

# *Bryan Station Baptist Church*

INDEPENDENT ESTABLISHED 1786 MISSIONARY

# THE PIONEER BAPTIST

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

VOL. 20, NO. 10  
MAY, 1986

## *THE CHOICE OF MOSES*

Hebrews 11:24-26

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One of the most interesting and helpful character studies in the Bible is the life of Moses. His life of 120 years is divided into three periods of 40 years each. The first 40 years were spent in the house of the king of Egypt; the next 40 years were spent in the desert country of Midian as a shepherd; the last 40 years were spent in delivering the people of Israel from Egyptian bondage, and in leading them towards the promised land. Our text introduces us to a crisis in his life - a crisis that changed his future for time and eternity. It tells us of a choice that this man made which was marvelous in its character and eternal in its results. Heb. 11:24-26. The choice of Moses is to be our study.

1. The character of this choice. Moses, in his journey thru life, came to the forks of the road. And he could not take both roads. Looking down the left hand road he saw (1) The throne of Egypt; (2) The pleasure of sin; (3) The treasures of Egypt. He also saw that there was written over these things, "Passing away." "Only for a season." Looking down the other road he saw (1) Affliction; (2) Reproach; (3) Loss of what he already had. He also saw that these things were but for

a season, and then such glories and joys and blessings with which the pleasures and treasures and honors of Egypt were not to be compared. So, he deliberately refused the position involved in the offer to be adopted by Pharaoh's daughter. Hebrewish historians tell us that Pharaoh had no son, and an only daughter. To be her son would place Moses on the throne of Egypt. He surrendered the greatest position and honor that the world had to offer. He left something. The infidel world has always sneeringly remarked that when the disciples left all and followed Jesus that they didn't leave much - only a few battered boats and frail nets. He chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season.

II. The character of the person who made the choice. Worldly men have said that Christianity is for weak-minded people. While it is true that not many of the mighty have been called. Moses was one on them.

1. The choice was made by a full grown man. 40 years old. Not the choice of a child.

2. It was the choice of an educated man. Acts 7:22. Educated in mathematics - astronomy - war. Josephus tells us that he was given command of an expedition against the Ethiopians and won a notable victory. Moses was a great statesman.

III. The ground of this choice was faith. This implies a revelation from God, for faith cometh by hearing. What Moses did was rash and foolish unless he had a revelation from God telling him to do what he did. Reason would have argued that Moses could do more for his people by accepting the offer to occupy the throne of Egypt. His influence would mean the end of bondage for his people. It would mean prosperity for them. It would mean their freedom. What else could reason say? But God revealed to Moses in some way that he was not to use his influence for his people but to be identified with them. In this he is a type of Christ. Christ did not save by remaining on the throne in heaven, but by becoming identified with us.

God also showed him the outcome. He looked at the recompense of reward. Sometimes we need to come to Him in confession of sin. "If we confess our sins he is faithful and just to forgive us our sins." And prayer should often take the form of adoration. In the model prayer Christ taught that we should first hallow his name. That means we should sanctify or set His name apart from all other names. And since the Name of God stands for what He is, we should think of Him as separate and apart and above and beyond all others. We should think of Him as solitary and alone - the incomparable One. This will keep us from idolatry - from trying to make a likeness of God.

There should be thanksgiving in our praying. Phil. 4:6. Then there should be the prayer of intercession. We should intercede for others - we should want our Father's blessings to fall upon others - even upon our enemies. We are to pray for them that despitefully use us and persecute us.

Why do we pray so little? It is because we have not learned the art of praying. The instinct to pray has not been developed and disciplined. To those who might say that we do not have time to pray, the words of Al Ghazzali, The Moslem

mystic, cuts like a knife. "If you are never alone with God, it is not because you are too busy; it is because you don't care for Him, don't like Him."

