

By Faith Moses

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[0 : 00] Now here are assurance of the gospel taken from 1 Peter 1, verses 3-5.

Praise be to the God and Father of our Lord Jesus Christ. In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead and into an inheritance that can never perish, spoil, or fade.

This inheritance is kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.

Let's pray together. Lord God, we thank you that we have an everlasting inheritance in you. Lord, we thank you that you are faithful to your people.

And God, we recognize that we are undeserving of your favor. There's nothing good in us apart from you. But Lord, we thank you that you have come to us in our filthiness, in our wretchedness, and you have lifted us up to a holy place through the blood of Jesus.

[1 : 16] And so God, as you are faithful to us, we pray tonight that we may be faithful to you, that you may grow our faith and our desire to follow after you. Lord, thank you for our study in Hebrews that we've been looking at the last few weeks to see how you have shown your faithfulness from generation to generation, how you are a covenant-keeping God, who you desire good for your people.

And so God, may we walk closely with you. May we cling to our faith, knowing that you are our only hope. Lord, we pray tonight for the good of our city.

We know there are many in our city who are hurting, who are lost, who don't know you, who outright reject you. And so God, we ask that you will soften the hearts of those in our city, that you will reveal the reality of your gospel, that people may experience the love of Christ in ways that they never have.

May we see people turn from their wickedness, turn from the idols that they have set up in their lives, and turn and follow you. God, we pray that you will convict each one of us of the idols that we have in our lives, things that we have elevated to a status that only you should be placed at, Lord.

We pray that you convict us, that you search our hearts and know us, and that you may draw us close to you. God, we pray that you will use us for the good of this city.

[2 : 56] Provide us with opportunities to reach the lost in our city. Give us a heart to see your kingdom advanced in Edinburgh and throughout this country. Lord, we thank you for the many ministries in our city that seek to minister to those who are without physical resources, who are lonely, who are shut in, who don't know you, Lord.

And so as physical needs are met, Lord, we pray that spiritual needs may also be met. We think of the many immigrants coming to our city, many especially from Hong Kong, who are brought here by a new immigration path, Lord.

We pray, Lord, that you will bring many to this city, that you may provide opportunities for our church and other churches, Chinese churches, Lord, to minister well to these new families and individuals, that they may experience the hope of the gospel in ways they never have before.

Lord, we pray for the leadership of our country, that you may bless them, that you may be their guide, that you may give them your wisdom.

Lord, we pray for each one of the leaders in our parliament, that they may seek after you, that they may know that you are sovereign over all and authority over them. Lord, we pray for the many decisions still to be made about this pandemic and lifting restrictions.

[4 : 27] God, we are eager for things to return to normal, for restrictions to be lifted. So, Lord, we pray that those will be done with all wisdom, all proper planning.

We pray that we may not grumble and complain, but be appreciative of the blessings of the vaccine that you have provided for us. Lord, we do pray when we can come together as a church to fill these pews, to be in fellowship with one another.

We look forward to that day. We recognize the blessing of fellowship and the faith that we share with one another. And we pray that day will come soon. Lord, we pray for other churches in our city.

We think of St. Columbus and Cornerstone. Think of Leith Free Church. Think of Crubber's Church and Chalmers Church and Charlotte Chapel, many other Bible-believing churches where the gospel is proclaimed on a weekly basis.

We pray, Lord, for the leadership at these churches, that you may give them your wisdom, that you may draw them close to you. We pray for the preaching of these churches, that it may be effective, that it may follow closely to your message in the gospel.

[5 : 41] And we pray for those within these churches, that you may draw them close to you, that they may experience great fellowship and great unity, that they may be about your work in this city as well.

Lord, as we prepare to hear your word tonight, to think about how you are faithful to us, we pray that you will put away all distraction from us.

May our ears be open, may our hearts be softened, that we may experience the truth of the gospel, that we may desire deep, honest relationship with you, and that you may be glorified through this process.

