# Study of Moses - Part 2

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[0:00] Seeking the Lord's blessing, we'll turn to the last part of scripture we read, Hebrews chapter 11, and verse 24, Hebrews 11, 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 we saw a couple of weeks ago the remarkable circumstances of Moses' birth, how he was born in the darkest period of oppression which had come upon the Israelites in Egypt.
They had settled in Goshen in a very favorable place, but they became too content there and they began gradually to embrace the religion of the Egyptians, or at least that religion infiltrated their own.
And so they progressively declined and God brought in a new dynasty, probably the 18th, which was fiercely nationalistic and independent. And they began a program of putting away strangers from their midst in the country.
[1:51] And with respect to the Israelites, they chose to put them in bondage. And the Israelites were working on the treasure cities which the pharaohs of that dynasty were building.

Now, of course, that didn't work itself and the Israelites multiplied. So Pharaoh's next recourse was to give a commandment to the midwives that the male children be destroyed.
The midwives obeyed God rather than men and so God made them houses. In other words, he made them families. They were probably childless women themselves, but God gave them families.
The next step was the most cruel of all, and that was that every male child was to be thrown into the river. And there we see Pharaoh fully representing Satan, whose spirit he shares.
Because there, there is a great threat to the seed of God, that the male seed were to be wiped out, and in so doing, the Messiah would be wiped out.
[2:52] And so one child after another is being cast into the river. And I think from the way that Stephen speaks, it's quite clear that that was actually taking place. Of course, families had to make a difficult choice.

Perhaps if they did not yield the child, then the whole family would be slain or slaughtered. In any case, one child after another is thrown in the river. And then suddenly, a child is born, because the people of God have prayed for a child, and they began to long for a Redeemer.
And in these marvelous words of Exodus 2, God heard them, and God had respect unto them, and he remembered his covenant, and a Redeemer was born. And we saw especially the faith of his parents, who hid him for three months, in spite of the dangers which that entailed, because they recognized on his face that God's fourth generation promise had come to fruition.
Here was the child. They believed this was the child, and at the risk of their own lives, they hid that child. Then at three months, God said to them to put the child into the river.
And they did that. They entombed him in a chest. They put the lid on the chest, and put him out into the most hostile place of all, into the Nile.
[4:09] But out of there, in God's providence, Pharaoh's daughter takes Moses. And in a mysterious turn of events, God tramples upon the serpent.

Moses is taken out of the chest, and he's brought into the presence of Pharaoh's daughter.
Pharaoh's daughter hires Moses' own mother to raise him and look after him.
And so Pharaoh pays for the keep and the education of the very man who is going to destroy his own power over God's people. And in these things, we see the Lord at work.

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And we notice that the word for ark here is the same word as is used for Noah's ark. And they are both coffins, and they both symbolize death.
And in these things, God is teaching us that the redemption of his people will involve the death of the Redeemer. It is into death and out of death that the Redeemer must go before his own church is to be saved.
[5:11] And we have that in a time or in a symbol here with Moses. Now, for 40 years, Moses is raised with the Egyptians. And in most respects, he is an Egyptian.

But at 40 years of age, a particular crisis enters into Moses' life. Stephen fixes the age of this for us at 40 years of age.
In Hebrews, it just says that when he was come to years, he refused to be called the son of Pharaoh's daughter. Now, that implies that there was something with which Moses was faced. There was some great occurrence or some great event or some particular decision which he had to make there and then, which brought things sharply into focus for him at the age of 40.
And from the age of 40, Moses' life was never to be the same again. At that time, he saw distinctly two ways before him which he could take.
[6:11] He could either, on the one hand, continue in the way of Egypt or he could begin on a new way entirely, which we could call the way of God's people.

