

# The Choice of Faith

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[ 0 : 0 0 ] We'll call on the Lord's name in prayer. Let us pray. Lord, we thank you once more for bringing us together in an act of worship on your day.

Lord, we praise you for this privilege of being able to gather in this way and for having before us the infallible and inerrant word of God, revealing to us the greatness of our God whom we desire to worship.

Lord, we praise you that you are the creator of all things and that you uphold all things by the word of your power.

And the psalmist reminds us in these words we have been singing that you count the number of the stars and you name them every one.

Great is our Lord and of great power is wisdom, search can none. And we thank you also that you look upon those who are cast down in their spirits and that you're able to bind up their broken hearts and heal their wounds.

[ 1 : 3 4 ] All your care of us is so minute. You know the number of the hairs of our head and you know the circumstances of our lives.

And what's more, you're able to help us in such a way that you do for us exceeding abundantly above what we are able to ask or even think.

We thank you for helping us. We thank you for helping us hitherto and for keeping us every step of our lives to this moment. We feel sure that there are many situations that would have destroyed us had you not intervened in our lives.

But we pray this morning now as we come to you that you would reveal more and more of your glory to us in the face of Jesus Christ.

He is the eternal Son of God, co-equal with the Father and the Spirit, but who in the fullness of times came to take unto himself human nature and join human nature to his eternal and holy being.

[ 2 : 5 2 ] So that as the God-man he is the mediator between God and man, even the man Christ Jesus. And Lord we acknowledge that we need a mediator because by our sins we have divorced ourselves from you.

And we have said in our heart as sinners that we do not want this God to reign over us. And by nature we want to turn our backs upon your law and your word and all the good things that you commend to us.

That is what happened with our first parents in the Garden of Eden when they turned away from the counsel and command of God and embraced the suggestions of the evil one, the devil.

And they sinned and fell by that great transgression. And Adam being your covenant head under the covenant of works, we also sinned in him and fell with him in his first transgression.

Give us to realise this. Realise the distance we are by nature from our God. And we need a mediator to come between us, to make peace between ourselves and our God.

[ 4 : 23 ] And we thank you that the Lord Jesus Christ has come and that he reminded his disciples and others that of the seed that he is remains alone if he doesn't fall into the ground.

And so it is with the Lord Jesus Christ. He is the seed of the covenant. And he is the one who came to give his life as a ransom for many.

And because he died and rose again, there is no hope for sinners who look to him, even who trust in him for salvation. Whoever we are and whatever our sins may have been, if we truly repent, we will find that he will receive us graciously and bring us into his family, calling us sons and daughters.

We thank you, Lord, for this glorious gospel. And we pray that it may be applied to our hearts and lives, even this day, with great power. We thank you for the privilege of meeting in this way, bless this congregation, each home represented here, every circumstance they have as individual families and as persons individually.

We thank you that you're able to reach them where they are and that you're able to bless them with heavenly and covenant blessings. We pray for your blessing to be upon those who are ill, that your hand be upon them to heal them.

[ 5 : 55 ] And if that's not your purpose for them, we pray, Lord, in your mercy, that you will prepare them to meet their God in peace. As they descend into the Jordan of death, we thank you that you promise your people who trust in you that you will never leave them nor forsake them.

And that includes that even death itself will not ultimately be victorious over them, because at the resurrection, believers shall be raised in glory, openly acknowledged and acquitted at the day of judgment, and shall be made perfectly blessed in the full enjoying of God through all eternity.

We remember our nation before you. Remember those who are in authority over us in government. We ask, Lord, that you would give them the grace to look unto you and give them spiritual acuteness of hearing, that they may hear what God the Lord does speak, and that you would give them to be moved in their hearts to seek to do what the Lord asks of them, that they would rule in your fear, and that they would do what is to the glory of your name and for the good, for the spiritual good and the moral good of our nation.

We confess the sins of our nation as well as confessing our own individual sins. But we ask, O Lord, that the blood of Jesus Christ, your Son, be sprinkled upon us, and that would secure our eternal blessing.

We pray then for your blessing upon these parts of the world where there is war and where people are suffering in such horrendous ways as we read and hear.

[ 7 : 45 ] Lord, O God, we pray that you would intervene graciously and establish a just truth and a just peace among these nations, that you would turn people to yourself, and rather than being full of seeking to establish their own name and their own reputation, that they would seek to magnify your name and live according to your word.

