# MOSES

## The Meekest Man on Earth

*A Collection of Articles and Readings*

*So the LORD spoke to Moses face to face, as a man speaks to his friend.*
*Exodus 33:11*

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OUR LORD ALONE EXCEPTED, no character of history stands out before us so grandly and majestically as that of Moses, the great Apostle Paul, even, being overshadowed by him. If we think of him as a man, we see a sublime grandeur and nobility of character, combining strength with humility, wisdom with love and gentleness. If we consider him as the leader and deliverer of Israel, we find that he accomplished a greater work than any of the kind before or since. If we consider him as the lawgiver, we find in his code of laws justice, wisdom, mercy and an appreciation of human nature far superior to anything of his day, and the basis upon which the laws of Christendom in this twentieth century are built. If we consider him as a statesman, we find him wise, prudent, careful, yet broad. We see how he brought order out of confusion, and changed a disorganized rabble of over a million into a thoroughly organized and well ordered nation. But it is when we come to consider him as the servant of God that his character shines out most brilliantly. His faithfulness to God; his faithfulness to the trust committed to him as the Mediator for his people; his self-sacrificing spirit in connection with the entire work, indicating that he served not the god of fame or of ambition or of self-love, but the Lord of hosts. The greatness of Moses would be incomprehensible to us from any other standpoint than that which the Scriptures set forth; viz., that he was under special divine direction as God's servant, and that, therefore, being naturally an able, efficient, humble, good man, had these manifold qualities of his character intensified by reason of the Lord's power working in him and through him for the effecting of the divine purposes.

*– C. T. Russell*

# Prologue

# Moses

AMONG THE GREAT ONES of earth, Moses stands out pre-eminent as a leader, lawgiver and ruler. He really combined in himself the three offices, prophet, priest and king. As a king, the representative of the great King, Jehovah, he would be classed as an autocrat whose meekness and gentleness, nevertheless, protected those under his care against any arbitrary use of his power and authority. Although Aaron was the high-priest proper, yet in a still larger sense he performed his services under, and as representative of Moses – and the latter had equal privilege of going into the Holy and Most Holy, and joined with Aaron at the close of the atonement day in giving the atonement blessing to the people. As a prophet, or teacher and lawgiver, he, under the instruction of the Lord, was far in advance, not only of others of his time but, of the many who have sought to copy and to improve upon the laws which he laid down. In all of this, however, he was merely a type of the great Prophet, Priest and King whom God purposed should in due time, accomplish a still greater deliverance for a still mightier host to a still better kingdom of promise, – the Millennial Kingdom. Moses did not take the title of king or priest, although the humbler title of prophet, teacher or representative of God, represented also in his case the kingly and priestly functions that we have seen.

***Now the man Moses was very humble, more than all men who were on the face of the earth. Numbers 12:3***

God's providences may be noted in respect to the experiences of Moses, who is credited by the Lord with having been "the meekest man in all the earth." God wanted a meek man for the important position which He intended Moses to fill. And the lessons and experiences given to Moses helped to make him meek. Who cannot see that, if he had been proud and arrogant, he would have been unfit for the duties and responsibilities which devolved upon him as the leader of his people out of Egypt to the borders of Canaan? Perhaps no man in the world had a more difficult task than that represented in those forty years of Moses' experience.

Moses, perhaps more than all the characters of [faith], was a mighty man both in word and deed; but while his greatness as a leader and a lawgiver shines out and marks him as a wonderful character, his faith is the most remarkable feature of his history. Not that in his case or in any of these cases the matter of faith is specially paraded and held up to our admiration – rather it is told in that simple manner which carries with it powerful conviction. We see the faith in its operation without being told about it. Moses without the Lord would have been nothing; Moses with the Lord, without faith, would have accomplished nothing, for God would not have used him, but would have found another instrument for his service. It was the combination – God, Moses, Moses' faith and obedience –

that prompted the grand exhibit which we find in his life, and constituted him in the eyes of the whole world one of the most gigantic figures of history. So great
*Deut. 18:15* was Moses that he could in simplicity and without bombast write, "A prophet shall the Lord your God raise up of your brethren like unto me" – in reference to the great Messiah, King of kings and Lord of lords.

These things being true teach us that the most important thing for us, that we may have the divine favor and approval and blessing, is first of all that we have implicit faith in God. And this faith we find both from the Scriptures and from experience is a matter of development, growth. Our faith should grow stronger with every day, month and year that we live, so that our closing days in life would be the fullest of trust. But here we must note a danger and difficulty amongst those who seek to cultivate faith: the Adversary would present faith in man and in the words of man and in the theories of man as instead of faith in God and his Word.

How many have been hindered, turned aside from the right path, by a misplaced faith! How many today are worshiping the creeds and theories of men and neglecting the Word of the Lord! . . . Let us then not only resolve to cultivate faith, but that we make sure that it will have foundation in the Word of the Lord. And to thus make sure will imply such a love for truth, such an appreciation of the divine Word, as will lead us to spend time and energy, money, everything, that we may know the truth and be made free by it. Whoever, therefore, loves money, praise of men, honors of men, etc., more than he loves God or his Word, is not likely to obtain or to hold the proper knowledge of God, upon which alone the proper faith and obedience can be built.

"Lives of great men all remind us
We can make our lives sublime;
And departing leave behind us
Footprints in the sands of time."

This great truth, so beautifully expressed by the poet, finds a grand illustration in Moses. His life and character are a noble example, not only for the Lord's saints, but also for natural men. No one can study the life of Moses, and note its purity, its lofty ideals, its humility, its obedience to the Lord, its faithfulness to his fellows, without being bettered, ennobled, by the contemplation. And each one thus bettered himself by contemplating this noble character, should in turn seek to leave noble and enduring footprints for others, that perchance "some forlorn or shipwrecked brother seeing may take heart again." R. 3068, R. 5251, R. 4003, R. 3078

*See also* "The Life of Moses" in *Appendix: Charts and Helps*

# The Pentateuch

The first five books of the Bible are known as the Five Books of Moses, though they nowhere mention his name as their author. That they were written by Moses, or under his supervision, is a reasonable inference; the account of his death and burial being properly added by his secretary. The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that they were written by the great leader and statesman of Israel, in order to make good his imposition. (See Deut. 31:9-27.) Of one thing we are certain, Moses did lead out of Egypt the Hebrew nation. He did organize them as a nation under the laws set forth in these books; and the Hebrew nation, by common consent, for over three thousand years, has claimed these books as a gift to them from Moses, and has held them so sacred that a jot or tittle must not be altered – thus giving assurance of the purity of the text.

These writings of Moses contain the only credible history extant, of the epoch which it traverses. Chinese history affects to begin at creation, telling how God went out on the water in a skiff, and, taking in his hand a lump of earth, cast it into the water. That lump of earth, it claims, became this world, etc. But the entire story is so devoid of reason that the merest child of intelligence would not be deceived by it. On the contrary, the account given in Genesis starts with the reasonable assumption that a God, a Creator, an intelligent First Cause, already existed. It treats not of God's having a beginning, but of his work and of its beginning and its systematic orderly progress – "In the beginning God created the heavens and the earth." Then stepping over the origin of the earth without detail or explanation, the narrative of the six days [epochs] of preparing it for man proceeds. That account is substantially corroborated by the accumulating light of science for four thousand years; hence it is far more reasonable to accept the claim that its author, Moses, was divinely inspired, than to assume that the intelligence of one man was superior to the combined intelligence and research of the rest of the race in three thousand years since, aided by modern implements and millions of money.

We are to remember that Abraham was born two years after the death of Noah, and that Noah's father, Lamech, was born fifty-six years before Adam's death – hence the chain of tradition had few links up to Abraham's time, even though the period was nearly 2,000 years long. It is not strange, therefore, that the story of the creation and of the flood are found in the land of the Chaldeans at a date prior to Moses' writings – the Pentateuch. It should always be borne in mind that the Scriptures make no claim that Moses was present at the time of creation or at the time of the flood, nor that the writer was a witness of the other incidents recorded in Genesis. Moses was merely the recorder who, under the same divine

supervision and direction that enabled him to be the Law-giver and commander of typical Israel, was used as God's amanuensis in recording for our benefit such events in the lives of individuals, as well as their chronologies, as would help to perfect the chain of previous history. We should remember, also, that the records of God's doings would be appreciated by those who are loyal to him, amongst whom must be included Noah and his family, and that Abraham, as we have seen, was directly in this line – a scion of one of the best branches of Noah's immediate posterity.

The truths recorded in the Book of Genesis are pre-supposed as known in the books which follow it in the Pentateuch, and in all the subsequent books of the Hebrew Scriptures. The Book of Exodus takes up and continues history, from the point where it is left in Genesis, with an express reference to what had been related in that book. (Compare Exodus 1:1-8.)

The Book of Exodus recognizes incidentally, as known facts,

- God's "covenant with Abraham, with Isaac, and with Jacob" (Ex. 2:24), his relation to them as "the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:6), and
- their posterity as "his people" (Ex. 3:7),
- styling him "the God of their fathers" (Ex. 3:13,15,16), and
- "Jehovah, God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 4:5);
- his "appearing to Abraham, to Isaac, and to Jacob," and
- his "covenant with them to give them the land of Canaan, the land of their sojournings" (Ex. 6:3-5, 8);
- the charge given by Joseph (Gen. 50:25)
- respecting his remains (Ex. 13:19);
- the six days of creation and the rest on the seventh. (Ex. 20:11).

These are only incidental allusions to things known, and necessarily presuppose the revelations and historical details in this book, to which they refer.

Without these revelations, the Hebrews would have had no knowledge of the God whom they were required to worship and obey, as the Creator and Supreme Lawgiver, or of the guilt of idolatry as a sin against him. Without these historical details, the frequent allusions to their connection with the early patriarchs, and with the promises made to them, would have been an unintelligible enigma.

The Book of Genesis was therefore an integral and necessary part of that divine code, which, under the name Law (Deut. 31:9,24), Law of Jehovah (Ex. 13:9), Book of the Law of God (Josh. 24:26), Book of the Law of Moses (Josh. 23:6), Law of Moses (1 Kings 2:3), is ascribed to him as the writer. This is claimed by

himself, in the body of the code. It is there said, that "Moses wrote this law" (Deut. 31:9), that he "made an end of writing the words of this law in a book, until they were finished." – Deut. 31:24.

That the writings which bore this general name, including Genesis, were from the hand of Moses, is thus proved by his own assertion, and by the uniform testimony of the writers nearest to his own age.

As God's representative in bringing Israel out of Egyptian bondage, the force of circumstances had centralized the government in his hand, and made the meek Moses an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy. Let us not be misunderstood: Regarded as unbelievers would esteem it, Israel's government was a democracy, but regarded in the light of its own claims, it was a theocracy, i.e., a divine government; for the laws given by God, through Moses, permitted of no amendments: they must neither add to nor take from their code of laws.

Thus seen, Israel's government was different from any other civil government, either before or since. "The Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people and officers over them; and bring them unto the Tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there, and I will take of the spirit which is upon thee and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone." (Num. 11:16,17. See also verses 24 to 30 for an example of true and guileless statesmanship and meekness.) Moses, rehearsing this matter, says: "So I took the chief of your tribes, wise men, and known [of influence], and made them heads over you: captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." Deut. 1:15; Exo. 18:13-26

*24 So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle.... 30 And Moses returned to the camp, both he and the elders of Israel. Num. 11:24,30*

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives, of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power. Circumstanced as Moses was, any ambitious man, governed by policy and attempting to perpetuate a fraud upon the people, would have worked for greater centralization of power in himself and his family; especially as this

would have seemed an easy task from the religious authority being already in that tribe, and from the claim of this nation to be governed by God, from the Tabernacle. Nor is it supposable that a man capable of forming such laws, and of ruling such a people, would be so dull of comprehension as not to see what the tendency of his course would be. So completely was the government of the people put into their own hands, that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses: "The cause which is too hard for you, bring it unto me, and I will hear it." Deut. 1:17

The fact that our Lord endorsed the teachings of Moses without exception, and declared that not one jot or tittle of the Law could pass away unfulfilled, was quite sufficient endorsement by him of all that Moses wrote in the third chapter of Genesis, as well as in all the other chapters of the Pentateuch. The doctrine that Adam had sinned and fallen from divine favor and that all mankind as his offspring shared naturally in Adam's curse, and, as a result, had all been "born in sin and shapen in iniquity" was the very essence of Jewish belief upon and into which were fitted the various typical sacrifices for sins, atonements and washings from uncleanness.

In the light of reason, all must admit that [The Pentateuch] bears no evidence of being the work of wicked, designing men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of his Wisdom, Justice and Love. And further, the evidently pious and noble lawgiver, Moses, denies that the laws were his own, and attributes them to God. (Exo. 24:12; Deut. 9:9-11; Exo. 26:30; Lev. 1:1) In view of his general character, and his commands to the people not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? It should be remembered also that we are examining the present copies of the Bible, and that therefore the integrity for which it is so marked applies equally to the successors of Moses; for though bad men were among those successors, who did seek their own and not the people's good, it is evident that they did not tamper with the Sacred Writings, which are pure to this day. A43-48, R. 3935, R. 1623, R. 1793, A53,54

*For a more complete treatise, see "*The Books of Moses and the Laws Therein Promulgated*,"* Volume 1, Chapter 3, p. 43- 54 in *The Divine Plan of the Ages*

*See also* "The Five Books of Moses" in *Appendix: Charts and Helps*

# Introduction

As preceding lessons showed us how God prepared a place for his people in Egypt and transported them thither and planted them in the best of the land and gave them great temporal prosperity during the lifetime of all the first generation, we now come to view them under another course of instruction – this time in the school of adversity.

In the midst of prosperity they had marvelously increased so that the second generation filled the land of Goshen; and the new king which knew not Joseph, and the new generation of Egyptians, too, which forgot the gratitude of their fathers toward Joseph and the disposition to manifest it in favor to his relatives and descendants, began to fear lest this prosperous people in their midst might some time rise up against them or ally themselves with their enemies. Hence the decree of the king mentioned in verse 10.

Exodus 1:1-14 tells the bitter story of their oppression, under which they were taught valuable lessons of humility and patience, of dependence upon God, and of hope for deliverance inspired by his precious promises. Here, too, their common sufferings bound them together as a people, and kept them distinct and separate from the Egyptians and consequently from their influence in matters of religion, etc.

***10 "Come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land. . . ." 22 So Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the river, and every daughter you shall save alive."***
***Exodus 1:10,22***

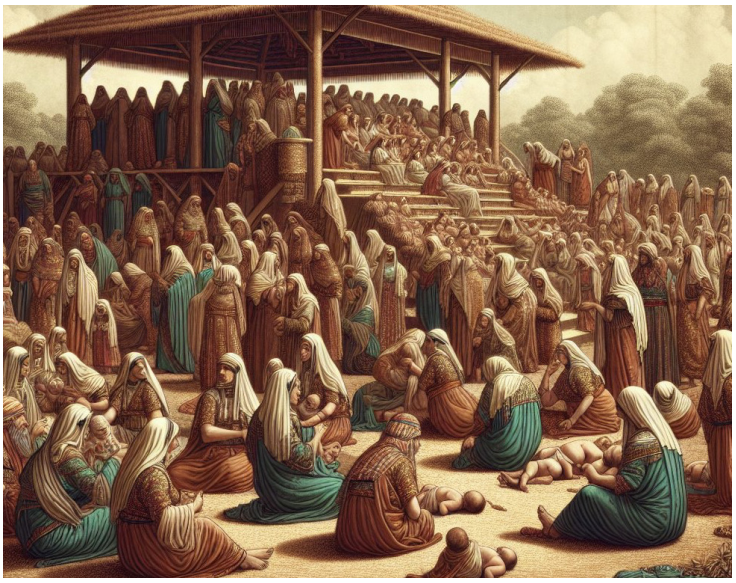
But notwithstanding their hard bondage the promises of God that they should rapidly multiply (Gen. 15:5; 22:17) was being fulfilled, so that, from the handful of seventy souls that went down into Egypt, there came out, after about three centuries, about six hundred thousand men, which implies a population of about two millions.

***Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."***
***Genesis 15:5***

To those who are able, through a knowledge of God's plan, to rise to his standpoint in viewing his dealings with his people, there is a most manifest exhibition of fatherly wisdom and care in this discipline in Egypt, as well as in all their subsequent leadings. As a wise father, God foresaw that too much prosperity would be greatly to their disadvantage – tending to pride, ambition, independence, self-gratification, self-indulgence, indolence; and to assimilation with friendly aliens from the commonwealth of Israel and the imbibing of their idolatrous principles and practices. All this was checked and guarded against by the bitter experiences of Israel in Egypt, while the opposite tendencies were all encouraged. And thus also the way was paved for a grand exhibition of God's further care and wisdom in their timely and wonderful deliverance when his purposes for them in Egypt had been fully accomplished.

It is also noticeable that for special leadership God chooses the few and not the many, and more frequently only one at a time. There was only one Lord Jesus to redeem and restore our lost and ruined race. There was only one Paul to lead on in declaring the unsearchable riches of Christ to the Gentiles, and to leave his rich legacy of inspired love to the Gentile Christians of all subsequent generations. There was only one Moses to lead the hosts of Israel out of bondage and to be a father unto them and a judge, though there was a host of honored co-workers with him – Aaron, Hur, Joshua, Caleb, et al. So also in later days God has from time to time raised up special instruments, amply fitted to serve in special emergencies, and to lead in reforms, etc.; e.g., Martin Luther, John Knox, John Wesley, etc. But in every such case the present reward has been persecution. And so severe have been the trials and so perilous the positions of such men, that nothing but their zeal and devotion to the cause and its future recompenses could be a sufficient incentive to induce them to fulfill their mission.

In view of these facts, it becomes the people of God at all times to carefully observe such remarkable evidences of God's appointment, and to cooperate with God in whatever way he may be pleased to use their talents. If any man would be more abundantly used of the Lord in his blessed service, let him seek first to be fitted for it more and more. Let him imitate that beloved and honored servant, Moses, in meekness, humility, energy and untiring zeal and self-sacrificing service of the Lord. But the wise steward will seek always to cultivate along the lines of his natural abilities, and not expect the Lord to work a miracle for his advancement, and so waste valuable time seeking to develop that which he does not by nature possess. True, the Lord could work a miracle if he desired to do so; but that is not his usual method. Miracles are his reserve forces, and are only brought forward when the natural means are insufficient to accomplish the divine purpose.
R. 1650, R. 1651



*But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty, and the land was filled with them.*
*Exodus 1:7*

## *Exodus 1:15-20*

***15 Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah.***

***16 And he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him, but if it is a daughter, then she shall live."***

***17 But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.***

***18 So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?"***

***19 And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are lively and give birth before the midwives come to them."***

***20 Therefore God dealt well with the midwives, and the people multiplied and grew very mighty.***

*By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child, and they were not afraid of the king's command.*
*Hebrews 11:23*

# A Prince in Egypt

## *Moses' First Forty Years*

*At this time Moses was born, and was well pleasing to God, and he was brought up in his father's house for three months. But when he was set out, Pharaoh's daughter took him away and brought him up as her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.*

*Acts 7:20-22*

## *Exodus 1:1-14*

***1 Now these are the names of the children of Israel who came to Egypt, each man and his household came with Jacob:***

***2 Reuben, Simeon, Levi, and Judah;***

***3 Issachar, Zebulun, and Benjamin;***

***4 Dan, Naphtali, Gad, and Asher.***

***5 All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already).***

***6 And Joseph died, all his brothers, and all that generation.***

***7 But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty, and the land was filled with them.***

***8 Now there arose a new king over Egypt, who did not know Joseph.***

***9 And he said to his people, "Look, the people of the children of Israel are more and mightier than we.***

***10 "Come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land."***

***11 Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.***

***12 But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.***

***13 So the Egyptians made the children of Israel serve with rigor.***

***14 And they made their lives bitter with hard bondage––in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.***

# ISRAEL OPPRESSED IN EGYPT – *R. 2900*

## EXODUS 1:1-14

*"God heard their groaning, and God remembered his covenant."*
*– Exodus 2:24*

SLAVERY is too strong a word to use with reference to Israel's condition in Egypt. We have seen that Jacob and his family, servants, herds and flocks, were received graciously for Joseph's sake, and located upon the grassy plains known as the land of Goshen. Pharaoh evidently in this matter was controlled by a spirit of benevolence, and by an appreciation of Joseph, and by a realization that his brethren, though not his equals, were men of ability, and likely to make good neighbors. He probably also recognized that as the Egyptians were not a pastoral people the Israelites would not be serious competitors in business, but on the contrary would probably help along the general interests of the kingdom. Moreover, he perceived that the land of Goshen, being toward the East, would serve as a measure of protection against invaders. But whatever his conjectures, he evidently could not have imagined so rapid a development, so great an increase of numbers in that people. That their increase was phenomenal is fully attested by vs. 7 of the lesson. "The children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty; and the land (of Goshen) was filled with them." Here are five different expressions used to indicate their phenomenal growth. And when we remember that these all sprang from Isaac, and that he was the only son of his mother, and born when his father was over a hundred years old; and when we remember, further, that Jacob also, was born only after repeated prayers, and that Rachel his wife similarly was long unfruitful, it seems the more evident] that the Lord's providence had much to do with the change which came over Jacob's family after it was transplanted to Egypt.

The seventy souls mentioned in **verse 5** were all males except two, Dinah, Jacob's daughter, and Sarah, his granddaughter. (Gen. 46.) It is reasonable, therefore, to infer that the females of the company, not included in the count, were about as many more. Neither is it unreasonable to infer that since Abraham's household represented many servants and helpers, Isaac's also, and Jacob's, these may have accompanied Israel to Egypt and have been merged into the nation under the law of circumcision. It is well that we have these facts in mind when considering that from the time of Jacob's death to the time of the Exodus was a period of only 215 years; and yet in the meantime the Israelites were so fruitful, increased so abundantly, multiplied and waxed exceeding mighty, to such an extent that at that time the male representatives of the nation numbered 600,000; which, counting four to a family, would imply a total enumeration of 2,400,000.

