

Moses's refusal

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[0 : 00] Let us now turn to Hebrews chapter 11 and reading verses 24 to 26. Hebrews chapter 11 and verses 24 to 26.

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's greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.

Hebrews 11 and verses 24 to 26. We were thinking this morning of the Lord Jesus Christ and of what he has done for us, being made sin for us, he who knew no sin, that we might be made the righteousness of God in him.

Now here we are thinking of Moses, who regarded the reproach of that same Lord Jesus Christ, greater riches than the treasures in Egypt.

And we must remember that the Lord Jesus was that prophet whom God would raise up like unto Moses, of whom Moses speaks in Deuteronomy chapter 18.

[1 : 31] So there is a distinct connection between Moses and the Lord Jesus. And it's not only for that reason that we need to pay attention to this Old Testament personage, but the words written here in our text, have a strong claim on our attention, and for this reason, that the other people in this chapter 11, others in this role of honour, in Hebrews 11, are remarkable in their own right, as men and women of faith.

But, we cannot, literally, do what some of them did. We cannot, for example, offer a sacrifice like Abel.

We're told about that here. Or, build an ark like Noah. We're told about that here. Or, offer up a son like Abraham, on Mount Moriah.

We can't do these things, in any literal way, but we can do what Moses did. What Moses did, comes within our orbit.

It's within the realm of possibility, for every one of us. And what did he do? Well, the gist of verses 24 to 26, is just this, that he refused, the evil, and, laid hold upon, and chose the good.

[2 : 59] And that's precisely, what we are required to do by God. What Moses did, we are required to do. He chose the, he refused the evil, and he chose the good.

And although the circumstances, were different in his case, from anything that might, remotely be ours, nevertheless, the principle is the same. We can't be like Noah, and build an ark, or like Abraham, and sacrifice a son, or offer a sacrifice like Abel.

But we can do, in principle, what Noah, what Moses did. We can refuse the one, and lay hold upon the other. We can disown what is evil, and embrace what is good, even if it means reproach, and shame.

And that's what Moses did. So we look at this man, and we notice, first of all, his refusal, the refusal that marked him. And I say marked him, quite deliberately.

Because, Moses must have been, a marked man, in the Egyptian court. He refused, to be called, the son of Pharaoh's daughter.

[4 : 07] And that must have marked him out. When the court heard such news, no doubt every eye would be on him. What arrogance the court would say. What foolishness. How could he dare to throw overboard, the king's daughter, by refusing to be called by her name?

In the court of Pharaoh there, he would have been, the object of curiosity, perhaps of pity, and certainly of disappointment, by many, by many of his friends. But, Moses had to do, what he had to do.

And he did so, not from any external pressure, but from the internal pressure, of his own conscience. Because, Pharaoh's court, was a den of iniquity.

Its entire life, was an affront to Moses, and to Moses God. And he could no longer, be part and parcel of it. And so he got out of it. And he refused, to be called, the son of Pharaoh's daughter.

He refused, to be, a prince of Egypt. That's the refusal that marked him. And as I say, it must have marked him, to be, to for anyone to refuse, to be called the son, of the king's daughter.

[5 : 26] Now as we look at this, part of our text, let us think, of some possible arguments, against his refusal. Let us think of what, some of his friends, might have said at court, in an attempt to dissuade him, from, from, from doing this, in their eyes, this very foolish, and arrogant thing.

There are some of the arguments, that could possibly, have been put forward. What, an unkind thing Moses. What a thoughtless thing, you're doing, to your adopted mother.

You wouldn't be alive today, but for her. You wouldn't have had, the education you have. You wouldn't have lived, the lifestyle you lived. Anything you have, you owe to her.

Even your very name Moses, for she drew you, out of the water. And now you are refusing, to be called, her son. Well that would be, a very strong argument, an emotional argument.

And you can see, the point of it. That we don't want to upset, or to give offence, to those to whom, we owe so much. But what has greater point, is, that it's far worse, to give, far worse for us, to give offence, to almighty God.

