

# Called by grace out of the world (Quality: Good)

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Preacher: Pont, Philip

[ 0 : 00 ] I would seek your attention to Paul's epistle to the Hebrews, chapter 11 and verse 27.

The 11th chapter of Paul's epistle to the Hebrews, and verse 27. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.

By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.

You will of course know and notice that it is referring to Moses. And it may be in your hearts a question as to what connection this has to the chapter that we read, and also indeed what connection it has to the time that we are travelling through, the time of Christmas.

Well, it may be unfolded this day or this morning, but there is a word in the chapter we read which has some connection with it, though at the time I thought not of.

[ 1 : 36 ] But we have read, and it is in relation to the prophecy of Hosea, where the prophet says, concerning my son from Egypt.

And in the second chapter of the Gospel of Matthew, in verse 15, it says, Out of Egypt have I called my son.

Well, my friends, we must look at this word today. It may be the Lord will help us much. I trust he will, because we need it. But here is the word of God concerning the Church of Christ.

And I hope and pray that in the hearts of each one, whether now or in days to come, we might have this echo of the truth what's here.

By faith he forsook Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible. Oh, may you and I, my friends, have the witness of that.

[ 2 : 47 ] You know the history of the person he has spoken, Moses. How he was brought up and educated in Pharaoh's house by Pharaoh's daughter.

And how he had to leave Egypt and go and live in that remote place and then eventually come back to Egypt and be the means in the hand of God of delivering Israel from its bondage and from its captivity.

But there's more to it, my friends, than history. And in fact, I am not a preacher of history. I'd rather preach the gospel and the experiences of the people of God.

That you and I might have the witness this day of the Spirit's work in our soul. That though we are by nature corrupt and evil and born in sin and shaping in iniquity, that there's a principle within that forsook Egypt.

By faith, he forsook Egypt. If you look at the history of Israel just for a moment, they were brought into Egypt at the time of Joseph.

[ 4 : 10 ] Joseph sustained them, maintained them, until the time when, after he had gone and various pharaohs came and went by reason of death, there came one who afflicted Israel, brought them into reproach, laid burdens upon them, and they were brought into captivity.

They were under taskmasters. And oh, how they longed to be out of Egypt. How they longed to be out of Egypt. And my friends, these are words which describe the child of God.

There is a word also, perhaps maybe it doesn't have any bearing on this word, but there is a word in Isaiah which pours the anger of God upon those characters who go down to Egypt for help.

Well, let us look as the Lord helps us at this word. By faith he forsook Egypt. And Egypt, of course, is a type of this world.

It's a type of the state of an unregenerated soul. And every one of us, how we are today, the Lord knows.

[ 5 : 39 ]    whether your soul is alive, the Lord knows. I don't. But my friends, every one of us are born with a worldly nature.

And we love Egypt. And everything we need is in Egypt. And everything, our desire is, is in this world of sin and woe.

We've not got a capacity to want anything else by nature, nor to seek anything else. And until that day of mercy comes, my friends, we shall be satisfied with Egypt.

Very often, in the preaching of the word, you'll hear ministers draw comparisons to the Israelites of old. They speak of the journey of 40 years through this wilderness to Canaan.

They speak of Canaan being as a type of heaven. It's a very poor type, if a type at all. But for a moment, think of those Israelites that traveled from Goshen.

[ 6 : 46 ]    And soon as trouble come, they wish themselves back in Egypt. Soon as trouble come, the first trouble was the Red Sea. And if I remember right, and perhaps we best look at it to get it right, in chapter 14 of the Exodus, we find there that they argued then with Moses.

And they reminded him of their argument whilst they were still in Egypt. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?

Wherefore hast thou dealt with us, dealt thus with us, to carry us forth out of Egypt? Is not this the word that we do tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians?

For it had been better for us to serve the Egyptians that we should die in the wilderness. My friends, our solemn things, but they are an equally solemn reminder of our fallen state.

Let us alone. And that is where we stand by nature. Let us alone. We'd rather be in Egypt by nature. My friends, there's a power beyond ourselves if we are to come out of Egypt.

[ 8 : 09 ]    If we're brought out of the bondage of sin, and of Satan, if we are to be brought out of a dead state, it will be by a power not within ourselves, not in any way.

the comparison to the Israelites is a wrong comparison by faith he forsook Egypt.

But then, my friends, those who are under the mercy of his grace, because it is a calling out. I looked at the hymn this morning, or was reminded of the hymn, where it speaks of that effectual calling to change the heart, renew the will, and turn the feet to Zion's heel.

