

# Moses, God's Servant: 1st Forty Years

by Stephen Kaung

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*Moses' life is a testament to God's sovereignty and the principles of servanthood, showing that God chooses us before we are formed in the womb and we must choose Him after He has chosen us.*

**Duration:** 1:06:52

**Scripture:** Genesis 1:26-27, Matthew 6:33, John 15:16

**Topics:** "Moses"

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## Description

In this sermon, the preacher discusses the significance of the number 40 in the Bible and how it represents testing or trial. He uses the life of Moses as an example, dividing it into three periods of 40 years each. The first 40 years, Moses was tested by the riches of Egypt, the second 40 years by tending sheep, and the last 40 years by leading the stubborn Israelites in the wilderness. Despite the continuous testing, Moses remained faithful and was recognized as a servant of the Lord. The preacher encourages the audience not to fear testing, as it is a part of serving the Lord.

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## Transcript

Please turn to the book of Acts. Acts chapter 7. Acts chapter 7. We begin with verse 17. Acts chapter 7 verse 17.

Thomas drew near which God has promised to Abraham. The people increased and multiplied in Egypt, until another king over Egypt arose who did not know Joseph. He dealt subtly with our race, and evil treated the fathers, casting out their infants that they might not live.

In which time Moses was born, and was exceedingly lovely, who was Neron, in the house of his father. And when he was cast out, the daughter of Pharaoh took him up, and brought him up for herself to be for a son. And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.

And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel. And seeing a certain one wrong, he defended him, and avenged him that was being oppressed, smiting the Egyptians. For he thought that his brethren would understand that God by his hand was giving them deliverance, but they understood not.

And on the morrow he showed himself to them as they were contending, and compelled them to peace, saying, Ye are brethren, why do ye wrong one another? But he that was wronging his neighbor thrust him away, saying, Who established thee ruler and judge over us? Dost thou wish to kill me, as thou killed the Egyptians yesterday? And Moses fled at this saying, and became a sojourner in the land of Midian, where he beget two sons. Hebrews chapter eleven, the book of Hebrews chapter eleven, verse twenty-three. Moses, being born, was hit three months by his parents, because they saw the child beautiful, and they did not fear the injunction of the king.

By faith Moses, when he had become great, refused to be called son of Pharaoh's daughter, choosing rather to suffer affliction along with the people of God, than to have the temporary pleasure of sin, esteeming the reproach of the Christ greater riches than the treasures of Egypt. For he had respect to the recompense. By faith he left Egypt, not fearing the wrath of the king, for he persevered, as seeing him who is invisible.

May we look to the Lord. Our Heavenly Father, how we praise and thank thee that we, who were once sinners, rebels, misfits, nothing, and yet we do praise and thank thee for thy great mercy towards us, in giving us thy son our Lord Jesus Christ. Oh, how we praise and thank thee that we are called the children of God.

We praise and thank thee we are truly thy children, because we have thy very life in us. We praise and thank thee for thy wonderful salvation. We praise and thank thee for thy great purpose towards us.

We praise and thank thee that we, not only shall we be called the sons and daughters of God, but also the servants of the Most High. Oh, our Father, as we gather here this morning, our hearts are full of gratitude. We do worship thee, and we do desire to offer ourselves again to thee, as we are constrained by thy love.

We pray that thy will shall be done in each of our lives, as it is in heaven. In the name of our Lord Jesus. In the past we have fellowshiped together in the first book of the Bible, Genesis.

And there we find that Genesis actually is a book of biographies. The biographies of eight men. It shows that first, God is interested in man.

Second, God is after the man of his own heart. And third, God is working in the lives of men, in order to bring them to be that man that will satisfy God's own heart. It begins with Adam.

God created Adam in his own image. It ends up with Joseph, a man who sits upon the throne. And you know, this is always God's thought.

Image and dominion. Image speaks of life. Dominion speaks of service.

With the image of God's Son, our life is matured. To enter into Sonship, the placing of the Son. And the placing of the Son is to take up responsibility.

To have dominion. And often times we think dominion is something that you sit high above and look down upon everybody and rule over everybody and give orders to everybody and be in service. Not so.

Dominion actually is service. With dominion, you are able to serve God's purpose. You are able to serve God and to serve man.

So that's what we find in the first book of the Bible, Genesis. Now when you turn to the second book, Exodus. Now of course in Exodus, we see the plan of God's salvation.