A brand new way for him. But he knew at 40 years of age that the two ways were there. And it was his time. And it was his moment. And the day had come.
And he had to choose that day whom he would serve. And so, when Moses, at 40, refused to be called the son of Pharaoh's daughter, I think we're safe in understanding that to be the first act of faith in Moses' life.
This was the day in which Moses believed to the saving of his soul. This was the day when he ceased to linger and when he cast in his lot with God's people and he followed the Lord.
And so, I want to look at this particular choice with you. Moses' choice. And I want first to look at the two ways which Moses saw before him.
[7:19] The way of Egypt and the way of God's people. And then secondly, the principles by which he made his choice. What moved him to choose in the way in which he chose?

And thirdly, the immediate consequence of believing. What did faith bring into Moses' life almost as soon as he believed?
Now, first of all then, the two ways which were presented before Moses at 40 years of age. And the first way we can call just simply the way of Egypt.
That is the way that he's lived for the best part of these 40 years. And I mean by that just the way of the world. Or if you like, what it is symbolic of, the broad road that leads to destruction.
Now, we're all on this way. It is the way in which we are naturally born onto. It is a way of rebellion against God. It is a way of autonomy.
[8:28] A way of seeking self, of pride, our own ambition. Which just does not have respect to God and to his commandments. And whenever a person has this inclination, then he's on the way of Egypt or the way of the world.

The Lord's people have an allegiance to God supremely. They are ruled by his book. They love him. They honor him. They are the people of God.
But the way of the world is different. It seeks self and it rebels against God consciously and subconsciously. Now, for Moses, this way of Egypt or this worldly way can be summed up in one expression.
And that, I think, is what the writer to the Hebrews does in verse 24. He brings before us everything that Moses had under a kind of title. And that title is Moses' own title, son of Pharaoh's daughter.
In other words, when Moses had the choice either to accept the way of Egypt or to reject the way of Egypt, that is what he was accepting or rejecting. It was his title, his place, his position, his privilege.
[9:47] He was the son of Pharaoh's daughter. Now, that brought with it an immense number of things, a tremendous number of privileges, looking at it from this world's point of view.

Pharaoh himself was a divine being to the Egyptians. He was a god. And to be the son of Pharaoh's daughter meant that you had virtually unlimited potential, virtually unlimited power, capabilities, abilities.
Everything was open to you. It brought especially perhaps two things before him. Notice how the writer here focuses on treasures and pleasures.

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In verse 25, we're told that he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.
So being a son of Pharaoh's daughter meant that there were the pleasures of sin open to him. And then again, in verse 26, you'll notice there were treasures.
[10:59] Esteeming the reproach of Christ, greater riches than the treasures in Egypt. Now, first, the treasures in Egypt.

Now, I suppose in a way you could narrow that, let's say, to financial things. I suppose you could open it out a little bit further, and I might do that just a little later on. But suppose you just confined it to wealth itself.
Then how wealthy this man would be. The court of Egypt, if this is the 18th dynasty, in that dynasty was a very wealthy court. Egypt had been for years and still was a mighty power in the world.
It was one of the great ancient civilizations. And the wealth that Moses had at his power would have been again virtually unlimited. And of course, wealth brings with it power.
And it brings influence. Wealth is of no good on its own. But it's valued because of these things. It can bring pleasures into your life. It brings power into your life.
[11:58] Or it can bring influence. All of these worldly things. But wealth indeed brings them. And Moses had all these at his disposal.

So much so that if he stayed where he was, he would be a comfortable man. He would never want materially. He would never be in need. He'd never have financial hardship.
Nothing like that. Not for him, then, a howling wilderness. Not for him, a long journey through the barren wastes of Sinai. None of that. He would be growing and living in the palace of Pharaoh itself.
And he would never want for anything. So Moses would never want financially. And that is a powerful persuader. And let no man deny that.
If you have an opportunity opening up for you in life that promises you financial comfort abundantly for the rest of your life, then it's pretty hard or it will require something to dissuade you from going down that road.
[13:02] Moses had that. And then, again, he had pleasures. Because we're told in verse 25 that he chose to suffer with God's people than to enjoy the pleasures of sin for a season.