We pray then for your blessing to be upon us now as we continue before you. Lead us and guide us in every detail of this day and forgive our sins which are many in Jesus' name and for his sake.

Amen. Now I'm seeing some young folk here this morning, so I'm going to say a few words, first of all, to them before they go to the Sunday school classes.

I see the loudspeaker here is very, very effective today, so I'm going to use it for a moment. That's a knocking.

And the Bible talks about someone who stands at our door to knock. If you looked in the book Revelation chapter 3 and the very last part of that chapter, the Lord Jesus is knocking at the door of the church of Laodicea.

[ 9 : 13 ] That church had turned her back upon him in many ways. She had become worldly and self-sufficient and self-centred. And Jesus had commended to her to look to him, but it looks as if she had given him a deaf ear.

But he comes and he knocks at her door. Behold, I stand at your door and knock. And you know, the Lord is knocking at our door today, at the door of our hearts.

You know what the Bible says in the book of Proverbs? My son, the Lord says, give me your heart. And when the Lord Jesus knocks at our door with his word, with his gospel, that's exactly what he's saying.

My son, my daughter, give me your heart. Give me your mind. Give me your life. Because Jesus Christ is the Savior of sinners.

And he knows our need. And he knows that inside this house of ours, this body of ours, this mind of ours, this will of ours, this conscience of ours, there is sin that is so destructive.

[ 10 : 45 ] And that sin will ultimately destroy us if we don't open the door of our heart in faith to receive Jesus into our hearts and lives.

Open the door of your heart. Every time you hear a sermon from this pulpit or other pulpit, when the word of God is read and explained, it's as if Jesus is knocking at your heart and he says, I want to come in.

Open the door of your life to me. Every time you young people go to the Sunday school and your teachers in Sunday school explain to you what the Bible says about Jesus and about the way of salvation in him, Jesus follows you into the Sunday school and knocks at the door of your heart with that request again.

Every time your mother or father teaches you at home to read the Bible and explains the Bible to you, it's the same again.

Jesus has followed you home and he knocks at your door with these words from your parents who want to tell you the good news of the gospel.

[ 12 : 18 ] Every time you hear your friends talking about the Bible, talking about Jesus, in this good way, Jesus follows you into the playground, into wherever you go.

And wherever you hear his knocking, his word being spoken, he is knocking at your door. What a wonderful saviour he is.

And the picture we have of Jesus in that part of the gospel in Revelation chapter 3 is that he is standing at the door.

He is standing. And a lot of the commentators talk about that posture of Jesus. It's as if he is saying, well, I'm only staying a while.

I'm ready to move on. He hasn't come to sit at your door. He's actually just standing. And he says, behold, I am standing.

[ 13 : 20 ] How long will you keep me outside? How long will you keep me standing outside? We have that in the Song of Solomon.

The people of God who refused to do their service to the Lord when he came to that door. And he knocked and the church said, I have gone to bed.

My children are with me in bed. How can I open the door at this time of night? And then the Lord says, my head is wet with the dew of the night.

Are you going to stay in bed and not open the door? We are into making excuses We are into making excuses We find all kinds of excuses to make.

But the Lord is only saying, I'm standing for a while. It's the day of opportunity. Don't let the opportunity pass.

[ 14 : 25 ] the next time you hear his voice don't harden your heart as the Bible reminds us behold I stand at the door and knock and it says if we hear his voice and open the door he will come in and have his supper with us and we with him that's the best supper the best meal you have ever tasted when the Lord Jesus comes into your heart and you rejoice in fellowship with him may God grant it to each one of us Amen Now let us continue singing to his praise this time from Psalm 19 the 19th Psalm verse 7 verses 7 to 11 God's law is perfect and converts the soul in sin that lies

God's testimony is most sure and makes the simple wise the statutes of the Lord are right and do rejoice the heart the Lord's command is pure and doth light to the eyes impart unspotted unspotted is the fear of God and doth endure forever the judgments of the Lord are true and righteous all together they more than gold yea much fine gold to be desired are than honey honey from the comb that droppeth sweeter far moreover they thy servant warn how he his life should frame a great reward provided is for them but keep the same these tanzas of Psalm 19 verses 7 to 11 God's law is perfect of Psalm 19 Lord for the earth that fair now ponders that store in the vaccine that lies

God's bold in holy The Holy is more true and righteous and real wise.