And we pray this in Jesus' name. Amen. Amen. Now tonight we are continuing our short sprint through Hebrews 11, and we are going to be looking at the life of Moses tonight.

But as we get started, I want us to consider something that is all around us, that we see on a daily basis, that influences our lives, but we probably give little thought to.

[6 : 48] And that is marketing. You know, our lives are really inundated with advertising, whether it's the internet or TV or signs or things that we get in the mail.

There's always companies trying to convince us to buy their products. They're vying for our loyalty and our money. And so really, we don't think about it much, but there's really a whole psychology about marketing.

There's companies that spend millions and millions of dollars every year in marketing research and try to figure out how to get us, the consumer, to buy their product. I was reading some literature on marketing, and it was saying that most big companies spend about 10% of their revenue each year on advertising.

So if you think of a large international company, a company like Microsoft, that would mean that they're spending about \$9 billion a year on marketing. I read something recently that says that Google generates between \$15 and \$20 billion every quarter just on advertising spending alone.

And so while advertising can be of a great benefit to the company, we always hear stories of how advertising sometimes goes wrong, right? There's one of the biggest marketing blunders, maybe, back in 1985 involving Coca-Cola.

[8 : 06] You may remember when they rolled out this new formula for a new Coke, and they called it New Coke. And they thought they did all this marketing research. They had people taste test this new product, and majority of people liked this new product better than the old Coke, so they went with it.

They put it out there, and it was just a huge disaster because part of the problem was they hadn't asked people what they thought about this new Coke, not only how it tastes, but this emotional significance that this old Coke might have with them, how they may be drawn to this tradition of Coke which had been around for so long.

And so as a result of this poor research and this poor marketing, within 10 weeks' time of rolling out this new Coke, they had to pull it back and return to this new, their classic Coca-Cola.

That's when they started calling it Coca-Cola Classic because they had to differentiate it from this new Coke product that they had. And so we see the importance of marketing is to the success of companies.

And so we have to consider, what if Christianity was judged by those same marketing standards? What if we brought in a marketing consultant for Christianity, how that would go over?

[9 : 21] I mean, can you imagine what they would try to convince us in ways to market the church? How we need to talk about believing in Jesus as it being some sort of guarantee to life and to ease.

Otherwise, we're never going to get anybody to commit to this. You know, we need to tell people how loving Jesus can go hand in hand with loving the things of the world or how Christianity can be of a benefit without causing any disruption in our life.

But we recognize that's not how Christianity operates. That's not the message that we see told over and over and over again in the Bible. And that's what we're going to see tonight in the life of Moses.

Because rather than promoting a life of success and a life of comfort, we see that we are purposefully, we are purposefully called to forsake pleasure in this life and the comfort of this life.

It's totally counterintuitive to the way that the world thinks that we need to strive after happiness and pleasure in this world. But we see through the faith of Moses tonight that who rejects the pleasure of the world, he chooses something better, that everlasting joy in Christ.

[10 : 34] And so this is going to be our passage tonight looking at Hebrews chapter 11, verses 24 through 26. So let's read that together. By faith, Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter.

He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt because he was looking ahead to his reward.

This is the word of God. Now, if you've been with us just the last couple of weeks and you know we've been looking at Hebrews 11 and we've really been looking at some of these more minor characters or things that we may see maybe a little more insignificant areas of faith, but we actually see how grand it really is, what it really tells us about these saints of old and their faithfulness.

Well, tonight we turn to this hero, so to speak, of the Old Testament, someone who would have been known of in the New Testament church, especially among these of Jewish background, Moses, the Old Testament lawgiver, the one who is a picture of servant faithfulness to God and to his people.

And so while we don't have the whole evening to talk about Moses' whole life, we're going to focus on these few verses that we just read and I want us to focus again on just a few more features of faith.

[12 : 04] We've looked at several of them over the last couple of weeks, but these last three features that we see in this passage, how faith defines our identity, how faith disregards worldly pleasure, and how faith desires heavenly treasure.