Now, I think that expression, pleasures of sin, is chosen for a particular purpose. He doesn't just say sin, but he says the pleasures of sin.
Because to Moses, or a man in Moses' position, again, he could do what he liked, more or less when he liked.
He was what this world, or what many people in this world longed to be. He was a free agent. He had a lot of things at his command. He could snap his fingers and his dreams could become a reality almost instantaneously.
Every door was open to him. Look, friends, sometimes particular sins might be closed to you or to me simply because of the circumstances in which we're placed.
[14:11] Simply because, perhaps, we don't have the money, or we don't have the opportunity, or we don't live in such and such a place. And, by the way, you should value these things and me with you as restraints that the Lord himself puts upon us in mercy.

You know, it is no good thing for us to live in a place and to have a providence where we can just freely, as it were, wallow in a sinful kind of life. These restraints are good and God-given.
And many a thing God keeps us back from just because of that. Who knows what we would be like if certain opportunities were open to us. And, again, just by the way, that should make us refrain sometimes from judging others too harshly in comparison with ourselves.
After all, that person may have done that. All right. But are you sure you would not have done it had you been in that situation? And if you had had that money, or if you had had that opportunity, thank the Lord for the restraints that he puts on us with respect to sin.
Moses did not have them. Moses could do, as I said, more or less what he liked and when he liked.
And there's more to the way of Egypt than that.
[15:33] And, again, it's Stephen who tells us this. Now, Stephen has a very interesting comment to make with respect to Moses in Acts chapter 7.

And what he says is this. In which time, he says, Moses was born and he was exceedingly fair or beautiful. And he was nourished up in his father's house three months.

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And when he was cast out, Pharaoh's daughter took him up and nourished him for her own son. Now, listen. And Moses was learned in all the wisdom of the Egyptians.
And he was mighty in words and in deeds. Moses was learned in all the wisdom of the Egyptians. That's one. And then again, we're told that he was mighty in words and in deeds. I want to look briefly at these two things with you.
[16:36] Because they both represent something that could be a real hold upon Moses. If he was determined to live for himself and die for himself.

If he was determined to be master of his own destiny and to rule his own life. Then these were powerful things. He was learned in all the wisdom of the Egyptians. Now, I mentioned that Egypt was a very advanced civilization.
You take almost any area of life and culture and you'll find that the Egyptians were very advanced indeed. Take, for example, something like medicine. Now, most of you know that the Egyptians mummified bodies.
And they were highly skilled in that art. But that art involved a knowledge of the body, of organs and of circulation.
And their knowledge surpassed the knowledge of others with respect to these things. In fact, the Egyptians performed operations. And they performed operations on the brain.
[17:39] And, of course, no one knows how successful they were. But, nonetheless, they did it. And they knew they ought to do it. And, clearly, from the remains, you can tell that it was done with a measure of skill and with competency.

They had a good medicinal knowledge. And, again, if you would take the exact sciences like mathematics, geometry, astronomy. There, again, the Egyptians were far advanced.
In fact, many things that the Greeks used to be credited with are now being credited to the Egyptians. And, rightly so.
Because the Greeks built upon the Egyptians, especially in the area of mathematics. And, of course, their engineering was incredible.
Many of you will be aware of the pyramids, especially the Great Pyramid, which stands four square at the bottom. Like all, I think, of the Egyptian pyramids, they're four square.
[18:39] Now, the Great Pyramid is around 800 feet by 500 feet in its base. Think of the vast area that is, 800 by 500 feet.

And it is built perfectly to a height of, nearly, again, 500 feet. And it's only one degree of the north. There is marvelous technology and splendid engineering.
And the Egyptians had that knowledge. And they had that engineering prowess. In law, they would study the code of Hammurabi. They had people studying law.
They were advanced in all areas of writing, of literature, of the arts. It was a highly advanced civilization. Now, nowhere would these things be taught better than they were in the court of Pharaoh itself.
And if Moses needed any of that, he was in the right place to be. If he wished to know what could be known in the known world then, then he was in the right place.
[19:44] He was in Egypt. That was the education he got. That was the education he could expand on. And he could go forward in that way. And, of course, that's a great allurement.