How God saved the children of Israel out of Egypt. Delivered them in order to bring them into the promised land. It is a wonderful story and it reveals to us God's plan of salvation.

But for our purpose, we are not going to enter into the history of God's people, their deliverance and God's plan of salvation. Instead we will use the book of Exodus again as a biographical study. In other words, we will concentrate ourselves on Moses.

Moses, the servant of the Lord. Now brothers and sisters, you know that sonship and servanthood are the two great themes in the Bible. Life and service.

With the kind of life, you will have the kind of service. If God could have the man of his own heart, then that man will be used by him for his own purpose. We who are the Lord, we are the children of God.

But brothers and sisters, unless we grow, unless we mature, unless we are transformed and become formed to the image of God's son, we do not arrive at sonship. We may be babes in Christ, children of God, but God's purpose concerning us is that we may grow into maturity, grown up to be sons of God. That he can please us with his son, because his son is to lead many sons into glory.

Now that is God's purpose concerning us in life. We need to grow. But at the same time, we are also God's servants.

We are not only God's children, but we are also God's servants. Every child of God is a servant of the Lord. Now of course I speak it in a very general term.

In other words, if we are born again into the house of God, then at the same time we are called to serve in God's house. There is no exception. Every child of God is called to serve.

But sometimes we cannot serve, or we do not serve. Not because we are not called to serve, to be servants of God. It is because we do not grow.

We do not grow in spiritual stature. And because of that, it hinders us from doing the work that God has called each one of us to do. If we grow in the Lord, then you will find we will be able to serve God according to God's thought concerning each one of us.

So for this reason, I feel that after we have studied on the man that God wants, the right sequence will be, we shall also continue with the servant that God wants. And if we want to study servanthood, I think aside from our Lord Jesus, who is the perfect servant, in the Old Testament it will be Moses. In the New Testament it will be Paul.

Of course there are many other servants of the Lord, but these two men, I think, are the typical servants from whom we can learn a great deal about servanthood. You remember in Numbers, the Lord said, Not so my servant Moses, who was faithful in all my house. And this is quoted in Hebrews, chapter 3. Moses, the servant of God, who is faithful in all God's house.

The life of Moses is very full. But the Holy Spirit divides his life into three parts of 40 years each. You know, if you read Acts chapter 7, which is the comment of the Holy Spirit, the summary of the Holy Spirit of the life of Moses.

And there you will find the Holy Spirit sums up the life of Moses into three periods of 40 years each. 40 years in Egypt, 40 years in Medina, and 40 years in the wilderness. Now, 40 in the scripture is a very special number.

You know, every number in the scripture has its spiritual significance. 40 is a number of testing or trial. 4 is the number of man, 10 is the number of responsibility.

When you multiply 4 with 10, you have testing trial. You remember our Lord Jesus was in the wilderness being tested for 40 days? You remember Moses got up to the top of the mountain 40 days and 40 nights, waiting to receive the Ten Commandments? The children of Israel were in the wilderness for 40 years? 40 is the number of testing or trial. And here you will find Moses' life is 40, 40, and 40.

The first 40 years he was tested by the riches of Egypt. The second 40 years he was tested by these dumb sheep. And the last 40 years he was tested by these stiff-necked people of Israel.

It seems as if he has been tested and tested and tested. The testing never seems to come to an end, but out of all these testings you find a servant of the Lord. So do not be afraid of being tested.

You will be tested to the very end. But thank God that out of all these testings you find, God says, My servant Moses. Well done, wise and faithful servant.

You can enter into the joy of the Lord. Oh may it be so with every one of us. Now this morning I would like to share with you all the first 40 years.

We will see how far we can cover. Moses was born under an impossible situation. But he was born with a definite purpose of God.

When Moses was born, he was born under a king who did not know Joseph. Now from secular history we know that it was at that time that actually another dynasty came to rule over Egypt. So this new dynasty did not know the story of Joseph.

How God used Joseph to save Egypt and save the world. Therefore the king did not appreciate the children of Israel. Like the former dynasty.

And because God blessed the children of Israel, they grew so rapidly. The new king was afraid of these people. He thought that if they should be war, certainly they will turn against him and they will leave.

And because of that he oppressed them. He put them into hard labor, slave labor. He made them to build him cities, storehouses.

But still the people grew. So he decreed a decree that every male child that was born of the children of Israel must be cast into the river Nile. He wanted to wipe out that race.

But still they grew. So when Moses was born, he was born under the sentence of death. In other words, he was born to die.

