's thy seat tell me where learning pleasure wealth and fame all cry out it is not here but these are all the treasures of Egypt these are all the treasures of Egypt are we going to give away all these things for the sake of our Lord

Jesus Christ are we going to say there's more in my following Jesus Christ there is in my attaining to the highest position that I might do in life now in saying that dear friends I'm not speaking against a right following of our calling in this life I don't know at all but what I'm saying is this that there will be the time I say there will be the time in all our lives when it is a question of whether we esteem the reproach of Christ greater riches than the treasures in Egypt when our love to Christ is such that we are willing to give up everything we are willing to be separated from others we know in the present day there are not many street

Baptists there are plenty of Baptists by name but not by profession you see we can't call ourselves a Baptist unless we have been baptized many people do and they don't seem to have any exercise of really being a Baptist but the Lord Jesus Christ was a Baptist and he didn't go speak it by name he entered upon that blessed ordinance we can understand John the Baptist when he said I need to be baptized and come to me and the Lord Jesus said suffer to me so now for thus it be cometh us to fulfill their all righteousness what brings people to be baptized what brings people to be baptized as teeming the reproach of

Christ greater riches than the treasures in him that's what causes people to be baptized right they say it is true to say that there are many baptized in water who are not baptized by the Holy Ghost but nevertheless if we are baptized by the Holy Ghost then surely if reproach is going to be brought upon us because we follow the Lord in the audience of believers baptism shall we draw back shall we say well that will bring too much reproach shall we say it will separate me from some of my independent friends oh blessed be God if the love of Christ you can strain us that we say yes well I esteem the reproach of Christ Christ is so much for me he has done so much for me and he has pitted my distress and bits of friction drove me home to rank on his grace so therefore

[31 : 07] I esteem Christ for what he is and the reproach of Christ is by comparison little consequence because he has done so much for me that I feel I must do all I can for him whatever it may cost I just can't think of the full verse of John Newton's hymn but the last line is this it demands my life it demands my all now there's nothing in between nothing in between we're steaming the reproach of Christ greater riches than the treasures of Egypt does the love of Christ to your soul demand your life not command we talk a lot about God's commandments but what about God's work in the soul that it's not a question of command it's a question of demand it would be good if we stood in

Luther's shoe sometimes when he made his thesis to the door in worms he said I could do no other I could do no other but it cost him a lot of reproach now you see this is a religion the religion of the scripture esteeming would approach of Christ I could do no other now shall we shall we profess practically to be on the Lord's side and when we come to it and people say well why have you taken this step why have you come to seek fellowship with the church of God here and you will say I could do no other because of the esteem which I have for the Lord Jesus Christ and I can see that his love for me has been so great and his favour to me has been so often demonstrated

I can do no other now that's a good religion friends when we can do no other things oh blessed be God if you no longer are amongst the people that can do one of two things there's no options I can do no other because I esteem Christ and he has set before me the riches of his grace he has set before me his own love in dying for me on the cross he has set before me his willingness to die how willing was Jesus to die that we fellow sinners might live the life he could not take away how willing was Jesus to give and shall we therefore consider the two options shall

I or shan't I oh it's a blessing when grace and power and love of God is so yet abroad in our heart there's no question of shall I or shan't I oh what a day that is for the church of God when the people said I must I must notice in the Acts of the apostles when the soil of Tarsus had the vision he was told to go to the street that is called straight and he said there it shall be told thee what they must do now that's the center of the gospel it's something which the church seems to have lost whatever denomination it is there's no must but in the word of God there's must in the word of God there's must now I doubt not that your natural mind will raise up all sorts of objections all sorts of objections and some may say well

I've got past it now now I will set before you an illustration of a person that you I think mostly knew and that was our late friend Bessie Duss who joined by church at Red Hill five years before she died now she was a person at that time she was 88 and at that time she walked with a dinner or walking out when I visited the professor home I might and she said could I have a word with you so I went with her into her room and she said will you baptize me so

