

Ford at Southside-st.louis 03 the Lord Jesus

by Stan Ford

The sermon emphasizes the importance of making a conscious choice to accept Jesus as our standard, shelter, and support, illustrated through the life of Moses.

Duration: 50:48

Scripture: Hebrews 11:24

Topics: "Jesus Christ", "Gods Wrath"

Description

In this sermon, the preacher reflects on his mother's words and how they relate to the Bible. He emphasizes that the Bible teaches that one day God will pour out his wrath on sinners, but Jesus came to be a shelter and take the wrath upon himself. The preacher encourages the audience to come to Jesus as their shelter and support. He also mentions the story of Moses and Joshua, highlighting the importance of making a choice to serve God. The sermon concludes with the preacher discussing the significance of a gentleman's umbrella and how it represents different aspects of faith.

Transcript

I knew that some boys and girls were coming tonight. I didn't know they were going to be quite as young as they are. I asked for it and they didn't have it.

So I don't always say boys and girls have got good imagination, I hope, because I'm going to ask you to imagine that that is a gentleman's umbrella. It looks a bit like a fishing rod to me, but that's what I'm going to ask you to imagine. I want to say three things about the gentleman's umbrella, just three things.

I want to say something about the gentleman's umbrella when it's that way. I want to say something about the gentleman's umbrella when it's that way. And I want to say something about a gentleman from well up... Where is that man? Now how about that? Here we are then, let's see how clever we are.

We will see who are, who are, well, we'll see who's the clannish, the boys or girls. First of all, well I don't want to say anything about a gentleman from well up, really. What's the matter lads? Pardon? Pardon? Is she making you laugh? Yes.

Well, just try that then, yes? That's it. Now, not a lady's number. I couldn't say what I was going to say about a lady's number.

And I don't really want to talk about that. I'll talk about it in the evening. First of all, I want to say something about an umbrella when it's that way.

Beginning with the letter S. When I hold a gentleman's umbrella that way, it's a S. Yes. A sword. No, not a sword.

You're a great lover of swords. No, it's not a sword. A gentleman's umbrella, when I hold it that way, it is a S. A sword.

Right. A stick. No, it's not a stick.

Oh, you know it's a stick. You're as bloodthirsty as this boy is, you know. No, it's not a stick.

A gentleman's umbrella, when I hold it this way, it is. Well, you wouldn't say it was any strength, would you? You're supposed to have a hook. It's a S, gentlemen.

You know, you don't need umbrellas either as much as they do in my country, and you get that straight away. Why put it this way? My gentleman's umbrella is that way. It is a S. It's a shelter.

Oh, when it's that way, it's a shelter. When it's that way, it's a S. Well, what do you say? Now, are you shaking? Do you know it's a good job I'm not your schoolmaster? We've got our hands up for you. Has anybody shaken out a desk for you? When we put an umbrella up that way, it's a shelter.

When we put it that way, it's a S. That's it. It's a support. It's a support.

But when I put it this way, it's a... Did you just say I'm your schoolmaster? No, you're not. What did you say? It's a S. Well, you're wrong. It's a S. You big fellow.

S. How long does a jet come by? How long does a gentleman come by? That's why I couldn't say I had a lady come by. Ladies come by just like ladies. They're all so nice.

The jet come by are always the same size. How long does a gentleman come by? Thank you. A jet umbrella is 36 inches long.

It's a standard. It's a standard. You know, I can take my jet umbrella.

And if I want to measure the capital, one, two. If I want to measure a person... It's a standard. That's all I'm saying.

Do you know the logic of the standard? If I want to see how big this boy is, I don't think how tall he is, but do you know how big he is? I don't stand against suicide. If I want to know how big this girl is, or this young lady here, I don't stand against another girl. But I stand against the Lord Jesus.

He's the standard. Do you know what the Bible says? The Bible says we've all sinned and come short. We've come short of the glory of God.

