

Hebrews

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With Lord's help this morning, I would direct your attention to the chapter that we read, the Epistle of Paul to the Hebrews, chapter 11, reading verses 24 to 26.

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When we consider the importance of the truth expressed in the sixth verse, that without faith, it is impossible to please him, that is God, then the whole of this chapter sets before us the life of those that are born again, that are called by the Spirit of God.

[2 : 2 8] Whatever religion we may possess or profess to have, if there is no faith in it, then that religion is vain.

Faith is not something that is visible. It is not something which is tangible. We cannot touch it.

We cannot see it except in its effects. Nevertheless, those effects are seen as people's lives are changed.

We are not born with faith in our hearts. And therefore, we grow up. And we shall continue to have our sights raised no higher than the things that this world can offer.

Having no faith, we behold nothing beyond this present evil world. We do not see it as an evil world.

[3 : 3 9] We see it probably as quite a good place to live in. Therefore, there must, of necessity, be a very great change worked in our hearts if we suddenly begin to live by faith.

in the verse before us, we have the account of Moses. You will probably be familiar with the life of Moses.

Moses was born in a very difficult time for Israel. All the male children were to be destroyed. And we see the problems of God in a most remarkable way that the daughter of Pharaoh should come down to wash in the river and should hear the cry of this young babe, even Moses.

Moses. This was the name which which was given by Pharaoh's daughter.

We are not told in the scriptures the name that his actual mother gave to him. But this was the name by whom he was to be known and continue to be known throughout the whole of his life and the subsequent generations that have rejoiced in those things which were brought in Moses' day.

[5 : 29] Although Moses was to be raised to a very important figure in Israel, yet this would mean sacrifice. There are many positions in life today which do not demand this kind of sacrifice.

But Moses was quite willing to make a sacrifice. But looking at the 24th verse, by faith Moses when he was come to years refused to be called the son of Pharaoh's daughter.

when he was come to years. Youth is a very important period in any of our lives.

Very often it is the time when decisions are made. The future turns on the activities and all that comes into our lives in our youth.

And sometimes there are those who in their youth are brought to remember the Lord, are blessed with the grace of God.

[6 : 58] Come to this point by faith Moses when he was come to years refused to be called the son of Pharaoh's daughter. He was of Israel and therefore that was his nation.

He was not an Egyptian. nation. He was one of that nation that he had gone. And therefore the time came when he thought upon these things.

if we have been favoured to be amongst that number who have been brought up in a godly home then perhaps circumstances have brought about a change.

My mind just goes to the last war. Now you see there were children then that were evacuated. They may have been brought up under godly influence but sometimes were evacuated and the influence was of a very different kind.

Some of course had the opposite experience. Children living in an ungodly home were brought under the gracious influence of a godly home.

[8 : 48] In a way of speaking Moses when he was born was born into a godly home. Of course he was not able to comprehend this fruit but he was taken under the care of Pharaoh's daughter and learned subsequently all the arts of the Egyptians and Egypt was the foremost nation in learning at that time.

It was a very strange life and one may wonder why. some people's lives are very strange. Moses here was snatched as it were from his parents and taken into what was really a foreign court.

How differently we should have viewed the matter ourselves. How grieved we might have been and no doubt the parents were. Grieved that Moses should be in that foreign court and learn all the arts of the Egyptians.

Would it not have been better for him to have so to speak stayed by his own fireside and carefully studied the word and kept so close to the scriptures as they knew them at that time and that was not a great deal.

But God's ways are past finding out. If Moses was subsequently to lead the children of Israel out of the land of Egypt he had to know something about the court life of Egypt.

[10 : 43] God looked ahead over a long period 80 years. but the time came with Moses when he was come to years he refused to be called the son of Pharaoh's daughter.

We may say perhaps that this when he was come to years refers to something as old as 40 because it was at 40 years of age that he fled from Pharaoh's presence into the land of Midian and there he received a different kind of instruction.

But what we want to look at and may the power of God be upon us or how we need God's power to direct our attention when he was come to years he refused to be called the son of Pharaoh's daughter.