Infidelity has been inclined to scoff at this record, and to declare that such an increase was impossible; but we are to bear in mind the distinct statement of **verse 7**, to the effect that the increase was phenomenal, beyond all precedent or ordinary calculation. One of the Hebrew words used in describing the increase gives the thought of ***swarming*** (as bees and fishes), and this in accord with the divine forestatement. (Gen. 46:3.) M. Millett, French Consul in Egypt, declares: "The air of this country is much purer and better than in any other. This salubrity of the air imparts itself to all organic beings, plants and animals. The females, not only of the human species, but also of the animals, are more fruitful than any other in the world." Doubtless also morality, freedom from wars, pestilences and special diseases, had much to do with the rapid increase of that people. As affecting the reasonableness of the record, Prof. Curtis quotes a volume of family memoirs, which shows that 5,564 persons are known to have descended from Lieut. John Hollister, who emigrated to America in 1642. It is said that in the early settlements of North America the actual rate of increase for several successive periods was for the population to double itself every fifteen years. Calculating at this rate, and counting husbands or wives for the seventy persons in the text (in all, 140), the increase would amount to 2,293,760 in 200 years.

*Now there arose a new king over Egypt, who did not know Joseph. Ex. 1:8*

The statement of **verse 8** doubtless applies to some period after the death of Joseph. Since Joseph ruled Egypt for eighty years, it is quite probable that there was more than one Pharaoh on the throne, and it is the general supposition amongst scholars that the new king of verse 8 signifies a new dynasty – a change in the royal family through insurrection or otherwise. Possibly the very fact of the general peace and prosperity of Egypt, during Joseph's term of office, led to a general abandonment of the affairs of state on the part of the royal family, and thus paved the way to such a rebellion and change of dynasty – an ambitious family grasping the reins of power after the death of Joseph, and at a time, probably, when matters, were not running so smoothly in the kingdom's affairs, by reason of the loss of the divinely guided governor.

The kings of the new dynasty did not recognize Joseph, nor any indebtedness on the part of Egypt to him, and the Israelites, his people. On the contrary, the new ruler, less ready than his predecessors to look for the leadings of divine providence, cast a suspicious eye upon the Hebrew people, noted how rapidly they were increasing in numbers and prosperity, and reasoned that they had no ties to either Egypt or its throne, and that therefore their further growth would be inimical to the empire's welfare; because, in the case of wars, they might espouse the cause of the enemy, or might attack the government and seek to make themselves the rulers of Egypt. This would be worldly wisdom as represented in the treatment of the Sclavonian peoples today; and no doubt it was so regarded then. The new king put into execution plans intended, not to destroy the Israelites, nor to drive them off, but merely to hold them in check – to prevent their further marvelous increase. He sought to discourage the ambitions of the people by overwork under discouraging conditions, hoping that this rigorous treatment

would impair their virility or possibly cause them to feel that they would not wish to bring forth children to so burdensome a life as their own. But the record is that the repressive measures were unsuccessful, and that the people of Israel increased more and more. The new king did not take divine providence into account.

Scholars are quite united in the belief that Rameses II was either the first or second ruler of this new dynasty, antagonistic to Israel. His mummy was found in 1881; we saw it exhibited in the museum located near the Great Pyramid, in 1892. Of the identity there can be no reasonable doubt. The head of the mummy shows phrenologically just such a character as the history implies. The hooked Roman nose shows great determination, while the low forehead indicates a deficiency of the quality called benevolence. How surprised Rameses will be before long, when in due time, with the remainder of earth's millions, he shall come forth from the prisonhouse of death! He may still see his old mummy, and undoubtedly will see Israel, as represented in the ancient worthies, occupying the chief place in earthly power for the blessing of Egypt and all the families of the earth, under the ministration of spiritual Israel – Christ and the Church in glory. What a lesson he and others will read in the developments of the divine plan, as they will then perceive them – things which we perceive already because the eyes of our understanding are opened to the things revealed in the divine Word, and which will be corroborated more and more as we approach the Millennial day.

We are not to understand that the Israelites as a whole were compelled to leave their industries and engage in brickmaking and the construction of treasure cities, palaces, highways, etc. On the contrary, we are to suppose that drafts were made from time to time upon the people, much after the manner of the conscriptions for the army in Germany, Austria, Italy, France and Russia. This same method of dealing with the people was in vogue in Egypt until quite recently, when the British Government took control there. It is known as the Corvee system of enforced labor. We recall that Solomon introduced such a system in Israel, compelling each individual to serve so many months upon public works. The same system is in vogue to some extent in various civilized countries, where the farmer is permitted to pay such a proportion of his taxes in money, and another proportion in labor – or, instead of the labor, he may pay it all in money. The system, rightly operated, of course, would be no more of an injustice to the people than an ordinary tax, but evidently the object of Rameses, the oppressing Pharaoh, was to injure the people under the guise of public works and necessary taxation.

A lesson which we spiritual Israelites may learn from Israel's experience in Egyptian bondage is that our God is abundantly able to make all of life's experiences work to our advantage; and that his word is sure of fulfillment in its due time, regardless of what man may propose. Had Rameses adopted a different policy in dealing with Israel they might have forgotten the promise of God, which indicated the exact time in which their deliverance from Egypt would come – they might have become so interested in Egypt and its affairs, and in

their land of Goshen, etc., etc., and so intermingled with the people of Egypt, that they would have forgotten the promise of their deliverance, and that the land of Canaan should then be theirs. In this we see another illustration of the fact that sometimes we receive greater blessings through adversity than through prosperity. As the adversities of fleshly Israel drew them together, and separated them from the Egyptians, so the trials and adversities of the spiritual Israel tend to draw them nearer to each other, and nearer to the Lord, and to separate them from the world, – leading their hearts more and more to an appreciation of the goodly heavenly Canaan which God has promised us. As the Israelites were more fruitful under the persecutions and oppositions, so we frequently find it to be with the spiritual Israel, that not only the zeal increases, but numbers also increase, as well as "fruits of the spirit," under persecutions and difficulties.

## BEHIND A FROWNING PROVIDENCE – *R. 3982*

### EXODUS 1:1-14

*"Then they cried unto the Lord in their trouble, and he saved them out of their distress." – Psalm 107:13*

OUR present lesson treats of the virtual enslavement of the nation of Israel and their tribulations connected therewith. Our preceding lesson showed Joseph the governor of all Egypt, and the coming of his father Jacob and his entire household to live in the land of Goshen, a portion of Egypt well suited to herdsmen. This, we are informed, was with the full knowledge and consent of the reigning monarch. The entire family of Jacob, surnamed Israel, at this time consisted of seventy souls, persons, but since these are all said to have come out of the loins of Jacob, we are to understand that the actual number exceeded seventy perhaps considerably, the additional persons being probably wives and servants.

*And Joseph died, all his brothers, and all that generation. Ex. 1:6*

The record (v. 6) that Joseph died, and all his brethren, and all that generation, seems to cover a lapse of considerable time, since Joseph himself lived seventy-three years after the coming of his father and brethren to dwell in Egypt, and apparently until his death Joseph was the governor – next to the king. Meantime the Israelites under special divine providence multiplied greatly. The number of adjectives used to express this increase intimates that the writer recognized the multiplication as abnormal, miraculous. He declares **(1)** they were "fruitful," that is prolific; **(2)** they "increased abundantly"; **(3)** they "multiplied"; **(4)** "waxed exceedingly mighty"; **(5)** "the land [Goshen] was filled with them."

## ANOTHER KING WHO KNEW NOT JOSEPH

From the time Jacob entered Egypt until the exodus was two hundred and fifteen years, and the wonderful increase is shown by the statement of Numbers 1:45,46 that the Israelites, exclusive of the tribe of Levi, numbered 603,550 of twenty years old and upward, capable of military duty. These figures imply a total number, including women and children, of some two or three million persons. This was at a time when there arose a new king which knew not Joseph. Excavations made in Egypt show that it was about this time that the government of Egypt was revolutionized. In Joseph's time, and for quite a while before, it had been governed by what were known as the Hyksos or shepherd kings – supposed to have been invaders and not of pure Egyptian stock. The revolution brought in a change of dynasty, supposed to have been commenced with Rameses I. It is quite generally claimed amongst scholars that Rameses II. was the Pharaoh who specially harried the Israelites in the endeavor to prevent their increase in numbers and influence, and his son Menephtah I. is supposed to have been the Pharaoh reigning at the time of the exodus of the Israelites.

The change of dynasty brought the change of ambitions and methods, and Rameses II. is credited with having been the most wonderful builder of great edifices of his time. It is doubtless in connection with these expensive public improvements that the Israelites were so rigorously treated. The method employed was not that of chattel slavery, as was practised in the United States and elsewhere until recently, but a slavery of a different kind: Solomon similarly oppressed the Israelites, though not with the same degree of severity and rigor, in conjunction with the building of his palace, the public roads, Temple, etc. The method was to demand a certain percentage of the younger, stronger, vigorous males to serve without pay and on very scanty rations in the work on the public buildings, cities, etc. The same method is today employed in some parts of Africa, particularly by the Portuguese, who taking possession of certain portions of the dark continent, demand a certain amount of service from the natives, who are marched off in bands as slaves and hired out for a period of time to the gold and diamond industries without pay except the plainest food. The sum paid by the miners to the Portuguese government for the use of these poor creatures is credited up as taxes for defraying the expenses of their oppressors.

## ISRAEL PERSECUTED YET PROSPERED

King Rameses II. was evidently a very ambitious man who feared and prepared for wars with his neighbors, to the north and east especially. Hence he built fortified cities, "store cities," where food and implements, chariots, etc., were held in readiness for use on emergency for repelling foes expected from that quarter. The land of Goshen, inhabited by the Israelites, was in the same general direction, and this presented a double cause for fear. The Israelites held aloof from the

Egyptians, not intermarrying or otherwise amalgamating. They were animated by certain hopes of their own future greatness, of which, no doubt, they sometimes boasted. What should be done with this people? was the query of Rameses II. Although the Egyptians were more numerous, the king is represented as saying, "They be mightier than we." Dwelling largely with their flocks and herds in the open air they were probably a stronger, more rugged race than the Egyptians. Even to the present time the natural seed of Abraham seem to have the Lord's blessing upon them physically in good degree. The king did not meditate driving the Israelites out of Goshen – no! that might prove a troublesome and expensive operation. Besides, he was shrewd enough to realize that if he could use that people as his slaves they would do much for the enrichment of the Egyptians by furnishing labor at the mere nominal cost of the commonest sustenance.

The first step was to take the most rugged from their homes and families for service in the Egyptian public works under taskmasters who were directed to work them so hard as to make their lives burdensome – to wear them out or drive them to suicide. In Central Africa quite a great many of the natives impressed into public service after this manner have been known to commit suicide rather than continue their toil unrewarded. But the increase of the Israelites continued more and more, and Rameses II., fearful of trouble with them, commanded the midwives to murder all the male children at birth. Not succeeding in this, he displayed far more cruelty than the notorious Herod, who slaughtered the babes of Bethlehem, for Rameses II. commanded every parent to slaughter his own male children, and held responsible all who failed so to do. It was under these trying conditions, we remember, that Moses was born, and it was this rigorous law that prevented his parents from rearing him at home, as their own lives would have paid the penalty of the preservation of his. Apparently, in spite of everything that the king did, the Israelites flourished, and this persecution, we remember, continued until Moses was eighty years of age, and as God's representative delivered the people.

## CORROBORATIONS OF THE BIBLE NARRATIVE

In confirmation of the Bible record, in recent times the ruins of the city of Pithom has been discovered and it corresponds exactly to what should be expected. It evidently was a large warehouse, and apparently its only openings were at the top. Scholars describe the city thus: –

*"Pithom was discovered in 1883-4 by M. Naville, near the Suez canal, and about twelve miles west of Ismalia. The town is altogether square, enclosed by a great wall 22 feet high and measuring 600 feet around each side. The area contained within the wall is estimated at about ten acres. Nearly the whole of its space is occupied by solidly built square chambers divided one from the other by brick walls from eight to ten feet thick unpierced by window or door or opening of any kind. The access to these chambers was from the top. Granite statues were*

*found representing Rameses II. Amongst the inscriptions occurred the name of the city, Pi-Tum (Pithum) meaning 'the house of Tum,' the Egyptian god of the setting sun. An unfinished temple of Tum was also found. Specimens of the brick can be found in the British Museum and the Metropolitan Museum in New York. They are usually four to eight inches square and one and a half to two inches thick, unbaked, but very hard. An especial confirmation of the Bible story, and proof that this is one of the very cities that the Hebrews built, is the fact that the lower courses of these walls and for some distance up are of well-made brick with chopped straw in them; but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes and water plants baked in the mud." – Exodus 5:6-18.*

## THE VALUE OF THESE EXPERIENCES

Whoever regards these experiences of Abraham's posterity as amongst the ordinary vicissitudes of life to which all mankind are subject, makes a mistake. To rightly understand the history of Israel we must remember that the divine purposes as represented in the Oath-Bound Covenant made with Abraham were behind and intermingled with all of Israel's experiences. And more than this, the natural seed of Abraham were to furnish a type, illustration, picture, of the experiences of Spiritual Israel on a higher plane. Looking first at the effect of the bondage and tribulation upon natural Israel we can readily surmise that they served to make that people of much stronger character than they otherwise would have been. To be a subject race would undoubtedly help to develop, in many at least, a humility of mind which was markedly illustrated in the person of Moses, who is declared to have been the meekest man in all the earth.

Furthermore, their tribulations would tend to bind them in sympathy more closely together as one nation, one people. Additionally their rigorous treatment as slaves would impress upon them more than ever their Abrahamic heritage in the promise of the Lord that they should be a great people and ultimately be used of him in the blessing of all the nations of the earth. This properly enough led them, as we read, to cry unto the Lord in their sore distress. Who can estimate the value of these lessons given to this nation at the very beginning of its existence – a nation from which the Lord designed to develop some of his chosen servants, amongst whom would be the Messiah himself and his chosen apostles, the foundation of the new dispensation, Spiritual Israel. Well has the poet said that behind a frowning providence God hides a smiling face. The Israelites had an experience of this kind: for a time divine favor was hidden from them, but the Lord was merely waiting for the appropriate time to be gracious to them, in a time and in a manner that would be most favorable to them and most in accord with his own arrangements for the blessing of themselves and all mankind.

The Psalmist in the Golden Text touched the vital point of Israel's experiences. Before being used of the Lord and prepared for further great things at his hand

Israel needed to learn dependence upon him. And not only they but all of us have learned that trouble is a great teacher: that it appeals to the heart far more than does prosperity; that it points us to the Lord as the great care-taker. The Prophet has declared that before he was afflicted he went astray; and similarly Israel evidently would have been far more astray if deprived of the tribulations which led them to call on the Lord, and which brought to them his deliverance out of their distresses at the hands of Moses, the mediator of the Law Covenant.

## LESSONS FOR SPIRITUAL ISRAELITES

Very similar are the lessons which the Spiritual Israelites are day by day receiving individually in the great school of experience. How often does the Lord allow Egypt, the world, to oppress those who are his. This oppression sometimes comes along financial lines and sometimes socially. It is sometimes severest in the home, at other times in the shop. The great oppressor typified by Pharaoh is Satan. He is the great taskmaster. To what an extent he has gained a power over the flesh of those who are trusting in the Lord along for deliverance! And who will doubt that the great Adversary's special attacks are not upon the world and the wicked, but upon those who are the Lord's peculiar people, upon those who are his jewels, who have made a covenant with him by sacrifice, and whose deliverance at the hands of the antitypical Moses, Christ, he has promised. Hearken to the Master's words, which assure us that in all of our tribulations we may reckon on his sympathy and loving interest and his power to make all things work together for our good. Let us give attention, too, to the prayer he taught us, "Abandon us not in temptation, but deliver us from the evil one." And again the Apostle's assurance that he will not suffer us to be tempted above that we are able, but with every temptation will provide a way of escape.

As the effect of Israel's tribulation was to turn their hearts toward the Lord and to lead them to cry out for his promised assistance, so all of our trying experiences with the world, the flesh and the Adversary and the bondage of sin and death – all these appeal to the New Creatures in Christ who have the Father's promise. All this leads us more and more to look unto the Lord from whom cometh our help, and to wait for his Son from heaven, and to expect the deliverance of the groaning creation at his second advent. Is it not true, then, that present distresses and tribulations are all working out for us a far more exceeding and eternal weight of glory, if we are rightly exercised thereby? And if as true Israelites we have confidence in the Abrahamic promise, we have it, as the Apostle describes, as an anchor to our souls both sure and steadfast, entering into that which is beyond the veil, whither our forerunner is entered for us – and made atonement for us – and from whence he provides us the blessed deliverance which we hope soon to experience in the resurrection change, when in a moment, the twinkling of an eye, we shall be made like him, see him as he is and share his glory.

## *Exodus 2:1-10*

***1 And a man of the house of Levi went and took as wife a daughter of Levi.***

***2 So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months.***

***3 But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank.***

***4 And his sister stood afar off, to know what would be done to him.***

***5 Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside, and when she saw the ark among the reeds, she sent her maid to get it.***

***6 And when she opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."***

***7 Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"***

***8 And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother.***

***9 Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him.***

***10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water."***

## A LESSON ON DIVINE PROVIDENCE – *R. 3987*

### EXODUS 2:1-15

*Partial Article*

OF the greatness of Moses the renowned Gladstone said: –

> *We have in the history of Moses a great and powerful genius, an organizing, constructing mind. Moses belongs to the great class of nation-makers; to a class of men who have a place by themselves in the history of politics, and who are among the rarest and highest of the phenomena of our race.*

Another says: –

> *He was great as a lawmaker and organizer, a general, a historian, a poet, an orator, and a saint who walked with God. It is not too much to say that our modern civilization is built upon his work. And his greatness is enhanced enormously when we remember that his only material was a disorganized horde of emancipated slaves, encamped in a desert. Probably the majority of thinkers would rate Moses as the greatest man of earliest history.*

### FOREORDAINED OF GOD A LEADER

The proper view of Moses' career must surely take into account that he was a special servant of God and under special divine providence. While this view may not commend itself to the world, it surely does increase the interest of all who are in heart accord with the teachings of the divine Word. We shall see that all of the Lord's providences regulated the affairs of this wonderful man from his earliest infancy; and some of us may see still further that there was an interposition of divine providence in respect to the development of the babe even before its birth. Saint Paul, who was another of those remarkable characters whose interests were superintended by divine power, said of himself that the Lord "called me from my mother's womb." The inference we draw from this statement is that the Apostle recognized that certain traits of character and disposition were his from the moment of his birth – traits and dispositions which specially prepared him for his subsequent work as a minister of the Gospel. Applying this principle to Moses, we may well attribute much of the fineness and breadth of character and the extreme humility of this "meekest man in all the earth" to prenatal influences.

*Gal. 1:15*

He was born so: God had him in mind as a suitable one for his purposes, and equipped him with those qualities so necessary to one whom he would so largely use in so great a work as the deliverance of his people from the bondage of Egypt.

Nothing in this implies a divine interference with free moral agency. As it was possible for the Apostle Paul to have declined to preach the Gospel, and even to have repudiated the Lord and be a "castaway," so also it was possible for Moses to have repudiated his mission and to have chosen the pleasures of sin for a season. Had either of these men taken the wrong course we may be sure that the divine plan would not have been interfered with, so diverse is the wisdom and power of God. Another could have been raised up to do the work of the Apostle or the work of Moses, and divine providence could have so arranged for their instruction and development that the divine plan would have suffered no loss. Nevertheless, so complete, we may be sure, were the arrangements of God in respect to Saint Paul and Moses, that it was more natural for them to take the course which they chose than to have taken the opposite one.

*1 Cor. 9:27*

*See also: "A Comaprison of Moses and Paul" in the Appendix: Charts and Helps*

## HIDDEN IN THE BULRUSHES

As we begin to look for divine providence in the affairs of Moses we find them standing out at every juncture. He was born at that particular time when Pharaoh Rameses II had laid commands upon all the Hebrew parents that their male children should be promptly strangled at the time of birth, under dire penalties upon themselves and the child they would permit to live. We know not how long this law remained in effect, but it served in this particular juncture to introduce Moses into the royal family by a most remarkable chain of circumstances. Miriam, his sister, was born about nine years before, and Aaron, his brother, in time to escape this law; and when Moses was born his mother "saw that he was a goodly child, and hid him three months." Apparently there was something extraordinary in the appearance of the child, not only in the eyes of its own parents but also in those of the princess who subsequently adopted him. Stephen says of him, "He was exceeding fair," – margin, "fair to God," (Acts 7:20) – and Josephus recounts that as a man he was so handsome that passers-by would turn to gaze after him, and even laborers forgot their tasks in the spell of his rare beauty.

To hide the child for three months must have been quite a task, especially when the law respecting infants was known and probably a reward offered for the detection of those evading it. At last it was necessary for the mother to part with the babe, and the ark or basket made of bulrushes was prepared and overspread on the outside with pitch to keep it dry. With the babe therein it was placed near the bank of the river amongst the rushes, which would prevent it from floating down the stream and hide it from the curious. The spot was selected, too, somewhere near the royal palace, and near that portion of the river set apart for bathing for the use of the royal family, and at a time when the princess was known to take her daily bath. The location was on the river Nile. Rawlinson says:–

*"The capital of Egypt, the abode of the royal family at that time, was most probably Memphis, occupying nearly the site on which now stands the great city of Cairo. The household of Amram dwelt under the shadow of the three*

*great pyramids, those 'artificial mountains,' the most impressive monuments that have ever been raised by human hands."*

## BROUGHT FORTH – FROM THE WATER

In harmony with the expectation Pharaoh's daughter took her usual bath on the day in which Moses was placed in the ark amongst the rushes, and at an opportune moment the babe cried. The princess is said to have been a married woman but childless, and we may well imagine the interest and curiosity aroused in her heart and the hearts of her maidens in attendance when the cry of the babe was heard. An attendant brought the ark and opened it before the princess, and the weeping babe excited the compassion of the womanly heart. At once she guessed the truth, that this must be a Hebrew child, whose parents, unwilling to strangle it, had disposed of it in this manner, perhaps in hope.

Watching at a distance, little Miriam, Moses' sister, then about nine years of age, following her instructions, ran to see the find and to promptly propose to the princess that she might get one of the Hebrew women to act as a nurse for the child. This was approved, and of course Miriam called the mother. The princess gave direction that the nurse should take full charge of him and receive pay for so doing. Thus the family fortunes were helped, and at the same time full protection assured, for the child was recognized as the adopted son of the princess. It is supposed that about seven years elapsed before Moses was brought to the princess, and that meantime he enjoyed the care and instruction of a godly mother. Meantime, we know not just when, the princess gave the child the name Moses, which signifies, "delivered from the water." Some translate the word to mean, "born from the water," supposing that the princess probably meant by this to signify that she had borne Moses as her son, borne him from the water.