For knowledge, for many people, knowledge is a very, very important thing. And, of course, it is important. But, for some people, it can become consuming. And if Moses was inclined that way, he was in the right place.
Notice the allurements. The allurements all the time. One more thing. Stephen says that he was mighty in words and deeds.
Now, this is an interesting expression. And I'll tell you why. I suppose when you read that quickly, you might think that it refers to the kind of man Moses became. But it doesn't.
It refers to the kind of man Moses was before he was converted. He was mighty in words and in deeds. Now, that tells us that, aside from the fact that he was the son of Pharaoh's daughter, he had actually risen to a position of eminence and respect amongst the Egyptians for his words and for his deeds.
[21:00] In other words, he was a respected and acknowledged man. A man of power and a man of presence amongst the Egyptians. He wasn't just a man who lived on his status. He wasn't mollycoddled as the son of Pharaoh's daughter and he grew up just like that.

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No, he earned it. He earned where he was because he was mighty in words and in deeds. Now, it's not easy to understand how that came about. But there are legends.
We shouldn't say legends. Perhaps it's better to say traditions. There is a tradition. And Josephus records this, that Moses led a campaign in Ethiopia on behalf of the Egyptians.
And he brought back or he subjected the Ethiopian people to the throne of Pharaoh. Now, with most of these things, I suppose, some people tend to deride them just because they're tradition.
But most traditions do have a foundation of some kind or another. And it certainly corroborates what Stephen says here, that before his decision, he was actually mighty in words and in deeds.
[22:11] And by the way, that tells us that Moses was a more able speaker than he thought himself to be. He was mighty in words. Although he didn't feel like that when God called him to proclaim the gospel.

He didn't feel that at all. He felt very incompetent in his words, as did Isaiah. But nonetheless, even naturally, he had that ability.
Now, all these things, I think, you can take under the way of Egypt. There are treasures unlimited, pleasures unlimited, knowledge unburdened, treasures of age.
Which another way opens up before Moses. And it opens up very, very clearly. It opens up unmistakably. And we'll call it just the way of the people of God.
And I suppose the first question that you can ask is this. How did he get to know about it? How did he get to know about it? And I suppose you could say, well, if he was as educated, then he must have known of the faith of the Hebrews.
[23:23] He would doubtless have heard, in spite of this dynasty's attempt to eradicate the previous dynasty, he would still have known something of Joseph.

He would have known something of the power and the greatness which these slave people had at some point in the past. And he would doubtless have learned something about the God of these Hebrews.
And that's all very well. But I think if you want to know where he knew about this way, you have to go back further than that. You have to go down much deeper than that.
Ah, you have to go back, my friend, to that most elementary place of all. Your mother's knee. That is where Moses first heard of this way.
In God's providence, she was paid to nurse her own child. And from the moment her child was born, Jehoabed knew who he was, that he was the redeemer of God's people.
[24:27] And when she nourished him, and when she raised him, and I assume he was several years old before he went back into the immediate care of Pharaoh's daughter.

She would have spent that early time teaching and training this child in the way that he should go. She would not have wasted any time.
But like any mother who loves the Lord, she would have pressed this into the soft wax of her own child's heart while her child was still young.
How many hours she would have spent with this young child telling him the great things of God. Telling this child about the destiny of the Hebrew people.
Telling this child, no doubt, when he came of a suitable age, who he was and what God had appointed for him to do. Telling him about God's great covenant with Abraham.
[25:28] Telling him that this time of oppression of the Hebrew people was but for a short time. That it would come to an end in the fourth generation. That God would release and liberate his own people from darkness and bondage.

And you, Moses, is the one God has chosen to effect this liberation. And God's hand is upon you. And God's hand is upon you for good.
Would you not have taught him of the greatness of Joseph? And of how the Lord had kept him. And how the Lord had raised him. And made him a savior for Israel.
Would she not have told him about the promised land. Flowing with milk and honey. The land which God was preparing for his own people. And was she not, when she was teaching the young child these things.
Was she not trusting in God. To guard the child. To keep the child. To keep even his mouth. To watch him from what he would say. And to protect him from all the influence.
[26:28] That were around him. In the court of Egypt. She prayed. And she taught. And just as she began. Looking after Moses. By faith in God.