He was not born to live. After he was born, he must be cast into the river Nile and be swallowed up by these crocodiles. But the Bible said he was a beautiful child.

He was there. Very beautiful. Now I wonder if there's any baby who is not beautiful.

Well, at least to the eyes of the parents. I think every child is beautiful. Then why is it that the Bible put it in such an emphatic way? You'll find it in Exodus.

Moses, when he was born, he was fair. You will find it in the book of Acts that he was very beautiful, which means fair to God. And then you'll find it in Hebrews again that he was beautiful.

Now why is it the Holy Spirit draws attention to this? I believe it is more than just a fair baby, a beautiful baby physically. I believe that he was beautiful in God's. This child was born with a definite purpose of God.

Why? Because God wanted to use this child to deliver the children of Israel. But strange to say, God has such a purpose on that child, and yet that child was born under an impossible situation. Humanly speaking, he was born to die.

There was no way out. His parents saw that he was fair to God. Somehow they sensed in their spirit that this child was different from the other child, that God wanted to use that child.

Therefore, the Bible says, by faith. By faith they hid the child for three months. Now that wasn't easy.

When a baby wanted to cry, what could you do? I think many mothers are exasperated. When in a meeting the child began to cry, what can you do? Everybody will look at you. By faith they hid the child for three months.

Now that was quite something. But after three months they just couldn't hide him anymore because he got louder and louder. And there were spies everywhere.

So finally they made an ark. Pitch it with pitch. Water tied it.

Put the little baby in the basket. And put him in the river now. Because that was the king's decree.

And God in his sovereignty, let Pharaoh's daughter come into the river to take bath. And she saw that basket. She asked her maid to take that basket.

And when the basket was opened, and then again, God sovereignly got the baby to cry. And that cry touched the heart of a woman. She knew it was a Hebrew baby.

She knew that. But her heart was touched. She took the baby.

And of course Moses' mother nursed the baby for the Pharaoh's daughter until she was weaned. And then he was brought to the palace. And there he was as Pharaoh's daughter's son.

He was not only allowed to live, but he lived in the palace. And the Bible says he was mighty in words and in deeds. In other words, he learned all the learnings that Egypt offered.

And Egypt was the greatest empire in the world at that time. He learned everything that Egypt could offer. And he became mighty in words and in deeds.

He was eloquent. He became great. And according to secular history or tradition, we were told that Moses became a great general in Egypt.

And that Pharaoh's daughter was a great woman in the Egyptian empire. And Moses had every opportunity to succeed to the throne. He became very great.

All the riches of Egypt were before him. He was to inherit the world. Strange thing.

He was reckless. He was not satisfied with the riches of Egypt. Somehow, deep down within his spirit, something was stirring.

Probably that was planted in his little heart when he was sucking his mother's milk. Somehow, the mother had put God into his heart. Somehow, God was drawing him.

Somehow, he felt that God was calling him. He could not rest. A servant of the Lord is sovereignly chosen.

You remember the story? When he was young, God spoke to him and said, Even before you were formed, I knew you. Even before you were born, I consecrated you. I have appointed you to be a prophet to the nations.

You remember what Paul said in Galatians chapter 1? He said, God has set me apart from my mother's womb. Ephesians chapter 1 tells us, we were chosen even before the foundation of the world in Christ Jesus. Now it gets more and more serious.

Even before we were born, God has chosen us. Even before we were formed in the mother's womb, God had already knew us. Even before the foundation of the world was laid, God has already chosen us in Christ Jesus.

Now it's a mystery we don't understand. But we know it is a fact. So far as Moses was concerned, even before he was formed, God knew him.

Even before he was born, God had consecrated him. Even before the foundation of the world, God had chosen him. He did not choose God.

God chose him to be his servant. And this is true with every one of us here. Dear brothers and sisters, when you come to this matter of servanthood, the first principle of servanthood is God chooses us.

You do not choose him. He chooses you. And he chose you even before the foundation of the world.

He chooses you even before you were formed in your mother's womb. He chooses you even when you are in your mother's womb. You are not conscious of it.

You do not know anything about it. But he knew all the time. He has chosen you to be not only his children, but also his sons.

You are chosen. Even though it seems as if environment is against God's purpose. Because Moses, when he was born, he had a sentence of death upon him.

He was cast into the river Nile. And even after he was reared in the palace of Egypt, well he had all the riches of the world. It doesn't seem to fit in with God's choice.