To those who have eyes of faith to see it, there is a great chain of providential circumstances here; to others, who have no such eyes, these were merely accidents and happen-sos. Each one of course will be strongly convinced of the correctness of his own view, but in this case as in many others truth is stranger than fiction, and all these things were, under divine providence, working together for the accomplishment of the divine purpose in connection with that child, with that man, and with the nation which God intended he should subsequently lead out of bondage as the typical people of God. Dean Alford expresses this thought beautifully in the words, –

> "The bark is wafted to the strand by breath divine,
> And on the helm there rests another hand than mine."

*R. 3987 continued on page 30, "Mighty in Word and Deed."*

## MOSES, THE GOODLY CHILD – *R. 5250*

### EXODUS 1:22-2:10

*"Whoso receiveth one such little child in My name, receiveth Me."*
*– Matthew 18:5*

JOSEPH was the Grand Vizier of Egypt for eighty years – dying at the age of one hundred and ten years. Surely his brethren, the Israelites, suffered no oppression during that time. Shortly thereafter, however, another Pharaoh came into power, who "knew not Joseph" – who ignored his services to Egypt and the tentative covenant with the Israelites. This Pharaoh is supposed to have been Rameses II, a hard-hearted, selfish despot.

This Pharaoh perceived that the Israelites were multiplying much more rapidly than were the Egyptians. Therefore he considered them a menace. At first they had been viewed as a protection to Egypt, because the land of Goshen lay to the eastward, and an enemy advancing against Egypt would encounter the Israelites first. Egypt's only antagonist in those days was Assyria. When the Israelites became more numerous than the Egyptians, a new danger threatened; for an invading army might bribe them, and thus the rule of the Pharaohs be overthrown.

To meet this contingency, various expedients were tried. First, an edict compelled the Israelites to perform arduous labors, which it was hoped would undermine their strength – weaken them. On the contrary, however, they seemed to flourish increasingly with every added burden. The next repressive measure was the edict to the Hebrew midwives – that every male child of the Israelites should be strangled at birth. But this command was disregarded, the midwives claiming that they arrived too late. The final resort was the royal edict that the Israelites must drown every new-born male infant. Failure to do this was made a punishable crime.

It was under these conditions that Moses was born. The account indicates that both his parents were pious, and hence we are not surprised at the statement that he as a babe "was a goodly child" – fair, beautiful. Comparatively few parents seem to realize that where children are otherwise than "goodly" – graceful in feature and character – a responsibility for the defects rests upon them. We do not mean by this that it would be possible that any human pair could bring forth absolutely perfect children. "Who can bring a clean thing out of an unclean?" – Job 14:4.

What we do mean is that as careful breeding affects the features, form and character of the lower animals, and improves both fruits and flowers, so also it is potent in respect to humanity. Yea, much more so; for while neither the parent

nor the state may ignore the choice of comrades in human marriage, nevertheless the married have in their own control the most wonderful power known in the world whereby to influence the character and form of their children before birth, and not to be ignored after their birth – the power of the mind.

Were this law of nature clearly recognized by intelligent, conscientious people, what a change would speedily be effected! We are assuming that such parents would not only desire to bring into the world children beautiful in form, in feature and character, but that they would feel it a crime not to do their very best in these respects.

If every mother realized that during the period of gestation her mental moods were either blessing or cursing her offspring, how persistent she would be in resisting evil moods and tantrums! How carefully she would guard her reading, her companionship, her mental reflections! How faithfully she would put into execution the suggestions of the Apostle respecting whatsoever things are pure, whatsoever things are just, whatsoever things are true, whatsoever things are noble, whatsoever things are honorable and beautiful – to think on these things, and thus to birth-mark her child after the highest, noblest conceptions of which she might be capable!

And if the father realized his responsibility, how careful he would be to do his full duty! not merely as a father and life-giver, but as a protector and guardian of the mother, assisting her in the most important function of human life and in the time of her greatest need of assistance, according to his ability. The mother, during gestation particularly, would be surrounded by things suggestive of the good, the great, the noble, the pure, the intellectual, the cultured. He would be especially sympathetic, and would endeavor to keep the mother's mind at ease. Even if too poor to provide luxuries – pictures, art, etc. – he could measurably fill the place by conversing with the mother on noble and ennobling themes, or he could read to her. Ah, when civilized peoples shall finally learn that the same care which they exercise in respect to the breeding of their fast horses, fancy dogs, pigeons and swine can be applied still more successfully in their own families, who will doubt the wonderful results?

Josephus, the Jewish historian, says that those who met the infant Moses as he was carried along the stream forgot their business, and stood still to gaze at him. The time is nearing when human perfection of features, form and character will be considered the grandest thing in the whole world. Then the names of the parents of such will be honored on the pages of fame still more than those honored with first prizes for flowers, fruits and dumb animals. It is quite to the point that the parents of Moses are well spoken of in the Old Testament; while in the New Testament we are distinctly told that they were people of faith, and counted in the noble list of Ancient Worthies, who are to share in the "better resurrection" on account of faith. – Hebrews 11:23.

## CO-OPERATING WITH GOD'S PROVIDENCE

It is entirely probable that the parents of Moses thought how to advance the plan which proved so successful for the saving of his life. They knew of the custom of the Egyptian Princess to resort to a certain secluded spot on the Nile for her bath, which is presumed to have been part of a religious custom. They surmised that so beautiful a baby boy would have a special attraction for her. They may even, as tradition claims, have been guided by a dream to take the course they did. But however we shall account for the matter, we perceive that it was co-operation between the parents and Divine providence which brought the results.

*Moses Laid Amid the Flags*, c. 1896-1902, by James Jacques Joseph Tissot

A little basket was woven of bulrushes, which grow abundantly along the banks of the Nile. On the outside it was made water-tight with pitch. The babe was placed therein, and at a proper time was left near the spot visited by the princess. Then conveniently near stood Moses' sister, Miriam, about eight years old, ready to suggest the bringing of a nurse. It is even quite probable that the princess herself perceived the ruse and merely co-operated, believing that the little one might as well have as its caretaker its own mother, and that she might be its patron and benefactress.

Thus in God's providence, notwithstanding the opposition of the king, the wonderful Moses was reared in the royal palace, and in Egypt's schools became "learned in all the wisdom of the Egyptians." Thus God's providence prepared the suitable person for his great work as the leader of Israel – and more, as the prototype of Messiah who in God's due time will be the Deliverer of all humanity desirous of becoming God's people and willing to be led by Him into the antitypical Land of Promise.

## AIDED AND PROTECTED

How much there is of simple, yet wonderful romance in this narrative! Think of the leadings of Divine providence in this case! One day the child Moses was a danger and a menace in the home of his parents. At any moment his presence might be discovered and made known to an Egyptian officer. Then he would be killed, and the home broken up, and possibly the lives of his parents lost for venturing to disobey the royal edict. The next day, through Divine providence, the child is back in the same home, and its own mother is paid by the Egyptian princess for caring for it, and is every way fully protected by royal favor.

*Pharaoh's Daughter Receives the Mother of Moses,* c. 1896-1902, by James Jacques Joseph Tissot

We know not at what age the child was considered weaned, but it is assumed to have been when he was four years old. This interesting child at this interesting age was then claimed by the princess as her own son. He was given the name Moses, of which Professor Sayce says: "The Greek form of the Hebrew ***Mosheh*** – ***Moyses*** – is derived by Josephus from the Coptic (ancient Egyptian) ***Mo*** (water), and ***uses*** (saved out of it). In other words, the princess made a pun of the name, as though she had said: 'This is my son, because I brought him forth – out of the water.'" Truly, we never know when Divine Wisdom is working in human woof into the Divine web or plan. God's people are ever to remember that in all their undertakings He is "working all things according to the counsel of His own will." While using human instrumentalities, God nevertheless respects the human will and merely co-operates with it. And whoever most zealously co-operates with God receives proportionately the larger share of the Divine blessing.

We are not to understand that God's providences use only His saintly people and their families, nor even that He uses only those who are at least nominally His. In the present lesson we see how God made even the wrath of man praise Him and accomplish some of His purposes for the furtherance of His great Plan of the Ages amongst those wholly ignorant of Him – "aliens and strangers from the commonwealth of Israel." The entire household of Pharaoh, as well as the princess, were used of the Lord in respect to the preservation of Moses and his education and preparation for his great work. Surely this simple lesson, received into good and honest hearts, gives us greater faith in God and greater reliance upon His Wisdom and Power to fulfill all the gracious promises which He has made to the Church, to Israel and to the world.

# THE CHILDHOOD OF MOSES – *R. 1650*

## EXODUS 2:1-10

*"I will deliver him and honor him." – Psalm 91:15*

This lesson presents several features of divine interposition worthy of very special consideration.

**1** It calls to mind the promise of God to Jacob hundreds of years previous (Gen. 46:4) – to bring his posterity back to the land of promise, his purposes in sending them down into Egypt having been accomplished; and now he is preparing to fulfill that promise.

**2** It is another illustration (See also Rom. 9:11) of God's elections of certain individuals for special services in the present life, and the shaping of their course in view of that purpose. Like the Apostle Paul (Gal. 1:15) Moses seems to have been chosen, even before he was born. These elections were not unto everlasting life, but to a place of service in the present life. Though Paul was "a chosen vessel" to preach Christ to the Gentiles, he might have become "a castaway" (1 Cor. 9:27) so far as future honors are concerned.

*For the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls. Rom. 9:11*

**3** It affords another illustration of special divine providence in the protection, preservation and training of the chosen instruments of service. Born under the cruel edict of death, that very circumstance was divinely overruled for Moses' advantage, and through him for that of all Israel: and so the wrath of opposing men was made to advance the divine plan, instead of to retard it, as intended. It was due to this circumstance that Moses was brought up in all the learning of the Egyptians, and thus fitted for his future work as a great leader and statesman.

**4** It shows how God, while working out his grand designs on a large scale, is not unmindful of the faith and devotion of humble individuals who put their trust in him. By faith Moses' parents hid him three months, and then took him to the river's brink and left him alone in the hands of God; and confidently trusting him, "they were not afraid of the king's commandment." – Heb. 11:23.

**5** It shows how God has respect both to the character and to the natural qualifications of his chosen instruments. Thus, for instance, for the leadership of Israel he chose a good man, a godly man, one who preferred to suffer affliction with the people of God rather than to enjoy the pleasures of an Egyptian court, esteeming the reproach of Christ greater riches than the treasures of Egypt. (Heb. 11:24-27.) But for the throne of Egypt at that particular time he chose one of very opposite character (Rom. 9:17), and thus his purpose was

wrought out in the fullest exercise of the free moral agency of both.

It is notable also that in choosing Moses for his great work as a deliverer and statesman, God did not choose a novice, but, on the contrary, he chose one of great natural ability and gave to him just the kind of education he needed for his work – his earliest years under the training of godly parents, whose instilling of the principles of truth and righteousness and whose instructions in the hope of Israel, were not without their desired effect in all the subsequent years of life; then the remainder of forty years under the most favorable circumstances for learning what the most enlightened nation of that day afforded; and then forty years in the retirement of domestic life, well suited for the mellowing and refining of his character and the deepening, and enriching of experience.

And yet in choosing this man of learning and ability God, as in the case of the Apostle Paul, permitted a thorn in the flesh, lest he should be exalted above measure by the honors of his high position. He was slow of speech – a diffident, retiring man and not at all gifted as an orator. The office, however, did not require oratory, and so the charms of eloquence were not given – his meekness coupled with great executive ability especially fitted him for it. A similar course of previous training is also very noticeable in the case of the Apostle Paul. (See Gal. 1:15; Acts 22:3; 26:24.) And the same Apostle urges all who would be used of the Lord to study to show themselves workmen approved unto God. – 2 Tim. 2:15.

**6** It is also noticeable that for special leadership God chooses the few and not the many, and more frequently only one at a time. There was only one Lord Jesus to redeem and restore our lost and ruined race. There was only one Paul to lead on in declaring the unsearchable riches of Christ to the Gentiles, and to leave his rich legacy of inspired love to the Gentile Christians of all subsequent generations. There was only one Moses to lead the hosts of Israel out of bondage and to be a father unto them and a judge, though there was a host of honored co-workers with him – Aaron, Hur, Joshua, Caleb, et al. So also in later days God has from time to time raised up special instruments, amply fitted to serve in special emergencies, and to lead in reforms, etc.; e.g., Martin Luther, John Knox, John Wesley, etc. But in every such case the present reward has been persecution. And so severe have been the trials and so perilous the positions of such men, that nothing but their zeal and devotion to the cause and its future recompenses could be a sufficient incentive to induce them to fulfill their mission.

In view of these facts, it becomes the people of God at all times to carefully observe such remarkable evidences of God's appointment, and to co-operate with God in whatever way he may be pleased to use their talents. If any man would be more abundantly used of the Lord in his blessed service, let him seek first to be fitted for it more and more. Let him imitate that beloved and honored servant, Moses, in meekness, humility, energy and untiring zeal and self-sacrificing service of the Lord. But the wise steward will seek always to cultivate along the lines of his

natural abilities, and not expect the Lord to work a miracle for his advancement, and so waste valuable time seeking to develop that which he does not by nature possess. True, the Lord could work a miracle if he desired to do so; but that is not his usual method. Miracles are his reserve forces, and are only brought forward when the natural means are insufficient to accomplish the divine purpose.

## HE WAS A GOODLY CHILD – *R. 2902*

### EXODUS 2:1-10

*"Train up a child in the way he should go; and when he is old he will not depart from it." – Proverbs 22:6*

EVERY CHILD is not born a Moses, and no amount of training would make him his equal as a man. We have everything to say in accord with the Golden Text, and not a word in opposition; nevertheless, the foundation for greatness must be laid before the birth. It is a great mistake made by many – and one to which they are assisted by false theological views – that each child is a special creation of God, so that, if an idiot, God may be blamed; and if well endowed and balanced mentally and physically, God receives the credit. The Scriptural proposition is to the contrary of this, viz., that all God's work is ***perfect*** (Deut. 32:4) – that Adam was his workmanship, and that he is not responsible for the defects and imperfections which more or less mar every member of our race. In a sense, of course, all that we have, even though imperfect, is of God, since he is the author of all life and indirectly our Creator. – Exo. 4:11.

But our defects are explained to us in the Scriptures to be the results of sin, and the natural development of its death penalty, working in the race under the laws of heredity. We are all born in sin, shapen in iniquity, in sin did our mothers conceive us. (Psa. 51:5.) But we are not all born in the same degree of degradation. While fallen parents cannot bring forth a perfect offspring they can, and sometimes do, produce types higher than themselves. This is accomplished by a law of nature affecting the mental conditions of the parents, and especially of the mother (and she is always susceptible to favorable or unfavorable mental and moral influences from her husband) during the period of gestation.

According to this divine law, therefore, parents are to a considerable degree responsible for the prominent traits of character in their children. If this matter were more thoroughly understood, more fully appreciated by parents, the result would be a great improvement in the natural quality of the children born. The husband would endeavor to make the surroundings favorable to the

highest emotions and sentiments and aspirations on the part of his wife; who, in turn, would co-operate and set her affections on noble and good and pure and generous things, with meekness; and the result would surely be the birth of children much more resembling Moses than the majority do – in nobleness of character combined with humility.

Nothing herein stated, however, is intended to encourage the begetting of children by the Lord's consecrated people living in this "harvest" time. That begotten and born of the flesh is flesh; while that begotten and born of the spirit is spirit. (John 3:6.) The "***new creatures***" in Christ Jesus have a still higher and grander work before them than the producing of even ***perfect*** children, were such a matter possible. They have the privilege of co-operation with God in the development of the "new creatures," the spiritual sons of God: and like our Lord and the apostles they prefer this highest of all privileges. Not that we dispute for a moment the Apostle's word: "Marriage is honorable in all;" but that we emphasize with him that he that marrieth doeth ***well***, but he that marrieth not doeth better. (1 Cor. 7:38; Heb. 13:4.) So now we emphasize that he that brings forth natural children of the highest type does well, but he that co-operates with God for the begetting of spiritual sons does better.

Our information respecting the birth and childhood of Moses is very meager. We know that his father's name was Amram, which signifies "Noble people." His mother's name was Jochebed, which signifies, "Jehovah is glorious." Though they were Hebrews, and as a race in bondage to the Egyptians, these names imply that this family of the tribe of Levi were persons of moral and religious sentiments – noble people in the proper sense of the word. This is implied also in the Apostle's statement, that they acted from faith. – Heb. 11:23.

As we saw in a previous lesson, the Egyptian rulers of the new dynasty were fearful that the rapid increase of the Hebrews would ultimately mean that they would become the dominant race, or else that they would take their departure – as, indeed, they expected to do, according to the traditions which they reverenced, and which instructed them respecting the time of their sojourn in Egypt, and of the promise of God respecting their ultimate deliverance, by the interposition of his power. The Egyptians did not wish to lose the Hebrew people, as their efficiency as laborers had been demonstrated, and as they were profitable to the Egyptians in the way of trade. They neither wished to drive them away nor to kill them off. What they did desire was that they should not increase so rapidly. To hinder this phenomenal increase various expedients were tried, none of them effective; and finally, as a repressive measure, an edict went forth that all the male children of the Hebrews should be put to death, the intention evidently being the curtailment of the race for a time only, permitting children to be born later on.

It was about this time that Moses was born; evidently there had been no such

restriction at the time Aaron, his elder brother, was born. Moses was the third in the family; his sister, Miriam, the second, was the little maid mentioned in our lesson. The babe Moses was secreted by his mother for three months, in violation of the king's command, and at the risk of her own life as well as his; and the reason given is that she perceived that he was a goodly child – fine-looking, giving promise of the great man which he afterward became. The Apostle declares that the parents had faith – not faith in the child, nor yet in themselves, nor in the king; but faith in God, that he would bless and preserve the child; and we cannot doubt that this faith was accompanied by prayer to the Lord. We cannot doubt that even before the child was born, under such peculiar circumstances, the godly, faithful parents consecrated it to the Lord, to be trained for him, and instructed to the best of their ability, and to be the Lord's servant to whatever extent he would be pleased to use him. Without some such hopes and prayers the ***faith*** which the Apostle mentions would be inappropriate. Faith and prayers and consecrations usually go together, hand in hand, anyway, – both as respects ourselves, our children, and all with which we have to do.

It was a very shrewd device which the parents adopted for the child's preservation, and it either shows a divine guidance or an inventive mind, with a good knowledge of human nature, or all of these. Moses' parents read human nature well when they concluded that the princess of Egypt, if she found the babe at the time of the taking of her bath (perhaps a religious rite), would be sure to be touched, and her heart appealed to by any child, and especially by so "goodly" a boy. It was a cunning arrangement, too, to have Miriam, his sister, nearby, at the time of the finding of the babe in the bulrush basket, and to have her suggest the getting of a Hebrew woman to nurse the child, and then getting his own mother. Undoubtedly the Lord's hand and wisdom were behind the entire matter; but even so, it teaches us the lesson that God is pleased to use human instrumentalities in the accomplishment of his purposes. The parents did right to exercise their ingenuity for the preservation of their child, at the same time that they exercised faith in the Lord. And so with us: our faith is not to be of the indolent kind which refuses to act, and would thus fail to be in the way to be used of the Lord; but rather ours also is to be a faith manifested by works. It is such faith that the Lord is pleased to bless.

The princess is supposed to have been Neferari, the wife of Rameses II, and daughter of the preceding monarch; – all Egyptian kings being called Pharaoh. She adopted the waif as her own son, yet was willing that he should be nurtured in a Hebrew home for a time – it is presumed, until he was either seven or twelve years of age; after which she had him brought to the royal palace and instructed in all the wisdom and learning of the Egyptians. How apt the thought of the poet in respect to Moses' case when he says:

"God moves in a mysterious way
His wonders to perform!"

How appropriate it was that the leader of Israel out of Egyptian bondage, as a type of the great Messiah, should be an educated or learned man; and yet how still more necessary it was that he should first have well fixed in his mind, in infancy and childhood, the basic principles of religion; and how marvelously the Lord arranged for both of these elements of his education. We cannot doubt that the parents, whose faith already had been manifested, would instruct the boy in respect to the Abrahamic promises, in which they trusted; viz., that as the seed of Abraham they were ultimately to be great, and to be used as the Lord's channels for blessing all the families of the earth; and that, as foretold to Abraham, the time when the Lord would bring his people forth from Egyptian bondage with a high hand and an outstretched arm of power was well nigh up. He was no doubt, thoroughly informed respecting his relationship to the Israelites, and no doubt not only faith in the promises, but a patriotic feeling of devotion to his people was liberally inculcated – because these qualities stand out nobly throughout his entire life, as they could not do unless they had been thoroughly implanted and cherished.

Comparatively few parents seem to realize the privileges and responsibilities placed within their hands in connection with their own offspring. The Christian mother who has a growing family has certainly a wide scope for the use of all her talents, if she will but use them, in giving instructions in righteousness and in the reverence of the Lord, to her little ones. And it is a mistake frequently made, to suppose that children cannot appreciate religious principles, and that therefore they should not be given even "the milk of the word," or primary lessons along the lines of the divine law. We believe, on the contrary, that while children are born with a certain amount of depravity and predilection to evil, nevertheless, their little minds are in a large measure blank pages, upon which principles either for good or for evil are sure to be deeply engraved. If their minds be not directed in the lines of justice and mercy and love and patience, and if they be not taught that these are the divine requirements, and their reasonable service, we may be sure that they will be taught the reverse of these, as they come in contact with the various depraving influences of life – the world, the flesh, the devil. Those parents who consider their children to be each a little garden-spot, and who faithfully plant in these the seeds of justice and love and patience and meekness and gentleness, and all the fruits of the spirit, to the extent that they may be able, will be sure to find a rich reward in the graces of character that will result, under the Lord's blessing – especially if the children have been consecrated to him from infancy, or better, before birth.