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So she continued. Putting her faith in God. With respect to her own son. Now my friends. The child is the father of the man. And what a child receives very young.
Never really leaves that child. At all. And I want you mothers especially. To remember this. Mothers and fathers. But especially mothers.
Psychologists themselves tell us that. They have erred. In terms. Of the kind of impressions. A child receives. And. At what age a child really begins.
As it were. To go. One way or another. They are tracing it back. Further. And further. All the time. Nearer and nearer. To the womb. Itself. There is no doubt.
[27:26] That the earliest years. In a child's life. Are extremely. Formative. That is when. The character. And the destiny. In many respects.

Is laid. And if you. Teach. And train. Your child. As best you can. Relying on God. In the things of God's word. That imprint.
Will never. Leave. That child's heart. You. You've been 40 years. In Egypt. And you've been enjoying.
The pleasures of sin. And the treasures. That have been given you. But maybe sometimes. Another way. Comes before your own mind.
And perhaps. You go many. Years back. To when you were a child. Yourself. And when your mother. Or your father. Or some other relative. Or even a friend.
[28:22] Was leading you. In a very different way. Altogether. And maybe you still. Remember these days. With affection. Days like this. When the sun shone. And you went.

To the Sunday school. And you enjoyed. To be that. Being there. You went to God's house. And you had a thankfulness. In your heart. That you had been there. And you remember.
Hearing the stories. Of the Bible. And the good. That they were doing you. And deep down. In your heart. There was a voice. Which said. This is the way. You walk in it. This is the right path.
You embrace it. But you forsook it. Some years after. Long after. Who knows why. You left that way. You thought it a childish thing. And you moved on.
And you chose autonomy. And the serving of self. Rather than the serving of God. Maybe still. Or maybe now. You feel. That you have been a wrong choice.
[29:18] Is the way closed? It is not closed. Do you remember that way. With affection. My friend. That way is still there for you. It is offered for you. In the gospel.

God is still holding it out for you. Come. And follow. The Lord Jesus Christ. The way you once knew. To be best. The way you saw. That was good in your mother. And in your father.
Maybe they suffered. But they had a happiness. That you knew. And you knew. They had glory in mind. And they had glory in view. And you know. They're with the Lord in heaven. And you know.
In spite. Sometimes. Of the tears. Which they shed. On the way of affliction. As the writer calls it. Still. Joy unspeakable. Was theirs. That way is offered to yourself. Many years.
Perhaps. Since you left it. But it is still offered for you. In the gospel. There's just one other thing. In connection with that. I want to mention too.
[30:14] It seems. Reading the scriptures. That Moses. Came to faith. At 40 years of age. But you'll notice. When he was born. That he was called.

A beautiful child. And. His features. Were of such a nature. As to say. To his mother and father. This is the one. Look after him.
And his features. Were of such a nature. That even. Pharaoh's own daughter. Was bound. To him. He was a beautiful child.
But still. If we understand it right. It was a long time. After that. Before he became a Christian. I think that reminds us. Of something.
And it's this. Very often. Maybe. We have a promise. With respect. To our own children. Or we have a strong sense.
[31:08] That. There's something good in them. Or that something good. Will come into them. And then. Maybe you find that dream. Just to disappear. Things turn out differently.

And for some reason or other. Your son. Or your daughter. Just goes. A different path. Now. All I want to say to you. In that respect. Is this. Don't despair. Over that.
What you saw. May not have been misleading. At all. What you saw. May have been a token. To encourage you. To persevere. And to pray. And to weep over your child.

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And to love them. And to nourish them. And to care for them. For who knows. But that the Lord. May bring them back. Moses beautiful face. Wasn't.
As it were. Duplicated. In his life. Until he was. Considerably. Older. Another thing. I think it tells us. Is this. The remarkable care. That God has.
[32:02] Over his own people. Even before. They come to faith. I'm sure many of you. Here tonight. Who are the Lord's people. Come. Recall times. In your lives.