And again, in the first verse of that hymn, and the verse reads, there is a period known to God of all his sheep redeemed by blood shall leave the hateful ways of sin, turn to the fold, and enter in.

The work of grace. You'll never forsake Egypt. You'll never forsake that contentment with the world and the things of it, my friends, unless you're under grace.

[ 9 : 37 ]    And you won't see what Egypt reveals or what it typifies, unless grace is working within your soul.

You'll never see the evils, my friends, neither will you know indeed what it is to be left, to be satisfied with Egypt and the things of it, the world.

Because the world is so attractive, isn't it? And the flesh is attracted by the world and the world by the flesh. And it has no desire for any other thing.

And I was going to say, till grace is implanted in your soul, you won't forsake Egypt. And I'll tell you something more solemn.

My friends, you may be the greatest saint on earth. You may be the most blessed soul on earth by his grace, but you'll carry that nature with it, you'll want Egypt still.

[ 10 : 42 ] That's so solemn. My friends, if the Lord's blessed you with great revelations, wondrous revelations, established you as a saint of God on earth, you've still got that old nature that does not forsake Egypt.

This forsaking of Egypt is not by the old man. Not for a second does it forsake Egypt. But it is as it's revealed to a gracious work within the soul, my friends, till you see what this represents and the danger of it.

And it's very solemn, you know. There's another side too. There's a very exceedingly solemn side. And that's when the two get mixed up together.

And that is in the pathway of a professor. Oh, abundantly so. My friends, do you hear or you read or it comes to your notice of those that are in religion but are also in Egypt?

Don't forget, you know, Egyptians had a religion. Don't forget, they had a religion, my friends. And so has this world of sin and woe.

[ 11 : 59 ] It's full of religion. It's a very religious day in which we live. It's very irreligious as well, of course, but there are many false religions.

And my friends, if you are able and in all humility and grace would I say it. if you are able to indeed see what sort of religion it is, you will find it's one foot in the world and it's one foot in religion.

There's not a forsaking. And why is it there? Because there is any grace. And if there's no grace, there's no separation. And grace will make the separation.

And it will be your old man that will not forsake. And it will be that new nature that will forsake Egypt and the things of the world.

My friends, these are very solemn words. And just as Holy Scripture has appointed that Christ could not dwell in Egypt but must come out of Egypt because his place of birth and his place where he shall dwell those 33 years was appointed of God.

[ 13 : 12 ] My friends, so it shall be with every child of grace. Though they dwell in this world of sin and woe by birth as they must do till the day they die.

Though they have dealings with this world as they surely must do out of the responsibilities that are laid upon them. My friends, nevertheless, if they've got a nature which is of grace, that nature will forsake Egypt.

Though their old nature will. What do you see in Egypt? Well, you see everything that's false. What do you see in this world of sin and woe? What do you see in the days of unregeneracy?

A deadness and an ignorance and a carelessness and an unconcerned state. My friends, oh the mercy if you by grace and I really mean it's only grace that will give you that desire to forsake Egypt.

To leave the hateful ways of sin and turn to the fold and enter in. The church of Christ is a separated people and it is separated and it should be separated in heart and affection from the world of sin and woe.

[ 14 : 28 ] their path will be tribulation in this world because there will be a constant warfare between the old man and the new man. But my friends it will be grace in your soul that would forsake Egypt.

Having Jesus, my friends, you have an immense store but bless God my friends if this work is there by faith he forsook Egypt.

and you have to deal with this world and I do. May you deal with it my friends with as least a connection to it as you have.

I cannot go with people who on the one hand speak about the corrupt politicians of the day and they pray the Lord you know that gracious men should be raised up in this world to places of responsibility in government and parliament and so on as though that would affect this world of sin and woe.

My friends my own feelings is as far from the world as you can get as far from it pray for those who rule over us pray that they may be ruled over my friends but don't get further into the world than you need to.

[ 15 : 46 ] It is and it should be now a wilderness if you are graciously taught. It is not your rest it is a polluted place. The very language of this world my friends should be so grieving to your spiritual soul oh you'll understand it in your natural feelings but it should be and it must be surely grieving and there is another thing too which must be prayed against as the Lord will help you know my friends and that's the falseness of religion that's in this world the falseness how it captivates the mind and spirit of a man my friends and they travel on you know lost and ruined but satisfied with what looks like that bringing up.