[6 : 41] And the Lord Jesus, makes this clear, in his teaching, about, leaving father and mother, for my sake, and the gospels. And here was Moses, doing that very thing, he refused to be called, the son of Pharaoh's daughter.

But Moses, you could, do so much good, by remaining in Pharaoh's court. And of course, that's a valid argument too. Because, Moses was in a position, of influence, where he could, promote good, and even perhaps, prevent some, of Pharaoh's, monstrous injustices, and barbarities.

So it was quite, a reasonable argument, for Moses, to stay within the court, and to try and do some good, even in that evil place. But you see, the apostles' argument, is this, shall we do evil, and stay in that evil place, that good may come, God forbid.

Shall we continue, in sin, that grace may abound, God forbid. It's never right, to do wrong. I think that argument, therefore, could be dismissed as well.

But then Moses, don't you believe, that, that God, you call the God of Israel. Don't you believe, that, that, perhaps he, he brought you to Pharaoh's court.

[8 : 11] That he put you, into that court. And are you going to fly, in the face of what, he has done, and ordered, if you believe in him at all. In other words, the argument here is this, should we reject, the leading of God's providence.

We may think, for example, that God, in his providence, has put us, in a place, that's, far from our liking.

How can we then, fly, in the face of God's appointment? Surely we cannot. It may be, that God put us, in that place. Can we, go away from it, and refuse, as it were, to be called, the son of Pharaoh's daughter?

Well, this is good, flesh and blood reasoning. But it's not, as conclusive, as it appears. You see, arguments, from providence, can be deceiving.

For, if, providence, is wrongly read, then, arguments, from providence, can in fact, be ingenious deceptions. We must be careful, how we read, and interpret, the providence of God.

[9 : 17] And there's no question, but that we read, God's providence, wrongly, if we believe, that God has put us, into a certain position, in order to tempt us, to sin. That cuts across, the teaching of James, and other parts, of scripture.

So, when Moses, was old enough, to be tempted, to sin, in Pharaoh's court, he believed, it was in the providence, of God, that he should get out, and out he went. He refused, to become the son, of Pharaoh's daughter.

Well, whatever arguments, against his refusal, let us think of this, notice the, result of his refusal, the result, of his refusal, not to be called, the son of Pharaoh's daughter, led, to personal loss.

In other words, that is, loss, in terms of what, the court, of Pharaoh, would consider loss. He lost, what others, would have given, the right hand to gain. He threw overboard, what others, would have coveted.

He gave up, being a prince of Egypt. For one thing, he lost prestige, and position, by refusing, to be called, the son of Pharaoh's daughter. We must remember this, that Moses, was in the court, of one of the mightiest, dynasties in the world.

[10 : 36] The kings of Egypt, had frightening, awesome, and despotic power. And the Pharaoh, or the king, of Moses' day, was one of the most, dreaded rulers, known to man.

So, there was Moses, among the elite, if that is what you want, to call them. Certainly, among the most, powerful, and ruthless men, on earth. There he was, and he walked, away from it.

He had that place, of status, and prestige, and position, that he walked, away from it. He refused, to be called, the son of Pharaoh's daughter. Now, of course, every honor, and position, that may be ours, are not to be treated, in this way, by any means.

But, any honor, that takes us, away from the Lord, and throws us, into the arms, of the sons of Belial, the sons of worthlessness, is an honor, that is to be refused, and rejected.

Because, our souls, and our souls, welfare, is far more important, than any honors, that man may, confer upon us. And, of course, this principle, can be applied, in numerous ways.

[11 : 45] For example, if there's the opportunity, of our being, highly honored, by holding our tongue, and not disclosing, the truth, then speak at once, lest we risk, such dishonorable honor.

So, he lost, prestige, and position, by going out, of the court. There was also, the loss of pleasure, the text talks about, the pleasures of sin. And, Moses had only to, snap his fingers, if he wanted, any of the pleasures of sin, in Pharaoh's court.