Christ is our standard. And when we realize that we've come short of the glory of God, then we need a shelter. Do you know what I would do? My mom would come to the door, and she'd look out, and the rain was coming down, and she'd say, Boys, put your hands on his... Well, that big girl stopped shouting at me.

Do you know how I'd have to deal with you? Oh, yes. Well, she didn't say it was raining. She would look, and she would say, Boys, put your backs on it.

That's what my mom used to say. She'd say, put your backs on it. Pour it.

Do you know, boys, that's the word the Bible uses. The Bible says that one day, God is going to pour His wrath on this city. Because we've come short of the glory of God, because we've sinned, one day God is going to pour His wrath.

That's why the Lord Jesus said, Not just to be a standard, but to be a shelter. We sin sometimes. I expect some of you isn't sinning day and night.

What would they do? Yes. Collect some of these. Let me holiday myself in them.

The Lord Jesus came to be our shelter, that He might take the wrath of God, that we might go free. Do you know what was the third thing that He said about that? Just how much? He was a standard. He was a shelter.

He was a next. A support. And isn't it wonderful, because Jesus is our standard, and yet Jesus is our shelter.

Yet if we come to Him, and touch Him, Jesus is our support. Day by day, He's there. And we quoted just the other evening, into the big post, we quoted this verse.

The Lord said, I will never deep in a profession, that we might wholly say, The Lord is my helper. My support. My helper.

I will not fear what men shall do. So remember, the Lord is our standard, and the Lord is our shelter, and the Lord is our support. Let me ask you one other thing before I speak to you.

What would you think of a boy, if he was quite the great, and he hung himself from a rock, and he jumped out, and he walked down the road like this? I think he was awful. You think he was stupid. I agree with you.

I agree with you. And he doesn't even get angry. Like me, I would say, I would not say any more, I don't know.

Then, you'll know what to do. What I think of a boy or a girl, who although Jesus has come to be our shelter, never take Him as His Saviour. Take Him as her Saviour.

For Jesus is my shelter, and we need to come to Him, and shelter Him. When it was this way, it was our? Sanctuary. When it was this way, it was our? Shelter.

When it was this way, it was our? Support. I agree with you, support. So, you've learned three things about a gentleman, Dr. Brothers, and you've learned nothing else, have you? By the way, how long did we say a gentleman, Dr. Brothers, was? Thirty minutes.

You look the next time you go into a store, and see all the gentlemen, Dr. Brothers, there, and apart from those little men they met from Japan, they've all grown up. There are gentlemen, Dr. Brothers, who are always the same size. He's a standard.

And Jesus is a standard. A shelter. And a support.

Thank you. Now, I thought that the big folk behaved quite well while I was talking to you, didn't you? At least one or two of them changed out. But I thought they behaved quite well.

Now, because they behaved quite well, I'm going to expect you to behave quite well while I speak to the big folk. I hope they're not misbehaving. I'm nervous.

Between you and me. I hope they'll behave better today. I'm not saying that.

Right? Thank you. I want to read, if I may this evening, a few verses from the 11th chapter of Hebrews. I will try and remember that we have children here.

But nevertheless, I feel that I must ask you just to consider with me a verse or two in the 11th chapter of the Epistles of Hebrews. If you have your Bibles and care to turn with me, or you may have your Bible, and yet would much rather that I just read the Scripture to you. Hebrews chapter 11.

I would like to commence reading, please, in verse 23. By faith, Moses, when he was born, was hid three months of his parents, because they saw that he was a proper child. And they were not afraid of the king's commandments.

By faith, Moses, when he was come to Heres, 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 rewards.

By faith, he forsook Egypt, not fearing the wrath of the king, for he endured as killing him who is invisible. Through faith he kept the Passover and the sprinkling of blood, lest he that destroyed the firstborn should touch him. Now, may the Lord just have his blessing to the reading of his precious word.