And yet God chose him. No matter what the circumstances are. Dear brothers and sisters, oftentimes you find because God has chosen you, all the circumstances seem to be just the opposite.

Taking you away from God, away from the service of God, and yet God chose you. You know, in the service of God there is no volunteer. Our whole concept of service is wrong.

Oh we think that we volunteer to serve God. Oh we think that we can serve God. We think that God should be honored because we serve Him.

We think that God should thank us because we are willing to serve. No such thing. No servant chooses his master.

The master chooses his servant. You do not choose him. He chooses you.

And if he has chosen you, you have no way out. Do you remember what Paul says? I like this. In 1 Corinthians chapter 9, he said, For I, and if I announce the glad tidings, I have nothing to boast of.

Now if he volunteers, he has something to boast of. But he said, If I announce the glad tidings, I have nothing to boast of, for a necessity is laid upon me. For it is woe to me if I should not announce the glad tidings.

Now if I don't do it, then woe is to me. But if I do this voluntarily, I have a reward. Thank God for that.

But if not of my own will, I am entrusted with an administration. Even if I don't want to, I have already been entrusted. What can I do? I have to do it.

Now dear brothers and sisters, I do hope we can see this. I do hope that we can see that we have not volunteered in the service of God. I do hope we can see that God has chosen us.

And our Lord Jesus, in John chapter 15, 16, he said, You have not chosen me, I have chosen you, that you may bear much fruit. He has chosen me. And because he has chosen you, you are chosen.

There is no escape. Don't try to escape. If you do it willingly and voluntarily, you have a reward.

Now if you don't do it willingly and unwillingly, well you have to do it. Because God has chosen you. This is the first principle of servanthood.

We need to see, dear brothers and sisters, that you are chosen. You are not only chosen to be a child of God. Now you thank God for that, do you? But don't you know that you are also at the same time chosen to be a servant of the Lord? In what capacity you serve, I don't know.

But you are a servant nevertheless. You are chosen. And do you thank him for that? Or are you afraid of hearing that? You know sometimes Christians, among Christians, you find they are, well don't you, do you ever debate whether you want to be saved or not? But you find among Christians they are debating whether they will serve or not.

You have no choice. You have to serve. Every brother, every sister is called to serve.

Let my people go that they may serve me. This is the word that God gave to Pharaoh through Moses. And because of this, you find that God is working within the heart of Moses.

He couldn't rest. Somehow he felt he had a calling. Somehow he knew God has chosen him to deliver the children of He couldn't help it.

When he was 40 years old, fully matured, he made a decision. So here you come to the second principle of servanthood. The first principle of servanthood is God chooses you.

Now the second principle of servanthood is you choose God. You cannot reverse the order. In Hebrews chapter 11 it says Moses choosing Radha.

You know there is a choice you have to make. That is true. But your choice is next, not the first.

God chooses you first. And because God has chosen you, therefore one day, so far as your personal experience is concerned, you will come to a time that you have to make a choice. Whether you will choose God and his service or you choose the world.

So here you will find Moses, fine faith, Moses when he had become great, refused to be called son or Pharaoh's daughter, choosing Radha to suffer affliction along with the people of God than to have the temporary pleasure of sin. Here you find Moses had to make a choice. He had to make a choice between the people of God and the pleasure of sin.

To share the sufferings of God's people or to enjoy the pleasures of sin. He had to make a choice between the reproach of Christ and the riches of Egypt. Christ or the world, sufferings or pleasures of sin.

Moses had the world almost in his hands. He will be a future Pharaoh. He had already proven himself mighty in words and deeds, successful as a great statesman and a great general, an empire builder.

But on the other hand, God's service. To serve God's purpose by serving the children of Israel. And in doing that he had to suffer.

It is the reproach of Christ or the riches of the world. He had to make a choice. It took him 40 years to make that choice.

Finally, at the end of 40 years, he cast his lot with God, with the people of God. Why? Because he sought the invisible. By faith he made the choice.

It's a choice of faith. Now there is no contradiction between these two choices. So far as God's eternal purpose is concerned, God chooses us.

But so far as our response to God's purpose is concerned, we choose him. We choose him. There will come a day, dear brothers and sisters, that you have to make that choice.

There is no neutral ground. Are you going to live for yourself? Are you going to build your own empire? Are you going to be successful in the world? Are you going to live for God? To serve his purpose? To do whatever his will may be for you? That his people may be built? His kingdom may be built? You have to make that choice. You may not have all the potentials that Moses had, but still you have your world, and in principle it is just the same.