We're not told, that he did. But, he was certainly living, in, what must have been, the most permissive, court of its day. Where all kinds, of sin, and evil, were, were, were performed.

But, he turned away, and put himself, outside the temptation, with which, life at court, faced him. He refused, to be called, the son of Pharaoh's daughter. And, how many lives, in our own day, would be spared, from shipwreck, if the refusal, of Moses, was followed.

What tragedy, the pleasures of sin, can bring, upon individuals, and upon homes, and upon the domestic scene. For Moses, there was also, loss of treasure.

[13 : 04] Loss of treasure. Not only of prestige, and status, but, loss of treasure. The text, talks about the, treasures of Egypt. And, Egypt was the granary, of the world, at this time.

It was, fabulously wealthy, to which its pyramids, and obelisks, beared witness. And the court, was correspondingly, opulent. And there was Moses, in that opulent court, living, a lifestyle, that, that, none of the Hebrews, could ever, have attempted to live.

There he was, in Pharaoh's court, but he, again, he walked away, from the opulence. He walked away, from that lifestyle. He said, no to it all. And the Lord Jesus, says this, lay not up treasures, lay not up, for yourselves, treasures on earth, where moth and rust corrupt, and where thieves, break through and steal.

Do not try, and do the impossible, and gain the whole world. Do not let the love of money, and possessions, ruin your life. Don't let mammon, be your God, or you will be his slave.

Lay not up, treasures, for yourself. Lay not up, treasures on earth. And Moses, saw the, wisdom of this, and he, walked away, from it all.

[14 : 24] Refusing, to be called, the son, of Pharaoh's daughter. And as somebody, John Wesley, in fact, said, that, this, teaching of Jesus, to lay not up, for ourselves, treasures on earth, this teaching, is as plainly, forbidden, by our master, as is adultery, and murder.

Well, that's the, second thing we notice, about, about Moses. The arguments, against his refusal, and the result, of his refusal.

But we notice, this third thing, the time, of his refusal. When he, came to years, he refused, to be called, the son, of Pharaoh's daughter.

That is, when he grew up. And you see, what this means? That is decision. This decision, that marked him, this refusal, that marked him, was made, not when he was a child.

It wasn't a childish, immature decision, or refusal. It was an adult decision. It was an adult one. It was, and it was made, by a young, able, and educated man.

[15 : 33] A man, who was educated, in all the wisdom, of the Egyptians, we are told. A man, who had his wits, about him. Who knew, the situation, from the inside. And what he saw, from the inside, convinced him, that it was rotten, to the core.

And so, out he went. The time, of refusal, was very important. It wasn't, an immature decision. It was an adult one. When he came to years.

He was, about 40, around this time. Around 40, at this time. Which, in those days, was very young, although, it is not considered, so today. So, here was a man, who decided, against the world, and the flesh, and the devil, in the prime of life.

With the larger part, of his life, still ahead of him. He refused, to be called, the son of Pharaoh's daughter. He got out, of the influence, of Pharaoh's court.

Why do so many people, wait, until the closing, years, or months, or years, of their lives, before they come out, from the world, and separate from the world, and give themselves, to the Lord Jesus Christ.

[16 : 42] How sad, that so many people, are quite prepared, to give the last bit, of their life, to Christ. They believe, that when all their, commitments are over, and they can, and they retire, and so on, that then they'll consider, the things of God, and give themselves, to the things of the Lord.

It doesn't work out that way, but yet many people, argue that way. That only the last, fag end of their life, they will give, to the things of God. My dear friends, anyone who is old enough, to enjoy the pleasures of sin, is old enough, to enjoy, the salvation of God.

So for anyone, who is yet out of Christ, I would say this, give up, Pharaoh's daughter. Give up, being called, the son, of Pharaoh's daughter.