Let us not forget this that he had everything to lose according to the natural order of things. And if you've got everything to lose by changing your station situation can you attribute this decision to the flesh?

Well it may be that some are might feel that they're ready to lose this or that. And we are reminded in the epistle of Paul to the Corinthians the first chapter of how far people may go without any love to God or being led by the Spirit of God.

[12 : 44] So we find though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains and have not charity I am nothing.

Though I bestow all my goods to feed the poor though I give my body to be burned and have not charity profited nothing. So what can we see here?

Can you see an analogy in your life that the time of God's love was at hand? God gave to Moses not just an inkling after his family and after Israel but God was beginning to move here in his heart God was preparing him for a future work but at the same time God was showing to Moses the vanity of the Egyptian court.

Now this is one of the things that are known in the initial stages of all Christian experience. We have to learn the vanities of this world or its vanity and vexation of spirit.

Until we see it in this light we shall never want to leave it. We shall never want to make another decision. We shall never want to forsake all for the Lord Jesus Christ.

[14 : 21] So we see a miracle of grace in this first verse. By faith Moses when he was counting years refused to be called the son of Pharaoh's daughter.

The result you see was of fleeing into the wilderness. We see in the second verse choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

There is a way and a sense in which grace causes people to make a choice. Indeed as the word says in Joshua I set before you this day life and death.

I think that's how it goes. Well that is before everybody. Will you choose the way of life? Or will you choose the way of death?

Now the natural mind has no power to choose good at all. It has a power to choose evil. It has a power to choose wickedness.

[15 : 47] it has a power to choose those things which are contrary to God but to make a choice for the people of God.

It may be that some of you have passed through that experience where you have made your choice and your choice is for this world and your choice is to make your nest in this world and your choice is that as soon as you may get away from the home environment then you will proceed to follow the choice which is natural to you natural to fallen nature to enjoy the pleasures of sin for a Caesar.

Now some have walked along this way having preferred the pleasures of sin for a Caesar.

You would not be the only person that has sought to enjoy the pleasures of sin for a Caesar because that is the natural bend of anybody.

Now some of course may see the pleasures of sin in an ungodly and profane world following all the pleasures of this world.

[17 : 21] But there is also the other aspect of enjoying the pleasures of sin and that is the pleasures of sin as seen in a self-righteous profession enjoying the pleasures of sin for a Caesar.

You see if we are preserved from going apathy into the profane world yet we may still be enjoying the pleasures of sin for a Caesar because our God is ourselves and the Pharisee's religion is very apparent.

We are enjoying the pleasures of sin. What a blessing it is. It is only for a season. We find you know when the Republican and the Pharisee went up to pray the Pharisee prayed thus for himself.

He said I thank God that I'm not like other men are or even as this publican I give tithes of all that I possess and so on.

And he didn't realize that he was enjoying the pleasures of sin. Now some may be found in the house of God all their lives and yet they're enjoying the pleasures of sin and they have no faith no faith in God when they draw near in prayer it is only to themselves all then whether the pleasures of sin are in our cases fleeing into the profane world in all the pleasures of the world in all the objections of the world or whether the pleasures of sin are found in regular attendance in the house of God and yet all the while we have a pharisaical spirit and take pleasure in it as we look down upon others and criticize others and scorn others that perhaps are amongst the poor of the flock and may often be crying unto God realizing how weak they are so then choosing rather to suffer affliction with the people of

[19 : 51] God than to enjoy the pleasures of sin for a season it should be noted that the pleasures of sin have a joy and it is true that both the profane and the professing people will enjoy their pleasures they will not say a great deal about anything else but their pleasures they are seeking after those things that please themselves is there a distinction between the pleasures of sin and the pleasures of grace there is a very vast distinction because the pleasures of sin will always be that which revolves around oneself but the pleasures of grace will always find their pleasure in God drawing near to God worshipping

God praising God adoring God rejoicing in God so you can see that there is a great distinction between the pleasures of sin and the pleasures of the people of God now we find Moses here described as choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season what a remarkable choice leading pleasure to enter upon and be company with those that suffer affliction and yet this by the grace of God was the choice that Moses made if we were to look very closely at the life of

