

THE CHOICE OF MOSES

Heb. 11: 24 - 26

Sermon by Donald Townsley

INTRODUCTION

1. In this passage we have presented to us a very astonishing instance of self-denial and devotedness to God.
2. It is evidence of the POWER OF FAITH.
3. In this lesson we want to look at Moses, Renunciation, His Choice, and the Principle by which he was influenced.

I. MOSES' RENUNCIATION

1. His renunciation respected those things which have ever been held in the highest estimation by the world.
2. He renounced the honors of a prince -- Heb. 11:24.
 - (1) He "*refused to be called the son of Pharaoh's daughter*" -- Heb. 11:24.
 - (2) Few things are more attractive than honor -- Acts 12: 20 - 23
 - (3) Men make many sacrifices to obtain it -- ease, time, health and even life.
 - (4) Princely honor is the summit of human ambition.
 - (5) The dignities of an Egyptian prince had no attractions for Moses; he freely laid them aside.
3. He renounced the pleasures of the court -- Heb. 11:25.
 - (1) Whatever can gratify the senses and stir the imagination was found in the Eastern places and courts.
 - (2) Any sinful pleasure Moses would have wanted to engage in, he could have.
 - (3) He renounced all the sinful pleasures of the court.
4. Moses renounced the riches of a Kingdom -- Heb. 11: 26.
 - (1) The kingdom was Egypt.
 - (2) A kingdom famous for its treasures.
 - (3) Yet, the treasures of this wealthy empire found no place in the heart of Moses.
 - (4) Notice WHEN Moses renounced honors, pleasures, and riches:
 1. At the period of maturity -- Heb. 11: 24
 - a. When they might have been expected to have presented the greatest attraction.
 - b. Moses renounced them.
 2. When he was quite capable of enjoying them.
 - a. Not in the decline of life.
 - b. At the period of manhood.

II. MOSES' CHOICE

1. He made the choice of the people of God as his associates.
 - (1) These he preferred to: princes, rulers, statesmen, the great, the noble, and the rich of Pharaoh's court.
 - (2) God's people are the wisest companions -- Heb. 5:14.
 1. Not in literary attainments, but in true wisdom and in saving knowledge -- I Cor. 1:21.
 2. Moses had been with the wise of "this world" -- Acts 7: 22.
 3. God's people knew God and the promises of God.
 4. Their wisdom was heavenly in its origin, saving in its influence, and invaluable in its price.

- (3) They are the most honorable companions.
- (4) They are the most useful companions:
 - 1. Their conversation -- Col. 4:6
 - 2. Their example -- Phil. 1:27
 - 3. Their influence -- Matt. 5: 13 - 16
- (5) They shall be our companions forever.
- 2. He made the choice of the "*afflictions of God's people*" -- Heb. 11: 25.
 - (1) God's people, at this time, were groaning beneath the cruel yoke, yet he preferred being one of them, and suffering with them, to all the splendid advantage of the Egyptian court.
 - (2) God's people are an afflicted people, and it is through much tribulation that they enter the kingdom -- II Tim. 3:12.
- 3. He made the choice of the "*reproach of Christ*" -- Heb. 11: 26.
 - (1) The people of God were the descendants of Abraham; the Messiah was to come through them -- Gen. 12: 1 - 2
 - (2) They worshipped the true God and were despised on account of their religion.
 - (3) So is the true worshipper TODAY.

III. THE PRINCIPLE BY WHICH HE WAS INFLUENCED

- 1. "*By faith*" he did all this -- Heb. 11: 24.
 - (1) Faith comes from hearing the Word of God -- Rom. 10:17.
 - (2) Moses' mother had taught him the word of God -- Ex. 2: 9 - 10.
 - (3) So, Moses believed what had been revealed to the Patriarchs.
- 2. By faith Moses learned:
 - (1) Rightly to estimate the things of this world.
 - (2) By faith Moses knew honors, pleasures, and riches were:
 - 1. Unsatisfying in their nature.
 - 2. Uncertain in their possession.
 - 3. Often evil in their influence.
 - 4. By faith, Moses did not esteem these things.
- 3. By faith Moses looked for the blessedness of Heaven -- Heb. 11: 26:
 - (1) Which God has so graciously and richly promised to His people.
 - (2) He preferred the soul to the body.
 - (3) God to the World.
 - (4) Eternity to Time.

CONCLUSION

- 1. The world is divided into two classes.
 - (1) Those who have given themselves over to honors, pleasures, and riches.
 - (2) Those who have renounced these, having respect to a future recompense of reward.
- 2. Man cannot serve both -- Matt. 6:24.