Disown, the sonship, that she offers, and lay hold, upon the sonship, that Christ offers, where the Bible says, that if sons, then heirs, heirs of God, and joint heirs with Christ, through an inheritance, incorruptible, undefiled, and that does not fade away.

That's the first thing then, the refusal that marked him. Now we come to the second thing, and notice, the choice, that molded him. He not only refused, to go one way, but he chose, to go another.

[17 : 59] He not only refused, the evil, but he chose the good. He not only refused, to serve Pharaoh, but he chose, to serve the Lord, and to be with his people.

Now notice, what such a choice, brought to Moses. For one thing, he was prepared, and he chose, to suffer affliction, with the people of God. That was his choice, to suffer affliction, with the people of God.

He chose to be, badly treated, with the Israelites, than to be, royally treated, by Pharaoh. Well, who were these people, called here, the people of God?

Who were they? Well, of course, we know, they were, they were those, who arrived in Egypt, during the reign, of the previous Pharaoh, who, bad them welcome. It was, that was the Pharaoh, who made Joseph, his prime minister, or minister of agriculture, or food, or something like that.

They were there, in Goshen, in the land of Goshen. Well, why are they called here, an afflicted people? He chose to, suffer affliction, with the people of God. Simply because, another Pharaoh rose up, who did not know Joseph, and he oppressed the people, and he persecuted the people, and he insisted, that they make straw, without, that they make bricks, without straw, and treated them, with the utmost, cruelty, and barbarity.

[19 : 21] Now, notice what Moses did. He didn't, from the comfort of his palace, write a letter of sympathy, to his people, down there, in the plain, in, in, going through that time, of agony. Nor did he arrange, an equivalent of Christian aid, that might help them, in their time of suffering, and trouble there.

Notice what he did. He left the palace, for the plain, where abject, misery reigned. He gave up, the silver cup, and he put his hands, around the cup, of affliction.

He chose, affliction, with the people of God. That's what his choice brought. And we know that, there are some, who belong to the Israel of God today, who are in the same position.

The people of God, who are in affliction, there are such people, in Russia, in Eastern Europe, and other parts, at this very, moment in time, there are 180, Baptist pastors, either in prison, or in concentration camps, in Russia.

180 of them. Because they are following Christ, and standing for the things, that are close to their hearts. And anyone who, and anyone who, seeks to, follow the Lord Jesus Christ, in such places, throughout the world, lays himself open, to persecution, for Christ's sake.

[20 : 45] Of that we know nothing, in our land, at the moment. And it's also true, that the church of Christ, is looked upon, as an afflicted, group of people.

It's certainly, the church, that part of the church, that, that submits, to the authority of scripture. That part of the church, that, that submits, to the authority of Christ, and is known as evangelical, and reformed, and so on.

In many places, it is either despised, or ignored, or just tolerated. So those, who join the people of God, who submit themselves, to the authority, of the word of God, are joining themselves, to in the eyes of the world, an inglorious minority.

Certainly, in our country. And it's a minority, that will never be triumphant, until the church, is transferred to glory. Those, who are in the church of Christ, now, are in the church militant.

They are in battle dress. They are in a battle, situation. Opposing, and being opposed, by forces, far greater, and more sinister, than the forces of Pharaoh, and Pharaoh's house of bondage.

[21 : 57] We have principalities, and powers, around us. Evil spirits, around us. Led by the prince, of the power of the air, the spirit that works, in the children of disobedience.

And yet, here is the naked truth. If we are not, among such a people, who are, just tolerated, or even despised, or looked down upon, or ignored. If we are not, among such a people, then we are not saved.

If we have not, identified ourselves, with the people of God. Those who submit, to the authority of Christ, to the rule of Christ. It is because, we have not, identified ourselves, with Christ.

And those who are, identified with Christ, those who believe, in the Lord Jesus Christ, are immediately, among that, afflicted, and downtrodden, and ignored, and despised people, who dare, in this world, of sophistication, who dare, to believe the Bible, and to submit, to the authority, of the word of God.