I was talking to a minister the other day and he said what does people say about those who go to a place of worship you know we believe there is one church that's not strict baptists but we believe there's one church the church of Christ is one and we believe there is no other church but the church of Christ Christ but then they speak about people and they say what a good somewhere you know my friends what is somewhere what is somewhere as if that was meritorious well you could be steeped in religion but still be in Egypt you can hold high offices as there are certainly today in various religions my friends but not left Egypt yet oh may you find my friends a desire to leave Egypt to desire to leave the things of this world not to shut yourself up as some poor foolish people do as though that was some protection against sin and to live holy lives you need holiness within my friends to live holy lives and we're not born with that and neither will we come across it when we're shut up in religious buildings the walk of grace is the walk of faith by faith he forsook

Egypt well as the lord made the world to be to you a place to avoid has it been presented to the eye of faith as where sin and satan rules and reigns oh he does you know the prince of the darkness of this world the lord jesus christ said in the commencement of his agonies such words as these hereafter i will not talk much with you for the prince of this world cometh and hath nothing in me oh you think of those words i don't believe you and i could say things like that the prince of this world cometh and hath nothing in me my friends we're nothing more than sin in our old nature there's much sin and sin so attractive by faith he forsook egypt oh his eyes were opened my friends and so it is with a child of god when their eyes are open when their hearts are affected when the blessing of his grace reveals the falseness of this world of sin and woe and of the unregenerate state my friends grace will make you therefore aware of the evil and the iniquity and the dreadfulness of dying out of christ by faith he forsook egypt but then you know my friends that principle of grace will give you other views than this solemn state that men are in by nature i find it very solemn my friends to very contemplate what it is to be satisfied with a wrong religion be immersed in it and be content with it and be lost in it my friends what an awful word that is deceived and there's countless thousands of the human race that are deceived and one of the most clearest evidences of grace is that you will pray against being deceived because you know if you're deceived you also can deceive other people and what a dreadful thing it would be my friends to be deceived i looked again and there are enough evidences that the holy word of god without drawing any conclusions from outward things but i looked again at that case of simon the sorcerer a man who believed and was baptized and i read again the apostle's words to him thy money perish with thee because thou hast thought that the gift of god may be purchased with money thou hast neither part nor lot in this matter for thy heart is not right in the sight of god my friends that's the seat of it all that's the foundation of it all he would be as those of samaria he would have been in that company of people baptized baptized and if they used the same words as the lord jesus christ gave them in their apostolic commission it was to be baptized in the name of the father and of the son and of the holy ghost my friends but underneath the heart wasn't right there's not a forsaking of egypt the old man won't forsake egypt the new man can see every evil in egypt and does by faith forsake egypt but

then we must go on my friends what is it that will indeed be so much desired and found in this principle what shall indeed be through the mercy and goodness of god that which will fill the spiritual heart the very soul of a believer that which is so opposite to egypt and the things of it or this world and the things of it my friends it will be himself oh the more you have views of christ the more you possess of christ in your heart the hope of glory the more you will desire to forsake the things of this world which the world and the foolish run after my friends there is this blessed principle then that is satisfied with the things of christ christ oh what can you compare what can you compare go back to the apostles words as he wrote to the church at philippi oh that we might have that sacred work in our souls that we might have that same exercise as he did he was able to very truthfully speak of what he was and this is where he stood though i might also have confidence in the flesh any other man thinketh that he hath whereof he might trust in the flesh

I more circumcised the eighth day of the stock of Israel the tribe of Benjamin the Hebrew of the Hebrews as touching the law of Pharisee concerning zeal persecuting the church touching the righteousness which is in the law blameless that was his pedigree and that's what he rested on that was his foundation and that's where his comfort was until that grand and glorious occasion on the road to Damascus and he lost it all and it was taken from him and he was brought into an emptiness into a poverty which he never knew before my friends there's no chosen of the pathway not in this sense that we understand the word choosing not as we would as indeed view things and weigh things up and take decisions for this or that but that dear man could write this but what things were gained to me those i counted loss for

[ 25 : 03 ] Christ yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and do count them but done that I may win Christ and be found in him or what can you compare the hymn comes again compared with Christ in all beside no comeliness I see the one thing needful dearest Lord is to be one with thee and those visits from Christ those revealings of Christ my friends those heartwarming occasions those seasonable times when the Lord draws near and shows himself as it were through the word of God and speaks into the heart and causes you to rejoice and be glad in the comfort of those visits my friends what's to be compared to that this world of sin and woe has got nothing to compare to such a word from him a smile from his lips from his face a word from his lips a drawing near to be in Christ presence my friends is worth more than anything this world can indeed provide by faith he forsook