[36 : 44] I said yes I will now I fear that there was the sun who said now look God will take the word for forgiveness you're an old woman now you've got too many physical difficulties now but I said yes I will baptize I could do no other I could do no other and so she came before the church and before her testimony and then she was baptized and she had to be held down into the water and many people doubtless would have politicized there keep upon her a reproach and giving the excuse

God takes the word from the team but not so with her not so with her and she had respect under the recompense of water because when she came up of the out of the water she was full of the love of God and she never lost it for the five remaining years of her life she never lost it now that was God's word because she made a clear confession that she had gone on for years and years until she was quite an old woman before God began to make Christ anything to us but when he did when he did esteeming the reproach of Christ's greater riches and the precious and end gifts that's wonderful isn't it oh how blessed we are this afternoon and God can only make the application because I know that there is this reaction to people when people when ministers speak about baptism it's something

I do not very often speak about and they say oh well there it is there it is some might say there he goes again we are ambassadors for Christ and we beseech you beseech you as God God will beseech you and as he overcomes then to turn aside don't will it show where you stand if you turn away from God's commandment I say will it show where you stand you have not much esteem for Jesus Christ he doesn't come into your life very much oh but what an evidence of God's grace and God's love and God's power if you should be found amongst those who are choosing rather to suffer affliction with the people of

God than to enjoy the pleasures of sin for a season esteeming the reproach of Christ greater riches than the treasures in Egypt well whatever our pathway may be we know it will be a blessed pathway because God will be with us and some of us would know something about the bitterness of of being looked down upon of being misunderstood willfully misunderstood and yet we have rejoiced that we accounted worthy as the apostle says the apostles used to say counted worthy to suffer for his sake but then we don't necessarily have to go outside of ourselves to know something about the opposition in regard to esteeming the reproach of Christ greater riches than the treasures at all of Egypt you see we have a natural mind that will contest every step a natural mind will say but it doesn't matter a natural mind which says let's think of our comforts first and so we might come to the point where we think that we should never be able to do that which we can see we ought to do because the power in our nature is so great the pride of our heart is so real that we should never be able to do it you know there's a wonderful word in

Jeremiah's prophecy and that's this I am the God of all flesh is anything too hard for me now what a blessing that is I am the God of all flesh is anything too hard for me and if your flesh is a trouble then God says I am the God of all flesh I can deal with your flesh I can subdue your sins I can make you willing in the day of my power I can cause you to go in the ways of truth and righteousness I can lead you forward by the right way I can allay your fears I can say unto thee I will hold thy right hand saying unto thee fear not but I will help thee I will be with thee thy troubles to bless and sanctify to thee thy deepest distress for he had respect unto the recompense of the reward you know we often tend to think of reward in financial terms or worldly comforts what is the reward in respect to those that esteem the reproach of

[43 : 48] Christ greater riches than the treasures of Egypt we just go back to those that follow the law of the ordinance of believers baptism this is the reward the answer of a good conscience and some of us know we are quite satisfied with the answer of a good conscience we have done what God commanded us oh the answer of a good conscience that means so much oh may you be moved by the grace of God and don't sit on the fence any longer because you could be sitting on the fence when God calls you hence may God therefore give you grace to be moved by Christ himself and you have such a view of Christ it is love and tender compassion and that you esteem him and esteem him so much that you'll go through fire and water oh but I can't go through fire and water

I shall never stand a test let me refer you just to those words in the prophecy of Isaiah and the 43rd chapter where we read when there passes through the waters I will be with thee and through the floods through the rivers they shall not overflow thee when their walk is through the fire they shall not be burned neither shall the flame kindle upon thee for I am the Lord God the Holy One of Israel may the Lord command his blessing here in life forevermore and all to fail in this again Amen owe People don't tar in they can't also confirm them their groß back in sentence envoy he ear monarch

Thank you.

Thank you.