I want to talk with you, if I may, this evening, concerning what I would dare call the immortal truth. Now, I repeat that, I want to talk with you about what I would dare call the immortal truth. It is a remarkable fact, a fact indeed, that again and again and again and again in the Bible, God is calling men and women through his servants to make a choice.

I am not going to remind you of a great collection of texts that comes to the mind of any Bible-loving man or woman. I am certain a number of them. But this evening, I'm going to take for my text, if I may, the words of the 11th chapter of Hebrews, and I'm going to talk to you about the choice of Moses.

That Moses, when he came to you, chose. Chose. Chose.

If I may be permitted, I want to say three very central things about Moses' choice. Now, they're so central, that the moment I start using these words, most of you are going to be able to tell me immediately what the next word will be. And yet the first one, and I must be very careful with my number of friends here, the first one, I must confess this to you, is not good luck.

It's not good English at all. If my headmaster was here, I have a feeling that he'd look over the top of his glasses and he'd say, Boy, you're a dramatist. Oh, I wish he was here.

You know, I'd wag my finger at him and say, Mr. Gillett, you'd be quite awkward. I don't think he'd act. So, the first thing I want to say about the choice of Moses is this, that Moses' choice was a conscious choice.

May I repeat that? That Moses' choice was a conscious choice. Now, I know that it's not good luck. I'm well aware of that.

You could rightly come to me at the close of the service and say, but just a moment, Mr. Ford, however can you have a conscious choice? Why, if you have a conscious choice, you must be able to have the opposite, an unconscious choice. And you can't have that. The word is unnecessary.

The word is not correct. And yet I've used it, and I've used it for a reason, and I believe in every one of you going on the channel tonight saying, well, I thought he was an Englishman, he can't even speak good English. You know, I'd be rather glad if you say that.

Because you will remember the point that I'm going to drive home. Firstly, the choice of Moses was a conscious choice. The second thing I want to say about the choice of Moses is that it was a costly choice.

He chose rather to suffer a pleasure than to enjoy the pleasures of sinning for a season, esteeming the reproach of Christ. Greater riches than the pleasures of Egypt. So the first thing about the choice of Moses is that it was a conscious choice.

The second thing about the choice of Moses it was a costly choice. And the third simple thing about the choice of Moses it was a controlling choice. It was a choice that he made when he was forty years of age.

Oh no, he was no boy when he made it. It was the choice he made when he was forty years of age. At eighty years of age he saw a bush that was burning and yet not consumed.

Eighty years of age. And he turned aside to see that great sight and he heard a voice say, Moses, Moses! And he said, here am I, take the shoes from the piping for faith will not stand as beholden. The man who at forty made this choice it was the same choice at eighty.

Moses was a hundred and twenty years old when he climbed Mount Neba. A hundred and twenty years of age when he climbed Mount Neba. Yet the one that he chose at forty was the one that he chose at eighty.

The one that he chose at eighty was the one that he spoke to when he was a hundred and twenty. It was a controlling choice. The choice he made of Christ lasting him right through his life.

Firstly then, the choice of Moses was a conscious choice. May I please explain to you why I have chosen this word. You see, the more I read my Bible, the more I know this.

The more I understand, the more I realise that Moses was continually being influenced by other people. You will remember that Moses was born after the sentence of death. If I was speaking to the children tonight I think I might speak on Moses and I would say three things about Moses and they would begin with the letter S. Listen, this is what I would say about Moses for you girls.

I would say, first of all, Moses was born after the sentence of death. And I would remind you that you were born after the sentence of death. I would remind you that although he was sentenced someone came from the royal household and saw his need.

And he was saved. And I would remind you that someone came from the royal household and saw your need. That you might be saved.

And then I would remind you that the boy that was sentenced and the boy that was married was the boy that was sentenced. For he was raised as the son of Pharaoh's daughter. But for a matter, would you not agree with me even if I was telling the story to the boys and girls tonight would you not agree with me that everything that encircled the life of Moses happened because someone else made a choice.