Well, there was Moses, he chose affliction, with the people of God. Second thing is this, he chose, reproach, the reproach of Christ. He esteemed, the reproach.

[23 : 10] He chose, the reproach of Christ, greater riches, than the treasures, in Egypt. He chose, the reproach of Christ. Now, how could Moses, do that? Because Christ, wasn't born then.

But, in Job's time, the Lord Jesus Christ, wasn't born.

And yet, Job was able to say, I know that my Redeemer lives, and that he shall stand, at the latter day, upon the earth. Although after my skin, worms destroy this body, yet in my flesh, shall I see God, whom I shall see for myself, and not another.

Christ, wasn't born, in Abraham's day. And yet, the Lord Jesus himself, said of Abraham, Abraham rejoiced, to see my day, and he saw it, and was glad.

Are we going to call, Jesus a liar? And are we going to call, the writer of this epistle, a liar? When he said that, that Moses regarded, the reproach of Christ, greater riches, than the treasures in Egypt.

[24 : 15] We've got to remember, that Christ was often, typified in the Old Testament, before he was ever, exhibited in the New Testament, in flesh and blood. So the persecution, and shame, that Jesus bore, as the captain, of our salvation, Moses was prepared, to bear, as the leader of Israel, and his afflicted people.

And it therefore, follows that, at the back of all reproaches, and sufferings for Christ, which Christian people, have to endure, down through the ages, there stands, the Lord Jesus Christ himself.

And we are told also, in the epistle to the Hebrews, that everyone, who would be, a true Christian believer, has to go to him, without the camp, bearing his reproach.

Bearing his reproach. And what does it mean, to bear the reproach of Christ? It means this, to dare to be different, from the camp. Not to be a camp follower. It's so easy, to be a camp follower.

It's more difficult, by far, to bear the reproach of Christ. And to bear the reproach of Christ, is to dare to be different, from the camp. Dare to be a Daniel. Dare to stand alone.

[25 : 30] Dare to be a Moses. Dare to identify, with Christ, in his reproaches. Dare to be identified, with Christ, in his righteousness. As he was identified, with us in our sin.

So he chose, the reproach of Christ. The third thing is this, that he chose, true riches. True riches.

According to our text, there were, in Moses' estimation, greater riches available, than the riches, and the richness of Egypt. There were greater riches, than the riches of Egypt.

And Moses, chose by the grace of God, those riches, when he chose to follow the Lord, and to identify himself, with the Lord, and with the people of God.

He chose the wealth, and the riches, of the kingdom of grace. And it's for this purpose, that Christ died. He who was rich, for our sakes, became poor, that we, through his poverty, might be rich.

[26 : 38] And the riches, which belong to the Christian believer, cannot be reckoned. And the Lord Jesus, makes over to us, in response to our faith, no matter how weak our faith is, he makes over to us, the profits, and the benefits, of his life, and death, and resurrection.

His promises are ours. His salvation is ours. Non-separation, from his love, is ours. Grace and glory, are ours.

What riches? There are riches, to be laid hold upon, greater by far, than the riches of Egypt. And Moses saw that. He refused the one, and he laid hold, upon the other.

He refused, the superficial wealth, of the Egyptian court, and laid hold, upon the abiding realities, and the abiding riches, that are in Christ, that are in the Lord.

No wonder, the Lord Jesus said, to Martha, Martha, Martha, Mary has chosen, the good part, which shall not be taken from her.

[27 : 48] That's what Moses did, that's what Mary did. She made choice, of the good part. Have we made that choice, ourselves? By sovereign grace, by the gracious work, of the Spirit of God, as he takes his word, and molds us, and frees our wills, from their native bondage, and enables us, to make choice, of that good part, which shall not be taken away from us.

May that be true of us all. We now come to the last thing. The refusal that marked him, and the choice that molded him. But now we notice, the factors, that motivated him.