And so let's consider that first feature of faith, how faith defines our identity. identity. Now, if we think of the world today, identity is one of these things that really people struggle with now.

People are having these identity crises. And why is this? It's because they're trying to find a way to fit in. They're trying to find a way to characterize themselves and what they believe and how they feel.

And so people turn to their jobs as a means of identity. They may turn to their relationships or their family. We see people turn to their race as a possible identity.

Even sexual orientation is becoming a bigger deal in our society now. And so we see that these labels not only define people individually, but they also have kind of created these different groups of people as well.

[13 : 12] It's created an easy way to figure out who is your friend and who is your enemy based on our identities. And so oftentimes, even within these identities, we also look toward elevating ourselves within our identity.

We think of the fact that, you know, if you're a professor, you may think about the fact that, oh, no, I'm not just a professor, but I'm a leading researcher in my field.

Right? You think, well, I'm not just a businessman. My company makes X amount of dollars a year. And so are these things that over and over again in our life, they direct us to this inward searching for meaning and for purpose rather than looking to Christ.

And so I want us to consider tonight the fact that Moses faced that same temptation. Moses had that same temptation to look at his life and to find his identity and his purpose in his family in Egypt rather than recognizing his family of his chosen people of God.

And so if we look in verse 24 again, it says this, that by faith, Moses, when he'd grown up, refused to be known as the son of Pharaoh's daughter. And I think we need to consider just how significant that refusal is because if we recognize when Joseph, who we talked about this morning, after he passed away, these Israelites, his family, began to grow and they began to multiply and they stayed in Egypt.

[14 : 55] And Pharaoh began to fear that they had become too numerous and too mighty. And so we see that he decided to enslave them. We see that very beginning of Exodus 1.

But the problem is this didn't stop them from growing and developing as a people. So he needed another means of controlling the population and he did that by deciding that all male Israelites needed to be killed.

They needed to be taken and drowned in the Nile River. And so we know that Moses' parents refused to do this. Instead, they placed him in a basket and put him in the Nile and we know that he was then discovered by Pharaoh's daughter who would raise him as his own son.

And now we know that Pharaoh's daughter was the only child of Pharaoh. She was likely childless herself. And so by adopting Moses, she was placing him in the direct royal line.

He was being raised in order to be king, in order to be Pharaoh himself. So he would have been groomed for this position and received the best education. He would have been surrounded by wealth and comfort that these slaves of Israel would have never experienced personally.

[16 : 08] And so by refusing this honor, by refusing to be called the son of Pharaoh's daughter, he's literally disowning his family. He's declining the position and the opportunity to serve as ruler of Egypt.

And so if we think about it, Moses really could have reasoned, well, I really deserve this position or it's really for my interest and the interest of my people to stay in this position and kind of consider it part of God's providence.

He's brought me here, I just need to stay in this spot. He could have reasoned in such a way that, well, if you look back at the life of Joseph, Joseph was second in command to Pharaoh, so I need to stay in this position as well.

But we recognize that through faith he understood that rather than being a prince in Egypt, he was called to be a pilgrim. Rather than being a leader of Egypt, he was called to take the Israelites and lead them out of Egypt.

And so there's really no sitting on the fence here. Moses couldn't both be leader in Egypt and also be leader of God's people. If he was called to be God's people, this is automatically going to change how he is received by the world because we know that God's people are rejected by the world.

[17 : 20] We are seen as enemies of the world because of our association with God. And so then we need to ask ourselves, where do we find our identity? Is our identity wrapped up in our work, our success, our family, our friends?

Is it our social significance that we desire? Maybe it can be wrapped up in good things, but we make them the ultimate things like our relationships or our families. Or maybe we find our identity in our sin.

we wallow in guilt and self-pity and we think that we're not a person who could possibly be accepted by God. And so the problem is whatever it may be that we use to identify ourselves, we are identifying ourselves by some horizontal level based on the opinions of others or based on our own opinions rather than recognizing we have been created to be identified vertically.