Pharaoh had passed a law that every male child that was born to a Jewish slave should be brought to death. And one day there was born in the home of Jochebed and Abraham a little boy. A mother looked into the face of that boy and that mother did what many a mother has done since.

She ripped her love from her child. For she knew that if it was found out that he had the boy and had not reported it back she also would have been put to death. But she risked her life for the sake of her boy.

There in her home she hid him in the cupboard. I think you will gladly see that not only did she risk her life but Abraham, her husband, risked his life. For he also would have been taken and beaten to death if it was found that he defied the king But they made a choice.

They said we're not going to report the birth of a boy and it affected Moses didn't they? Moses lived instead of died. I think you will grant me that there came a time when Miriam made a choice. And you know Miriam was no older than some of you older girls here.

Maybe fifteen, sixteen years of age. But one day Miriam made her choice. For the boy being hid in the home began to cry and Jochebed realised that she couldn't hide him any longer.

She made her basket you remember? Pitched it within and without. Placed the child in it. Took the basket down to the water gate.

And then said I need someone to look after him. And a girl of sixteen risked her life for her own brother. Oh what a choice.

Oh what a choice. She risked her life for her own brother. Do you remember? That Pharaoh's daughter came down to the water's edge.

She saw the basket. Had a sermon. Go, bring it in.

And what a choice. But they looked at the baby in the searcher's eyes and the baby cried. Oh what little things have changed the history of the world.

Just the cry of a baby and the whole history of the world has been changed. That day as that baby cried the princess Pharaoh's daughter's heart was hot and she made a choice. She knew it was an infamous child.

She knew it should be put to death. She was prepared to pay. She said I'll have that child raised as my own.

Important figure. Last evening in the service I heard that my good friend Bobby Clark down in Cape Girardeau that his wife had just had a little girly just a day before yesterday I think it was. And so this morning I just wrote to them.

Congratulated them. And in it, my letter, I said this. I reminded them of this wonderful chapter in Exodus of the very story that I had written about this evening.

And I said to them as I would say to you I remember as though it were yesterday just the day before I left England to come to America my oldest son and my daughter-in-law in home for the night with their little one. And I took that little grand son of mine in my hands and I looked at this wee baby. And I looked there into the face of my son and daughter-in-law and I told Bobby and his wife Jane today as I wrote them.

I said you know I looked at that baby and I looked at my son and my daughter-in-law and I quoted the words of Pharaoh's daughter. When Jonathan was fetched and Pharaoh's daughter said take this child and nurse him for me and I will pay thee wages. Well may I say something to you mothers here tonight you fathers? May I say something to the father as a grandfather there? Look here is the greatest request anyone could ever have made of them.

Take this child. God has given us our children and our grandchildren. Take this child.

Here is the greatest request. I tell you here is the greatest responsibility. Nurse it for thee.

For me. I said to my son and my daughter-in-law and my daughter and son-in-law as well. I said to them remember this that these little children of yours God's given you them but one day you'll answer to God for them.

Nurse it for me. For me. I said here is the greatest request.

Take this child. Here is the greatest responsibility. Nurse it for me.

Here's a great reward and I will give thee wages. Isn't that wonderful? Isn't that lovely? But God has promised. Shall I say this to you gentlemen? I know of no greater grace that God ever gave me when one evening away in Dublin Merion Hall Dublin I was preaching and my wife and family were over with me.

And on the way home my little daughter said to me Daddy do you think I could trust the Lord Jesus? We didn't wait till we got back. We sat on the curb in the heart of Dublin and I lent my son and my daughter to the Lord. I tell you this is the finest wages I've ever had in my life.

Oh baby wages. Oh what a reward that we might win our own children for Jesus. But have you seen what's happening? Joseph Ed made a choice.

Abraham made a choice. Meron made a choice. Pharaoh's daughter made a choice.

But this is what we read. When Moses came to here Moses chose. That's why I said it was a conscious choice.