The sanctus of the Lord, our Lord, and to be joyous and heart.

The Lord, our Lord, our Lord, is good and divine.

[ 17 : 32 ] To the light of the Lord, our Lord, our Lord, and to be joyous and real wise. The Holy is more true and real wise.

The Holy is more true and righteous and real wise.

The Holy is more true and righteous and real wise. The Holy is more true and real wise.

The Holy is more true and real wise. The Holy is more true and real wise.

The Holy is more true and real wise. The Holy is more true and real wise.

[ 19 : 21 ] The Holy is more true and real wise. The Holy is more true and real wise.

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So let us turn to the New Testament Scriptures and the Epistle to the Hebrews on chapter 11. And we may read from the beginning.

Hebrews 11 at the beginning. No faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

[ 20 : 51 ] Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.

And by it he being dead yet speaketh. By faith Enoch was translated that he should not see death and was not found, because God had translated him.

But before his translation he had his testimony that he pleased God. 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.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went.

[ 22 : 09 ] By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they had come out, they might have had opportunity to have returned.

[ 23 : 19 ] But now they desire a better country, that is, heavenly, wherefore God is not ashamed to be called their God, for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure.

By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a-dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff.

By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment.

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.

By faith he passed through the Red Sea, as by dry land, which the Egyptians, as saying to do, were drowned.

[ 25 : 16 ] By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I so more say, for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, walked valiant in fight, turned to flight the armies of the aliens.

Women received their dead, raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings, and scourgings, yea, moreover, of bonds, and imprisonment.

They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented.

Of them the world was not worthy. They wandered in deserts, and in mountains, and in dens, and caves of the earth. And these all, having obtained a good report through faith, received not the promise.

[ 26 : 46 ] God having provided some better thing for us, that they without us, should not be made perfect. Amen.

And may God bless to us that reading from his word. To his name be all praise. Listeners sing from Psalm 25, the short meter version of the Psalm.

Psalm 25, at verse 4. This is the first version, short meter version, Psalm 25.

Show me thy ways, O Lord, thy paths, O teach thou me, and do thou lead me in thy truth, therein my teacher be. For thou art God that dost to me salvation send, and I upon thee all the day, expecting to attend.

Thy tender mercies, Lord, I pray thee to remember, and lovingkindnesses, for they have been of old forever. My sins and faults of youth, do thou, O Lord, forget, after thy mercy think on me, and for thy goodness great.

[ 27 : 56 ] These stanzas, Psalm 25, and verses 4 to 7. Show me thy ways, O Lord. Amen. Amen. Amen. Amen. Amen. and season 6.

Amen. Amen.

By teacher me, for thou art bought thy doste.

To His salvation send And happy upon the altar He who expect Him to attend Like heaven and earth she's not I pray to remember I'm loving kindnesses For Him have been Your hope forever

My sins and faults of You Do not move on again How can Thy mercy be upon me And for Thy goodness is Now as the Lord enables us Let us turn back to Hebrews chapter 11 And reading again at verse 24 Hebrews 11, 24 By faith Moses when he was come to years

[ 30 : 53 ] Refused to be called the son of Pharaoh's daughter Choosing rather to suffer affliction with the people of God Than to enjoy the pleasure of sin for a season Esteeming the reproach of Christ greater riches Than the treasure in Egypt For he had respect unto the recompense of the reward This chapter highlights the necessity of faith in order to be saved And the epistle to the Hebrews was written with at least that point in mind That some who had, some of these Hebrews who had heard the gospel of Jesus Christ Had embraced the gospel

But after a while Through various pressures brought upon them They, some of them at least, were of a mind to turn back To the old ways of following the Jews Jewish religion Involving temple worship and sacrifices and so on And the apostle As he writes this letter He is at pains to show them That the gospel And the finished work of Jesus Christ Is what All of these Old Testament Sacrifices Typified All these sacrifices Pointed to The one great sacrifice of Christ And the prophecies And the prophecies regarding Christ In the Old Testament Point to him As being the fulfillment

Of all of these Sacrifices and types Of the Old Testament And the apostle gives this chapter From beginning to its end This particular Weight And thrust That faith Faith In the Lord Jesus Christ Is necessary For salvation And he gives Many examples Of Old Testament Saints Who looked To the coming Jesus Christ And who trusted in him Although he had not yet come In the flesh Their hope And their trust Their hope And their trust Was in a coming Saviour Who had been promised Although he had not yet Appeared in the world And many of them Mentioned here They passed away Out of time Into eternity Not having seen The fulfillment of that promise

That Christ was coming In human nature Nevertheless They were saved Because they trusted What God had said Regarding this Saviour Who was to come Faith then Is necessary The theologians They talk to us And I'm just mentioning These words By way of introduction I'm going to mention Four points Under which I want to say A few words later But first of all The theologians Talk about faith What does it consist of?