Our identity is found in Christ because we must remember that we, if we are believers, we are in Christ and as in Christ, we are called to be a new creation.

Those old labels no longer define us. We look at 1 Peter 2, this is what it says about believers. It says that we are a chosen race, a royal priesthood, a holy nation, a people for his own possession that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

[18 : 52] Once you were not a people but now you are God's people. Once you had not received mercy but now you have received mercy. And so, from a worldly perspective, if they were to look at Moses and see his decision to choose to be a part of God's people, they'd see this as a demotion, right?

This falling from grace. But in these verses we see how Moses was elevated actually by choosing to be associated with God's people. This is the same for us. Although we may fear the consequences of losing our worldly status, the opinions of others, when we are found in Christ, we are called a holy nation, a royal priesthood.

We receive an eternal heritage that is unmatched by what can be offered by this world. And so that leads us to our second point. Not only is our identity going to, not only does faith reveal our identity, but our faith is going to impact our actions because who we are dictates what we do.

And so that second point is then that faith disregards the pleasures of the world. If we look back at verse 25, it says this, he chose to be ill-treated along with the people of God rather than to enjoy the pleasures of sin for a short time.

And so if you remember last week, I talked about briefly how the author of Hebrews wrote this book to a primarily Jewish Christian audience who is struggling with their own identity, who had this longing to return to Judaism because of the suffering they were experiencing now as Christians.

- [20 : 28] And so here, the author of Hebrews is encouraging them, just as Moses did, to persevere under hardship, to recognize that these worldly pleasures are fleeting, to follow in the faith of Moses and stay strong in the faith.

And so we need to recognize that Moses, he didn't choose this life with his Israel family, not understanding the consequences.

He recognized that if he left the palace of Egypt, he was going to face suffering. He was raised in such a way that he would have seen his own people suffering on a daily basis. And so he was, this was the life that he chose.

He willingly disregarded the pleasures of the world. He welcomed abuse and hardship and suffering. And so we need to recognize that this suffering wasn't a surprise to God.

We talked about the promise that God gave to Abraham that he said, I'm going to give you this land, but first, you and your people will suffer for 400 years. And so we recognize that this was a part of God's plan.

- [21 : 39] And so likewise, we need to recognize as believers that we are also called to suffer. Just like it said in that passage we read in 1 Peter 2 that we are called out of darkness, later in that same chapter, it uses that same language to say we are called to suffer.

So we shouldn't be surprised by suffering. Like Moses, we should anticipate it, that we should welcome it in a way because we know this is for God's glory. And we recognize, too, that when we suffer, we don't suffer alone.

When I was at university, I had a group of friends. We'd go to this ministry every week that was off campus, and we'd always go to get dinner together beforehand.

And we'd go to this place called Firehouse Subs. It's kind of like a subway, but a lot better. And you'd go in, and when you'd order, on the counter display was just this row of hot sauces.

And they'd all be rated from most mild to just like insanely hot. And of course, we took this up as a challenge to be able to sample these hot sauces.

- [22 : 46] And so we do this on a weekly basis. The hottest sauce was called Da Bomb sauce. It was just this little bottle. And what we do is merely take a toothpick and stick it in the bottle and then touch it to our tongue, and that was it.

Like, your meal was just destroyed at that point. And so oftentimes, especially when we brought new guys in, we wanted them to suffer by experiencing Da Bomb.

So we tried to convince them to take this sauce. Some would be very willing in doing, and others not at all. But the best way to convince those people who were not willing to try this sauce is to say, well, I will do it with you.

We can do it together. And so why is that? It's because we don't like to suffer alone. Suffering is much more tolerable when it's a shared experience. And so that's why we see here, it says that Moses suffered with God's people.

He suffered in solidarity, recognizing that they were sojourners together embarked on God's mission. And so we see this too, that when we're called to suffer, we don't suffer alone.

- [23 : 50] If we look down further in Hebrews 11, it lists all these other Old Testament icons and how they suffered for the gospel. It says in verse 36 that some faced jeers and flogging and even chains and imprisonment.