On the contrary, those who do not take the time to implant the seeds which would produce these graces, these mental and moral flowerets, will find, even as with an earthly garden, that it will not stay vacant until maturer years have come, and a more convenient season; but, instead, noxious weeds of evil disposition will grow, flourish, go to seed repeatedly, and bring forth bitter fruitage, to vex not only the individual himself, but also the parent, and society in general. Let

each parent, therefore, so far as possible, see to it that any children he may bring forth will be "goodly," well-favored, by helpful pre-natal influences; and let him see to it also that having assumed the responsibilities of a parent he does good work in these little gardens, which are under his care – that the weeds of error are promptly plucked, and that the seeds of good are liberally sown.

Although Moses was born over thirty-six hundred years ago, and therefore comparatively near to the time when the evolution theory claims that man was only "one step above a monkey," we find that not only was he a wonderful child and a wonderful man – even before the Lord specially blessed him in making him the leader of Israel, and putting his power upon him – but we find also high standards of mental and moral attainment amongst his people – the Hebrew Joseph, for instance. We find, additionally, that in Moses' time there was a distinct and well-advanced civilization amongst the Egyptians. For instance, the city of Zoan, one of the capitals of Egypt, near which Moses was born and reared, is shown by modern research to have been a most wonderful city – as compared with modern times. Of it a celebrated writer says: "The ruins show it to have been a marvelous city, the Athens of Egypt. An Egyptian poet of that day says of Zoan: 'She is beautiful, beautiful! Nothing like her is found amongst the monuments of Thebes – the very secret of pleasures of life. Her bowers bloom with gardens. Each garden is perfumed with the smell of honey. Her granaries are full of wheat. Flowers for nosegays are in the houses. Her ships come and go every day. The joys have fixed their seat there.'" And concerning the development of literature and arts in that day our quotations further on will show that they were far advanced.

If as a child Moses was remarkable and attractive, so that Stephen calls him "exceeding fair" or margin "fair to God" (Acts 7:20), signifying refined, elegant; and if it be true, as Josephus says, that those who met him as he was carried along the streets forgot their business, and stood still to gaze at him, we may well suppose that his early training by pious parents, in the nurture and admonition of the Lord, and his subsequent instruction "in all the learning of the Egyptians," as the adopted son of the monarch – the result must have been a very noble, refined and handsome man. And yet, strange to say, that with all these accomplishments by nature and education, he is described to us as having been "the meekest man in all the earth." Who can doubt that this very quality of meekness was largely inculcated by the poverty of his parents, and their subjection to bondage, and the humble sentiments inspired by their consecration of Moses to the Lord from the time of his begetting? Certain it is that very rarely are those who are the natural children of princes and rulers humble-minded. Yet this meekness was another of the qualities essential to Moses as the leader of God's people. As it was, we find that his forty years' dealing with the Israelites in the wilderness, as their leader and the mediator of their covenant with God, so far overcame the meekness of Moses that he was hindered from entering the promised land, because he took to himself, instead of ascribing to God, some of the credit of bringing water out of the rock, saying, "Ye rebels, must we bring you water out of this rock?" – smiting

*Now the man Moses was very meek, above all the men which were upon the face of the earth. Num. 12:3 (KJV)*

the rock.

Under all circumstances we must think it very remarkable that a man so really great, and occupying so exalted a position for such a length of time, should have overcome the haughty "spirit of princes" in which he was reared, and have maintained his meekness with so slight an exception down to the very close of his career. We may well ask ourselves what would have been the result had God chosen for the leader of Israel a man who was naturally haughty and proud, or any other man than one who was very meek indeed. No other than a meek character could possibly have stood such a strain as Moses so grandly and so faithfully endured. There is a lesson for the Lord's people here. The Mediator of the New Covenant, Jesus, was also meek and lowly of heart, and those whom God is now calling from the world to be joint-heirs with Jesus, members of his body – as the great anti-type of Moses, to lead mankind out of the bondage of sin and Satan – these all must have likeness to their Lord and Head in this quality of meekness, if they would attain to his general character in other respects. We do well to remember continually the Apostle's injunction, that we "Humble ourselves under the mighty hand of God, so that he may exalt us in due time" – so that we may be meet [fit] for the inheritance, the Kingdom.

Concerning Moses and the educational opportunities of his time, secular history gives us some intimations. The library of Rameseum at Thebes – over whose gate was the inscription, "For the healing of the soul" – contained twenty thousand books, and it is significant as indicating the intellectual activity of that time, that this structure was built by Rameses II, by whose wife Moses is supposed to have been adopted. Stephen declares (Acts 7:22) that "Moses was both mighty in words and in deeds," and Stanley's "***Jewish Church***" says respecting him, – "He learned arithmetic, geometry, astronomy, medicine and music. He invented boats, and engines for building, instruments of war and of hydraulics, hieroglyphics, division of lands." It declares further that he taught Orpheus, and was hence called by the Greeks Musaeus, and by the Egyptians Hermes.

We know not how substantial is the basis for these traditions, but we do know that they are not of accord with the Scriptural records of Moses as a great leader. A lesson for us to learn in this connection is that God has his own way of preparing for all the various features of his own great plan. He knew the praying people who, at the proper time, brought forth their son. He knew how to direct so that the child, the youth, the man, should be an instrument ready for his own purposes; and yet in all of the divine dealings, here as elsewhere, we notice that God does not coerce those whom he uses for his work; but that rather he uses instruments ready, willing, desirous of being used. Let us each, therefore, seek by humility, by zeal, by love for the Lord and for his cause, by faith in his power, to be in that condition of heart and mind which will make us ***ready*** to be used, and useful in any department of the divine service to which the Lord may be pleased to call us.

# A Shepherd Prepared for Service

## *Forty Years in Midian*

***Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.***
***Acts 7:23***

*Moses,* Alexandre Bida ca. 1838-1863

***11 Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren.***

***12 So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.***

***13 And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?"***

***14 Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses feared and said, "Surely this thing is known!"***

***15 When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian, and he sat down by a well.***

***Exodus 2:11-15***

## "THE REPROACH OF CHRIST GREATER RICHES"

*Excerpt from R. 4385*

In various ways did Moses testify his faith in God, but in none of them, perhaps, in a more remarkable fashion than in renouncing the privileges of the throne of Egypt, to which he was by adoption the heir. He chose rather to suffer affliction with the people of the Abrahamic promise than to dwell in luxury with the others. The people of Israel were the people of the Messiah, the people of Christ; hence in associating himself with them he was showing his esteem for the reproaches of the Anointed. Indeed, faith marks every step of the progress of Moses in Divine favor and service.

***By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him who is invisible. Hebrews 11:27***

"He endured as seeing him who is invisible." How graphically this describes the matter and how true it is today as well as then that the endurance of trials and testings is only possible to those who have the eye of faith – to those who can see invisible things, things invisible to others: especially those who can see the invisible King of glory and his, as yet, invisible Kingdom! It was through faith also that he instituted with Israel the Passover and the sprinkling of the blood, though we have no reason to suppose that to any considerable extent it was possible for him to comprehend the real meaning of the passover and the antitypical significance of the blood and its sprinkling. His faith again was demonstrated in the passage of the Israelites through the Red Sea. His obedience matched his faith in all these matters.

*24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, 26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. Heb. 11:24-26*

While we stand in awe at the presence of so great faith, nevertheless we are encouraged thereby, because we realize that perfect faith is possible to us, although perfect works are not. Let us, then, hold fast by faith to the Divine promises and continue to walk by faith and not by sight, until, by and by, our change shall come and we shall enter into the realities of which now we have only the promises.

The Apostle says in Hebrews the 12th chapter, "Wherefore, seeing that we also are compassed about with so great a cloud of witnesses (martyrs), let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

What a grand exhortation! Let us heed it! Let us give faith its proper place. Let us feed our faith upon the Word of God and upon all the Divine providences of our experiences in life as they daily come to us! Let us thus follow in the footsteps of our great High Priest, the Captain of our salvation, our Leader, our Forerunner, whose sacrifice is the foundation for our faith and whose power in glory is to be its consummation, when he shall receive us unto himself in the First Resurrection, "In a moment, in the twinkling of an eye."

## "MIGHTY IN WORD AND DEED"

*Excerpt from R. 3987*

*"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." – Acts 7:22*

Our Golden Text from Stephen's discourse reminds us that "Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds." What a wonderful preparation that wonderful boy needed in order to make of him the great Captain of the Lord's hosts. Egypt at that time had two great universities, one at Heliopolis, the other at Hermopolis. Moses is said to have been instructed in the former, situated about twenty miles north of Memphis. Giekie describing it says: "*Shady cloisters opened into lecture rooms for the students and quiet houses for the professors and priests, in their many grades and offices.*" Another writer says: "*A splendid library was at his disposal. The library of the Rameseum at Thebes – a structure built by Rameses II. – contained 20,000 books.*"

It seems almost a miracle that the boy Moses could pass through such experiences as he had in the palace and in the school without being seriously injured by the vain philosophies prevailing and honored in these places. Evidently, however, he was not only well born as respected his religious instincts, but the influence of his mother, his nurse, undoubtedly had much to do with shaping his child mind and holding him firm in the faith of the Hebrew – the faith in the Oath-Bound Abrahamic Covenant, to the effect that his race at some time would be blessed by the Lord and made very great, influential in the world, and thus be the divine channel for the blessing of all the families of the earth. At all events we have every indication that Moses was not only not spoiled by his education, in the sense of having his faith overthrown, but that his natural modesty, humility, meekness, continued with him to manhood's estate.

### WHEN MOSES WAS GROWN

This date according to the Scriptures was his fortieth year, for the life of Moses was divided into three distinct parts of forty years each. An eminent writer says, "According to Josephus, *the Ethiopians made an incursion into Egypt and routed the army that was sent to resist them. Panic spread over the country, and Pharaoh trembled at the approach of the swarthy savages. The oracles, well aware of his remarkable abilities, advised that the command be entrusted to Moses. He immediately took the field, surprised the enemy, defeated them with heavy slaughter, drove them back into their own territory and followed them up so hard, capturing one city after another, that they found no asylum until they reached the swamp-girdled city of Meroe. Moses is said to have returned from this campaign the most popular man in the kingdom, having also learned thoroughly the weakness and strength of the people and of Pharaoh.*"

## MOSES THE PATRIOT

The favor enjoyed as the adopted son of the princess in the palace and throughout the land did not quench the sympathy and patriotism of Moses' heart. He perceived the injustice heaped upon his brethren, and in his sympathy for one of them he smote a taskmaster so that he killed him. He buried him in the sand, thinking that nothing further would come of this, that his brethren the Hebrews would be helped to that extent, and that they would surely keep the secret of his favor and defence. In this, however, he found himself mistaken, for when endeavoring to correct a dispute between two Hebrews the fact that he was the murderer of an Egyptian was flung in his face by the one who was at fault. Soon the word reached everywhere, even to the king, who began quietly, as the Hebrew word signifies, to seek an opportunity for slaying Moses – not so easy a matter, however, as the latter was very popular; but in fear Moses, beginning the second fortieth year of his life, fled into the land of Midian, where he remained for forty years, returning for the deliverance of his people when he was eighty years of age.

We cannot say as some might that each child, each youth, each man, by giving attention to the divine guidance, might become a Moses. Very few are prepared by nature and providence for so exalted a position, and generally there are comparatively few opportunities for them. Israel did not need more than one Moses. We can, however, say that divine providence has a general charge of all the affairs of his people. If it is not in our province to be a Moses, it is a part of the Lord's providence to be one of his people, to be cared for by the Lord through a Moses, through a Deliverer. We cannot all be reared in palaces and educated in great institutions of learning nor become mighty in word and deed, but we should each look for the leadings of divine providence in our own experiences and be glad to fill any position marked out to us therein, assured that, –

> "God's providence is kind and large;
> Both man and beast his bounty share.
> The whole creation is his charge,
> But saints are his peculiar care."

But while we cannot occupy so prominent a place in earthly affairs as did Moses, let us look to the divine providences in the affairs of our lives, and let us note that still greater privileges, opportunities and honors are ours through Christ.

If the adoption of Moses by Pharaoh's daughter was a remarkable matter, much more wonderful is our own experience in that God first of all redeemed us by the precious blood of Christ, and then without our consent and upon our consecration adopted us into his family as the Bride of his Son, to be "heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together." (Rom. 8:17.) There is nothing in all the novels and romances in the world that in any degree compares with the marvels

of this glorious grace of God bestowed upon consecrated believers of this Gospel age. Do we really believe it? So surely as we do the effect will be manifested in our words and thoughts and doings. Imagine a young peasant woman invited to become the bride of a king of a prominent earthly throne: would not the thought of her espousal and the coming honors and blessings and privileges fill her heart almost to the exclusion of every other subject? Would not the preparation for the wedding day be to her and to her friends the all-absorbing topic of interest, engaging time, talent, influence, attention, in every sense of the word? And yet all this would be to a view of an earthly honor that might be very fleeting, with a prospect of earthly happiness; or it might prove bitterly disappointing, and at the very most, and considered from the most advantageous standpoint, could only be a blessing for a few years.

Compare this with the glorious prospects that are set before the Lord's espoused virgin Church – glory, honor, immortality, eternal life with him who loved us and bought us with his precious blood and with the Father. Truly those who really believe this message, who recognize of a truth that they have been begotten to the new nature and have received the spirit of espousal – surely these could have no greater power and influence operate in their lives to sanctify them and separate them from the world, and to bring them into close fellowship of spirit with their Redeemer. Another thought: As Moses was learned in all the wisdom of the Egyptians and proved himself mighty in words and deeds, so those whom the Lord is now selecting for joint-heirship in the kingdom of his dear Son are required to learn lessons in the great school of experience, in the school of Christ, and they are required to manifest character and be overcomers – strong in the Lord and in the power of his might – mighty in words and in deeds for the Lord and for the Truth. And thank God, however humble our speech, or insignificant our station, he is reckoning these matters to us according to our attitude of heart; and the smallest word or act done through loyalty to him and to principles of righteousness is counted as mighty through God to the pulling down of the strongholds of error, and to the establishment ultimately of the Kingdom of God under the whole heaven.

***Finally, my brethren, be strong in the Lord and in the power of His might.***
***Ephesians 6:10***

## GOD'S INSTRUMENT IN PREPARATION – *R. 5251*

### EXODUS 2:11-25

*"Blessed are the meek: for they shall inherit the earth." – Matthew 5:5*

THE deliberateness of Divine providence often astounds us. Our lives are so brief, our limitations so many, that any plans we may have must be pushed to completion as rapidly as we are able. But not so with the Almighty, who is "from everlasting to everlasting God." He has unlimited time at His disposal, and accordingly is working out His sovereign will with great deliberation. It is a comfort to His people to be assured that He knew the end from the beginning, and is working all things according to the counsel of His own will. Bible Students are being blessed in proportion as they are learning that the Divine will is always a good will – just, wise and loving.

The education of Moses is briefly summed up in the Scriptures in the statement that "he was learned in all the wisdom of the Egyptians." Legend tells us something of his schooling in the philosophies of that time, and declares that he was a successful Egyptian general; but it is for us to follow the Bible account. The time was nearing when God intended to bring the Israelites out of Egypt into the land which He had promised Abraham should be theirs – a pictorial illustration of the still more wonderful deliverance by the greater than Moses, which is now nearing.

God's providences may be noted in respect to the experiences of Moses, who is credited by the Lord with having been "the meekest man in all the earth." God wanted a meek man for the important position which He intended Moses to fill. And the lessons and experiences given to Moses helped to make him meek. Who cannot see that, if he had been proud and arrogant, he would have been unfit for the duties and responsibilities which devolved upon him as the leader of his people out of Egypt to the borders of Canaan? Perhaps no man in the world had a more difficult task than that represented in those forty years of Moses' experience. We may be sure that he was prepared for the ordeal only by the experiences of the eighty years of his life which preceded the Exodus.

The adopted son of the princess of Egypt, Moses must have been a court favorite, and in danger of cultivating pride and arrogance. As an offset to this, he had continually before him the fact that his features were Jewish, and that thus every one had knowledge of his identity with the despised and oppressed people. The tendency of this would naturally be toward one of two courses: Either he would seek to ignore the Hebrews and to become more and more identified with the Egyptians, or he would exercise faith in the special promises of which his people were heirs as children of Abraham, Isaac and Jacob.

This was perhaps his first test. Would he prove loyal to God and to those Divine promises relating to the future? Would his faith be equal to the task of casting in his lot with the enslaved and oppressed people, and thus losing caste with Pharaoh, his family and all the Egyptians of influence? St. Paul notes that Moses was a victor in respect to these matters. He chose rather to suffer affliction with the people of God than to enjoy the riches and honors which might have been his as an adopted member of the royal family. (Hebrews 11:24-26.) We may well surmise that if he had taken side with the Egyptians, he might even have become the reigning Pharaoh.

To Moses the Promise which God made to Abraham, and repeated to Isaac and to Jacob, and which still waits its fulfillment, was more to be desired than all the riches and honors of earth. Moses stood well this test in respect to his faith and loyalty. He would be on God's side at any cost! Similarly, there have always been tests, both to the Natural Israelites and to the Spiritual Israelites, and these tests are still applied in our day. The world holds out inducements to the Jew to abandon his covenant relationship with God, as it also holds out inducements to the Spiritual Israelite to abandon his spiritual relationship with God.

It is still true that the friendship of the world means enmity with God, and the friendship with God means the enmity of the world, so widely different and opposed is the Kingdom of Darkness to the Kingdom of Light and everything related thereto. It is still as true today as in Moses' time that "Whosoever will live godly [in this present time] shall suffer persecution." But it shall not always be so. A great change is impending. Those who love righteousness will be exalted, blessed, while those who love sin will be restrained and punished.

## MOSES DISCOURAGED, HEARTBROKEN

Trusting in the Lord's Promise, Moses believed that the time had come for the deliverance of the Israelites from their bondage. He knew well of his miraculous preservation, and had the assurance of God's Promise that this signified that God had a special work for him to do. He was ready and anxious to begin that work. He knew not of his own unreadiness. Nothing was further from his thought than that he would require forty years more of special schooling. Supposing that the time had come to strike for liberty, he was on the alert. He would inspire his people with confidence in him. They should know that although he was educated in the court of Pharaoh, his sympathies were with them, and that he could be relied upon as their leader.

An occasion to show his zeal for his brethren came when he saw an Egyptian abusing one of them unjustly. He threw himself into the conflict. The Egyptian was killed in the scuffle. The Israelite was delivered. Moses perceived that none of the Egyptians knew of the matter, so he buried the victim in the sand. He doubted not that his brethren would quietly pass the word along that he was

their friend and defender, and that thus they would look to him with confidence as their leader, when God's providence would open the door for them to leave Egypt. But all these dreams faded when, on the following day, he perceived that there was no such loyalty among his brethren as he had expected, and that instead of being his followers they were ready to deliver him to the Egyptian authorities for having rendered assistance to one of their race.

Thoroughly discouraged and fearing for his life, Moses fled to the wilderness of Midian. It looked as though all of his loyalty and all of his forty years of education and development had gone to waste. He had supposed that he was being prepared to be the captain of the Lord's host and to lead it forth. In one hour all of his hopes were dashed and he was a fugitive, fearing to show his face in the palace amongst the Egyptians or amongst those of his own race. "A wasted life," was undoubtedly his comment – forty years spent in cherishing hopes and ambitions never to be realized.

## MOSES, JETHRO'S SHEPHERD

As the fugitive sat upon the casing of a well, shepherds brought their flocks to it for water. Amongst the sheep-tenders were Jethro's daughters, and opposing them some ungallant shepherds, who not only did not help, but hindered them. Moses, full of the instinct of justice, not only took their part, but helped by drawing water for their flocks, and incidentally walked with them toward their home. Jethro was appreciative of the stranger, who did not at the time disclose his identity. He who was learned in all the learning of the Egyptians, and who had been one of the generals of Egypt, was now thoroughly crestfallen, meek, tractable, teachable.

***Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. Then the shepherds came and drove them away, but Moses stood up and helped them, and watered their flock.***
***Exodus 2:16-17***

Moses married one of Jethro's daughters, and continued to be a humble shepherd for forty years. He did not at the time understand the Lord's providence in his affairs, but he was all those years learning a most important lesson of meekness, of full submission to the Divine will. When the lesson had been learned, God's time had come to put His thus doubly educated servant into a most important place, for which he would have never been qualified without just such experiences.

God's dealings with Moses illustrate the general principles of His dealing with all those of whom He would make special servants prepared for special services. Our Lord Jesus in the Heavenly courts testified His loyalty and fidelity to the Almighty. As a means toward his further exaltation the opportunity was given

Him of becoming the Savior of mankind, and thus of carrying out the Divine Program. He gladly responded. "Although He was a Son, yet learned He obedience by the things which He suffered." (Hebrews 5:8.) And the Apostle declares that because of this demonstration of His full submission to the Father's will "unto death, even the death of the cross," therefore God highly exalted Him in His resurrection, not only as high as He was before, but higher – "far above angels, principalities and powers, and every name that is named." – Philippians 2:9-11; Ephesians 1:20-23; 1 Peter 3:22.

Similarly, God during this Gospel Age is calling out of the world a saintly company, a Little Flock, to be associated with Jesus in His great work of the future, the blessing of all the families of the earth, as promised by God to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." Those responsive to this special invitation are required to demonstrate their loyalty to God, "through evil report and through good report – as deceivers and yet true." At times these saintly ones have even been branded, as was St. Paul, "the filth of the world and the offscouring of all things." – 1 Corinthians 4:13; 2 Corinthians 6:8.

*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Rom. 8:29*

These insults came frequently from poor, blinded slaves of sin, and at other times, the Bible says, from those who are "willingly ignorant." But, nevertheless, all these sons of God whom He is now receiving as members of the Royal Priesthood to be members of the Bride class, must be tested in respect to their humility – their submissiveness to the Divine will. Only those who learn this lesson and become copies of God's dear Son (Romans 8:29), will be "meet for the inheritance of the saints in light" – prepared for the glory, honor, immortality, and the Divine nature which God has promised to His faithful, elect Church.