Dear brothers and sisters, I wonder how many have already made the choice. I wonder how many are delaying the choice. I wonder how many are still weighing these two things and don't know what to do.

Half for God, half for the world? No, you cannot do that. There is bound to come a time when you have to make it. It is a critical moment.

Whom will you serve? God or man? Yourself or Christ? Now it is true, so far as your flesh is concerned. If you choose Christ, it may mean reproaches. It may mean sufferings.

If you choose the world, it may mean pleasures of sins. It may mean riches of the treasure of Egypt. But are you short-sighted? Are you far-sighted? Do you see the invisible one? Oh, if all you see is the visible, the seen, then no doubt you will choose Egypt.

But dear brothers and sisters, if you see the unseen, what is the world? It is but refuge. Paul made that choice. He said, for the excellency of the knowledge of Jesus Christ, I consider all these things as trust.

And he made the right choice. It wasn't easy for Moses. I believe he had gone through many hot searches, many nights he couldn't sleep.

But somehow the love of God came. And when he was 40, he cast his lot with the people of God. He made it.

Dear brothers and sisters, I know God has chosen every one of you. But I wonder how many of us have chosen Him. Choosing, I do not believe that we can live a life that is half-hearted, halfway.

Either you have to make your choice. Yes, you need to see the invisible one. In order to make the right choice, it takes faith.

By faith, Moses chose. Now Moses walked in the position of a servant. The first sign of a servant is, Moses got interested in the people of God.

When he was 40, it came to his heart to look after the conditions of his brethren. Now before that, he lived in a palace. You know, he lived royally, because he belonged to the royal family.

And while his own brethren were suffering as slaves, he was not concerned with them, he was concerned with himself. What could he get? How much could he enjoy? How much could he gain? He wanted to gain the whole world. That was his concern and his interest.

But once he became a servant of the Lord, the first sign is, he became interested in what God was interested in. He felt concerned about the people of Israel, because they were the people that God was concerned with. Now brothers and sisters, how do you know that you are a servant of the Lord? How do you know that you are in that place that you may begin to serve? I think the first sign is, you become concerned and interested in God's interest and in God's people.

That is a sure sign of servanthood. Before that, you're interested in yourself, or maybe you're interested in your family, you should, or you're interested in your business, in your future. But one day, when you begin to be concerned about God's people, His church, His kingdom, His righteousness, then you know, you're going.

Service is not something, is not a work that is put upon anybody. Service is something that grows out of the heart's concern. You know, in this world, work is something that is put upon you.

You do a job, that's it, and that's the reason why you're not concerned. Whether that business will prosper, or will fall, or is going down, that's not your concern. That's the concern of the owner.

You're just an employee, you just come and do your work and get your wages, that's all. Just a work put upon you. But in the service of God, it is very different.

In the service of God, there is nothing that is just put on anybody. It has to come from within. God has put a burden in you.

God has put a concern in you. God has put an interest in you. It is His interest, His concern, His burden.

And as the burden begins to grow within you, then you know it is something that God wants you to serve. Well, Moses began to be concerned. I live in palace, and my brethren were dying.

Let me go and see how they're there. So he went out. Unfortunately, he began his work independently.

The burden was right, the concern was right, but instead of waiting upon God and let God take the initiative, and also waiting upon God to show him what to do, and how to do it, out of his good heart, he just went out and tried to look at what he could find and what he could do. And sure enough, temptation after temptation came before him. He went out the first day, and here was an Egyptian ill-treating, beating a Hebrew.

He looked to the right and to the left. There was nobody there. He was mighty indeed.

So he beat the Egyptian to death, buried him under the sand. He thought his brethren knew that God was using him to deliver them. I think that night he was, when he slept, he slept soundly.

He thought he was used by God. He was serving God. Now he began.

The next day he went out again, and another temptation came. Two Hebrews were quarreling, and one was oppressing the other. He saw Moses being mighty in words.

There was no problem. So he began to use his eloquence and try to solve their quarrel and say, you were brothers. You shouldn't fight.

He thought certainly they understood, but they didn't. One pushed him back and said, who made you our judge? You want to kill me like you killed an Egyptian yesterday? Moses knew the news was spread. Pharaoh heard about it.

Moses fled. I can't sleep. Thank God for that.

You know, dear brothers and sisters, if you do not consider yourself as servants of God, you have absolutely no interest, no concern in God's church, in God's people, in God's interest. You're only thinking of yourself. You're only trying to build up yourself.