The factors, that motivated him. For we are bound to ask ourselves, what in all the world, moved Moses, to do what he did? What led him to give up position, as a prince of Egypt, to suffer affliction, with the people of God, and to endure, the reproach of Christ?

Oh it's obvious, says one person. It's obvious, why he did it. Simply that blood, is thicker than water. And Moses saw, his suffering people there, and blood is thicker than water, and he joined them.

Well that's only a small part, of the truth. Another person says, well I know, why Moses left the palace, and went down to the plain, and joined the people there. Simply because, he was an eccentric.

[29 : 12] He must have been, distinctly queer, to do that kind of thing. And of course, this is, a common charge, made against those, who follow Christ, enthusiastically, and zealously, and devotedly.

So long as they are, normal, nominal, members of the church, then, they're looked upon, as normal people. But when they are, soundly converted, and show it in their lives, then, they are considered, strange, and far too religious.

But I want to point this out, my dear friends, that, Moses, wasn't eccentric, Moses was in fact, concentric. He was concentric. That means, that he had a common center.

And that his common center, was God, and God's people. Is that where our center is? With Christ?

And with the people of Christ? But you see, if that's the mark, of eccentricity, then let's all become, eccentric. But what really, motivated, Moses?

[30 : 22] Well, let us look at it, just very briefly. For one thing, it may well have been, his own, sanctified, common sense. Moses had enough, common sense, while he was there, in the court of Pharaoh, to realize, that the pleasures of sin, were only for a season.

As were all the other things, that were open to him, at that evil, in that evil court. They were only for a season. May others see, the pleasures of sin, in that same light.

May God give, such sanctified, common sense, to those, who are bound, and tied, by this world's, empty glory. that they would see, that such glory, such glories, cannot last.

And that there must be, a day of reckoning. We can say this too, that, what motivated Moses, was not only, his own, sanctified, common sense, but his own, spiritual discernment.

Because we are told here, that he fixed his eye, on the, recompense, of the reward. He fixed his eye, on the final recompense.

[31 : 34] He fixed his eye, on the final reward. And that, suggests surely, that he, was able to look, beyond time and sense, to look beyond, the present suffering, and persecution, of the people of God.

To look beyond, to the rest, which God has prepared, for his people. In other words, Moses was, eternity centered. And that's something, we are not.

And something, we need to be, eternity centered. We don't think, enough about eternity. We don't live, our brief lives here, as we ought to, in the light of eternity.

We are forever, using man made, scales, and thinking, only in terms of time. And forgetting, that there is, the reward, of the inheritance, for those who serve Christ.

Christ. And here, Moses had this, spiritual discernment, to fix his eye, on the final recompense, the final reward.

[32 : 36] May we so, live our lives, in that light. And far, from being, no earthly use, because we have, our eyes on eternity, will be all, the greater use. If our eyes, are on eternity, and we are, spiritually minded people, will be, greater use, we have greater use, in this world, here below.

But then, the main reason, the main motivation, for Moses, leaving the court of Pharaoh, and going down, among his own people, and suffering, the reproach of Christ, was because, of his own great faith.

Not only, his common sense, by common sense, and his spiritual discernment, but his own great faith. You see, our text begins, with the words, by faith, Moses.

By faith. That's what gave him, that's what gave him, his sanctified common sense. That's what gave him, his spiritual discernment, so that he looked, heavenward. For what is faith?

Faith is the, faith is to have, our eyes open. It's to have, our understanding, enlightened. It's to have, our desires, elevated. It's to have, our commitment, established.

[33 : 43] It leads us, from Pharaoh's court, to Christ's side, and ultimately, to the palace of the king, where we shall, forever abide. It's faith that, that turns us away, takes us away, from being called, the son of Pharaoh's daughter, and leads us, to the side of God's son.

It's by faith, by faith Moses, and by faith, every one of us. For without faith, it's impossible, to please God. Without faith, we remain, the son of Pharaoh's daughter.