What is it like? And they say There are three elements Particularly in faith First of all There is knowledge Knowledge of what God is saying Well we know What the Bible is saying We know it Then also in faith There is this element of Assent Or being in agreement with What you know from the Bible And many people have both of these elements Knowledge of the Bible And they agree They agree With what they understand In the Bible But the third and most important element Regarding faith And saving faith Is this That people Trust Their lives Their souls

[ 35 : 38 ] For time and eternity To what the word of God is saying to them They trust Particularly Particularly God himself The Lord Jesus Christ And they lean upon him Alone For salvation Isn't that what it says in the Catechism Receiving and resting upon Jesus Christ Freely offered In the Gospel So these three elements In faith Knowledge Ascent Ascent And especially Trust And the list of these Godly people From Old Testament times In this particular chapter They all believed what God said And they all assented Or agreed with what God said And then They trusted In what God said And one of these

Is Moses It says in verse 24 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 Esteeming the reproach of Christ Greater riches than the treasures in Egypt For he had respect unto the recompense of the reward And there are four things I would like to highlight from these verses In relation to Moses and the way he exercised faith First of all There were things that he refused He refused to be called the son of Pharaoh's daughter Secondly Secondly He refused to be called the son of Pharaoh's daughter Secondly First of all, there were things that he refused.

He refused to be called the son of Pharaoh's daughter. Secondly, there were things that he chose.

He made a choice, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Thirdly, he was considering things. He esteemed, he reckoned the reproach of Christ greater riches than the treasures in Egypt.

[ 38 : 05 ] And fourthly and finally, what he looked forward to. It says at the very end of that verse, he had respect unto the recompense of the reward.

He was looking forward to something glorious at the end. Firstly, what it says here about what Moses refused.

You remember from your reading of the book of Exodus in chapter 2, that Moses was born to godly parents.

And at that particular time, King Pharaoh in Egypt had made a decree that all the male children born to the Hebrews would be put to death.

But when Moses' mother saw the beauty of this child, she said, I'm not going to let him die. I'm going to make an ark of bulrushes.

[ 39 : 08 ] And I'm going to leave him, as it were, in the hands of the Lord to keep him as he sees fit. And she put the ark of bulrushes there with Moses in it, a little baby, among the flags by the riverside.

And you remember that the Bible says that Pharaoh's daughter came along with her maidens, and she was going to wash herself in the river. And she heard, she saw the ark of bulrushes.

And one of the maidens went to open it. And the child cried. And I think that was the Lord's intervention. Making that child cry.

It touched the heart of Pharaoh's daughter in such a way that she said, I must have this child for myself. And who was standing there, watch over the whole proceedings, but Miriam, Moses' older sister.

And she made herself known to Pharaoh's daughter. And she said, will you find one of the Hebrew women to look after this child for me and I will pay her?

[ 40 : 15 ] And Miriam said, yes. And of course, who was the mother she looked for but her own mother? So Jochebed, Moses' mother, was entrusted to look after Moses and she was being paid to look after him until he was three years old.

He was prayed over. He was looked after. And when he was three years old, it seems he was taken into the palace. And there, he had a different lifestyle altogether.

It's a different kind of ethic that prevailed in the palace. Different kind of morality altogether. The Egyptians were idolaters.

Moses' parents were God-fearing people. So he went into this kind of atmosphere. And it says that he was learned in all the learnings of the Egyptians.

He was brought up, as it were, as a prodigy. He's going to be taught the best, given the best education. He was fluent in maybe more than one language.

[ 41 : 34 ] He was also full of understanding with mathematics and astronomy, because the Egyptians at that particular time were famous for their insight into these things.