Oh you young people here tonight may I say this to you? You teenage young folk may I say this to you? Don't you think you'll ever get to heaven because your mother loves the Lord. Don't you think you'll ever get to heaven because your father's trust in Christ. Don't you think you'll ever get to heaven because Mama asked us to pray.

Moses had to make his own choice. And you've got to make your choice. A conscious choice.

But you know something? I think it's important for us to remember not only the choice of Moses but the choice of someone else. I think I need to remind you of the choice of the Saviour. My Bible says, God looked down from heaven to see if there were any that did seek after Him and He said, They are all that dare become filth.

God saw a world that was doomed and damned and on its way to destruction. God asked, Whom shall I send and who will go for it? And Christ made a choice. God, the Son, made a choice.

But the Bible said, He said, Lo, am I. Lo, I come. In the volume of the book, it is written of me. I delight to do thy will, O my God.

Down from heaven to earth, the Lord Jesus came all on a choice. He was prepared to lay aside the very blessings of heaven to come down, to be born in a stable, the major, the major. Oh, the wonder of it.

What a choice Jesus made. But I said it was not only a conscious choice. I said it was a conscious choice.

No, see, sir, no. It does not. May I repeat that? It does not lie within my power to offer you this.

But if it did lie within my power, what would you ask? If I could stand here tonight and look at you and say, now listen, you can have the wealth of the world or poverty. What would you choose? If I was to say to you, you can have clothes so wonderful that they're very high for fashion, or you can have a rabid guard of a shepherd. What would you choose? If I could say to you that you may have such power that you will say to that man, go, here, go, or you yourself could be a servant of servants.

What would you choose? If it lay within my power to say to you tonight, you could either live in a pub or tumble down sack in the back side of the desert. What would you choose? Well, I don't know because it does not lie within my power to offer you that. I only know this, that that is exactly what Moses had to face.

He could have run to the palace of Pharaoh. He chose the shack in the back side of the desert. He could have been a man with parents.

He chose to be the servant of Jethro. He could have had the wonderful guard of the prince of the land. He chose the rabid guard of a shepherd.

He could have had the wealth of Egypt. He chose the poverty of the back side of the desert. But listen, listen, in it he chose Christ.

Did you hear that? In it he chose Christ. He could have, and he said, No! Christ, mate. Cuff me.

Oh, but come, please. Please. I have the choice of someone else to talk of.

Not only the choice of one whose name was Moses. What can I say of the choice of the Savior? Cuff me. There's not a man or woman in this sermon tonight who could go home and read the second chapter of Paul's letter to the church at Pentecost without saying, What a choice! He thought it not a thing to be haggled on to, to be equal with God, but made himself of no reputation, took unto himself the form of a servant, became obedient unto death, even the death of the cross.

That's what he chose. That's what he chose. The one who indeed could call when a grave saw him and say, Lamb of God, come forth! And out from the grave came a man who was dead.

The one that could put his hand upon the leper and heal him, speak the words and make the deaf to hear, touch and make the blind to see, speak and make them... Oh, what power was his! And yet he permitted men to take him, placing chains upon him, lead him away to the high priest's court. He permitted men to take him, and having plucked the very hair from his cheeks and pressed the crown of thorns on his brow, lead him away and made him on a gibbet. Costly! You know, it was your Mr. Moody who many years ago said it took him a long while to find out what a Roman scourge was.

And then he found it was made of pieces of leather into which at six-inch intervals they pressed pieces of bone. And forty-nine times, forty by one, they brought that scourge across his back, and the Bible says they ploughed great holes in his back. Moody said when he found out what a Roman scourge was, he dropped on his knees and asked God to forgive him for not loving him enough.

You young folk are my older brother and sister, those of us that tell others we're Christians. What does it mean that Christ was prepared to go to the cross for us? Does it make us sink on our knees and say, God forgive me for not loving thee enough? Costly! None of the Romans ever knew. How deep were the waters crossed, for how dark was the night that the Lord passed through? And he found the sheep that was lost.