***May you walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God, strengthened with all might, according to His glorious power, for all patience and longsuffering with joy, giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.***

***Colossians 1:10-12***

## Life's Journeys

*In pastures green? Not always; sometimes He*
*Who knoweth best in kindness leadeth me*
*In weary ways, where heavy shadows be.*
*Out of the sunshine, warm and soft and bright,*
*Out of the sunshine into darkest night;*
*I oft would faint with terror and with fright,*
*Only for this – I know He holds my hand;*
*So, whether in the green or desert land,*
*I trust, although I may not understand.*

*And by still waters? No, not always so;*
*Ofttimes the heavy tempests round me blow,*
*And o'er my soul the waves and billows go.*
*But when the storm beats loudest, and I cry*
*Aloud for help, the Master standeth by,*
*And whispers to my soul, 'Lo, it is I!'*
*Above the tempest wild I hear Him say,*
*'Beyond this darkness lies the perfect day;*
*In every path of thine I lead the way.'*

*– Author Unknown*

# *I Will Certainly Be With You*

***And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.***
***Exodus 3:2***

## "CERTAINLY I WILL BE WITH THEE."

*Excerpt from R. 2909*

Thoroughly discouraged, cut off from the cultured class of Egypt, cut off also from his kinsmen, whom he had hoped to assist, Moses hermit-like, settled down to a life in the wilderness. . . . He merely had a knowledge of the hopes which belonged to his people through the promises made to Abraham. He doubtless regarded as a mistake his action at forty years of age, in attempting to become the leader of his people; yet from the inspired record we must suppose that his faith in the divine promises never faltered, and that he preferred to be on God's side, and an outcast from Egyptian society, rather than the reverse. Nevertheless, we can see that God's supervision was over all of his affairs, and that with the tests of his loyalty came valuable experiences, preparing him for the Lord's great work, in the Lord's time. It gave him another kind of schooling, and a valuable one, though he was ignorant of it at the time.

We cannot doubt that his wandering as a shepherd over that wilderness for forty years made him thoroughly familiar with every road, every hill, every stream, in it, and that this was subsequently of great advantage to him, when, under the Lord's direction, he became the leader of Israel through that wilderness toward Canaan. Neither need we doubt that Moses' own character received valuable lessons of patience and humility and obedience to the divine will during those forty years. Even his marriage here to Jethro's daughter, who bore him two sons, would seem to have been overruled by the Lord for the good of his people; for the woman being an African, a black, the sons would of course be mulattoes, and would correspondingly have less respect amongst the Israelites than if they had been Moses' children by an Israelitish woman, for as such they might have had the reverence of the people in Moses' stead at the time of his death, and thus the tendency might have been to establish a rulership in his family line, which evidently was not the divine purpose.

What a change the forty years wrought in Moses! At its beginning he was ready and anxious to lead the Israelites; full of modest confidence in himself, as a leader, a commander, a law-giver, for that people – no doubt realizing by faith that God had prepared him and educated him that he might have the proper qualifications to be their leader. But now, when the Lord's time has come, his courage is gone, his self-confidence is upset, and he protests to the Lord that he is totally unqualified. Now the Lord needs to encourage him, and Moses receives more deeply than he could have done forty years before the thought that Israel's deliverance was not to be by man or through man, but by the Lord himself, – and that the human agent would be merely the Lord's representative. What a valuable lesson Moses was learning, and how necessary is such a lesson to all of the Lord's people, especially to any and to all whom he would use in any special sense in connection with his work.

## *Exodus 3:1-15*

*1 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.*
*2 And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.*
*3 Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."*
*4 So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."*
*5 Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground."*
*6 Moreover He said, "I am the God of your father---the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.*
*7 And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.*
*8 "So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.*
*9 "Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.*
*10 "Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."*
*11 But Moses said to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"*
*12 So He said, "I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain."*
*13 Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"*
*14 And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' "*
*15 Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'*

## ASSUREDLY GOD WAS WITH HIM – *R. 3989*

### EXODUS 3:1-14

*"And he said, Certainly I will be with thee." – Exodus 3:12*

UNDOUBTEDLY God's providences had to do with the general character of Moses, even before his birth, as well as with his educational training for the great work he was intended to perform. Nevertheless we see it would be quite contrary to all divine usages for the Almighty to have coerced his free moral agency. The natural trend of character being developed, it was necessary for Moses himself to decide respecting its use. The central feature of this lesson is that, with all the preparation and all the fitness of the man Moses for the great work of delivering Israel from Egypt, the secret of his success lay in the fact that God was with him – God was the Deliverer of Israel; Moses was merely his servant and representative in connection with the work, as the Lord himself declared – "I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other gods before me."

### LONG YEARS IN PREPARATION

When we consider the eighty years of Moses' life, in which he was in preparation for the great work of the Lord, it helps us to appreciate better the fact that our God is never in haste – "Known unto the Lord are all his works from the foundation of the world." He has no need for haste; he knows the end from the beginning, and every feature of the divine plan is properly timed. Thus 4000 years and more passed before Jesus was born, and yet the Scriptures assure us that it was in due time that God sent forth his Son, born of a woman. (Gal. 4:4.) This thought should give us great confidence in the certainty of the development of the Lord's plans at the proper time. He is not a man that he should err in judgment; he is working all things according to the counsel of his own will. In this thought all his true people may rest in confidence; whether matters seem to culminate rapidly or slowly, each feature will be in its "due time." Although so much time was consumed in preparation for the deliverance of Israel, yet when the appropriate hour was come, in that one morning the whole nation started to move. Let us all learn the lesson more and more to wait on the Lord, and then to be ready to move promptly when he indicates that his appointed time has arrived.

*Acts 15:18*

### EIGHTY YEARS OF SCHOOLING

The life of Moses is divided into three parts of equal length. The first forty years brought him to ripe manhood and made him familiar with all the learning of the Egyptians. The second forty years began when he fled after killing the Egyptian and had found that his brethren were not prepared for deliverance nor willing to accept his assistance as their friend and brother, and ended when he returned

to Israel, under the divine direction, and successfully led them forth from Egypt. The third forty-year period of his life, beginning with the exodus, terminated with his death at the end of the forty years in the wilderness, just as the people of Israel were about to cross over into Canaan. The period of Moses' life from forty to eighty years of age was spent as a shepherd in the service of his father-in-law Jethro, otherwise called Ruel. We may be sure that in that long period of time this meek man, who was ready to do with his might whatever his hands found to do, had large opportunities for learning lessons of patience.

Doubtless like David, the shepherd, Moses learned to think of the sheep and his care over them, and to consider God the great Shepherd of his flock, and probably often wondered why, after giving the gracious promise to Abraham, God had left his flock, the children of Abraham, in apparently hopeless bondage. Doubtless, too, he thought of his own endeavor to help the people, and how they had shown such a spirit of discord as made it impossible for him to aid them as he would. Doubtless he had thought many times of how it would have advantaged his own earthly interests had he followed the course marked out for him by his foster-mother, Pharaoh's daughter, and remained a member of the royal family of Egypt and a sharer in the honor and dignity of those who oppressed his people. Doubtless he thought of how he had apparently blighted his entire life and spoiled all of his earthly prospects by his desire to do good to his brethren – his desire to serve their best interests. Doubtless he thought of their ingratitude and failure to appreciate him, their resentment of his kindly-meant assistance, saying, "Who made thee a ruler or judge over us?"

Probably in the mind of Moses the matter resolved itself in the thought that he had done his duty, the best he knew how to do, although the entire matter had resulted in failure; and it is probable he was more or less despondent respecting the future, as a meek, humble-minded man would be apt to feel. Meantime under the Lord's providence he went hither and thither with his flocks and herds to the very land in which later on he was to lead the people of Israel. In those forty years he must have become very familiar with the vicinity of Sinai and lower Palestine. Little did he know the value of the teachings he was then learning.

**1** The lesson in all this for us is **faithfulness to God and to duty as he gives us to see it, leaving all the results with him.**

**2** Another lesson is that **present experiences, trials and difficulties may be fitting and preparing us for a future useful service for the Lord and his people, even though at the time we see no relationship or connection between the two.**

## THE BURNING BUSH

Here our lesson opens, showing Moses at eighty years of age shepherding his flock on the rearward side of Mount Horeb, called Mount Sinai, where subsequently the law was given. As Moses looked, behold a bush burned near him, supposedly a thorn-bush, which sometimes grows to quite a height and quite a thickness in that country, and is known as shittim wood – the kind of wood used in the construction of the Tabernacle. As Moses looked at the flame he perceived that the bush was not consumed, and considering this a most remarkable phenomenon he turned aside and drew near to it to observe the matter. It was then that the Lord spoke to him from the midst of the burning bush, and Moses at once knew that what he had witnessed was a miracle by which the Lord would attract his attention with a view to communicating some important lesson.

**CHURCH OF SCOTLAND**

God usually has a symbolical meaning in every miracle, and in this one the representation is supposed to be Israel in the midst of tribulation, yet not consumed. Later on, in Reformation times, the Church of Scotland appropriated this burning bush as its emblem on its banner, because its experience had been similar in that it had passed through severe afflictions and distresses and trials, yet had not been consumed. And is not the burning bush a good illustration of the experience of Christ and all of his members? Are they not indeed surrounded by fiery trials? and do they not emerge from these unscathed, uninjured? – on the contrary, blessed, developed, strengthened, made meet for the inheritance of the saints in light?

*Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you. . . .*
*1 Pet. 4:12*

Well do the Scriptures declare that the fear, reverence, of the Lord is the beginning of wisdom. We greatly deplore the growth of irreverence in our day, and urge upon all of our readers for themselves and for their families the cultivation of this proper attitude of mind, so helpful to our preparation for the life that now is and that which is to come. Liberty and independence, while excellent qualities, are always to be valued and conserved and protected, are never to become license, never to lead in any degree to irreverence. This is the more necessary to us for two reasons:

**1** Because of the growing irreverence of the world about us, born of a declining faith in God and everything supernatural;

**2** because of our growing enlightenment in the Truth, by which we see that the fears of an eternity of torture were groundless, there is a danger of losing that proper reverence for God which belongs to and is an integral part of love.

*Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Ex. 3:5*

The Prophet David writes, "Keep thy foot when thou goest into the house of God" – take heed to your standing, take heed to your walk, take heed to your conduct. Whether the house of God be a great temple, as in past times, under divine direction, or whether it be the temple of God, which is the Church of Christ in the flesh, we should realize that reverence is befitting to us in connection with everything that is holy and consecrated. We should realize that whoever neglects the cultivation of reverence in respect to these matters is making his own pathway slippery and dangerous. He who reverences little and is careless is much more likely to stumble, to fall, and be utterly cast down. If even Moses, the "meekest man in all the earth," needed from the Lord as his first instruction a lesson of humility, shall we not suppose that such a lesson is necessary to us? Yea, verily!

Let us honor the Lord in our hearts, in our outward demeanor. Whether we bow to give thanks for our daily bread, whether we bow our knee night and morning in acknowledgment of divine care and providences, or whether we meet with those of like precious faith, let us see to it that reverence marks our conduct and our words as well as rules in our hearts. Let us, too, take off our shoes, let us lay aside the ordinary conduct of life by which we are in contact with the world, and in all our ways acknowledge him, especially when we hearken to his voice in the study of his Word as his people.

## "SEEN THEIR AFFLICTION" – "HEARD THEIR CRY" – "KNOW THEIR SORROWS"

With these words the Lord informed Moses briefly that he had not been negligent of the interests of Israel. By these words he allows him to understand that not until this time had the appropriate moment come for interference on behalf of Israel. And this thought of the divine knowledge, sympathy and care, and waiting for a due time, would give Moses all the more confidence in the Lord's ability to do according to his own good purposes when his time had come. And so it is with us: If we look back over the 1800 years and more of this Gospel dispensation, and perceive how the Lord's cause has been permitted to be overwhelmed by the forces of evil during the "dark ages" and even yet, we stand amazed, and might be inclined to say, "Does God not know? does God not care? that he allows his own name to be dishonored and his Truth to be trampled under foot and his faithful people to suffer?"

The Lord assures us, too, that he knows all about these matters and is very sympathetic, far more so than we, and he is both able and willing to grant the deliverance needed at the appropriate time. What confidence it gives us now when we look back and behold that Spiritual Israel has been preserved through all these centuries! that notwithstanding the fiery affliction and adversity that burned against them, they have not been consumed! How it comforts and cheers us now to hear the Lord's voice telling us of the deliverance that is just at hand, and sending by us his messages of love and power to all those who have and are

to hear, and who are desirous of having liberty from the power of the world, the flesh and the Adversary. O, yes! we occupy holy ground, we hear the holy voice, our eyes are opened to see the wonderful things. The Lord be praised! Let us give heed to his Word.

## "THOU MAYEST BRING FORTH MY PEOPLE"

First of all the Lord informed Moses, "I am come down to deliver them out of the hand of the Egyptians," etc.; then he adds, "Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring my people, the children of Israel, out of Egypt." It is to be noted that God expressly declares himself to be the Deliverer, and had Moses been then disposed to boast of his own powers and doings we presume that the Lord would not have used him, but would have found some one else for the work. Whenever the Lord sends us on any special mission, we may be sure that he does not wish us to undertake it as our own mission, nor to claim the honor of the success attending it. He merely deigns to use us as his instrumentalities, whereas he could do the entire work much easier, we might say, without us. How wonderful it seems that God throughout all his dealings, past and present, has been willing to use his consecrated people. Telling them on the one hand that they are unworthy, he assures them on the other hand of his willingness to use their imperfections and to overrule and guide in respect to their services for him and his cause.

The prime essentials evidently in the faithful performance of such a commission would be reverence for the Lord and humility as respects our own talents and abilities. It was so with Moses, the "meekest man in all the earth." Not stopping even to tell the Lord of his appreciation of the facts that he had been chosen for and had undertaken this great work, Moses was overwhelmed with the thought that the Lord would deign to use him as a messenger, and he promptly disclaimed any special qualifications therefor. Indeed, he evidently felt, as well as said, that there were others much more capable of the work than himself. But was it not this very appreciation of his own unworthiness that helped to make him suitable for the Lord's business? And so with us: we may be sure that when we feel strong then we are weak, and when we feel weak in our own strength then we are best prepared to be strong in the Lord and in the power of his might and to be used of him as his instruments. It was so with the great Apostle; it must be so, we believe, with all whom the Lord will deign to use and acknowledge in any part of his service.

Overwhelmed with a realization of the responsibilities of the work suggested, Moses protested to the Lord that he had not the qualifications, and the Lord's answer was that this was true, but that his weakness would be perfected in the Lord's strength – "Certainly I will be with thee." And this being true, how could the mission be a failure? It is equally true with us today: if the Lord be for us and with us, who could be against us? How could the work fail? Many of the

Lord's people are being called out of Babylon and its confusion and darkness, its oppressions and its bondage, to creeds of the "dark ages," and its social boycotts, etc., to worship the Lord in spirit and in truth, to give their hearts, all that they have, to him and his service.

And all the members of the body of Christ, the antitypical body of Moses, are permitted to have a share, as the Lord's representatives, in this work of declaring the fall of Babylon, the presence of the King, and the gathering together unto him of all who have made a covenant with him by sacrifice. While feeling our unworthiness of so great an honor, and our inability as respects so great a work, let us remember that the Lord himself is with us, and that since it is his work it will go onward and accomplish the designs intended, and gather out eventually all who are truly the Lord's, whether we are faithful or whether we are unfaithful. But let us be faithful, and thus maintain the relationship to the great antitype of Moses, and ultimately be associated with him in the glories of the Kingdom, in the dispensing of the blessings and judgments of the future age. – Acts 3:23.

Not only did the Lord assure Moses of his presence and power and cooperation in the mission, but also that it would result successfully – that he would bring the people out of the land of Egypt and into this very mountain, and to the very place where the Lord was then communing with him. The matter began to take tangible shape before Moses' mind: as God said it would be so, undoubtedly his word would be fulfilled. So the Lord's assurances to us, that the results will come anyway, are an encouragement to us to go forward and to do our parts. The Lord will do the work, and the whole question is whether or not we will have a glorious share in it as his members and representatives.

## "I AM THAT I AM" – HE WHO IS – JEHOVAH

Whatever confidence Moses had in his brethren, and their readiness to believe the promises of God and to accept deliverance from Egypt, he seems to have lost. Even while God was telling him of the success of the mission upon which he was being sent, Moses' mind was reverting to the attempt he had made forty years before, and so he objects: "Lord, when I come unto the children of Israel and shall say unto them, The God of your fathers sent me unto you; and they shall say unto me, What is his name? what shall I say unto them?" The people of Israel, long in association with the Egyptians, had doubtless lost much of their faith in the one God of their fathers. Their heathen neighbors and masters of the Egyptian nation recognized various gods, and seemed to be greatly prospered, and it is altogether probable that the Israelites had by this time come to wonder which god they should count as theirs and what his name might be. Moses' question seems to imply that his thoughts ran in this channel. God's reply was the giving of his name, Jehovah, for the words, "I am that I am," signify the same as the name Jehovah – the self-existent one, the one who always exists.

Perceiving that the question only covered a part of Moses' meaning, the Lord proceeded to prove to his servant that this name would not be an empty sound in his mouth, but that he would be with him and exercise powers which would exemplify his greatness, his dignity, his ability to deliver the people. Taking advantage of the common things, the Lord referred to the shepherd's staff which Moses carried and bade him throw it to the ground; it at once became a serpent. Moses' faith was again tested, and the Lord bade him take it up again, and it became a staff in his hand as at first. The assurance that he would be able to give the people this demonstration and other demonstrations that God had sent him to them strengthened Moses' confidence in God and made up for his lack of confidence in himself. And this should be the case with all of us; we are not to have confidence in ourselves, but if we go forth strong in the Lord and in the power of his might, confident and rejoicing because he is with us, we are not only safe as respects ourselves but in the proper condition for the Lord to more and more use us in his service – "He that humbleth himself shall be exalted; he that exalteth himself shall be abased," is the divine method of procedure.

*Matt. 23:12*
*Luke 14:11*

Moses urged further that he could find some one much more capable of telling the good tidings than himself. He said, "I am slow of speech," I never was an orator that could answer, reason out, this matter with Pharaoh. I should feel so abashed upon coming into his presence, and so feel my insignificance, that even though I were your representative I fear that I would not be able to present your message in a proper manner. Meeting this objection, the Lord told Moses that he would give him his brother Aaron as a mouthpiece. Thus strengthened and encouraged, the meekest man in all the earth set out upon his mission to meet the greatest king of earth at that time, Pharaoh Menephtah.

Let each of us then, dear readers, impress upon our hearts the essence of this lesson, that if God be with us and for us, however humble and weak of ourselves, we may be mighty through him to the pulling down of the strongholds of error and for the building up of his people in the most holy faith, and for their deliverance from the bondage of error. Let us in the name of the Lord do with our might what our hands find to do, but always with the thought that we serve the Lord. Let his words, "Certainly I will be with thee," be the strength in our every endeavor in his name and cause.

## MOSES CALLED TO SERVICE – *R. 5261*

### EXODUS 3:1-14

*"Blessed are the pure in heart: for they shall see God." – Matthew 5:8*

MOSES was forty years old when he fled from Pharaoh, discouraged. He was eighty years old when God called him to be the leader of Israel. The first forty years of his life were an ordinary schooling, the last forty a special schooling in meekness. He was now ready for service at exactly the time when God wished to use him. So thoroughly discouraged had he become that he who was ready to lead the hosts of Israel without a special Divine commission and authorization was now so distrustful of himself that even when called of the Lord he apologized, pleading his unfitness, etc. He did not realize that he had only then become fit.

So it is with some of God's children today. They little realize the importance of the lesson of meekness – submission – teachableness. He who learns this lesson is getting the most important preparation for Divine service. "The Lord resisteth the proud, but showeth grace to the humble" – the meek, the teachable, the submissive. The Apostle, on the strength of this principle, urges the Church, saying, "Humble yourselves, therefore, under the mighty hand of God" – submit yourselves to whatever God's providence shall bring to you in life's experiences – "that He may exalt you in due time" – after He shall have made you ready for the exaltation and for the service He wishes you to perform. – 1 Peter 5:6.

Moses was tending Jethro's flocks, and perhaps considering how wise it was that forty years before he had been unsuccessful in arousing his brethren to flee out of Egypt. He could see now, in the light of maturer years, what a herculean task he would have had as their leader. He could see with maturer years the dangers and the difficulties of the wilderness journey. He could better understand the difficulties that would have attended his people in attempting to take possession of the land of Canaan – how they would have been resisted by the inhabitants of the land, more experienced than they in warfare, etc. Quite possibly he philosophized upon the folly of human ambitions, and concluded that the people unready to be delivered had been as wise or wiser than himself in remaining rather in bondage.

### THE BURNING BUSH CONSUMED NOT

Thus meditating, while his flocks pastured on the mountainside, Moses caught sight of something most unusual. A bush was afire, yet it was not consumed. The longer he gazed, the more curious he became, until he resolved to investigate. He approached the bush. From it came a voice, declaring the phenomenon to be a manifestation of God's presence and power. Moses obeyed the command that he should take off his sandals, because it was holy ground, by reason of the presence

*Study for Moses and the Burning Bush* by Henry Ossawa Tanner (1859–1937)

of the Angel of the Lord. Moses covered his face in reverence, while he hearkened to the Divine message.

God's message portrayed to Moses' mind the foundation for his hopes and those of the Israelites. The statement, "I am the God of Abraham, the God of Isaac and the God of Jacob," brought to this instructed man of God a clear understanding of what was signified by this experience. By it God reminded him of the special Covenant which He had made with Abraham, and had renewed with Isaac, and confirmed to Jacob for an everlasting covenant. Thus Moses was assured that God had not forgotten the good things which He had promised. Thus his faith and hope must have been re-established. He learned that God's time had come for the deliverance of the Israelites and for their attaining the Land of Promise – Canaan, the land flowing with milk and honey – ***i.e.***, very rich, very productive.

If during those forty years, and perhaps before, Moses had time and again wondered whether God really cared for the Israelites and why He permitted them to be oppressed by the Egyptians, he now had God's own assurance that He did know it and that He did care, with the intimation that for some good reason He had all these years waited, and had withheld help which He at any time had been able to give, and that He had a purpose in so withholding. The Lord's explanation of the matter closed with an invitation to Moses to now be His servant, and messenger and mouthpiece to Pharaoh, calling upon him to liberate the captive Israelites.

## "CERTAINLY I WILL BE WITH THEE"

*"Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt." Ex. 3:10*

Then Moses, who forty years before was full of confidence and courage, and ready to lead the Israelites, but who now was lacking in self-confidence, replied to the Lord: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" This meant, Lord, surely you know that I am a failure; with all the educational advantages that I had, I am fit for nothing better than to be a sheep-tender; Lord, surely there must be some one much more competent than I for the leadership of Israel, else I fear that my people will never get out of Egypt.