They were put to death by stoning. They were sawn in two. They were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted, and ill-treated. The world was not worthy of them.

They wandered in deserts and mountains, living in caves and in holes in the ground. And so we see that when we suffer, we suffer with the saints of old and present.

But more importantly, we suffer with Christ. Christ has not called us to do anything that he did not willingly endure himself.

Because just like Moses, if we think of Jesus when he was tempted in the wilderness by Satan, he was offered temporal security and blessing if he turned from God's will for his life to suffer and worship Satan.

[24 : 57] But what did he do? He refused these worldly pleasures. Instead, he chose the cross. He willingly suffered to redeem his people. And so we are invited by Christ to do likewise.

He tells us to take up our cross daily and follow him. And so what does this mean for us nowadays? Most likely, in our setting, we are not going to be under threat of death or imprisonment for our faith.

But suffering for us may look a little different. It may be being mocked by classmates, by coworkers. It may mean losing friends. It may be being demonized by our culture that is turning increasingly secular.

But we must remember when we suffer, we suffer with others. But when we suffer, we also don't have to worry about missing out on the pleasures of the world. This is something else that the author talks about.

He says, we don't have to have the fear of missing out. We hear that a lot today, that FOMO, F-O-M-O, the fear of missing out. We don't have to worry about this because he tells us two things about the pleasures of the world.

[26 : 03] He says, one, that they're fleeting and two, that they amount to sin. And certainly we know that not all pleasures in this world are evil.

But the point is, is when our pleasures of this world prevent us from following God's will, when we have elevated them to a point of importance in our lives that is above God, that is when they are sin.

And we can know when we experience those pleasures of sin that they will quickly lead to destruction in our lives. If we look at 1 John 2, it says this, do not love the world or anything in the world.

If anyone loves the world, the love of the Father is not in them. For everything in the world, the lust of the flesh, the lust of the eyes, the pride of the life comes not from the Father, but from the world. The world and its desires pass away, but whoever does the will of God lives forever.

And so how often do we see in our society people that take good things and elevate them to the best things, whether it's success or money or sex or whatever it may be, they continually take these pleasures and it destroys them.

[27 : 17] And so we can look at these pleasures and divert our eyes from them because we recognize that we have promises of heavenly treasure. And so that's our third and final point here, that faith desires heavenly treasures.

One of my favorite little religious writings, it's a short discourse written by Thomas Chalmers called The Expulsive Power of a New Affection.

And I read this years ago, I think when I was in university before I even knew really who Chalmers was and that he was even Scottish. But it's something that stuck with me that I like to reread often. And so if it's nothing that you've read yourself, I would highly encourage you to do so.

You can find it free on the internet. It's not very long but just chock full of wisdom and insight. And so in this little discourse, Chalmers is addressing how do we deal with the pleasures of the world, of this love that we have for the world.

And he says there's really two ways of attempting to rid ourselves from it. He says, one, we can renounce the world. We can recognize that it's not worthy of our affection since it always lets us down.

[28 : 23] Or two, he says, we can replace our love for the world with a new and stronger affection. And so he comments on both. He says the first method of trying to just renounce the world really isn't an effective method because our hearts, much like nature, operate like this repulsion to a vacuum.

We hate a vacuum. And so if we attempt to remove a love for the world from our lives, our heart will immediately follow up, fill it, fill that void with another worldly affection.

He says this, he says, it's impossible for our hearts to cast the world away from it and thus reduce itself into wilderness. The heart is not so constituted.

The only way to dispossess it of our old affections is by the expulsive power of a new one. And so we don't simply address the temptations of the world by renouncing these pleasures of the world.

We need to develop this deep love for God that expulses all other affections. Chalmers explains that this can only come through faith.

[29 : 32] He says that denial of the world is not possible to him that descends from the gospel testimony but is possible even as all things are possible to him who believes.