I only know this now. I only know this now, that it was a costly choice. What is your choice? Moody chose.

Moody, Moody chose. It was a conscious choice. He chose love over affliction.

It was a costly choice, but it was a controlling choice. Wasn't it Campbell Morgan who once said, of course I suppose every preacher has said it as well, but I believe it was Campbell Morgan who once said, that the life of Moses is divided into three parts. He was 40 years learning to be somebody in the house of Pharaoh.

He was 40 years learning to be nobody in the backside of the desert. And then he was 40 years learning what God can do with a nobody who's prepared to come and say, Lord, I'll be your man. 40 years in Pharaoh's home.

40 years as a servant of Jethro in the backside of the desert. But 40 years not immediately troubled in Israel, through to the promised land. Oh, I say, what a choice.

A controlling choice. Yes, he made his choice as a man of 40 years. He said that day, quite for me, he chose rather to suffer affliction, but at 80 years of age he comes, a man with a terrible stammer, unable to expect himself.

He comes, and God says, Moses, I want you to go back to Egypt. I want you to tell Pharaoh, let my people go. And Moses was not concerned about standing before Pharaoh.

He wasn't quite in the back. But he remembered the time 40 years before when some of the Israelites had misunderstood him. And he said, but when I stand before those Israelites, when I go back and say to them, God has sent me that you might go, whom shall I tell them has sent me? Tell them all to stand up and talk about God, that God's so many million miles away.

God is the one who for many... Do you remember what God said? My little friend, my older friend, look, this is the most woeful, the most pain of all titles that God bears. He said to Moses, you go and tell the children of Israel that I am that I am, have sent me. Is that not repentance? I am that I am.

What a name. I am that I am. What a name.

Is there someone here tonight and you're looking for comfort by those Israelites in Egypt who were looking for it, weren't they? Praise be to God. God said I am that I am. He says that to you tonight.

Someone is told this evening, knowing that you're not right with God and you need his salvation, listen, he says I am that I am. Someone but those Israelites in Egypt, their tears and crying, will you have sorrow and joy? Some of you feel so weak for the journey. If I become a Christian tonight, how about tomorrow? Where will my strength come from? I am that I am.

It was later Moses, a venture after Moses' Isaiah. Do you know, I've often thought this. When I get to Glory, I'd love to introduce Moses to Isaiah, not as though he won't know it, because of course he will, but I'd love to be there when they began discussing as to who said it first.

I've got a feeling Moses would say, I said it first. And Isaiah said, I said it as well. I said it first.

I said it as well. Do you remember the shortest chapter in the prophecy of Isaiah? Chapter 12. God is my salvation, and my strength, and my song.

That's what Moses said. God is my salvation, and my strength, and my song. I am that I am.

And if there's someone here tonight and you know you're a sinner, I've got a God who'll be my salvation. Someone here tonight and you're bowed down, I've got a God who'll be my song. Someone here tonight and you feel the weight of the task in front of you.

God will be my strength. I am that I am. And Moses went back to Egypt, and he said to Pharaoh, let my people go a three day journey in the wilderness, that they might sacrifice, they might offer unto thee.

By the way, I don't want to talk about this tonight, because this will take too long, but I want you young Christians to understand this, that in the Christian life, there never has been, there never will be, there never should be any compromise. Any compromise. God said to Moses to Pharaoh, let my people go a three day journey into the wilderness, that they... And old Pharaoh said, well I'll let them go, but let them offer their sacrifice in the land.

Oh no, three day journey. Well I'll let them go, but leave their children behind. Oh no, no, no.

Three day journey. Oh I'll let them go, but let them leave their herds and their flocks. No, no, three day journey.

Old Pharaoh wanted a compromise, compromise, compromise. But there's no compromise in the things of God. Listen sir, you are either a Christian or not a Christian.

