

# Bryan Station Baptist Church

INDEPENDENT

ESTABLISHED 1786

MISSIONARY

# THE PIONEER BAPTIST

*"Preaching The Same Truth We Preached Before Kentucky Was A State"*

Vol. 2

Lexington, Kentucky

October 1970

No. 1

## THE CHOICE OF MOSES

BY: C. D. COLE

"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. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. 11:23-26).

Common or secular history--history written by uninspired men--generally overlook the servants of God, as unworthy of notice. The world has always despised the servant of God, neither recording their lives nor their deaths. Statesmen, warriors, philosophers, politicians, poets, and the like have been extolled in human history, but the people of God have been left in oblivion, or referred to as simpletons and fanatics.

But it is different in God's history--the Bible. The world loves its own, and God loves His own. God's history takes as little notice of the so-called sons of the mighty as man's history does the sor of the holy. God's history exhibits the world's great men as a succession of wild beasts; it speaks of lost people as the children of wrath--children of disobedience--even children of the devil.

The 11th chapter of Hebrews is a roll of God's worthies "of whom the world was not worthy." And among these worthies stands the name of Moses. From infancy he was the object of heaven's care, and



Location: 3.3 miles out Bryan Station Road. Right on Briar Hill Road.

- Sunday School . . . . . 9:45 a.m.
- Worship Service . . . . . 11:00 a.m.
- Evening Service . . . . . 7:00 p.m.
- Wednesday Night Prayer Meeting . . . . . 7:30 p.m.

Air-Conditioned Nursery Provided

Pastor . . . . Alfred M. Gormley  
Ph. 299-1430 . . . 347 Sierra Drive  
Lexington, Ky. 40505

when he reached the years of maturity he was a believer, and an eminent servant of God. Moses was the lawgiver, but he was not saved by the law he gave. He was saved by faith in Christ. Yes, the religion of Moses was an attachment to Christ, although Christ was known then only by promise. It is said that Moses esteemed the reproach of Christ of greater riches than the treasures of Egypt. Moses looked for an earthly Canaan, which he missed because of a single sin. But his hope did not terminate on an earthly Canaan, but on a recompense of the reward beyond the grave. Like other patriarchs, he desired a better country, that is an heavenly.

There are several things in this brief story of Moses that may be brought to the front, or upon which we may place emphasis. We may take prominent in the story, his great refusal. Few men, if any, have ever refused such things as Moses turned down. Or we might dwell upon his choice--choosing rather to suffer affliction with the people of God. What a strange choice according to the world's estimate of values. Or we might enlarge upon Moses's estimate. He estimated that the reproach of Christ were greater riches than the treasures of Egypt. He judged that it was better to suffer with Christ than to hold the treasures of Egypt. Then we might talk about the faith of Moses. This strange refusal and choice and estimate were all the fruit of his faith. Moses did not do these things which seemed so strange by intuition, or by sudden impulse, or just because. He did it all by faith. This means that he had a revelation from God. God revealed the latter end of Egypt and all her glory; and the latter end of his suffering people who at that time were slaves in Egypt. Moses believed God. He accepted God's estimate of things, and by faith he made his choice.

We who are living today can see that Moses made a wise choice but Moses made his choice by faith. Where now are the pleasures and treasures and glory of Egypt? All forever gone. Her pyramids are empty; her Sphinx is dumb; her oracles are dead; the wood of her palaces is rotten, and the stones have crumbled; and a nation of degenerate slaves crouches amid her ruins, or wanders over her deserts. But look at the monuments of Moses. His Pentateuch talks in all languages; his laws underlie all the legal codes of civilization; his 90th Psalm echoes at all funerals; and his song of deliverance at the Red Sea is one of the hymns they sing in heaven.

But let us observe that again:

1. The choice of Moses is ascribed to faith. He based his choice upon the word of God. He believed the promise of a coming Messiah--the same promise made to Adam, then to Noah, and more explicitly to Abraham as the seed in whom all nations were to be blessed. Moses also believed in the invisible realities of the future state. He believed what God said about the end of the two roads. His faith was set upon the heavenly prize although the road to it was rough and filled with the reproaches of Christ.