When the Lord. Protected you. And guarded you. In remarkable ways. When his hand. Was upon you. And you didn't come to faith. At the time. Nonetheless.
The Lord was there. And you know it. And that is his. Preservation. Of his own. Until he brings them. Into union. And fellowship.
With himself. And I think. This whole incident. Reminds us. Very clearly. Of that. Now then. Two ways. Before Moses. Just as there's two ways.
Before yourself. Egypt. And the way of God. The way of the world. Or the way of the commandments. Of the cross. And of the Lord. Jesus Christ.
[32:57] Now for Moses. This. Was. A real. Choice. And he was confronted. With it. In a very. Stark. Way. More stark.

Perhaps. Than. You or I. Have ever been confronted. With it. For example. He knows. That the way of God. Verse 25. Is a way.
Of affliction. Or that it can be that. He chose. To suffer. Affliction. With the people of God. And not only. Is it affliction. But in verse 26.
We're told. It's a way of reproach. He esteemed. The reproach. Of Christ. Greater riches. Than the treasures. In Egypt.
Now. That's a certain way. Of looking. At the Christian life. It's not right. For me to say. That the Christian life. Is all affliction.
[33:50] That is not so. But affliction. I think. Is something. We have to reckon with. And reckon with. Right at the beginning. There will be a reproach. For Christ's sake. And look.

Look at it. In this way. When Moses. Looks at Pharaoh. On one hand. And he looks at God's people. On the other hand. What does he see? He sees a people. Living in mud huts. And they're knee deep.
In mud. All the day long. They're making bricks. Without straw. Building treasure cities. For Pharaoh himself. That. Is what God's people have.
In this world. At that particular point. And that was what faced. Moses starkly. Now perhaps. Sometimes. When the way comes before you. Maybe it's a way of affliction.
Maybe you've got someone. In your family. Who's suffering. And they're a Christian. A Christian parent. Or a Christian brother. Or a sister. And you recognize sharply. That the Christian life. Isn't easy. It's not.
[34:45] It's got its hardships in it. It's got trials. That are just peculiar. To itself. Simply because you are a Christian. And that is the reproach. Of Christ. That is a unique thing.

That belongs to the Christian. The reproach. Of Christ. Christ. Suffered reproach. Outside the camp. And you go there with him. You are in the place.
In this world's book. Of the reject. You have gone outside. The worldly environment. To follow God. To follow another law. Another set of principles.
You've gone the way of the cross. You've gone to follow Christ. To embrace the Messiah. And that brings a certain element. Of reproach along with it. And Moses knew that.
He had to throw off his vestments. And he had to embrace. The vestments. Of a slave. Now who looking at that. Would have chosen that.
[35:42] Who would have drank that cup. And be baptized. With that baptism. Well Moses did. He chose it. A day came. And he said. I've had enough of that.

And I am going this way. And I say chose it. Some people don't like the word choice. There's nothing wrong with the word choice. And there is nothing wrong with the word decision. The Bible uses it countless times.
Choose ye this day whom you will serve. This was a moment of choice. And of decision. And Moses was emptied of the will to go that way.
And he was filled. With the desire to go this way. Or to put it another way. Whatever pull he had in one direction. He was more pulled in this direction. That way was death.

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This way was life. What enabled him to see that? How can a man choose that? How can a man really follow Christ? Rather than just live contentedly in this world?
[36:40] Well simply by faith. Verse 24. By faith Moses refused one thing and chose another. He did that by faith.

What does faith do? Look at verse 1 of the chapter. Faith is the substance of things hoped for. It is the evidence of things not seen.
Faith is. I think I mentioned this one or two weeks ago. Faith is just bringing future things into the present. That's what faith does.
It makes the promises of God. Heaven above. Jesus Christ in glory. It makes all these things as real to us in the present. As the very pulpit in which I'm standing.
Or the pew in which you're sitting. So much so that you're not groping after these things anymore. Faith makes them a reality. You live by them. And you can die by them. They become real.
[37:37] Lively. Meaningful things. By faith. It is the very evidence. Of things not seen. It brings them into the scene. And that is what happened to Moses.