To try this without faith is to work without the right tool or the right instrument. But faith works by love and the way of expelling from the heart the love which transgresses the law is to admit into its receptacles the love which fulfills the law.

And so he's saying here that faith is our tool. It's the only way that we can rid ourselves of the love for the world because this true faith it generates a love this powerful love for Christ in which nothing else measures up.

There is no other affection that's going to steal us from the love of Christ. And so if we look at this last verse in our passage again Hebrews 11 26 it says Moses regarded disgrace for the sake of Christ as greater value than the treasures of Egypt because he was looking ahead to his reward.

Now there's something really interesting about this if you caught it. He says disgrace for who? Disgrace for the sake of Christ. And you may ask well how in the world did Moses suffer for Christ if he didn't know Christ?

[30 : 55] If Christ hasn't come into the world at this point? If Moses didn't know God's full plan of salvation? The answer of course is through faith. A faith that produced an active love for the coming Messiah.

And so because of this faith Moses willingly gave up the riches of Pharaoh's palace he chose to suffer for his people in order to lead God's people out of the house of slavery and into the promised land.

And so we can notice how this life and this action of Moses foreshadows the work of Jesus himself who left his father's throne who endured suffering in this life that culminated in his death in order that he may redeem us and bring us into relationship with the father.

It's that great reward that Moses clung to. And we need to remember it's this reward that's not just based on the promise of land but the promise of life because we remember that Moses didn't make it to the promised land but yet God was still faithful in fulfilling his promise to Moses.

And so we see that by faith Moses saw an eternal kingdom an eternal crown of glory that never fades away. And so this is the gospel that seems so counterintuitive so paradoxical to the world that would just drive these marketing experts mad right?

[32 : 25] That life comes through death that peace comes through suffering that reward only comes through self denial. But this is the message that's offered to all of us through the blood of Jesus.

this is the faith that we are called to a faith that delivers us from the tyranny of this world. A faith that calls the Holy Spirit to pour into our lives a new affection that far surpasses anything of this world.

It's a faith that spurs us on to obedience toward an eternal reward that's communion with God forever.

forever. And that's good news. Let's pray together. Oh God we thank you that you keep your promises to your people.

That the treasures of heaven so far outweigh the pleasures of this world. And so may we turn from them. May we find our identity in you.

[33 : 32] May we treasure the things that you treasure recognizing the good things that you have in store for your people. Lord may we be willing to suffer with the saints of old.

May we be willing to follow in the steps of Christ. To partake in his suffering in order to partake in his salvation. We thank you for the love of Jesus.

How his blood covers our sins. And so may we continue in faith walking with God each day. In present Jesus name. Amen. Now we're going to sing our last hymn or listen to our last hymn being sung, Great is thy faithfulness.

Great is thy faithfulness.

O God my Father. There is no shadow of turning with thee.

[34 : 45] Thou changest not, thy compassions they fail not. As thou hast been, thou forever ever will be.

Great is thy faithfulness, great is thy faithfulness, morning by morning through mercies I see.

All I have needed, thy hand hath provided. great is thy faithfulness, Lord, unto thee.

Summer and winter and springtime and harvest, sun, moon, and stars in their courses above.

Join with all nature in manifold witness to thy great faithfulness, mercy, and love.

[36 : 08] Great is thy faithfulness, great is thy faithfulness, thy faithfulness, morning by morning new mercies I see.

All I have needed, thy hand hath provided. Great is thy faithfulness, Lord, unto me.

Great is thy faithfulness, Lord, unto me. God, pardon for sin and a peace that endureth, thine own deep presence to cheer and to guide, strength for today and pride, hope for tomorrow.

Blessings are mine with and thousand beside. Great is thy faithfulness, great is thy faithfulness, morning by morning new mercies I see.

All I have needed, thy hand hath provided. great is thy faithfulness, Lord, unto me.

[37 : 58] Now will you stand for our benediction? now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority before all time, now and forever more.

Amen. Go in peace.rijd Hall improving the worship assembly in God history together of
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