

Series: Hebrews

Lesson: #54

Title: Consider Him

Text: Hebrews 12: 3

Date: Sunday, October 26, 2008

Place: Sovereign Grace Baptist Church of Princeton, New Jersey

Hebrews 12: 3: For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

I. LEST YE BE WEARIED AND FAINT IN YOUR MINDS STRIVING AGAINST SIN

This is the weight and sin which surrounds the believer which takes its toll within us. This word "wearied" is what happens when we become "tired-out from laboring against sin." This word "faint" is the result of being tired out. It means "to release, to let go." For the believer, this struggle is in the "mind", that is, it is in the heart, in the spirit, the very soul of the believer. This is a warfare and struggle of the heart for a believer.

Only a believer truly knows what it is to become weary and to struggle in the mind. A worldly person grows weary at struggling and fighting with the sword of the flesh. His warfare is carnal, one of temporal survival and of getting great gain from others in this world. That is not what wearies the believer. Our weariness is against sin--verse 4 describes it as "**striving against sin.**" Verse one describes this sin as "**sin which doth so easily besets us;**" sin which so easily and skillfully surrounds the believer.

This is the sin which we see ever more present in our own bodies; sinful, selfish, fleshly desires which would have us turn from Christ and focus our attention on our own selves; this is sin the believer strives against and grows weary striving against. This is the sin of this world of ungodly sinners which surrounds us and is a great cause of weariness to the believer.

The carnal mind thinks the man born of the Holy Spirit is the one who is not in his right mind. It is because the carnal man hates justice and truth. As a smoke-screen the carnal man says, "God is love." His corrupt imagination has created an ideal that if a man just feels a little guilty now and then, if he just stops this or that sin, if he just sends out a sentimental, spiritual-sounding email to his friends now and then, that God will just look at him and say, "Well, you did the best you could. I'll receive you." That is not love. That is a corrupt, unjust, unequal, sentimental idol.

The truth according to what God says is this: man loves his darkness--his sin--rather than Christ the Light. Since mans ways are all evil and if he comes to the Light his deeds will be brought to light. Thus he will not give up the darkness he loves. **And this is the condemnation, that light is come into the world, and men loved darkness rather than**

light, because their deeds were evil. (John 3:19.) Christ Jesus said, John 15: 22: **If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.** It was the enmity of the natural heart--hatred for God in the very heart of man--that nailed him to the cursed tree. Now, since the carnal man can not get to God, he lashes out in enmity at the next closet thing, the servant of God, the believer.

The words the Lord Jesus spoke to his apostles is true of every chosen, believing child of God, (John 15: 19) **If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.** The Lord prayed to the Father, saying, **I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. (John 17:14.)**

So this is an exhortation to the believer is...**lest ye be wearied and faint in your minds as you strive against sin.**

II. AS YOU STRIVE AGAINST SIN CONSIDER HIM THAT ENDURED SUCH CONTRADICTION OF SINNERS AGAINST HIMSELF AS HE STROVE AGAINST SIN (v3.)

A. The Greek word for "consider" is translated in another place, "proportion"

Romans 12: 6: Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy according to the proportion of faith;*

It is a mathematical term, signifying to compute by comparing things together in their due proportions.

Weigh well who Christ was, the place he took, the infinite perfection of his character and deeds; and then the base ingratitude, the gross injustice, the cruel persecution he met with. Calculate and estimate the constancy of the opposition he encountered, the type of men who rejected him, the variety and intensity of his trials, and the spirit of meekness and patience with which he bore them.

B. LET'S CONSIDER HIM

1. Who is he? This is God, the second person in the Trinity; the Lord of glory; Creator of heaven and earth. This is the Son of God, the Beloved of the Father;

2. What is his relationship to you? He is the believer's Redeemer and we are his Possession. The believer is his willing bond-servant. He is our Master.