Egypt because Christ will be the all and all to your soul he will be a refuge and a hiding place he will be the foundation and comfort of your hope he will be indeed the prospect to your soul of what heaven will be like my friends you won't find these things in Egypt by faith he forsook Egypt how precious my friends is Christ made to every believer precious in the want of him oh I said again in prayers I've said so often lately my friends oh that you and I might have a Christmas that's got Christ in it because there will be plenty of Christmases that hasn't oh I bless God for all the comforts all the food all the drink that's provided and oh and the family unions and so on bless God for these things my friends but they are not our comforts for our soul oh that you might have a view of this glorious person my friends that captivates the hearts of his people to whom he is the one thing needful the altogether lovely who he that hath established his presence within you brought you to see the mercies of his covenant blessed you with a hope in his grace granted you some token of your interest in him blessed you with some sure knowledge of sins forgiven my friends what better blessings can you have you will by faith forsake

Egypt and you'll see it and there is another thing too that we always must remember you know and it's one of those ways that the Lord will teach his people as sure as you are dealings with this world so it will rub off on you as sure as that now I've not been to work steadily for some years now but I know this if I had a good day on the Lord's day an hour or two in my office on a Monday morning my friends soon took the gladness and the joy and the comfort out of that day because there were responsibilities there were decisions there was things to do right things to do they're all right things my friends but they are so opposite to the things of grace and of God they cannot help but steal away one of the pathways of the apostle was recorded in the second epistle to the

Corinthians and he endured lots of things but one of them you know was robbers and a child of God has robbers against him and they are lawful things at times lawful things my friends I don't advocate shutting oneself up in its home or in a place and have no more dealings with the world in employment that is wrong that is wrong my friends it's provided by the Lord for the maintenance of life and so on but you'll know what I mean if you fear God when you get in company with the world my friends that grace of God indeed will keep you I trust but you know what it is when your mind gets filled with the world and the things of it are all lawful things and they are right if there are responsibilities given to you they shouldn't be shared they shouldn't be avoided my friends but there are lessons to learn that Egypt still reigns and nature still goes after it by faith he forsook

Egypt but then too my friends what what does these words mean not fear in the wrath of the king it stems from chapter 10 of the book of Exodus Pharaoh said to him thou shalt not see my face anymore for if thou dost thou shalt surely die and the answer was you say rightly we shall not see your face anymore well it stems from that the wrath of the king my friends if you've got a real religion you'll have that which comes against it you will have indeed the prince of this world Satan and the powers of evil my friends will be your enemy now when you was in it and of it and amongst it and enjoyed it well it was not so they were on your side but if grace has intervened and separated you from this world my friends you'll find the same people but they'll be enemies to you and they will oppose you it is a mercy my friends if it is because of the grace of God that it is so by faith he forsook

[ 32:18 ] Egypt not fear in the wrath of the king but oh do you grow and I remember years ago when I was in years ago in the position that we had and so on I look forward to Monday when I could go back into the world I enjoyed my job but I also remember the time I trust it was sovereign grace that made me groan and sigh the very thought of going back amongst the occupation amongst the responsibilities and the various cares my heart wasn't in it any longer by faith he forsook Egypt not fear in the wrath of the king what then does a child of God do my friends deem it a mercy see it as a favour of God because they hated Christ they'll hate you because

Satan was the enemy of truth and righteousness and tempted the saviour or brought temptation against the saviour be sure of this he will do it for you as well and in you and like your master so will you have that to endure the wrath of the king by faith he forsook Egypt not fear in the wrath of the king for he endured it now how do you and I end you how do we continue that is the principle here my friends view a child of grace in this dying world with all against his religion all against his hope all against his comfort raised up as it were in warfare against that slender hope and comfort that is in the soul in Christ Jesus my hope is built on nothing less than

Jesus blood and righteousness but my friends if it is so it will be indeed the cause of a warfare for he endured it is a great word my friends but what does it mean it's a full word the apostle said to Timothy didn't he he didn't shirk being a faithful apostle though he was on the verge of eternal bliss he didn't forsake warning bringing to Timothy his the pathway that was before him he didn't say either he didn't forget how it was that he was so spoken against and and and indeed used so sadly and dreadfully but he said this but continue thou in the things which thou hast learned my friends and this is how you and

I shall continue for he endured it speaks to doesn't it it's not a a comfortable walk and pathway through this wilderness it doesn't speak of a few frowns and sighs it speaks of tribulation Christ himself said in me you shall have peace in the world you shall have tribulation there's an enduring what why is there enduring why is not the church of Christ the people of God why don't they just walk through this world of sin and woe and enter into their eternal bliss my friends because that new nature is foreign to this world it neither loves this world or the things of it but where does this world endure coming for he endured when you walk in a certain place and way and and you are brought and appointed there to be so my friends there are things to endure the wrath of