Without faith, we remain, in a court, that is under the curse, of God, and in a world, that's under the curse, of God. Therefore, let's make sure, that we have left, Pharaoh's daughter, far behind.

That we've thrown her, overboard as it were, and the sonship, that she offers us. Wilt thou go, with this man, with Moses, who refused the evil, and chose the good?

And will you go, with this man, who is, greater than Moses, by far, the Lord Jesus Christ. And you see, when we identify ourselves, with the Lord Jesus Christ, then we are involved, in real Christianity.

[34 : 57] See, Christianity, is not just, a part, of the, general institution, of things, like education, or science, or business, or industry, slotting it in, along with all these others.

It's not a slot. Christianity, permeates all these things. Christianity, is something, that, that transforms us, that ennobles us, and that, enables us, to refuse the evil, and to be marked, as those who refuse the evil, and to choose the good.

And when we choose the good, we choose that part, that will never be taken from us. There's a lot to learn from Moses, a lot that we haven't mentioned tonight, in this very text.

That what we have thought of, may God enable us to lay hold upon it, to refuse what is evil, what is grieving to the Spirit of God, what is detrimental to our own lives. Let's refuse to be identified, with the world and its sin, with the court of Pharaoh.

Let's be identified, with the Christ of God, and identify ourselves, with the people of God. And let's leave, the one for the other, the court of Pharaoh, and Pharaoh's daughter, for God's dear son, and for membership, of the kingdom, of the son of his love.

[36 : 26] That is the good part, that shall never be taken away from us. For when we are in the kingdom of grace, the only other kingdom, that's available to us, is the kingdom of glory.

May we have that, view in our heart, in our thoughts. May we have, may we be, eternity centered, looking away to Jesus, and then having our eyes set, upon that city, which hath foundations, whose builder and maker, is God.

Let us pray. Oh Lord, may we have, what we ought to have, a greater sense of eternity, a greater desire, for riches, which the world, despises.

A greater, desire to identify ourselves, with Christ, in his righteousness. For he identified himself, with us, in our sin, to deliver us from it.

We give thanks to thee, for our deliverer, who takes us, from the house of bondage, and translates us, into the kingdom, of the son of his love.

[37 : 50] And we pray, that we may know, more and more, of the delivering, power of Christ, in our own lives. Enabling us, to turn away, from what is evil, and to embrace, most gladly, and willingly, that which is good.

And how we give thanks, to thee oh God, that thou has put, before us, in the gospel, that good part, that shall never, be taken from us. May we lay hold, upon it by faith.

And Lord, if there are any here, this Sabbath evening, who have to acknowledge, that after many years, of life, they still, are without faith. Lord, in thy sovereign, and almighty way, give them, that precious gift, that would unite them, to Christ, in their effectual calling.

and we pray, oh Lord, our God, thy blessing, on every effort, that is made, this Sabbath evening, to present Christ. Every effort, made to encourage, men and women, and boys and girls, to believe, in the Lord Jesus Christ, for salvation.

Draw near, oh Lord, our God, we pray, to the other congregations, in the city, who belong to us, as sister congregations, where the services, are coming to a close.

[39 : 10] We pray, that thou would draw, very near, to all that has been done, to all that has been done, today, within our church, and with every, evangelical church, throughout the land, through the preaching, of the word.

May thy kingdom, come, thy will be done, on earth, as it is in heaven. Again, we commit, this congregation, of thy people, to thee, and to thy care, and protection.

Draw near, to each one of them. Bless those, who profess thy name, today at thy table. Encourage them, to go on, in the strength, of God the Lord, choosing, to suffer affliction, with the people of God, and, laying hold, upon eternal life.

Hear us, we humbly pray, and, help each one of us, to, lay hold, to esteem, the reproach of Christ, greater riches, than this world, can give us, and can give to us.

Enable us, to dare, to be different. Not to be, camp followers, but to stand, clearly, on the side of Christ, for his name's sake.

[40 : 15] Amen.