Some expositors believe that he was given a basic understanding of medicine. And also some believe that he was trained as a soldier and that he led some campaigns as a soldier, defeating various enemies around Egypt.

And of course, along with that kind of high profile, elitist lifestyle, there was of course all the affluence that went along with being the son of Pharaoh's daughter.

He had access to many luxuries. He had access to many luxuries. Access to all kinds of things that ordinary people round about him just could not have.

They might think about them and dream of them, but Moses had them available to him. And it's believed by some that he was being groomed to be a pharaoh.

[ 42 : 50 ] Pharaoh's daughter, she would push for him to be made king of Egypt.

And Moses, he had all of that going for him. But the Lord made himself known to him.

We don't know where. We don't know how. It says at the very beginning of Hebrews in chapter 1. It's a very interesting verse.

Hebrews 1.1, God who had sundry times and in diverse manners spoke in time past unto the fathers by the prophets.

We don't know how the Lord made himself known to Moses. Maybe he gave him a vision. Maybe one of the great men of God that preceded him had made such an impression on him.

[ 43 : 53 ] We don't know. But the Lord used his own way to bring his word before the mind and heart and will of Moses.

And as a result of Moses believing in God and believing in God's way of salvation, he trusted God.

He trusted him with his heart and life and soul. And that's what it means when Moses, when he came to years, he made this choice.

And what was the choice he made? Well, first of all, he refused to be called the son of Pharaoh's daughter. Imagine it.

This man with all the education he had, with all the distinction he had in the society among the Egyptians.



- [ 44 : 59 ]    Everybody could look at him and say, that's Moses. He's going to be the next Pharaoh. But you see, he was living in a climate where idolatry prevailed.
- Where no love of God, the real God existed. And where the lifestyle was so different to the ethic that God commends in the scriptures.
- And he said, I really, I don't want to live this life anymore. He refused to be called the son of Pharaoh's daughter.
- What did he lose by that? Well, he may have lost the esteem and the admiration of many people who looked to him as a prince.
- He may have lost access to much money and much luxury. But he said, I've got something far better.
- [ 46 : 05 ]    I'm choosing something else. And if you were to ask him, Moses, what are you choosing? When with one hand you're refusing something that is so attractive to the worldly mind.
- And so attractive to fallen mankind. Luxury and riches and a name and honor and everything else associated with being in that position. What have you chosen that will balance that?
- Well, the Bible tells us. 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 pleasure of sin for a season.
- He was well aware of the people of God around him. The children of Israel. Do you remember that when he was 40 years old, he thought he was going to do something for them.
- [ 47 : 09 ]    And he went and he made himself known as somebody who wanted to leave them. But things went drastically wrong. He killed an Egyptian.
- And he had to flee out of the country. We're not sure what this reference is that says when he came to age. Or he came to years.
- Some people believe it was when he was about 40. But we don't really know. But when he came to years. But when he came to years. The faith that God had planted in his heart.
- And was now operating. And giving him a focus that was otherworldly. The focus of his life was changed from being focused on the riches.
- And the honor and the position that Egypt would give him. To something else. And what was he focusing on? The people of God found about him.
- [ 48 : 09 ]    And what position did they have? Well the Bible makes absolutely clear. That they weren't in any luxurious condition. Actually they were slaves.
- In the land of Egypt. And taskmasters had been set over them. In order to whip them into action. To build cities for the king of Egypt.
- And to do this and that and the other thing. And Moses saw them. And he saw something about them. That he couldn't see.
- In the most affluent of the Egyptians. Whom he knew in the court of Pharaoh. What could he see in these Hebrews.
- That were enslaved and working. Day and night. He saw something about them. That was otherworldly.
- [ 49 : 07 ]    He knew that they were a special people. That they were a people set apart by God. He saw something of the glory.
- That belongs to the people of God. In every age. Because God in the midst of them doth dwell. Nothing shall them remove.

The Lord to them and help our will. And that right early proof. The Lord joins his people to himself. In a day of grace. In such a way.

That he comes and dwells with them. Oh I know that many of them were not perfect. Nevertheless they were a covenant people. They were the children of Abraham.

And as you remember from Genesis. The Lord had made a covenant with Abraham. And the Lord had said to him. That he will make his children as numerous as the stars in the sky for multitude.

[ 50 : 12 ] And that he will give them the land of Canaan for their inheritance. That was before these people were sent down to Egypt. Or came down to Egypt.