All these things suddenly became real to him. Certain things became real. What? First. That the pleasures of sin were just for a season.
That became real. You know it's a great sign in a person. When he begins to recognize that time is short. And that eternity is long. It's a good sign in a person.
When he begins to think like that. Because that is what faith does. Faith can look past this world. And it looks into the vast expanse.
The awfulness and the immensity of eternity. And it brings that real. The judgment seat of God. Heaven on the one hand. Hell on the other. They are brought real and near to my soul.
[38:36] By faith. By faith. And so he sees that the pleasures of sin are but for a season. Oh rejoice in thy ways young man.

And walk in the ways of thine heart. But know that for all these things God shall bring thee into judgment. And he shall bring every secret thing into the open before his own seat.
The pleasures of sin are just for a season. It's all temporary. It's temporary. And let's understand that it is temporary.
The life of ambition. Or self-seeking. Worldly conformity. Self-aggrandizement. It just stops dead. It comes to a finish.
It comes to an end. On the day you die. If you are not broken, battered and bruised before that. It comes to a stop. On the day you die. It is just for a season.
[39:36] And after that there is the lostness and the awfulness of hell itself forever. Moses saw that. Truths which he had heard young as a child.

Things that he may have studied in the abstract perhaps. Although really for him it could never be abstract. Having had people involved in it. His parents. These things came to life and they lived.
No longer was Moses hearing about this. Moses felt it. Eternity was beckoning. Eternity was real. And not just that.
But the reward of faith became real to him too. Look at verse 26. Esteeming the reproach of Christ. Greater riches than the treasures in Egypt.
For he had respect unto the recompense of the reward. Faith took a heavenly reward.
[40:35] And removed it from the sphere of the invisible and the abstract. And made it absolutely real. God will reward those who believe in him.

No doubt about it. He will reward it. And Moses knew it. What's the reward? Canaan. I suppose in the first instance. But for Moses.
Just as for everyone else. That was only a symbol of something better. Look in the same chapter here of verse 16. Chapter 11 verse 16. But now they.
And that's all the forefathers. Abraham, Isaac, Jacob and Moses. Now they desire a better country. That is unheavenly.
Wherefore God is not ashamed to be called their God. For he has prepared for them a city. Now are these not wonderful words?
[41:35] When you believe in God. God is not ashamed of you. You might be ashamed of yourself. I might be of myself. God is not ashamed of you. If you believe in him.

And if you look to that city. And you believe in it. And you work for it. And you trust in it. God is not ashamed to call you my son. And to call you my daughter.

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He's not ashamed of that. He has prepared for you a city. Oh you say that city is a dream. It is a myth. It's a figment of your imagination. It is none of these things.
And if you had the glasses of faith on you would see it. God's city lives. It is there tonight. It is vibrant. It is the new Jerusalem. It is filled with countless saints already.
Who are worshipping and serving him. That is real. And that is true. The vapor. The dream. Is what you hold on to. That is the vapor and the dream. That is what passes and disappears.
[42:30] God has built for them a city. And he's not ashamed to be called their God. And so what does Moses do? We're told that he had respect. To the recompense of the reward.

And that word. In the original language means this. That he just looked at it. It means just to turn around and gaze at a thing. And that's what faith does.
It just takes your eyes off this world. This world set of values. And it moves them. On to what the Lord himself.
Has shown us in the scriptures. He had respect to the recompense of the reward. And that's where these wonderful words come in. Now this refers to later in Moses life. But it doesn't matter. It's the same principle that applies.
Verse 27. By faith he forsook Egypt. Not fearing the wrath of the king. For he endured seeing him who is invisible.
[43:27] Now are these not marvelous words? He endured seeing the one who was invisible. And that's how faith begins. Just by seeing the one is invisible.