To learn to pray we must be much in the conscious presence of God. We cannot adore God unless we dwell in conscious knowledge of Him. And we cannot know Him apart from the Scriptural revelation of Him. The Scriptures reveal Him in His glorious attributes and marvelous works. To see who God is and what He has done and can do, is to draw the heart out in praise and worship. Thomas Goodwin, one of the Puritans, says that he knew men who came to God for nothing else but just to come to Him. He who likes good company should like to be in God's presence - that is, consciously in His presence. We need to practice the presence of God.

Prayer is fellowship with God. In prayer we are in agreement with God. We think His thoughts after Him. We think of sin as He thinks. You cannot pray and be in love with sin. Isa. 59:2; Psalms 66:18. It is impossible for the man who is superficial and selfish and in love with sin on his feet to become a saint on his knees.

To learn to pray takes time and practice. Proficiency in prayer comes only with long practice. It demands just as much patience and industry and devotion as men give to any other work, such as painting and sculpture and music.

Brother Lawrence, the man who became so well known as the man who practiced the presence of God, spent ten years teaching himself to pray, ten years of quiet, resolute, unceasing effort.

The only way to get beyond the impulsive, ejaculatory, spasmodic prayer, prompted by some sort of crisis, is deliberately to cultivate the practice of daily prayer. In prayer we need to copy the musician, bent on the mastery of his instrument, and refuse to allow anything to interfere with the practice of prayer.

Medical science tells us that the body builds up a natural immunity to certain diseases after one has had such a disease. A person may have measles or small pox or scarlet fever and some other diseases, and will then be immune to

catching the disease again. And so medical science has found a way to make people artificially immune by the injection of antitoxins or antibodies. In plain words give a man a very mild dose of the disease and he develops an immunity to the real thing.

Here is a terrible suggestion. It is that this can happen religiously as well as physically. A person may become immune to the real thing by becoming partially infected with small doses. A person vaccinated with a small dose of religion may become immune to the real thing. Or one may be inoculated with false religion with the same effect. That is why, from our point of view, a lost church member is more difficult to reach. He has been vaccinated against true religion. Thunder at him the warnings of God and he is not alarmed because he has religion and is a church member. Appeal to him to support the work the church is doing and he is vaccinated against taking the appeal seriously. He turns the edge of the appeal by saying that salvation is free, that it is by grace thru faith and not of works.

A person can know just enough Scripture to make him immune to certain portions of Scripture. A man may hold to the truth that justification is by faith without the deeds of the law in such a way that he will become immune to the Scripture that says that it is faith which works by love. A man may be so inoculated with the truth that salvation is free - without money and without price - so that he is immune to the Scripture that says honor the Lord with thy substance and with the firstfruits of thy increase.

## CASSETTE TAPES

We have several tapes available preached by Pastor Gormley, from the book of Ephesians. Others are available upon request. Tapes are \$1.50 each, postage paid. Order from the Bryan Station Baptist Church by these catalog numbers:

09-16-84PM Great and Precious Promises

09-19-84PM Paul's Prayer for the Saints

09-23-84PM Man's Receiving Salvation

12-05-84PM Forgiving One Another

12-09-84PM How We Need To Walk

12-23-84PM Filled With the Spirit

12-30-84PM Wives Submit, Husbands Love

01-30-85PM Be Strong in the Lord

One sure way to lose friends is to win all the arguments.



**My tongue shall speak of thy righteousness and of thy praise  
all the day long.**

**Psalm 35:28**

**My soul shall make her boast in the Lord: the humble shall  
hear thereof, and be glad.**

**Psalm 34:2**

Some lips are filled with praise, the praise of themselves, as the Pharisee who went up to the temple to pray. Boasting is to be avoided, if about oneself. If we say ten words about ourselves we are likely to say too much, but we can say ten thousand words about our Lord Jesus Christ and not say enough. Were we to rob all languages of their superlatives and weave this verbal plunder into one vast paragraph of praise, it would still be insufficient to set forth the wonders and the glories of the Christ of God.

Oh, for a thousand tongues to sing my great Redeemer's praise,  
The glories of my God and King—the triumphs of His grace!