Moses we should find that he suffered affliction above many he suffered affliction from the court he suffered affliction in the wilderness where he was being instructed and prepared to lead the children of Israel out of Egypt and he suffered affliction as he led the people out of Egypt and as he led them through the wilderness to the borders of Kenya continually we can observe in the life of Moses that he suffered affliction well surely we might say speaking to the natural mind if this is so I do not prefer to suffer affliction I prefer to enjoy the pleasures of sin for a season you know when John

Bunyan's character Christian left the city of destruction because of the conviction that God had laid in his heart and he fled for life life eternal life there were another two that came with him and as he spoke to them about the prospect of the celestial city so they thought that they would like to enjoy that benefit as well maybe they were truly warned by Christian in regard to the certain destruction of the city of destruction destruction but they had not gone very far before they came to the slough of the spon and because they had the choice now this is just the foreplace this is just what it may well entail the slough of this pond they said to Christian in so many words we've had enough we've had enough and we're going back if this is what your life means we've had enough but Christian he got out of that slough of this pond nearest the celestial city what made the difference why was I made to hear thy voice and enter while there's room while thousands make a wretched choice would rather starve than come why did

Christian continue well he continued you see because God was in him he continued because Christ was in his heart the hope of glory he continued because God worked in him to will and to do of his good pleasure he continued because he felt that he must continue that this is the way that God had shown him this is the way that God was leading him turned back if he could but he couldn't but the others turned back without any difficulty now you'll see dear friends of some that we might have known years ago or even more immediately that they turned back and what are you going to say is he going to sort you out to prefer the pleasures of sin in pharisaism and thus they are discarded and say well

[26 : 21] I've got more courage than you more determination it was so with regard to Moses choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season we should ever remember that in every part of our life we gradually enter upon it we have not the whole plan set down before us so that we can say well ten years time we should have reached a certain spot fifteen years time we should have reached another spot we go on through life we know not what a day nor an hour may bring forth and it is just the same in the way which we walk by faith we know not what a day nor an hour may bring forth but at the same time walking by faith we believe that whatever comes it is in the hand of God search all the world through examine and see and what canst they'll find more suited to thee than this declaration in scripture expressed that

God thy salvation does all for the best undoubtedly the Lord almighty was reigning in the life of Moses and if we are the people of God we shall also find that God is reigning and ruling over our lives some of us can look back and see how true this is others of you might be just lamenting and you might indeed have just come to that spot of the slough of despond where you're on the edge of despair and when you think well well I can understand the Israelites when they got through the Red Sea and they came into the wilderness and they thought about the pleasures that they had in Egypt even though there was so much affliction there and they said let us make a king and go back and you know this was one of the suffering afflictions that Moses had to endure and they wanted to throw over

Moses and return to Egypt let us regard our internal experience in this matter there is a spirit given when God calls a person by grace gives him a new nature a nature of God that is opposed by the old nature and has your old nature that nature which at one time if not now enjoyed the pleasures of sin for a season said let's go back let's make us a king and go back we've had enough of this who is the king that will lead you back well we read in the scriptures of Satan being the king of God and he has led some people back but not the people of God who have been blessed with the grace of

God grace because grace holds people God causes people to continue grace causes people to stand grace is eternal in its nature grace is a charming sound harmonious to the ear heaven with the echo shall resound and all the earth will hear grace first inscribed my name in God's eternal book and grace it was that gave me to the land and all my sorrows took grace taught my soul to pray and sovereign love to know and grace has taught me to this day and will not let me go we are referring particularly in our discourse today on the greater faith that which will hold cause us to hold on our way old

Moses had many things to discourage him in his future life not just in the period when he refused to be called the son of Pharaoh's daughter but as he was in the wilderness with Jethro and as he subsequently led the children of Israel it was all on this line of things choosing rather to suffer friction with the people of God than to enjoy the pleasures of sin for a season now let us look for a moment or two at the people of God who are the people of God you know they are a people that God has chosen out of this wicked and ungodly world he has set them apart why has he set them apart that they should show forth his praise there today should be witnesses he are my witnesses said the