And they were to be 430 years in Egypt. Before they were actually going to be exodus from Egypt in the days of Moses.

And they were to be brought into the land of Canaan. After 40 years of wilderness trials and afflictions. But Moses had eyesight and spiritual insight to see.

That these people who were so downtrodden. And so abused. They had a glory about them. Despite their sufferings.

He said. I want to be with them. And isn't it amazing that that's still the case. When the Lord effectually calls somebody.

[ 51 : 15 ] And plants the saving grace of faith in his or her heart. Doesn't matter what aspirations they may have had. Doesn't matter how much money they had in the bank.

It doesn't matter how things had gone for them in the world. They realize. That there are people round about them. Who are godly people. And they want to be with them.

Rather than be with the world. There's nothing in the world for them anymore. There's nothing in these things. That were so filling their minds before.

Now they realize that these things ultimately are empty. But where there is fullness. The Lord is there.

And they want to be with the Lord's people. That's why people feel drawn to the prayer meeting. Rather than do something else. Of an evening.

[ 52 : 16 ] Because they want to be with the Lord's people. Particularly they want to be with the Lord himself. And worship the Lord himself. But they're able to say with Ruth of old.

You remember when she was challenged by Naomi. Coming out of the foreign land. She says go back to your people. And to your gods. She says entreat me not to leave you.

Or to turn from following after you. Your people are my people. Your God. Your God is my God. Where you dwell. That's where I want to dwell.

Where you die. That's where I want to die. And Moses said the same. He says he chose to suffer affliction with the people of God.

That enjoy the pleasures of sin for a season. Is there anybody here. Who wants to follow Moses in his choice.

[ 53 : 19 ] Suffering affliction. That's not something. That by nature we would want to do.

But when the Lord's grace comes into one's heart. We are happy. Day by day. If I can use that word.

Happy day by day. To deny ourselves. Take up our cross. And follow him. I don't know what cross you have.

Maybe it's nothing like the cross I have to bear. But each one of us has some kind of cross. Something that makes life hard.

Repeatedly. And that's what was true of these Israelites. These Hebrews in Egypt. Their life was so hard. So hard.

[ 54 : 18 ] Enslaved. Finding things day by day. So, so difficult. Isn't it a comfort to say.

To hear the Lord say. In this world you shall have tribulation. But be of good cheer. I have overcome the world. In this world.

So simple. Nesse. Moses made his choice. To suffer our friction with the people of God. Than to enjoy the pleasures of sin. For our season.

The third point is this. He esteemed, or he was esteeming. The reproach of Christ. Greater riches than the treasures. in Egypt. This word esteeming or considering, it means that he was giving thought to what he was doing. I mean he wasn't just carried along on a wave of emotion when he saw the plight of the Israelites and his heart went out to them, as it were, in an emotional flood.

No, this man he saw their situation, he saw something of the dignity and the glory that belonged to them because they were a covenant people and he said, I'm seeing this in the right light now. He's considering it, his mind is in it and our mind has to be in it.

[ 55 : 54 ] We have to think things through. This man, as it were, was thinking of the reproach of Christ being greater riches than the treasures in Egypt. Well an ungodly, unconverted person will never say that. This man says the reproach of Christ is greater than treasures in Egypt, the treasures of the world. This man says, I want to be on Christ's side. I often told the story of the man who was carrying a placard in one of the big cities and he was a man who wanted to publish the gospel in his own way.

And on the front part of his placard, these boards they wore, was this, I am a fool for Christ's sake.

And when he saw a crowd of men there, he went up to them and he started laughing. You're a fool for Christ, you're a fool. But he had thought ahead and on the back piece of his placard was this question. Whose fool are you? He was happy to be a fool for Christ. In other words, he was happy to suffer reproach and affliction for Christ. He has seen him as the fairest of ten thousand, the altogether lovely one.

He has known something of his love in his heart. He had moments of his fellowship, which is a heavenly experience. And he was willing to approach this situation and say, I am esteeming the reproach of Christ greater which is than the treasures of Egypt. One moment of Christ's gracious fellowship.

is worth more than a thousand worlds. That's what the Bible says. That's what every true Christian says who has tasted that the Lord is gracious. Is that the way you consider things?