2. The choice Moses made was under the strongest temptations. (A) The temptation to accept a crown. The refusal to be called the son of Pharaoh's daughter was the refusal to accept a crown and sit on a throne. She is supposed to have been the only daughter of the king of Egypt, and to have had no children of her own. She had found Moses at the river's edge. She pulled him out of the water and planned for him to sit on her father's throne. To this end he was educated, being learned in all the wisdom of the Egyptians, and mighty in word and deeds.

(B) The temptation to take a fortune with all the luxury and pleasure that money could buy. I see fortune as a charming, smiling lady holding before the eyes of Moses all the treasures and glory of the greatest kingdom on earth. What will Moses do? He refuses to take the crown; he turns his back upon the treasures of Egypt. What did he do? He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

I can see Moses as he passes through the gates of the palace of Egypt. I follow him as he makes his way, no doubt, on foot traveling along the rough road that leads to the land of Goshen. I see him as he gladly takes his place with a generation of despised and persecuted slaves who dwell in mud huts.

3. In making his choice Moses weighed the best of the world with the worst of religion. The best of the world was the glory and wealth of Egypt; the worst of religion was the reproach of Christ.

Moses faces a pair of scales. On one side were the pleasures of sin, the treasures of Egypt, the honour of a king. These are the objects for which men continually sacrifice their health, their peace, their conscience, their character, their lives, and their souls. These are the things most men live for and struggle to get. On the other side was Christ and reproach, suffering and sorrow, the greatest outward disadvantages. And yet in the eyes of Moses, Christ and reproach outweighed all the glory and treasures of the mighty empire.

Or to change the metaphor. Moses looked down two roads. Down the one he saw pleasure, luxury, wealth, ease and glory. And over that road he saw plainly written, "Only for a season." At the end of that road was ruin and destruction.

Down the other road, Moses saw reproach of Christ; he saw people of a low estate, suffering as slaves at the hand of cruel masters. But over that road was also written, "Only for a season." At the end of that road was life and glory and pleasure forever more.

It was because Moses had respect to the recompense of reward that he counted the reproach of Christ of greater riches than all the treasures of Egypt. To the carnally blinded, the choice of Moses was the choice of a fool. God's true people have always been counted as fools and fanatics by the world. The early Christians were counted as simpletons because they treated the trifles of time with contempt and lived the life eternal.

Jesus said, "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it." Those who live for pleasure and worldly lusts are finding their lives--but, oh, in the end they will be terrible losers. But he who loses his life for Christ and the gospel shall find it in a glorious eternity. But it must be lost for Christ's sake. The communist loses his life for the Communist Party, but this is to lose life in both worlds.

SIN: Sin is a cheat, a deceiver, and a destroyer. It promises pleasure and pays off in pain. It promises life and pays off in death. It promises profit and pays off in poverty...the loss of all good. Every sin is committed for profit. Nobody would sin if he did not think it would profit in some form or other. There is profit in sin, but it is short-lived. Moses took the long look and made the wise choice. He chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. He esteemed the reproach of Christ greater riches than the treasures of Egypt. He chose in view of the day of judgment.

#### PRICE ON BOOKS:

- "Doctrine of Election" ... Single copy 35¢ - 2 or more copies 25¢ ea.  
"Definitions of Doctrine" ... (Volumes I and II) ... Single copy \$1.25 - 2 to 5 copies \$1.00 - 6 or more copies 75¢ ea.  
"Heavenly Hope" ... Single copy 20¢ - 2 or more copies 15¢ ea.  
"Divine Order of the Sexes" ... Single copy 15¢ - 2 or more copies 10¢ ea.  
"Lectures in Biblical Theology of the New Testament" ... Single copy \$1.00 - 2 or more copies 75¢ ea.

RADIO BROADCAST: Radio Station WPDE-Paris (1440 on your dial) every Saturday morning at 9:30 a.m.