[32 : 25] Lord that I am God and if God has set them apart and if he has blessed them with his race then they will be different from others in the world so that they will attract reproach where they will attract scorn it will not be easy for any of us to maintain our profession when we come under the time of persecution we do discover the power of two natures one godly soul who is now in heaven I believe told me of an occasion when she was a young girl and it was part of her duty to go and meet the minister at the village station and she went on one occasion and there was only one man that got off the train when she looked and saw this man gradually walking down the platform she said well this surely can't be the man but it was it was the minister to preach the next day and then the feeling which he had as a young girl she would have walked on the other side of the road rather than walk down with this minister of god

I suppose his appearance was very different from what she would have known she would have liked that his appearance was more adapted to this present evil world so that she could walk down the street with a certain amount of comfort and not be distressed oh how it seemed such a long way to the home from the station and then came the summer and the minister preached the gospel and the young woman's heart was touched and the feeling of her soul could really enter into this choosing rather to suffer affliction with the people of god than to enjoy the pleasures of centra a season she tells of the joy and the pleasure it was to her on the monday morning to walk back with the same man in the same kind of dress in the same kind of attitude in the same kind of poverty because here was one of the people of god here was one that had left this world's a seat for sure and left it to return no more now here we just have an example of the effect of the grace of god upon the person sometimes the power of the natural mind may be so strong as to be looking at certain outside aspects you see it may be that some would say well now oh yes

I'll go and meet the minister because yes I shan't be ashamed of walking down the street with him you might think of another man a despised man and you may say I don't want to go and meet that minister and yet god blesses your soul and the grace of god has drawn you to the man because he spoke about jesus christ the savior of sinners one that was able to deliver for me when he cried before also and him that hath no helper choosing rather to suffer affliction with the people of god he says a great favor from god when you have the least discovery that the people of god have something which you do not have now we're all born as I say without the grace of god and therefore the time comes when god makes a change it just comes to my mind a personal incident where I saw that there was a change with the people of god i had spent a day of enjoyment in the pleasures of this life and my mother and a friend had been to some chapel services i felt that my pleasure had reached the absolute completion i couldn't have been happier in the pleasures of this world but when my mother and her friend returned home god impressed in my mind that they had a happiness of which i knew nothing and that stayed with me and i stayed with me after the present moment of time oh how wonderful it is when god creates such a blessing even in opening the eyes a little so that you look at the people of god and you say in your heart they've got something which i haven't got now what a blessing that is if like the primate will sign you begin to feel want anxious to obtain that which the people of god have got thinking it's worth for and forsaking everything only to obtain the blessing of the people of god the people of god have a peace which passes all understanding we can understand the peace of the wicked because it doesn't last very long but the peace of god which passes all understanding well it's there it's there for our comfort sometimes in our darkness now the peace of god is the result of reconciliation to god reconciliation to god is the outcome of god granting us that faith to believe what is written in the scriptures of truth choosing rather to self reflection with the people of god this is not a false choice this is a willing choice now those of you that know the ways of god yes and the experience of the people of god well no it may have been after a long period of unwillingness even to follow and associate yourself with the people of god but in the

end you came to that and you would have to say this is not me this is god working in me there have been those who have expressed their experience in the words of one hinder me not ye much loved saints for I must come with you now mooses chose rather to suffer affliction with the people of god not separate from the people of god but with the people of god than to enjoy the pleasures of sin for a season would any of you have been tempted to say well i'd just like to dip into the pleasures of sin just for a short time only for a season oh how blessed is that great and glorious god who makes us willing to so separate ourselves from the pleasures of sin that not even for a season but we may have temptation to this end is not to be questioned when the lord was tempted by satan you know he took him to a very high place and he showed him all the kingdoms of this world and he said all these things will i give unto you if thou would bear down and worship me there's a great deal of significance in that because ours the attractions of this world and the pleasures of this world can sometimes be looked upon with desire from our old nature and if we should suddenly be allowed by god for in order that we may know our own sinfulness and weakness more deeply know to that that is likely in cs to back tons every day and our eyes know to words little

McM■v and that Thank you.