God's reply was: "Surely I will be with thee." I shall not expect you to do this of yourself. I realize that it is a great task, a mighty work, but "I will be with thee." By way of making the matter forceful, the Lord declared not only that Moses should lead forth the people, but that they should come to that very mountain, "the mount of God" – and worship Him there.

Moses, remembering his previous failure, was cautious. He inquired what response he should make to the Israelites if he should tell them that God sent him this time and they should inquire, Who? Which God? What is His name? The Divine answer was that God's name is, "I AM THAT I AM" – the self-existing One. But Moses had become so distrustful of himself that he still could not think of undertaking this great work. He urged that the Egyptians would not let the people go. He felt more and more convinced that their intention was to keep the Israelites as their slaves. Another objection was that the Israelites themselves would not believe that God had really appeared to Moses.

Answering these objections, the Lord gave Moses certain signs, convincing him that he was talking to the Omnipotent One, and assured him that these same signs would be convincing to the Israelites and the Egyptians.

## SLOW OF SPEECH AND INCOMPETENT

So meek was Moses that although he fully believed the Lord and trusted His power, he could not realize that even with Divine help he would be successful. It must be God's thought that some one else would be found for so important a work. Moses declared, "I am not eloquent, but am slow of speech and of a slow tongue." Moreover, he was inexperienced as a servant or prophet of the Lord. Surely it must be that the Lord was merely trying him to see whether he would be rash enough to undertake such a matter, but really intending to use some one else. But no! The Lord's answer was, "I will be with thy mouth and teach thee what thou shalt say." – Exo. 4:10,12.

So today the Lord's true people of the Gospel Age are all spirit-begotten, and are all thereby authorized and qualified to be ambassadors for God, to speak the

Truth in love, in the name of God, and as servants of the Lord Jesus Christ. But to some of us at times it seems impossible to realize how great the honor God has conferred upon us in inviting us to be His agents and mouthpieces in speaking His Message to the world or to the brethren in the Church. And then when convinced that the Lord will be with us, some are in danger of being too rash and willful in connection with the matter. While such need no encouragement, doubtless those who, like Moses, need to be encouraged, are in less danger of being injured by the great honor that attaches to the service of God in any capacity.

To the humble ones now, as to Moses of old, God declares: "I will be with thee; I will be with thy mouth and teach thee what thou shalt say." As one lesson is to have no confidence in ourselves or in our own judgment or strength, another important lesson is that we should have every confidence, absolute confidence, in God. Not until this lesson is learned will any be really fit to be God's mouthpieces. In the case of Moses, humility, lack of self-confidence, meekness, had become so pronounced in him during his forty years of training along that line that he prayed the Lord that, even if he should be used, some one else might be the spokesman. God heard his request and granted that he should have his brother Aaron for a companion and mouthpiece, when he would go before Pharaoh to make demands in the name of the Lord.

Nevertheless, Aaron was not the one competent for the great work. He did not have the same schooling that Moses enjoyed. Therefore God appointed that Moses should be as a god, or ruler, to his brother Aaron and that the latter should be as his servant, or mouthpiece, speaking only as authorized by the meek and lowly Moses in whom, because of his meekness, God was reposing the responsibility.

Everything in the Scriptures points us to the fact that humility is a quality most essential to all of the Lord's people who would be used of the Lord in any important or special work for Him. If the followers of the Lord could continually keep this in memory, and would persistently shape their course accordingly, how much they would be used, we may be sure. Any service for the Lord is an honor; but the more we are permitted to serve, the more will be our blessing in the present life and the greater also will be our reward in the life to come. Let us, therefore, as the Apostle says, humble ourselves under God's mighty hand, that He may exalt us in due time.

## GOD'S USE OF THINGS IN OUR HAND – *R. 5418*

*"And the Lord said unto Moses,*
*What is that in thine hand?" – Exodus 4:2*

MOSES had been called of the Lord to the great and honorable work of delivering His people from the bondage of Egypt. He was now eighty years of age. His long experience in the Egyptian court had given him an insight into the affairs of government. Stephen tells us (Acts 7:22) that "Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deed." Tradition says that he was also an able general in the Egyptian army.

Yet he relinquished all these earthly advantages to cast in his lot with the despised people of God. (Heb. 11:24-26.) "Moses. . . 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 of Egypt; for he had respect unto the recompense of the reward" – he preferred to share with God's chosen people, Israel, in their affliction, and to have part with them in the Promise made to their fathers.

How appropriate it was that the man whom God called to be the leader of Israel out of bondage should be a learned man, and one well equipped to be at the head of such a people and under such circumstances! We cannot doubt that his wandering as a shepherd in the wilderness for forty years, tending the flocks of Jethro, his father-in-law, made him thoroughly familiar with every road, every hill, every stream; and that this was subsequently of great advantage to him, when, under the Lord's direction, he became leader of Israel through this wilderness en route to Canaan.

### MEEKNESS TAUGHT BY EXPERIENCE

But this forty years' experience in Midian had taught Moses another important lesson – the lesson of meekness. And his long isolation had made him reserved. Furthermore, soon after severing his connection with the royal house of Egypt, he had made an attempt to deliver his people; but they had not wished his services, and had rather resented his interference. So now, when the Lord would send him to do this great work, he was distrustful of his ability to lead the people of Israel out of bondage into the land of Canaan, and was fearful and reluctant.

The Lord had appeared to Moses in the burning bush which was not consumed, had given him his commission, and had assured him that He, Jehovah, would certainly be with him. Moses, however, very properly felt the magnitude of the undertaking and his own insufficiency. He urged that he was incompetent, that it

would require some one more powerful than he to influence the heart of the king of Egypt. He knew that it would be entirely contrary to the purpose and policy of the Egyptians to let the Israelites go from their service. He said to the Lord, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" But the Lord assured him that He would Himself be responsible; that He would direct in the matter.

## "WHAT IS THAT IN THINE HAND?"

Still Moses wanted some demonstration of God's approval and power. He asked, How shall I make Israel know that Thou hast sent me? for they will not believe. Then the Lord asked, "What is that in thine hand?" Moses answered, "A rod." And the Lord said to him, "Cast it upon the ground." Moses did so, and the rod became a serpent, and Moses fled from it. If he had not particularly noticed what he had in his hand, he might have thought that possibly it had been a serpent before. But he had looked, and was sure that it was a staff which had been changed into a serpent. Then God told him to take up the serpent by the tail. He did so, and it again became a rod in his hand.

## THE LESSONS FOR US

From this we would take the lesson that if the Lord sends us on any mission, we should not have the feeling that we could conquer the world, but should realize our own littleness and should properly feel wholly insufficient of ourselves. We should realize that without His assisting grace we could accomplish nothing. We should be very sure that He has commissioned us, and that our mission is not some foolish thought of our own. We should be very sure that the Lord is back of the whole arrangement. Then we should have full confidence in Him.

We should feel like saying with Moses, "I cannot do anything." But if we wish to serve the Lord, we are to look to what we have in our hands, whether it be one talent or another. God is so wise that He can use our humblest talent to His praise. What He wants us to use may be right in our hands, and we may not have noticed it. No matter how ordinary our lives may be, God is able to use us, and to give us also the needed lessons in connection with our experiences.

Another lesson that we could draw from the Lord's dealings with Moses is that the things which we have in our hand, those things closest to us, might become injurious to us, if it were not that the power of God is able to make everything work together for our good. If we have the spirit of ***service***, the Lord can and will use things right at our hand – not necessarily things afar from us; and the Divine

power over evil can make all things work out good to those who love Him. More and more we are learning these lessons. If, then, we would serve, we should look to see what we have in our possession; what things we can make use of.

## FAITHFUL IN LEAST – FAITHFUL IN MUCH

A great many people would like to serve the Lord with a ***thousand tongues***. If they had a thousand tongues, they feel ***sure*** they would sing with them ***all***. How do we know that we would use a ***thousand*** tongues, if we do not faithfully use the ***one*** we have? "He that is faithful in that which is ***least***" will be faithful in the ***greater*** things.

There are plenty of people who like to address thousands. But if we cannot address ***thousands***, it is all the more necessary to address ***one***. Some say that if they had a million of dollars they would give it to the Lord. But the Lord is not likely to ever give them the chance of giving large sums if they do not manifest a disposition to give of the small amounts already in their possession. "To him that hath [through use of his talents] shall be given, . . . and from him that hath not [from neglect of his talent] shall be taken away even that which he hath."

So the lesson to us of Moses' experiences would seem to be – the use of things we have in our hands. The same lesson is taught in another way in the case of the poor widow who cried to the Prophet Elisha for help. She was in poverty, and her creditors were about to take her two sons for debt. "What hast thou in the house?" asked Elisha. The woman replied, "Not anything in the house save a pot of oil." Then the Prophet told her to go and borrow empty vessels from her neighbors – "not a few" – and to then begin to pour out the oil into the vessels. The woman obeyed, and all the vessels were filled with oil, and she had oil to sell and thus pay her debt. The Lord used what she had in her hand.

It was the same way with the Lord's miracle in feeding the thousands. He asked, What have you on hand? He did not say, How far is it to town? And He did not tell the Apostles to get wagons and go to town for bread and meat. But He said, Use what you have. And He blessed the five loaves of bread and the two small fishes, to the abundant feeding of the five thousand; they all ate "as much as they would," and of what remained the disciples gathered up ***twelve baskets full***. (John 6:5-13.) So we should use all our talents and opportunities. The Lord is looking for us to use ***what we have***, and we shall receive blessing therefrom; and the more faithful we are in the performance of our privileges, the greater will be our blessings from Him.

## MOSES' EXPERIENCES TYPICAL

In addition to the lessons just noted, we believe there is a further significance in the experiences of Moses, and the deliverance of Israel. We are to see something

representative of conditions in our day. Moses was acting under Divine instruction. Many things connected with this mission of Moses to the Israelites seem typical of the deliverance of God's people from the power of evil. Pharaoh was typical of Satan. We are living in the corresponding time, when God purposes to deliver all from the power of Satan. Jesus and the Church will be the Agent of Jehovah – the deliverance will be the work of Messiah as God's Representative.

The rod represents ***authority***. This was illustrated at the time when the Lord instructed that Aaron should represent Him as the head of the tribe of Levi. There had been murmurings in Israel, and the principal men of the twelve tribes were instructed by the Lord through Moses to take each man his rod, write upon it his name and send it into the Tabernacle. (Num. 17:1-9.) Aaron's rod was to go in with the others, because it was the rod of his father's family. And when they examined the rods in the morning, Aaron's rod had budded, blossomed and brought forth almonds.

This would give us to understand that a rod might generally be considered to represent authority. As the ***hand*** is ***power***, so the ***rod*** is ***authority***. Thus the rod would seem to be a special manifestation of Divine Power and Rule. We may not speak too positively of the antitypical fulfillment of this experience of Moses. But we might think that in some way or other the power of God would ***appear*** to be evil – the serpent was evil. Evil has seemed to triumph for these six thousand years. When Moses and Aaron went into the presence of Pharaoh, Moses' rod became a serpent there also. Then the magicians cast down their rods, and they became serpents. But Moses' rod swallowed up all the rods of the magicians.

## RESUMING THE ROD OF POWER

We would very much like to know just what these things signify – just how God will permit the world under the power of Satan to have an hour of triumph. There is to be permitted a great Time of Trouble, and it will be because of the casting down, for a time, of Divine authority and rule.

We think this condition is present now. People are losing confidence in God. They are feeling, for the time, as though there were no God. The tendency of Higher Criticism and Evolution is to give humanity the impression that there is no God but Nature. And as mankind get this idea of a Nature-god that is ruthless, relentless, impersonal, it is very likely to efface all thought of a living God of Justice and Love. "There is no fear of God before their eyes," the Scriptures say. So we may expect a great Time of Trouble, when the power of God will seem to be a further manifestation of evil – as the power of evil. The taking up of the rod of power again, a little later, will be the resuming of Divine authority.

*Moses Parting the Red Sea*, by Robert T. Barrett

***And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage. For by strength of hand the LORD brought you out of this place."***
***Exodus 13:3***

# A Leader for The People

## *His Final Forty Years*

*He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This is that Moses who said to the children of Israel, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear.'*
*Acts 7:36-37*

# *Egyptian Bondage Under Pharaoh*

***For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."***
***Romans 9:17***

As God made choice of Moses for one purpose, he also made choice of this Pharaoh for another. He did not make the one hard and tyrannical, and the other meek and obedient; but he chose such as were so naturally and of their own free will and choice. The meek man was chosen to one position and the froward one to another. God did not let a good man come to the throne and then corrupt him; but he raised up a bad man, and thus had in him a suitable one by whom to show forth his power.

God's dealings, always ***just***, and often ***merciful***, have an effect upon men according to their hearts. The same providence that would move one man to repentance would move another to hardness of heart. In Pharaoh's case the ***plagues*** brought repentance, but the goodness of God in hearing his prayer and removing the plagues each time produced ***hardness of heart***. Thus seen, it was not by exerting some bad influence upon Pharaoh's mind, but by extending his mercy to Pharaoh and his people, that God ***hardened*** his heart.

Pharaoh thus was given an opportunity of illustrating certain great principles along the lines of which God was dealing. There are some who think that God worked in Pharaoh to make his heart hard and to make him a bad man such as he was. But this is not so! He was a bad man naturally. God may have let other heirs drop out so that this particular man would come to the throne at that particular time. God set him there at that time – not that He might influence Pharaoh to evil, but that He might show the influence of an unregenerate heart. R. 1652, R. 5305

The Egyptian bondage typified the bondage of sin;

- Pharaoh typified Satan; and
- Israel typified all those who long for deliverance that they may present themselves to God and his service.
- The deliverance from Egypt represented this overthrow of the power of sin at our Lord's second advent.
- The plagues upon Egypt represented the troubles coming upon the whole world in the near future which will effectually break down the various enslaving and oppressive systems of the present time – social, political, religious and financial – and engulf them all in utter ruin.

## MEN OF DESTINY – *R. 5263*

### EXODUS 5:1-14

*"Blessed are they that mourn: for they shall be comforted."*
*– Matthew 5:4*

NAPOLEON was styled a man of destiny, and surely many things connected with his experiences look as though the Lord's providence had something to do with him. This does not signify that he was a servant of God – far from it! But it does signify that Divine Wisdom has at all times been able to overrule the wrath of man to serve Him, and the remainder to restrain, thus to cause all things to work out the Divine purpose. Just what were the Divine purposes in Napoleon's day was far from clear, to even the saints of God then living. Indeed, we may say that that purpose is only partially understood by the Lord's people yet, although Bible Students can see with the eye of faith many ways in which the campaigns of Napoleon worked changes which undoubtedly have had much to do with the world's progress during the past century. To the ear of faith God declares, All my purposes shall be accomplished. "The word that is gone forth out of My mouth shall not return unto Me void; it shall accomplish that which I please, saith the Lord." – Isaiah 55:11.

The Pharaoh who reigned in Egypt at the time that God delivered the Israelites was also a man of destiny. We may be even more sure of this than in respect to Napoleon, because we have Divine assurance of the fact. "And in very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth." (Exodus 9:16.) "St. Paul declared that God hardened this Pharaoh's heart that he should not let the people of Israel go free. He quotes the Divine Word: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth." – Romans 9:17.

But God's people very seriously misunderstood the purport of these words when in the past they interpreted them to mean that God had created Pharaoh a wicked, hard-hearted man, and that subsequently, He still further hardened his heart. Not so! The Scriptures declare that all God's work is perfect. He never made an imperfect man. Adam was created in His Maker's likeness, His moral image. It is sin that has wrought the havoc, that has made man selfish and hard-hearted.

### VIEWING THE OTHER SIDE

This degeneracy has been passed down from parent to child along the lines of heredity, so that Pharaoh was by nature what his forefathers had made him, plus the action of his own volition. St. James declares, "God tempteth no man." (James 1:13.) There is nothing surer than that God has never directly used His

mighty power to harden the heart of any human being. On the contrary, the Lord's providences, blessings, instructions and mercies are all intended to soften the heart, to take away its stoniness.

Bible Students now realize that the Apostle meant to tell us that from amongst the princes of Egypt God raised up to the throne of that kingdom a stubborn ruler, upon whose heart the mercies of God, in lifting one plague after another, would have only a hardening effect. And God raised this prince to the throne, so as to teach a great lesson respecting Divine tenderness, gentleness and forgiveness, and to illustrate the principle that God's greatest blessing to mankind – a free will – may be perverted by Satan to work his greatest injury.

Not all men of destiny are in opposition to God, however. Abraham, Isaac, Jacob, Moses, David, Solomon and the Prophets, as well as Jesus and His Apostles and all His followers, are men of destiny – foreknown, "called of God." With these men of destiny the Lord equally operates, and similarly. Upon these His mercies, tenderness and gracious promises have a softening effect, making them tender-hearted, forgiving, loving, more and more tending toward the development of the graces of the Holy Spirit – "meekness, gentleness, patience, long-suffering, brotherly-kindness, love."

The destiny of these men is only partly worked out in the present life. They are permitted to pay a goodly price for the maintenance of their fellowship with God and inheritance of His promises. This costs them the friendship of the world, and oftentimes the loss of things highly esteemed amongst men, but it brings them the "Peace of God which passeth all understanding." And this peace and joy and comfort amidst tribulation are merely the foretaste of the riches of Divine grace which God has in reservation for these – in Messiah's Kingdom.

*Instead of Your fathers shall be Your sons, Whom You shall make princes in all the earth. Psa. 45:16*

Such of these saints as lived before the Redeemer offered His sacrifice for sins are to have a better resurrection to earthly nature than the remainder of mankind will have, and to be "princes in all the earth" as the human representatives of the Messianic Kingdom for a thousand years. The men of destiny, from the time of the First Advent of our Lord down, are to have a still higher reward – a change of nature. The Captain of their Salvation, the Redeemer, has already reached His destiny of high exaltation, "far above angels, principalities and powers" – "at the right hand of God." – Philippians 2:9; Ephesians 1:20,21.

The loyal band following in His footsteps in the Narrow Way, seeking, according to the Divine promise, glory, honor, immortality and joint-heirship in Messiah's Kingdom, are also men of destiny. But their destiny has not yet been attained. It is for them to wait until the full number of the elect Church shall have been called, chosen and proved faithful. Then their destiny will be reached by the glorious change of the First Resurrection; for "flesh and blood cannot inherit the Kingdom of God." By their change they will be perfected in the Divine nature

like their Master. (2 Peter 1:4.) O glorious destiny! United, or married, to their Lord on the Heavenly plane, they will be His joint-heirs, a Royal Priesthood, to reign with Him a thousand years for the very purpose of blessing the world of mankind, for whose recovery Christ died. – Revelation 20:6.

Eventually, the destinies of those faithful before the Cross and those faithful since the Cross will be united in the Kingdom, as St. Paul declares. The Ancient Worthies, although proved, cannot be made perfect until the Church, of still higher destiny, shall have reached her glory. – Hebrews 11:38-40.

## "I KNOW NOT THE LORD"

In due course Moses, accompanied by Aaron, who acted as his mouthpiece, presented himself before Pharaoh and delivered the Divine message respecting the liberation of the Israelites. He was met with derision, Pharaoh declaring, "I know not Jehovah, neither will I let Israel go." For a time it seemed as though the whole work would be a failure. It was a time of testing to the faith of not only Moses and Aaron, but all the Israelites. Pharaoh with great hardness of heart sent forth the edict that the tasks of the Israelites should be increased. The Israelites were doing forced labor, making bricks for public buildings. Apparently the bricks were made of unburned clay, and straw was provided for use as a binder. By the new rule, the Israelites must produce the same number of bricks per day, but must additionally scour the fields and hedges to gather some kind of stubble that would serve them as binders. Thus their tasks were practically doubled; and if not performed, they were beaten. Can we wonder that the Israelites of less faith murmured against Moses and Aaron and blamed them with the increase of their tasks! Nevertheless, by these very bitter experiences the people were all the more prepared to welcome the liberty subsequently offered them in God's providence.

And is this not true in respect to some of our spiritual liberties also? To some extent, at first, our efforts to please and obey God bring greater trials of the flesh, greater oppositions from the Adversary. The Lord would strengthen our faith, and cause us to appreciate the privilege of being set free from the power of sin and death, and of being inducted into His family.

*Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. Ex. 1:11*

Confirmations of this very account of the tribulations of the Israelites were discovered by the French savant, M. E. Naville, in 1884. He found the city of Pithom, which the Israelites built. (Exodus 1:11.) In the British Museum in London and also in the Metropolitan Museum, New York, there are on exhibition some of these very bricks. In size they are about four inches to eight inches square and about two inches thick – unbaked, but very hard. Another traveler, describing the walls of Pithom, says: "The lower courses of these walls, and for some distance up, are made of well-made bricks, with chopped straw in them; but, higher up, the courses of brick are not so good. The straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes, and water

plants, which had been mingled with the mud in their making."

## PREPARATIONS FOR CANAAN

The statement of Exodus 1:14 is generally understood to imply that the Israelites were compelled to learn all the trades and occupations of their masters. They had been from Abraham's time a pastoral people, and by this very operation they were forced, as it were, into an industrial school in the foremost civilization of that day. It was a severe training, but a very useful one and undoubtedly a grand preparation for the necessities that lay before them. Shall we say that all this was of chance? Shall we not rather say that the Lord in His providence was dealing with them – humbling them, as well as qualifying them for the larger opportunities He intended to present?

***So the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard bondage––in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.***
***Exodus 1:13-14***

Whoever can discern the Lord's leadings in connection with typical Israel of old should be fully prepared to note and appreciate Divine providences in his own case as a Spiritual Israelite. Nevertheless, few lessons are harder to learn than this one – that God supervises the affairs of all who are truly His. Nevertheless, it is well to remember that only those who have entered into covenant relationship with God, and who are maintaining that relationship, can apply to themselves the comforting words of St. Paul, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." – Romans 8:28. Our present experiences of disappointment, trials, vexations, oppositions, etc., are designed to work in us the peaceable fruits of righteousness, and to thus "work out for us a far more exceeding and eternal weight of glory."