By realizing. That these things are true. And I must go this way. Have you had enough of Egypt? Are you saying no I haven't yet?
Have you not? Is Egypt not breaking your back? Do you not recognize that there is a father? That there is a home? There is a better way.
And it is offered to you in Christ. Come to him. Follow him. And you will have life. Eternal. Now. I just want to close with this.
It was affliction for Moses. And. Some people discover. That affliction very quickly in their Christian life. Most Christians I think have the experience that for quite a while.
[44:25] They are born along by God. But. In a special way. But sometimes. Especially people in Moses kind of position. Find that they encounter afflictions.

Quite quickly. And quite rapidly. Moses. Encounters a disappointment. And he has to learn these things too. God put it into his heart.
To visit his brethren. And he goes out. Now some people say he was too rash in killing the Egyptian. I will not say that. And. He may have been in doing it. But there is no doubt that Moses was moved.
To intervene at least. By the Holy Spirit. The reason I say that is because of Stephen's speech. Stephen tells us. That it came into Moses heart.
To visit his brethren. Did that come from himself? No. It came from the Holy Spirit. How do we know? Because the whole thrust of Stephen's sermon is this.
[45:22] You stiff-necked and uncircumcised people. You always resist the Holy Spirit. Even as your fathers resisted the Holy Spirit. And slew the prophets. And every example Stephen takes from the Old Testament.

Is an example of that. A man of God comes with God's word. And the people reject it. And he takes the example from Moses. Moses he says came to you.
To deliver you. You didn't accept him. And away he went for 40 years. And whatever that was for Moses. It was a judgment upon you. For not accepting and not understanding.
You notice how quickly Moses has that experience. In fact you could say in a way that. He thought he would have affliction with the people of God. But strangely he had affliction from the people of God.
One of the first things that happened. Misunderstanding came in. And it caused Moses to have to flee. And so he knew what affliction was like. Did he ever go back?
[46:21] He never went back. The afflictions are a light thing. Compared to what God gives us. It is just like that. When we look at what the Lord gives.

And our light affliction which is but for a moment. Worketh for us a far more exceeding and eternal weight of glory. Moses had his difficulties. Off he went to Midian. He was there 40 years. Did he ever say I'm off back to Egypt?

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No he did not. Was he ever tempted to say I'm going back. And I'm going to serve here. I'm going to apologize. And forget all this. He did not. If he had desired to go back. He would have found the opportunity.
But once you set your face on God. You can never go back. Because how can you go back? When you've got God. And you've got heaven. And you have the Lord Jesus Christ. What else do you want?
What else do you want? I remember mentioning just recently in the prayer meeting. I asked a person on the telephone. And it did me so much good at the time. And may it do you good. I asked a person how he was feeling.
[47:20] And he said I'm feeling fine. He said I'm saved. How that jolted myself. And how it ought to jolt every one of us. Ought we not to feel. That in the Lord we are saved.

And that heaven is ours. And God is of mine inheritance. And kept the portion. And let that make your affliction recede. Let it make your hardship grow small. Because you have an eternal destiny. And an eternal inheritance. Moses put that in the balance. The best of the worst against the worst of the best. This is the worst that the Christian life can offer me. And this is the best that the world can give me.
But the Lord wins. And I'm going to follow that. Now who is going to win today my friend. In your own experience. Who is going to win tonight. You may have heard sermons on this often before. The ways have been put before you. Very often before. But are you still going to choose the way of Egypt. Or are you going to say. What have I to do anymore with idols.
[48:17] I will follow the crucified one. And I will have life in him. May the Lord bless. Have meditation on his word. O Lord our God.

Do thou enable us. To choose. That good part. Like Mary. Which will never. Be taken away from us. She chose.
To sit. At the feet. Of the Lord Jesus Christ. And she was never. Put to shame. Others tried to shame her. When she dried.
Thy feet. With her hair. But she loved thee. And we pray. To love thee also. Help us O Lord. Just to set our face. Towards thy kingdom.
And to follow. The Lord. Wheresoever he takes us. And leads us. And may we. Believe that. He will lead his own.
[49:15] Into eternal life. Take away anything that may have been inconsistent. With thy blessed truth. And bless thy word for his sake. Amen. Laugh.

que three. God R Andre.
Plan B Take away sake and learn.■■■ See younun same page.

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