That's all you're thinking of doing. But once you begin to respond to God's call, and you begin to be concerned with God's people. Oh, you're interested in whatever God is interested in.

You begin to feel that you have a responsibility among the brothers and sisters. Thank God for that. You should.

But the problem is, after you begin to be interested, and you begin to say, you begin to be zealous for the Lord. Oh, you know what happened? Instead of waiting upon the Lord, letting the Lord show you what he wants you to do and how to do it, you just go ahead. You take the initiative.

You begin to speak out. You begin to work it out. And the problem is, it's all your flesh.

Yes, you're mighty in words and in deed. Oh, but that mightiness is terrible. Your heart is right.

Your intention is right. But your way is wrong. What good you can do is very little.

But you can cause lots of problems. That's what we find among God's people. You know, oftentimes we hope that all God's people will rise up, and everybody will be active, and everybody will contribute, everybody will do his part, and everybody will, you know, take a responsibility.

Now, that's what it should be. Every talent should be used. The five talents, the two talents, and the one talent.

Every talent should be used, and oh my, if this is the case, you see the church glorious. But you know what happens? If brothers and sisters are not concerned, and let a few take the whole responsibility, well, the whole, the few will work themselves to death. That is true, but very little problem.

You know? But whenever everybody got interested, and you a word, and he a word, and she a word, and everybody say a word, and you find all discussions, and all pulling here and there, and I agree, I don't agree, I think this way is best, I think that way is best, I don't see how this should be done that way, I think it should be done this way. And you'll find all these opinions come out. Instead of waiting upon the Lord to know his mind, everybody gives his peace of mind.

That's what happens. Always happens. And not only words, but deeds too.

Oh, lots of activities. You want to do this, he wants to do that, and say we should do this, and he say we should do that. And you'll find all these things begin to come up, you may beat one Egyptian, that's all.

You cannot even solve the problem between two brothers, and finally you have to flee for your life. Oh, you think this, you are so disappointed, I, God call me, I'm now taking over responsibility, now God should back me up, and God should use me, and prosper me. Why is it my brethren do not understand? Don't they understand God is calling me? They don't.

They reject you. What do you do? You flee. From now on, I wouldn't say a word, even the house collapse.

Let it collapse. From now on, I will not raise a finger. I won't do anything, or even worse.

From now on, you won't see my face again. You are finished. You all not deserve to be delivered.

Dear brothers and sisters, do you know this is the way we learn? Nobody is born to be a servant of the Lord without the need of learning. No such thing as spiritual genius, and we all have to learn the heart, the third principle of, we have to learn the lesson of the cross. Let the cross works in our flesh, and cut it off.

It is through failures, and disappointments, and despair, that we are delivered from ourselves. Unless we are delivered from ourselves, we cannot deliver any brother or sister. Unless we are delivered from ourselves, we cannot be used in the work of.

Why? Because it will be doing our work, in our way, with our strength, for our glory. Brothers and sisters, on the one hand, we need to rise up, give ourselves to God, willing to serve. But on the other hand, we need to accept the cross, to work in our lives, let our flesh, which stretch its hand, and touch the heart of

God.

It seems to be a paradox, and yet, this is the way that God will prepare his servants. I think probably, we will just stop here. But I do hope that brothers and sisters, we see the principles that governs servanthood.

And every one of us is a servant. In whatever capacity, the Lord knows. Nevertheless, we all serve.

Serving the Lord is our life. We serve the Lord with our life, with the life that he has given us. But just remember these three principles.

Number one, God chooses us. Number two, we choose him. Number three, the cross has to be learned, has to be put.

Then you'll find, through these testings, the Lord is able to produce servants that will really serve his purpose. Shall we pray? Our heavenly father, how we praise and thank thee, that it is thou who has chosen us, not we who choose thee. Our father, we do thank thee that we, who are we, that we are chosen to serve thee, such a great God, such a merciful master.

It is our honor to serve thee. For our father, we do pray that we may be constrained by the love of Christ, that we may give ourselves to thee and say, Lord, we do not go out for thee, because we love thee. We want to serve thee for life.

And father, do teach us the lesson of the cross, that we may not just come to serve thee in zeal, but without knowledge. We pray that we may not touch the ark with the hand of flesh. We pray that thou would deal with us by the cross, that our service may be of thee, through thee, and unto thee.

In the name of our Lord Jesus. Thank you.

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