***But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.***
***Exodus 1:12***

## FIGHTING AGAINST GOD – *R. 5271*

### PSALM 105:23-36; EXODUS 7:11

*"Whosoever shall exalt himself shall be humbled: whosoever shall humble himself shall be exalted." – Matthew 23:12*

THE practice of injustice injures both parties – the afflicter as seriously as the afflicted. If this principle were generally recognized, fewer would attempt to practise injustice – inequity – iniquity. The Bible especially disclaims against all forms of iniquity and upholds justice, which is but another name for righteousness. All sins are great and grievous in proportion as they are injustices affecting the rights of others. No lesson seems so difficult for people in general to learn as the lesson of justice, which the Master briefly comprehended in His Golden Rule, "Do unto others as ye would that they should do unto you."

There is no individual who does not need to guard himself along this line. With the coming of the opportunity to take advantage of another comes the test. It has a thousand forms, but is always the same – injustice. It may be practised by employer against employee, by parent against child, by husband against wife, by neighbor against friend; or reversely. In every case, however, we may be sure that the one who practises the injustice will suffer as severely in the end as the one against whom it is practised. This principle finds a forceful illustration in today's Study.

### SLAVERY'S COST TO THE EGYPTIANS

On various pretexts the Egyptians justified their treatment of the Hebrews. They were becoming numerically strong, and might aid the enemies of Egypt in case of an invasion. Therefore the Egyptians wished to hinder the increase of that people. Unsuccessful in this they enslaved the Hebrews. The slavery proved so satisfactory and profitable to the Egyptians that they afterwards thought that they could not get along without the slaves. Hence, at the time of this Study, the Egyptians were ready to hold their slaves at almost any cost.

Injustice – inequity – iniquity – got such a hold upon the Egyptians that the plagues necessary for the deliverance of the Hebrews were doubtless a full compensation of justice upon them, equivalent to the injustices which they had practised. Truthful is the proverb which says, "He who sins shall suffer" – a just recompense, somehow, sometime.

The Egyptian plagues were miraculous from one viewpoint; not so from another. We are apt to style everything beyond our own experiences as miraculous, and everything within our range of experiences as natural. Thus Telephony and Wireless Telegraphy would rank as miraculous, did we not have ability to

reproduce them, and to know how the results are secured. Similarly, the perfect flowers of our day, as contrasted with the inferior ones of fifty years ago, would be miraculous to us without the knowledge of how the improvements have been produced.

On the other hand, from God's standpoint nothing is miraculous, since everything is accomplished in harmony with Wisdom and Power Divine. As we become familiar with the laws of nature and discern how the Almighty has accomplished certain things which we in the past called miraculous, it should not lessen our respect for the wonder itself, nor for the One who produced it.

Applying this principle to today's Study, we find that the various plagues upon the Egyptians can be accounted for with more or less of reasonableness, but the people of God should all the more reverence Him who exercised that power. It is supposed that the ten plagues upon the Egyptians covered a period of ten months. Evidently they were part of a contest between the gods of the Egyptians and Jehovah, the God of the Hebrews.

The Pharaohs claimed to be the representatives of the sun god, while their slave people, the Hebrews, worshiped the great unseen, unmanifested Jehovah. Thus, when Moses by Divine direction appeared before Pharaoh, he told him that the God of the Hebrews sent him word that the Israelites were to go out of Egypt to worship Him. Derisively Pharaoh inquired, "Who is this God of the Hebrews?" The intimation is that he did not recognize Him. He considered the sun god of the Egyptians the powerful one.

Moses was instructed to give certain signs by which his authority as God's representative would be recognized. One of these was to cast his staff upon the ground, and it would turn into a serpent. It was a notable sign, but Pharaoh called in his magicians, and they performed a similar feat, or appeared to do so. Some have surmised that they performed a trick said to be common in India – hypnotizing a serpent and making it rigid in catalepsy, so it would appear like a staff. Then, released from the hypnosis, it would manifest itself as a serpent. We are not sure, however, that the magicians did not do more than this, for the other duplications of the work of Moses through Aaron cannot be accounted for on the basis of deception.

What power did they use? We reply that according to the Scriptures there are but two sources of occult power – Divine and satanic. Unquestionably God has for centuries permitted Satan and the fallen angels, called demons, to exercise great power. In no other way can the psychic phenomena of India and, more recently, in Europe and America, be accounted for. And in thus saying, we are not charging that the spirit mediums are knowingly the servants of the evil spirits who personate the dead. Rather, we are excusing them as thoroughly deceived – blind leaders of the blind – who more and more are bringing the world under the

power of these evil spirits, and rapidly increasing the numbers of the insane, who already number one out of every hundred adults.

## WATERS TURNED INTO BLOOD

1 It is supposed that the plagues began in June and ended the following March. **The first one, the turning of the waters into blood**, was almost as miraculous as the turning of the water into wine by our Lord at Cana. Some think that they find the explanation of the miracle. We have no reason to doubt that some day we shall fully know how God exercised His power in performing this wonder, and also how the Lord Jesus operated chemically on the water to change it into wine. Undoubtedly the process is a simple one, if we only know how it was done. All the grape juice was originally water, and passed through chemical changes in the vine. More and more our chemists are learning of the secrets of nature, and the flavors of fruits are now produced by what is termed the synthetic process. Some are hoping to produce milk by this process very soon – the full equivalent of cows' milk – directly from the grass.

Travelers tell us that in the early spring, before the freshets, they have seen the water of the Nile as red as blood. This color is produced by some micro-organisms in the water. If this were the method God used for turning the waters of Egypt into blood, or to look like blood, Pharaoh had probably heard of such changes before, and the miracle would consist chiefly in the ability of Moses and Aaron to effect the change suddenly – at their command – and in turn to abate it. The effect was sufficiently disastrous, for the fish of the river were killed, and the people could not drink the water. Still Pharaoh and his court held on to the injustice, and refused to let the Hebrews go.

2 **The second declaration of the authority of Jehovah in commanding the release of the Israelites was backed by the threat that a plague of frogs** would come. And they did come. Everywhere the land was alive with frogs and toads – in the streets, in the fields, in the houses, in the bedrooms and the beds, in the troughs mixed with their food – frogs everywhere. Frogs in vast numbers are said to come to Egypt at times, but apparently never in so great numbers as on this occasion. It was a notable matter. Still Pharaoh, when there was respite, was unconvinced that he was fighting against Jehovah; and still he held on to the injustice of slavery. Pharaoh's magicians in some way were able to duplicate the first two plagues, but they merely added to the difficulty. They were unable to take away the frogs. Pharaoh was obliged to appeal to Moses, saying, "Entreat the Lord, that He may take away the frogs."

3 **The third plague was of lice**. Dr. Merrins says: "The word lice probably means 'dust ticks,' so common in Egypt. This little creature fastens itself on to the victims, sucks the blood, and in a few hours distends from the size of a grain of sand to that of a pea. At certain seasons, it is as if the very dust of the

land were turned into lice. The decaying heaps of frogs would inevitably be the breeding place of innumerable insects." He quotes Sir Samuel Baker as saying, "I have frequently seen dry desert places so infested with ticks that the ground was perfectly alive with these vermin, which are the greatest enemy of man and beast." The miracle in this case would consist in the producing of these ticks in unusual numbers and unusual places – not merely in the desert wilds, but throughout Egypt.

**It is well worthy of note that these first three plagues were shared by the Israelites as well as by the Egyptians, but in the succeeding plagues, as Moses pointed out in advance, the Israelites were spared. The Land of Goshen was protected.**

4 **The plague of flies** apparently, as the Psalmist says in this Study, was of various kinds – gnats, mosquitoes, house flies and cattle flies. The poor Egyptians were in torment – suffering a just retribution in offset to their own injustice, while the Israelites were preserved in this plague. Pharaoh relented and declared, "I will let the Israelites go, but not far away." But when God's mercy took away the plague, he hardened his heart again. He doubted, after all, whether their experiences had been any special chastisement from the Lord, and refused to let them go.

## THE CATTLE PLAGUE

5 **The cattle plague came next**. It was a very grievous murrain (from the Latin, ***morior***, to die), a disease much resembling the Russian Epizootic, which a few years ago spread sickness and death among the cattle of the world. The Israelites were cattle raisers and shepherds, yet this murrain was kept from them in the Land of Goshen, thus proving God's care, "that thou mayest know that there is none like Me in all the earth." The monetary loss by the murrain must have been very great. 6 **Then came the plague of ulcers and sores**. Imagine the nation, from the king to his humblest servant, afflicted with distressing carbuncles!

7 **The seventh plague was a cyclone, hail and flaming fire**. "He gave them hail for rain, and flaming fire in their land." This was a fearful storm, "thunder and hail and fire ran along upon the ground" or rained down unto the earth. (R.V.) "Hail, and fire mingled with the hail, very grievous." Their crops were destroyed, and their property injured.

8 **The eighth plague was one of swarms of locusts**, and probably resembled the plague of grasshoppers which some years ago created such havoc in Kansas and Nebraska. Immense swarms of locusts have at other times come upon Egypt from Nubia. They covered the ground for miles, and sometimes to a depth of fifteen inches. Harmless of themselves, they are an enemy that cannot be disposed

of. They are apt to eat everything that is green, before they fly away. In the midst of this calamity, Pharaoh confessed his sin and asked forgiveness. Yet, when the danger was passed, he again hardened his heart to resist the Lord's way, the way of righteousness. The success of injustice and the hope of future profit therefrom led him to brave what he now recognized to be the Power of the Almighty.

**The ninth plague was one of darkness** over all the land. It probably resembled the London fogs, in which it is impossible to see, and in which lights are of little avail, and which brings business to a general standstill. This darkness may have been produced by dust in the air, as some believe, or in a thousand other ways that the Almighty might choose. Yet the Land of Goshen where the Israelites dwelt was exempt – another proof to Pharaoh that he was dealing with the God of Israel. 9

Deeply impressed, Pharaoh yielded a little more than before, and offered to let the people go with their children, providing they left their flocks and herds in Egypt. When this proposal was refused, he commanded Moses to leave his presence and to see him no more upon penalty of death. To this threat came the calm reply of Moses: "Thou hast well spoken: I will see thy face no more." The next plague, as Moses knew, would be the final one, to which the hard heart of Pharaoh would succumb. 10

*The First Three Plagues of Egypt*, art from JW.org

## Psalm 105:23-36

*23 Israel also came into Egypt, and Jacob dwelt in the land of Ham.*

*24 He increased His people greatly, and made them stronger than their enemies.*

*25 He turned their heart to hate His people, to deal craftily with His servants.*

*26 He sent Moses His servant, and Aaron whom He had chosen.*

*27 They performed His signs among them, and wonders in the land of Ham.*

*28 He sent darkness, and made it dark, and they did not rebel against His word.*

*29 He turned their waters into blood, and killed their fish.*

*30 Their land abounded with frogs, even in the chambers of their kings.*

*31 He spoke, and there came swarms of flies, and lice in all their territory.*

*32 He gave them hail for rain, and flaming fire in their land.*

*33 He struck their vines also, and their fig trees, and splintered the trees of their territory.*

*34 He spoke, and locusts came, young locusts without number,*

*35 and ate up all the vegetation in their land, and devoured the fruit of their ground.*

*36 He also destroyed all the firstborn in their land, the first of all their strength.*

## THE TEN PLAGUES OF EGYPT – *R. 2910*

### EXODUS 11:1-10

*"The angel of his presence saved them." – Isaiah 63:9*

HE WHO SEES, in the narrative of the ten plagues upon Egypt, and Israel's deliverance thereby, nothing beyond what is contained in the simple story recognizes only the shell, and not the kernel of the lesson. In the type it was typical Israel alone that was delivered by Moses and the first-born; in the antitype it will be "the groaning creation" that will be delivered – all such who will accept deliverance, under the leadership of the antitypical Moses, Christ, and his Royal Priesthood, – the elect Church of this Gospel age. In the type it was Pharaoh and his coadjutors that were first chastened by the plagues and subsequently destroyed in the Red Sea. Their antitype is Satan and all his coadjutors, – all who profit by evil; and in the beginning this will include many who unwittingly are under his blinding influence; but ultimately it will include only such as are willful and deliberate servants of sin and lovers of unrighteousness – injustice, etc.

A previous lesson showed us Moses, receiving instruction and encouragement from the Lord respecting his future work as the deliverer. We saw him at the burning bush, and noted his reverence for the Lord and yet his need of being thoroughly convinced that God, with his infinite power would go with him, if he would again go to his countrymen, and essay to be their deliverer from bondage. We noted that the Lord gave him, as a sign or evidence of his commission, the miracle of his rod or walking stick turning into a serpent, and being changed back to a stick; and another sign in respect to leprosy coming upon his hand, and being instantly healed by putting it again into his bosom. When Moses had been himself convinced he enquired of the Lord by what means he should convince the Israelites of his authority as their leader, and that the Lord would now deliver them. He was commissioned to introduce himself to the Israelites by these same signs by which he himself had been convinced of the divine authority and backing for his undertaking; and if either or both of these evidences were insufficient Moses was commissioned to take water from the Nile river, in sight of his countrymen, and to pour it upon the dry land, where it would become blood, the Lord assuring him that by means of some or all of these signs the people would be convinced and accept his leadership.

These three signs, which were so convincing to the Israelites, doubtless signified certain truths which, in the present time, will be convincing to the Lord's true people at the proper time; and demonstrate to them that there is to be a great deliverance of all who trust in the Lord, from the power of Satan and the bondage of sin and death. Time and space forbid a thorough examination of the antitypical significance of these signs here; but in our next issue we hope to show

*See article in chapter 4, "The Voices of the Three Signs" p. 341*

that we are now living in the time when the antitypes of these signs are due to antitypical Israel, as proofs of the presence of the Deliverer and the imminence of the deliverance. We expect to show that the antitypes of these signs are now being given, and of what they consist.

Moses' next mission, with Aaron, was to go before Pharaoh and make a demand that the Israelites might be permitted to go a three-days' journey into the wilderness to worship God and do sacrifice to him. Nothing was said respecting their non-intention of returning, nor was it necessary to do so. They were not in a just sense bondmen; they had not forfeited their liberties, either through war or debt; they had the same right to depart that they had to come into Egypt; and, if their request for a temporary absence were granted, they could later determine whether or not they would return to Goshen. The request in this form made the trial of Pharaoh the less severe; nevertheless, his refusal to grant the holiday proved conclusively that he would have refused to grant them full liberty. Instead, Pharaoh sent forth instructions to the task-makers to increase the burdens upon the Hebrews, declaring that if they were worked hard enough they would have no time to think, and speculate about holidays, etc. It was at this time that the Israelites were required to turn out their full quota of brick per day, without having a straw furnished them, as had previously been the custom – straw being then used as a binder for bricks, which were sun-dried, instead of being burned hard, as at the present time. This stage of the Israelitish bondage is fully corroborated by certain recent excavations in Egypt, which show some structures built of brick, with straw binder; some with brick with binders of reeds and rushes, and some, finally, with practically no binders at all, and therefore that much the more difficult to handle in the making.

The effect of this move was at first to discourage the Hebrews and to lead them to complain to Moses, through their elders, that instead of being a deliverer and a helper he was bringing increased miseries. And so, likely, it will be with many of the groaning creation, in the near future. Their first efforts and aspirations toward the deliverance which the Lord has promised them will be resented by "the powers that be," and for a time their efforts at attainment of coveted blessing will seem to work disadvantageously. Nevertheless, the effect in the end will be to the more deeply impress upon all the evils of the present reign of sin and selfishness, and to make all the more appreciative of the Millennial blessings and liberties of righteousness, when they shall be attained; and the more determined that they will follow the leadings of the Lord, and be obedient to him, that they may attain that liberty.

## PHARAOH'S HEART HARDENED.

Under the Lord's instructions Moses presented himself before Pharaoh, and made formal demand that the people be let go. Nevertheless, the Lord said to him, "I will harden Pharaoh's heart, and multiply my signs and my wonders in

the land of Egypt." "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies and my people, the Children of Israel, out of the land of Egypt, by great judgments; and the Egyptians shall know that I am the Lord."

This is perhaps as appropriate a place as any to consider the sense in which the Lord "hardened" Pharaoh's heart. And we may here also consider the Apostle's expression on the subject, saying: "The Scripture saith unto Pharaoh, 'Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.' Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (Rom. 9:17,18.) The Lord had raised up to the throne of Egypt a man of iron will and perverse spirit, who would not readily yield, and upon whom, therefore, repeated and severe judgments would be necessary, which would demonstrate divine power on behalf of Israel. Secondly, these would incidentally constitute a retribution against the whole people of Egypt, as participators in the unjust oppression exercised toward Israel. In a word, divine power would be better shown, and retributive justice better rendered, and a lesson for all time better written, by the raising up to the throne of Egypt of this man, than by raising up to the throne any of the others who might have been heirs, had they lived, or had he not lived.

It should be noticed that neither here nor elsewhere does God interfere with the freedom of the will of any individual, whether amongst those who profess obedience to him, or others. As respects the hardening of Pharaoh's heart: as we look carefully into the narrative we find that it was accomplished through God's ***mercy*** only, and hence that no charge could be laid against divine justice on this account. It was because of Pharaoh's repenting that the Lord stayed one and another of the plagues brought upon him, and the nation which he represented. But this goodness and mercy of God, which should have led him to repentance, led him in an opposite direction, to greater hardness of heart. And so it is with the world in general today: when the judgments of the Lord fall severely upon the world there is a tendency to contrition, humility and repentance; but when the Lord's blessings abound there is the greater likelihood amongst those who are rebellious of heart to become hardened and unappreciative. So it was with Pharaoh, and so it will be with "the powers that be" in the end of this age; but so it must not be with those who are truly the children of God. To all these God's mercies and blessings, favor upon favor, should and do lead to greater appreciation, thankfulness and loving obedience, because they are his.

It has been surmised that these ten plagues upon Egypt began about July 1st, and lasted until the following April, – in all about nine months. This surmise is based upon the character of the different plagues, and what is known of the climate and usual conditions of Egypt favorable to the plagues. The first three, the waters changed to blood, the frogs, and the lice (insects), appear to have

been common to the Israelites as well as to the Egyptians, the land of Goshen being spared from the remaining seven plagues – flies or winged pests; murrain, or cattle disease; bains, or smallpox; hail and fire; locusts; darkness; and finally the death of the first-born. During this series of plagues Pharaoh relented a little occasionally to the extent that he agreed that the males of the Hebrews should go forth, as requested, to sacrifice in the wilderness, the females and children being held as hostages for their return. But this brought out the answer that when they would go it must be all of them, including their cattle and herds, and to this Pharaoh would not hear, until Egypt was smitten with the tenth plague, and all the first-born of Egypt (humanity and animals) died; then he urged them to go. The chastisement was sufficient. So it will be in the end of the time of trouble that is approaching, and which is figuratively represented by these plagues, especially "the seven last plagues." – Rev. 15:

*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Rom. 13:1 KJV*

When the last plague has been poured out, as a vial of divine wrath, "the powers that be" will realize that it is useless to fight against God. And as Pharaoh and his people received a severe retributive punishment for every evil they had inflicted upon the Israelites, and as their first-born became retributive representatives of the Israelitish babes they had caused to be drowned in the Nile, so their flocks and herds, and the crops that were destroyed by the locusts and insects, etc., and all the troubles upon them, were retributive punishments, for the unjust exactions made of the Israelites. So we may suppose that the great troubles and losses which will come upon "the powers that be" of the present time, in the approaching trouble, will, in some sense or degree, be a retributive requirement, – an offset for a not sufficiently benevolent and just treatment of many under their control in the present time, when the blessings and inventions of our day should be accruing more generally to the benefit of the masses.

Objection has been found by some to the statement that the Lord, through Moses, instructed the Israelites to "borrow" of their Egyptian neighbors jewels of silver and gold, etc., and that they did so, and thus "spoiled the Egyptians" – took away a great spoil or trophy of valuables, when they went. Two answers may be made to this objection. The first is that our Common Version translation is very inaccurate, and thus gives ground for the thought of a deception; the word in the original signifies asked, requested, or begged for, and should not be rendered "borrowed." The Revised Version renders this properly, "asked for." The Hebrew word is the same as when Solomon "asked" wisdom, and did not "ask" long life; neither "asked" he riches; neither "asked" he the life of his enemies. (1 Kings 3:11.) As it would be improper to render the word "borrow" in Solomon's case, it is equally inappropriate in the case of the Israelites. Similarly the word rendered "lent" should be "gave." The fact is that the Egyptians were thoroughly sore of heart under the repeated castigations given them by the Lord, during the nine months of the plagues. They were glad to learn that their representative and king had finally ordered the people to leave the country. They felt themselves like hastening them out, lest some further visitation should come upon them; or lest

Pharaoh should again change his mind. Hence, when the Israelites importuned them for jewels and fine garments, etc., they gave them freely, hoping to be rid of them the quicker. The other answer to the argument is that in all justice the Egyptians owed the Hebrews the value of these jewels, and more too, for the onerous services they had compelled them to render; and hence the Israelites were not asking an alms for which they had given no equivalent, but were really asking for their back pay.

Our Golden Text seems to be wholly misapplied. It seems to have no reference to Israel in Egyptian bondage; neither does it fully and completely apply to their antitype – those who will be delivered from the power of Satan, sin and death during the Millennial age. It applies merely to the overcoming Church, the "Church of the First-born," which was represented only by Moses and the first-born of Israel, spared during the night of the Passover. The Lord is specially with this class, the "little flock," the "elect," "the body of Christ," who shortly shall lead the people out of bondage into the liberty of the sons of God. As many as obey the voice and follow the leading of this great Prophet, Priest and King, of which Jesus is the Head, and his elect Church the members in particular of the body, will be fully delivered from the power of Satan, represented by Pharaoh.

A general lesson, applicable to all persons and at all times, is that justice should be done; that none should be oppressed; that the Lord cherishes the cause of the oppressed, especially if they be his people; and that he will deliver them and will permit the wrath of man to work out retributive justice and punishment upon all oppressors.

***Surely the wrath of man shall praise You!***
***Psalm 76:10***

# *The Passover*

The term ***Passover*** signifies to pass by or spare from an affliction. When the last plague was visited upon Egypt, the houses of the Israelites were all marked with the blood of a slain lamb, that the destroying angel might not cut off the first born of Israel with the first born of Egypt. These first born ones were afterward represented in the priestly tribe of Levi, to which Moses belonged (Exo. 13:2; Num. 3:11-13), and through this priesthood all Israel was brought into covenant relationship with God. The Gospel Church, is the antitype. These alone of all people are now in danger of everlasting death – the second death – because these only have the knowledge sufficient – if rejected or abused – to bring condemnation to the second death.