There's no compromise. There's no such thing as half being one. While I am not a judge, for my Bible says judge not lest ye be judged, don't you forget this.

I have a proof inspector. By their proof he shall know that there is no proof one wonders what they were very rich. Oh let my people go.

Moses stood, he made his choice at 40. Now he's 18, but it's still quite for me. He's 120.

He can't in fact neither. I think that's wonderful. I don't suppose I'll ever see 120.

I listen to a few critics. I'll never do see 120. I'm not expecting to climb Mount Nebo.

Oh no, no, no, no. I've got a feeling I might want to hell with it. I listen to you boys.

Listen. Don't you forget this. That another Lord Jesus is a young man.

A very trivial man. And at 120 he climbed a mountain. And there on the top of the mountain he looked out beyond the waters of Jordan.

For no doubt at that time they were swollen over. And saw in the distance that city indeed of Jericho. And beyond the city that one day would know the name of Jerusalem.

And he looked out across the promised land and God said, Moses, you can see it, but you won't enter it. You know, we are living in a day of new versions, aren't we? Oh dearie me. They talk them out every day, don't they? Now, well let me give you my version.

I don't see why these other people got a right to give a version and not me. Now I pay no scholarship for it. But let me do your version.

Listen. God said to Moses, Moses, you may see the promised land, you will not enter it. Yet.

Oh my Lord, you just make one word after it. Yet. But you won't get this.

He did enter the promised land, didn't he? He did enter it. And I'll tell you something more. He entered it without going through the waters of Jordan.

And he entered it without having to go to battle with Jericho. And he entered it without the prophets of Ai. And he entered it.

He did enter it. But I'll tell you something. He didn't enter it without Jesus.

For I turn to the New Testament. And in the 17th chapter of Matthew, I see that blessed Savior as He takes those chosen disciples, Peter and James and John, and they climb right in the middle of the promised land, they climb a mountain, slowly they turn, and suddenly, He was transfigured before them. And they appeared with Him.

Moses. They say, God, Hey Moses, how did you get here? I thought we'd buried you away on Mount Nebo. But haven't you realized this? Haven't you realized that when you make your choice for Christ, it doesn't finish at death? No, it goes beyond death.

There in the middle of the promised land, Moses was found, and made His choice. It controlled Him in life. His death, He was actually redeemed to God.

But one day He comes on it. And now we find Him in company with the Christ. But that's not the end yet.

Oh, then, you go home and you open your Bible. And you read there in the book of the Revelation, that day that is yet to come, when one will tread with one foot upon the ground, and one upon the sea, and spares of time shall be no more. Tell me, what's going to happen then? The Bible says this, we'll sing.

Do you know what we'll sing? We'll sing of Moses and the Lamb. It's the last song that's mentioned in the Bible. Do you know the first song that's mentioned in the Bible? Do you know the first song in the Bible? It

was Moses' sister's song.

Miriam. The first time singing's mentioned in the Bible. She stood by the water.

And she sang, the horse and the rider had been thrown into the sea. It was the song of redemption, the first song in the Bible, the last song in the Bible, the song of redemption. They'll sing of Moses and the Lamb, the Christ.

He who years ago made his choice for Christ, it controlled him in life, it controlled him in death, it controls him now in glory, and it'll control him in time. Moses and the Lamb. Sorry.

Now, now, here I say for you, choose. Choose. Moses chose.

Not to Moses there came Joshua. One day Joshua gathered the children of Israel together to a place called Shechem. This is what he said.

Choose you this day whom you will serve. I'm going to preach about that text tomorrow night. That's tomorrow night's text.

So I wouldn't go into it tonight beyond saying this, but Moses chose a conscious, costly, controlling force. Jesus chose the conscience, costly, and having lost his own, but for in the world he loved them to the end. He kept all loving love and controlling choice.

What is your choice? Will you choose Christ tonight? Please God you will. Glory to God.

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