3. Now, since he was called on by God the Father to suffer here on earth--in all points tempted like as *we are*, yet without sin (Heb 4: 15.)--to suffer in the cause of obeying God's law as our Representative, to suffer the penalty of God's law as our Substitute, and who

perfectly suffered these things to the Father's delight, who made us perfect and complete by his suffering, who finished this work by first being born and then living in a world of sin and sin's consequences, despised and rejected of men, is it a strange thing that you and I should be called on to endure a little suffering in his service.

John 15: 20: Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21: But all these things will they do unto you for my name's sake, because they know not him that sent me.

4. Consider what he was accused of:

He was accused of being a deceiver:

John 7:12: And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

He was accused of perverting the people:

Pilate Luke 23:14: Said unto them, Ye have brought this man unto me, as one that perverteth the people:

He was rebuked for the company he kept:

Luke 15:2: And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

He was accused of being a law-breaker:

Mark 3:2: And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

He was accused of healing sinners by the power of the devil:

Matthew 12:24: But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

He was looked down upon as a lowly, uneducated, uncouth Nazarene from Galilee:

John 7:41: Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

He was called a "glutton and a winebibber."

Mt 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

He was falsely accused of speaking against Caesar: John 19:12:...the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

5. When we are reviled, rebuked, treated spitefully by men, we quickly become offended. All too often we are quick to let folks know why we don't deserve to be spoken to in such a manner. We let them know that we are wise; that we do not treat others in such a way and don't expect others to treat us that way. Then after we've wrestled with their words in our minds and gloated in how "we told them," all we've done is weary ourselves to the point of fainting from this gospel of Christ. Oh, we're somebody aren't we!

Every grain of wisdom you and I have is total darkness in proportion to the infinite Wisdom of Christ Jesus; every good thought or deed you and I have ever done has been full of enough wickedness to send a million men to eternal hell. He was Holy from conception to the cross. We think we treat others the way we want to be treated but fact is our obedience makes the golden rule look like unpolished brass. He left the riches of heaven for you believer. The very presence of every single person he came into contact with stunk with such abomination of sin to him by just their very presence. That is not to mention the cruelty, the venom, the ignorance and the rejection that foamed up out from beneath our tongues toward him the entire time he walked this earth.

I Peter 2: 19: For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20: For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21: For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22: Who did no sin, neither was guile found in his mouth: 23: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

We have enough guile--hypocrisy--in us that we deserve much worse than we receive. He had none and kept his mouth shut. Wouldn't we be better off to keep our mouth shut like he did? We are reviled and we upbraid the other person right back, proving that all we are is reproach. We suffer and we threaten--we do it to our closest relations, even our spouse and our children. Yet when was reviled he did not do it back or threaten men when he suffered. He committed himself to him that judgeth righteously. Do you desire to be strengthened by Christ as you strive against sin? Consider him, look to him, and commit yourself to him that judgeth righteously.

THIS IS THE INSTRUCTION FROM OUR TEXT:

We are in a warfare between flesh and spirit--our own flesh and spirit and our spirit against the flesh of ungodly immoral and religious men in this world. This is a striving against sin. It can cause the heart to become weary to the point of fainting. But when our Lord said that:

Luke 18:1:...men ought always to pray, and not to faint; The instruction is to always--to always be--committing ourselves to him that judgeth righteously--always casting our care upon him, always asking for his grace to sustain us, for his Wisdom to be our wisdom, for his will to be our will, He is our only strength not to faint.

The three boys answered the king--Daniel 3: 17: If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

Are you, believer, disheartened by the hard usage you are receiving from men, yea, from the religious world; are you fearful as you anticipate the persecutions which may yet attend your Christian profession; or, are you too ready to show resentment against those who oppose you? Then "consider Him that endured such contradiction of sinners against Himself.

What are our trifling trials when compared with His agonies! O my soul blush with shame because of my murmurings.

Consider Him lest ye be weary and faint in your minds:

Acts 20:32: And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.