[ 58 : 39 ] Finally, it says here that he was looking forward. He had respect unto the recompense of the reward. What does that mean? Well, he was looking beyond this world to heaven.

Do you remember the way the apostle Paul speaks about his own life and death in 2 Timothy chapter 4, verses 6 to 8?

He talks about himself having fought the good fight, run the race, kept the faith. Then he says, henceforth, there is laid up for me a crown of righteousness, which the righteous judge shall give me at that day, and not to me only, but also unto all them who love his appearing.

Paul was in a prison cell. Paul was in a prison cell in Rome when he spoke and wrote these words. But the prison barge couldn't hold in his eyesight, his spiritual eyesight to something better that awaited him.

He was waiting for the glory that God had promised him. The same with Moses here. He had respect unto the recompense of the reward. The scripture here talks about Moses looking for a reward.

- [ 60 : 24 ] Well, it's not a reward based on how good he was. Not a reward based on how strong a faith he had. Not a reward based on the sacrifices he may have made in refusing to be called the son of Pharaoh's daughter and choosing to suffer affliction.
- No, it's none of that. He's talking about a reward to be given to him that has been won for him by Christ and that he is going to give to all of his people at the end of the day.
- The Lord Jesus Christ, he secured eternal glory for his people. And they enter into that glory to experience that glory for themselves.
- It is, for them, freely received. But it cost him a lot. He gave his life as a ransom for many.
- And when the people of God enter glory, when they hear these words, come, you blessed of my father, inherit the kingdom prepared for you from the foundation of the world.
- [ 61 : 58 ] They are entering into this glorious reward as if they had won it themselves. But Jesus has won it for them. Jesus has prepared it for them.
- And it is their own and they will never be cast out of that blessed place. The lamb that's in the midst of the throne shall lead them unto living fountains of water and crust shall wipe away.
- And God shall wipe away all tears from their eyes. Moses was a man of faith. He lived a life of faith. And at last he received the recompense of the reward.
- He was given what Christ had won for him. What about you? Are you something like Moses?
- Are you refusing the honour of this world? And instead, having the honour and the hopes and aspirations of this world, are you choosing to suffer affliction with the people of God?
- [ 63 : 18 ] And are you considering, like Moses did, that the things of this world are as nothing in comparison to being in Christ, not having your own righteousness, which is of the law?
- And is your eyesight with such long distance, the eyesight of faith as long distance lens, looking to the glory that is coming?
- Moses was. And he had an eye and respect unto that glorious reward. Let us pray.
- Help us, Lord, to be thankful for your kindness to us today. We praise you for your word. And we ask that it be a word in season to the souls of each one of us.
- That we might crave for that faith that is saving faith, and live our lives according to that way of faith day by day.
- [ 64 : 29 ] We thank you for the privilege of meeting together. And we pray for this congregation and every aspect of its work. Remember them during these days of vacancy, and lead them in your own way, that they may settle on a man of your choosing, that he may come in your own good time and pastor them.
- We pray for your blessing to be upon us now as we sing your praise in conclusion. And forgive our sins which are many for Jesus' sake. Amen. Amen. Let us conclude by singing to God's praise in Psalm 119, and at verse 33.
- 33 to 37. Amen. Teach me, O Lord, the perfect way of thy precepts divine, and to observe it to the end I shall my heart incline.
- Give understanding unto me, so keep thy law shall I, yet even with my whole heart I shall observe it carefully. In thy law's path make me to go, for I delight therein.
- My heart unto thy testimonies, and not to greed incline. Turn thou away my sight and eyes from viewing vanity, and in thy good and holy way be pleased to quicken me.
- [ 66 : 04 ] These verses 33 to 37 of Psalm 119 teach me, O Lord, the perfect way. Amen. common S ■■■ acerca Proud as I will pode as life is going for, and not to Ezra.

He will hold your faith. And I will omen. He will work. And he will have situation and been taxed, and he will come to me.

One, two, one, two, one, two, three, and the light shall my heart fill thine.

The thunder standing out to me so keep my love shine.

Give me with my Lord our night sound of seven victory.

[ 67 : 23 ] And the thunder standing to me so keep my love shine.

My heart and two, my bestest one of these, I'm not here to be with my heart.

Turn the light by sight and eyes from you in my way.

I will fly through the hand of the Lord our night and day.

Now may the grace of our Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit, rest upon and abide with you all, now and forevermore. Amen.