Satan the insinuations of Satan's friends and and and those that are as it were his handmaid or his hand to use them as against the principle of grace within there's to be an enduring it isn't easy to walk the narrow way which leadeth unto life it isn't comfortable to nature it's opposite to nature and so the path must be endured what is incorporated in this word enduring well not only continuing as we said but there is a line I'm trying to find in my mind concerning faith it lives and labours under load though damp it never dies my friends if you're a gracious soul you have faith in this blessed person which is in this text in the person of christ in his work in the completion on his work of his interest in that work in salvation because it's accomplished in redemption because it's known in atonement because it's felt and in that comfort and hope there is to the prospect of glory but to get there my friends is to endure oh you won't just wander through there used to be an old preacher in this area you know

[ 38 : 11 ] Kenneth Corbett is very plain speaking said this you won't go to heaven in slippers my friends that was one of the things he used to say and it won't be but there's an enduring why do you why do you feel why is it necessary to remind us as it does just now what the promises of that of Israel was thy shoes shall be iron and brass and as thy day so shall thy strength be their endurance what does it rest on it doesn't rest on their profession my friends but it rests on the God that gracious merciful God who has so far brought them out of darkness into the most marvelous light of the gospel it rests on him who changed their heart renewed their will and turned their feet to Zion's hill you know when Israel came to the end of their 40 years they had

Jordan before them and this is what was their comfort in Jordan the eternal God is thy refuge and underneath are the everlasting arms that's how you endure you might be full of scripture you might have blessed experiences you might have great and wonderful promises given you you might also have a self-righteous nature you might be just as bad as a Pharisee even in that work my friends you won't endure resting upon anything you have done but my friends to endure is to be built on a foundation that will never give way I thought in my meditation on these words what the Lord Jesus said in Matthew about the two houses that were built one man built his house on the sand another upon a rock and the rains fell and the winds blew and great was the fall of that house but therefore my friends it is of profit to our soul that there was something that was built and the foundation was a rock and so it stood and my friends you will stand and I will stand if that foundation rests not on works that we have done not works of righteousness that we have done but on the person and work of Jesus and it will endure too you know there's another view we might have it for he endured how did he endure my friends because that which was in him was eternal go as far as you like in religion my friends but if that work inside is not eternal work it won't stand and it will fall look at the cases of those who are described in the parable of the sower various things and time does not permit us to go to them but various things came against the sowing of the seed but there was only one hearer or one hearing time as I believe it is that there was any profit my friends it was when the ground was prepared for he endured well my friends you might come to places where you wonder how you will you might come to places where well

Satan would say well it's best now to give up you might come to places where well there's mountains as it were in the pathway I often think maybe it's only my mind in it but I often think as you turn the year to a new year and you think of what's and the Lord only knows what's before us we only see what we think my friends but as day follows day you know those things which were unprepared in our mind and thought come to pass how do you endure well my friends if you by faith are forsook Egypt that precious faith will anchor and be found in the person of Christ because that will be how you and I shall endure blessed is that people my friends whose inner strength is not of themselves but blessed is that people who draw their strength from him how to go on you say how to proceed on yet another day with all its cares burdens and trials my friends it's only as you look to him and rest upon him and wait for him and seek his appearance and joy in his visits and in his precious word made applicable that's how you endure well the time's gone this morning through by faith he forsook

Egypt not fearing the wrath of the king for he endured as seeing him who is invisible the notice is as follows god willing on christmas morning there is a service at 10.30 there is no other service this week and next lord's day i hope to be here shall we close with hymn 36 hark the herald angels sing glory to the newborn king peace on earth and mercy mild god and sinners reconciled sons of zion to arise join the triumph of the skies and with angels loud proclaim christ was born in

Bethlehem hymn 36 sym healthy ways ... much old■ pen■ hymn 50 segunda optimizing knew having oldthought with him d The songs of song, through the lights, Joy in the joy of the skies,

[ 45 : 59 ] Giant judges from the grave, Lights in the fall and of the night, Zum Ideogenes ■■■■, and así My heavenly Time



Mr. Seychelles Presented by Vfounder soulless Rio de Janeiro Yo Juda Vers■■■■ Lord  
Dear Lord, forgive and pardon all that's been wrong.

Bless thine own holy word. Bring us together later, Lord, we pray. Abide with us. May the  
grace of the Lord Jesus, the love of God the Father, the fellowship and communion of the  
Holy Spirit, the Comforter, remain with us now and always.

Amen.