The first born of Israel represented those who now by faith abide in Christ, under "the blood of sprinkling" – the precious blood of Christ, our passover lamb, slain for us. And these shall be delivered, spared, passed over, being counted worthy of life through the merit of the precious blood of Christ. But if any abide not under this covering, he must surely perish, as any of the first born of Israel would have perished had they ventured out, beyond the protection of the blood of the typical lamb. How forcibly does the type thus illustrate the value of the precious blood of Christ, our Passover Lamb!

The typical feast, commemorative of the typical Passover, was celebrated ever after by Israel. Our Lord and his disciples observed it, as all Jews were required to do, yearly on the fourteenth of Nisan. The Lord's Supper was instituted just after this Passover supper, and to take its place, on the last night of our Lord's earthly life – same night in which he was betrayed, the same day on which he was crucified, the Jewish day beginning the evening preceding at sunset. This annual remembrancer was to be to Christ's followers what the Passover had been to the Jews. They were to see Christ Jesus as their lamb, and rejoice in their justification through his precious blood. And they were to celebrate it ***yearly*** – as the Israelites had done – but now in remembrance of the reality and not of the type.

***"Christ, our passover, is sacrificed for us; therefore,***
***let us keep the feast" –***

as often as the season returns, until fully delivered from death to life in his likeness. R. 1657

# "CHRIST OUR PASSOVER WAS SACRIFICED FOR US." – *R. 2917*

## EXODUS 12:1-17

PHARAOH'S heart seemed to grow harder and harder under divine mercies, as one plague after another was stayed at his request, through Moses. The goodness of God, instead of leading him to repentance, would seem to have made him only the more determined, as God had foreseen and foretold. God, however, informed Moses that the tenth and final plague would be sufficient to break down the opposition of this hard man, and compel his acquiescence with the requirement that Israel should go free. Before the infliction of this plague Moses enquired whether or not Pharaoh were willing to let Israel go, and upon receiving the negative response he warned Pharaoh that in consequence a dire calamity would befall the Egyptians. Apparently he immediately departed for the land of Goshen, there to put the people in readiness for the exodus. Their Egyptian neighbors gave them liberally jewels of gold and of silver and various articles of value, evidently anxious to have them go, and regretful that their ruler was so stubborn. They realized also, no doubt, that in some sense God was with the Israelites, and against the Egyptians, a matter which it seemed difficult for Pharaoh, their king, to discern.

*And the LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets you go, he will surely drive you out of here altogether. Ex. 11:1*

How much time they may have consumed in preparation for the journey we know not, but we may well suppose that this was a time of suspense upon Pharaoh and all who knew of the last threat presented to him by Moses and Aaron. We are certain that the preparations required several days, if not weeks, because amongst other instructions each family was to select for itself a representative male lamb of the first year, unblemished, as the foundation for the religious ceremony, known as the Passover, ever since observed by that nation. The lamb was to be selected, accepted, separated from others, and cared for specially from the tenth day of that month, Abib (later known as Nisan), and on the fourteenth day of the month it was to be killed between evenings (between six o'clock the one evening and six o'clock the next evening – the usual Jewish day). Its flesh was to be roasted for eating the following evening, and its blood was to be preserved for sprinkling upon the lintels and door-posts, – the door frame, above and at either side. It was in the night following the fourteenth day that the roast lamb was to be eaten, with bitter herbs, the eaters being gathered in family groups, and all in expectation for the journey, sandals on their feet, and staff in hand, etc., ready to depart out of Egypt early in the morning of the fifteenth.

The story, as recorded in Exodus, is an interesting one, and has ever been one precious to the Hebrews, the law concerning it serving as one of the most prominent landmarks in the history of that nation. But to the Christian the meaning of this incident is of still greater importance. To him, as the anti-typical

Israelite, the whole transaction speaks of the anti-typical deliverance at the hands of the anti-typical Moses at the close of the anti-typical night, and at the opening of the anti-typical Passover day. Our Golden Text, "Christ, our Passover, is slain for us" (1 Cor. 5:7), identifies the Lord Jesus as the anti-typical Lamb, and identifies the sacrifices which he gave with the deliverance which we are now hoping for, as near, even at the door. This fact is recognized by Christians of all denominations, and our Lord's Supper is recognized as the commemoration of the anti-type of the Passover supper, especially by the Catholic Churches and the older denominations of Protestants. As the Hebrews celebrate the Passover annually, so these churches celebrate annually "Good Friday," by an emblematic supper known as the Eucharist or Lord's Supper, commemorative of the death of "the Lamb of God" and the divine mercy consequently extended to "the Church of the first born."

*John 1:29,36*
*Heb. 12:23*

Let us go backward, and look at some of the minutia, and the meaning of these to us, the spiritual anti-typical Israelites. The taking up of the lamb on the tenth day of the month found its correspondency at the first advent of our Lord Jesus, when he presented himself to Israel at the close of his ministry, as their King, riding upon the ass, exactly on the 10th of Nisan. It was then that that nation should have accepted him, should have received him; but instead "they hid, as it were, their faces from him," and saw not in him the beauty for which they were seeking, as a nation. It was on the fourteenth day of Nisan that our Lord partook of the Passover with his disciples, early in the evening. Later on in the same night he was betrayed. The next morning of the same day he was condemned and crucified. Later in the same day he was buried. All this was on the fourteenth day between evenings, between six p.m., where the day began, and the next six p.m., where it ended, and it was on the next day, the 15th, in the evening, that the Passover feast of the Jews was celebrated. We celebrate that feast anti-typically, continuously feasting and rejoicing in the grace of God toward us. But the Lord's Supper belongs to the 14th of Nisan and commemorates the killing of the Lamb of God. That night in which the Passover feast was eaten represents this Gospel age – a dark time, in which sin and evil still triumph, and darkness is abroad, and in which the Lord's people feed upon the merit of Christ, our Passover Lamb, slain for us, and realize that his "flesh is meat indeed."

Along with the Lamb the Jew partook of unleavened bread, pure, unadulterated, figuratively separate from sin; it symbolized the precious promises which come to us from the Heavenly Father through our Lord Jesus Christ. "This is the bread that came down from heaven, whereof if a man eat he shall never die." (John 6:50.) And, as the Hebrews ate their bread and lamb, so the anti-typical spiritual Israelite partakes of Christ's merits and graces freely, but with them receives also the bitterness of persecution, trials, difficulties, misrepresentation and suffering symbolized by the "bitter herbs." As the Hebrews ate shod and ready for their journey in the morning, so the true Israelites of this Gospel age partake of these spiritual favors, feeling the while that we are still in Egypt, and longing for the

promised land; and they indicate by the conduct of life that they are pilgrims and strangers in this country, the world, and that they are seeking the heavenly country. But the deliverance did not come in the night in which the Passover was eaten, but in the morning which followed it. And so the deliverance of the spiritual Israelite does not come during the night of sin and trouble in which the god of this world reigns. It comes in the Millennial morning, for which we wait and hope and pray, "Thy Kingdom come." "God shall help her, early in the morning." – Psa. 46:5.

It is the mistake of some to suppose that the Passover refers, either directly or indirectly, to the passing of the children of Israel across the Red Sea. Nothing of the kind. The name was given with reference to the passing over or sparing of the first-born of Israel during that night in which the lamb was being eaten, and during which the blood was on the door-post without. The death-messenger was abroad throughout the land of Egypt, and the first-born of all Egypt were smitten, and the first-born of Israel were saved only upon condition that the blood should be sprinkled upon the door-posts and lintels of the houses in which they were. Any Israelite who did not respect the divine command, and place the blood-marks upon the front of his door, as directed of the Lord through Moses, would suffer, just in the same manner and just as surely as the Egyptians – the blood was the mark of distinction between those who were the Lord's people and those who were not his people.

What does this signify now, to the spiritual Israelites? We answer that the sprinkling of the blood symbolizes an acknowledgment of faith in the redemptive merit of our Lord Jesus' sacrifice, as our Passover Lamb. Whoever recognizes the Lord's word in respect to this matter realizes that without the shedding of blood there is no remission of sins, and he who thus realizes the importance of the death of our Savior is expected to ***confess*** it, as symbolized by the sprinkling of the blood upon the outside of the dwelling. And its being upon the door signifies that all who were within that door were trusting in the blood, were under its efficacious merit. It is remarkable that while this doctrine of the redemption through the blood of Christ has been held with more or less clearness for centuries, it is now, in the close of this age, being called in question by some who are still naming the name of Christ, and by some who profess to be advanced teachers, and higher critics. All such are, from the Lord's standpoint, Egyptians, not Israelites. All whom

he will recognize as his people, Israelites indeed, will be such as will recognize him, his Word, and the work which he has accomplished for them through the shedding of the precious blood of our Passover Lamb, Christ Jesus.

The doctrine of ***substitution*** is made most emphatic in this type. As the blood represents life while in the veins, so it represents death when shed; and so, as the sentence of death was against our race, it was needful that Christ should die for our sins. Hence also the Lord has made it incumbent throughout this age that each one whom he would recognize must be one who would trust in and confess the atonement, the redemption which is in Christ Jesus. The blood was to be for a token, for a witness, for a sign, as evidence of the faith of those who were in the house on which it was sprinkled. It was not God's token, but man's token. God would do the sparing, but every Israelite who would be spared must see to it that his part of the program was carried out.

Let it not be overlooked that not all of the Israelites were in danger of death, but only the ***first-born***; for this is a striking and prominent feature of the type. It teaches that while the deliverance that is to be accomplished in the morning will be deliverance for all who love the Lord and love righteousness, the first-born as well as all the rest, yet a special trial or testing comes during the night – before the Millennial morning – and this special testing or trial will affect only the ***first-born ones***. Who are these first-born ones? We answer, they typified "the Church of the First-born, whose names are written in heaven," the "little flock," begotten to a newness of nature, and to joint-heirship with our Lord Jesus in the coming Kingdom. Others will be delivered from the power of Satan and the oppression of sin, as represented in the deliverance of all Israel from Pharaoh and his power and bondage, but the only ones who will be in danger during this night, the only ones who will be ***passed over*** or spared, during this Gospel age, will be the little flock, the Church of the First-born. This is distinctly the language of the type, nor can it be otherwise accounted for. It will be remembered that after the Passover, in the new order of things, the first-born ones spared in this Passover became representatively the Levites, amongst whom, in turn, were the priests, a little flock; and even so the Apostle declares of the Church of the First-born, "Ye are a Royal Priesthood." – 1 Pet. 2:5,9.

As already remarked, this Passover lamb found its anti-type in Christ, our Passover Lamb, who was slain for us, and of whom we partake. Our Lord instituted for us, the spiritual Israel, a commemorative service to take the place of the type observed by fleshly Israel. It was instituted on the same night in which he was betrayed, the same night in which he ate the Passover supper, as a Jew, and after the eating of the Passover supper. He took bread and wine to represent himself, as the true, anti-typical Lamb of God, who taketh away the sin of the world, and he enjoined upon all who were truly his followers that they henceforth, instead of any longer, as the Jews, celebrating the typical Passover, should henceforth celebrate the anti-typical Passover. "As often as ye do ***this***

*In Remembrance of Me* by Walter Rane

[celebrate the Passover] do it in remembrance of me [and not any longer in remembrance of the typical deliverance]." And from year to year this celebration has been handed down to the present time, and is still commemorated. *1 Cor. 11:25*

Some of God's people, however, having become confused upon the subject, and having lost sight of the fact that it is a commemoration of the anti-type of the Jewish Passover, feel quite at liberty to set for its observance times and seasons of their own, without any authority from the Lord. They are excusable to a considerable extent, because, during the eighteen centuries since the institution of the ordinance the great Adversary introduced many doctrines and false practices amongst the followers of Jesus – amongst others, the doctrine of the Mass, which purports to be a repetition of Christ's sacrifice, performed by the priests, re-creating Christ in the flesh, they claim, and sacrificing him afresh in the Mass, for the sins of those for whom it is performed. Protestants, coming out from Papacy, have rejected the doctrine of the Mass, but because the Mass had come to be frequently performed they imagined that the Lord's Supper, as they celebrate it, is also without any limitation as to time and season. Moreover, even those old churches which still observe the Passover date for the Lord's Supper have adopted a new method of reckoning it, contrary to the method in use by the Jews – one in which the memorial day always falls upon the Friday which is nearest to the true date, so that the Sunday following, Easter, will symbolize our Lord's resurrection on the first day of the week.

## SOME PLAGUED – SOME PASSED OVER – *R. 3993*

### EXODUS 12:21-30

*"When I see the blood, I will pass over you." – Exodus 12:13*

MOSES, accompanied by Aaron, his brother and appointed mouthpiece, appeared before Pharaoh and informed him of his mission in part. He made no reference to the complete departure of the Israelites never to return, though Pharaoh evidently understood this to be the program. The request was to go a day's journey into the wilderness and to offer sacrifices to the Lord, no reference being made as to what would be done thereafter. To Pharaoh it seemed preposterous that the Egyptians should let go from them a skillful people, who had been serving them now for a good while as bond-servants, and helping along amazingly in their general prosperity and wealth. Pharaoh determined that he would not encourage such a thought by the slightest sign of timidity, but on the contrary he would discourage it and cause, if possible, that the people should feel that Moses and Aaron, their representatives and delegates, had done them an injury by the agitation. Accordingly Pharaoh not only refused their request, but imposed additional burdens upon the people as a penalty for making it. All this might be termed human nature – the natural thing for any person in power to do.

It was the natural thing, however, only because of man's depravity; it would have been a very unnatural thing for any perfect man to have done. A man more nearly perfect in the image and likeness of God would, on the contrary, have had a spirit of fairness, a spirit of equity, which would have said, We have not been treating these people right; we have not been treating them according to the Golden Rule, as we would that they should have dealt with us. We have been taking advantage of their situation and of our power as a dominating race, and have been taking their labor by browbeating and by force. We will seek to make amends, not only by giving them their liberty, to which they have a right, but by pressing upon them as their rightful due a certain proportion of the wealth we have secured through their energies. We will then say to them, – Now, whether you go to another land or whether you stay here is a matter for yourselves to decide; but we will be glad to have you for neighbors and for friends, and to deal with you as fellow-members of one race, according to the Golden Rule.

But the depraved heart never has such suggestions, or, if it has them, promptly stifles them as foolish, unbusinesslike. The Lord's people, begotten again of the holy Spirit, enlightened through the Word of Truth and taught in the school of Christ, are not to take the worldly view on any such question, but in all their affairs to act in harmony with the Golden Rule. If any reader of this article has not been in the habit of so doing in the past, it is time that he should begin at once. Time is short in which to cultivate this proper view and to learn to use this

Golden Rule. If our hearts do not attain to this standard of love for our neighbors as for ourselves, the Apostle assures us that we may seriously doubt that we have any love for God that would be acceptable to him. (1 John 4:20.) True, not many are in the position of Pharaoh, and even Pharaoh might have been unable to carry out the Golden Rule in connection with his dealings with the Israelites by reason of a contrary spirit amongst his counsellors and others of influence in the nation. Similarly we may not be able to do all that we could do and would like to do in harmony with the Golden Rule in our dealings with neighbors, employers, etc., but we are to cultivate this spirit in our hearts, in our minds, and to live as nearly in accord with this rule as present conditions permit. Our hearts must be up to this mark, whether we are able to conform all of our affairs of life to this standard or not. Otherwise we may be sure that we shall come short of the required standard, and unless we correct the matter we will have no part in the Kingdom, and would be totally unfit to be of that glorious class of kings and priests and judges who, according to the Lord's foreordination, are shortly to bless all the families of the earth in conjunction with their Lord and Head.
– 1 Cor. 6:2,3.

## "LET MY PEOPLE GO THAT THEY MAY WORSHIP"

One after another ten different plagues came upon Egypt to compel them to let the Israelites go. We can readily see how God could have made the matter much easier for them even in their wrong condition of heart. He could have raised up to the throne of Egypt a weaker man, who would have more readily yielded; but, on the contrary, the Scriptures inform us that God raised up to the throne a man of that particular character which would be strong in resistance, dogged. We read, "For this very purpose have I raised thee up, that thou might show forth my power." The means by which the Lord raised up that Pharaoh to the throne is not particularly stated, but we have illustrations of similar exaltations under divine providence. For instance, the present Emperor of Germany was raised up to power by reason of his father's death, which the Lord could easily have hindered. The Czar of Russia was raised up to his position by reason of his brother's incapacity for the office. Theodore Roosevelt was raised up to the presidency by reason of President McKinley's assassination.

Thus God has it in his own hand to set up or pull down rulers, and he orders the matter evidently to a considerable extent with a view to the impressing of the lessons which he desires to impart; and these lessons and providences have to do with other peoples than those apparently most particularly interested. For instance, the present Czar has had much to do in the matter of bringing forward the Japanese to notice; and so the Pharaoh of the Exodus, supposed to have been Menephtah, was raised up particularly on account of the Israelites and the divine intention respecting their deliverance, and the punishment of the Egyptians for the injustices that were done them. With a weaker man on the throne the Lord's power would have been less displayed and the Egyptians would have received far

less chastisement.

## THE TEN GREAT PLAGUES

The first nine of these plagues seem to divide themselves into three groups of three each, and the entire ten are supposed to have covered a period of nine months – not that they were continually enforced in that time, but that considerable intervals occurred between them. In the first three Aaron's rod was used as a symbol of divine power; in the second three the rod was not used; in the last three Moses' rod was used. In each of the three series the first was with full warning, the second with less warning, the last with no warning. The first plague is supposed to have occurred in June and the last one in the following April.

To the ordinary reader the story of these plagues and the deliverance of the Israelites is a wonderful one, but to those who have made some progress in the knowledge of the Truth and who discern in the experiences of the Israelites something typical of the experiences of the Lord's people in the end of this age, the entire lesson has a still broader, deeper and stronger significance. From this standpoint the Pharaoh on the throne and the powers of Egypt represented Satan, the prince of this world, and the powers of this world. From this standpoint the antitype of Israel would be all of God's people who desire to worship and to serve him, but who are in bondage to sin and Satan. From this standpoint the deliverance of the Israelites from Egypt typifies the deliverance in the end of this age of all who desire to come into harmony with God. And correspondingly, the plagues that came upon Egypt and which forced the deliverance of the Israelites typified the great time of trouble coming upon the world in the end of this age, by means of which ultimately the power of the oppressor will be broken, and all who desire full liberty to worship and serve the Lord will be granted the opportunity; and as Pharaoh and his hosts, in seeking to interfere with the divine program, were destroyed, so Satan and all sympathizers and colaborers with him, seeking to restrain and interfere with the labors of those who would serve the Lord, will ultimately be overwhelmed and destroyed in the Second Death.

Noting that these ten plagues prefigured the time of trouble in the end of this age, we are not surprised to find similarly ten plagues mentioned in connection with the time of trouble portrayed in Revelation as constituting the consummation of this present age and this "present evil world." There the first three plagues are called the woe trumpets, and following them come the "seven last trumpets." The first three apparently affect all, the last seven are restricted to those who are in opposition to the Lord. And so it was in the plagues of Egypt: the first three affected the Israelites as well as the Egyptians, but from the last seven the Israelites were exempted.

## UNDERSTANDABLE YET MIRACULOUS

While these plagues were very remarkable they were less so than might occur to us, because many of them were merely intensified experiences along lines from which the Egyptians had previously suffered. The intensity of these, and the fact that they came in harmony with preannouncements, constituted the main features that would commend them to the Egyptians as miracles. For instance, the first two the Egyptian magicians were able to imitate on a small scale. The names of these magicians are given us in the New Testament, where it is stated that as Jannes and Jambres resisted Moses, so certain ones today resist the message of God at the hands of his servants and seek to produce counterfeit effects by the power of Satan. – 2 Tim. 3:8.

**The first plague** – the waters turned to blood – caused serious inconvenience for the Egyptians, who are noted as the most cleanly of all the Orientals. They were obliged to dig wells near the river, using the soil as a purifier or strainer of the water. Of course the thought must be that the water became bloodlike. Gieke offers a not unreasonable suggestion respecting the basis of this miracle – that it was "the presence and inconceivably rapid growth of microscopic animals (infusoria) and minute cryptogamous plants of a red color. Ehrenberg, in 1823, saw the whole bay of the Red Sea at Sinai turned into the color of blood by the presence of such plants. In *Silliman's Journal* there is an account of a fountain of blood in a cave in South Africa. It grew solid and burst bottles in which it was put, and dogs ate it greedily. The cause of these wonders is a minute alga which grows so rapidly that it actually flows, and is so small that there are from 40,656,000,000 to 824,736,000,000 plants in a cubic inch."

Another writer says concerning the Nile, as he saw it one morning, "The entire mass of the waters was opaque and of a dark red, more like blood than anything else to which I could compare it." – *Monumental History of Egypt*, I., p. 10.

The fact that we can imagine the process by which divine power produced this miracle does not interfere with its miraculousness, which is fully attested by its appearing just at the time indicated by Moses, and by the fact that it affected the water everywhere, even in household vessels.

## THE SECOND PLAGUE – THE FROGS

Among the numerous Egyptian deities was the frog-head goddess, Heka. The supposition therefore is that this plague was a special reproach to that goddess and her worshipers, and particularly severe because it was not lawful for the Egyptians to kill their tormentors. They were so abundant as to constitute a plague in the truest sense. Frogs were everywhere, in the fields, in the streets, in the homes, in the beds, in the kneading troughs. Of the physical basis of this miracle Gieke remarks that frogs in distressing numbers frequently come from

the river Nile: “In the height of inundation, the abounding moisture quickens inconceivable myriads of frogs and toads which swarm everywhere, even in ordinary years.”

**The third plague** – lice. The revised version margin renders the word lice sandflies, or fleas, and apparently with some reason. Sir Samuel Baker says of modern North Africa that, “At certain seasons it is as if the very dust of the land were turned into lice.” He then describes the sandfly as a “sort of tick, not larger than a grain of sand, which when filled with blood expands to the size of a hazel nut.” This miracle the magicians were unable to duplicate, and their words are the first historical definition of a miracle: they said, “This is the finger of God.”

**The fourth plague** – flies or beetles. The Hebrew word used in this connection is held to signify a mixture, that is various swarms of insects. The Septuagint translators, who lived in Egypt, considered the word to mean dog-flies; others hold that it signified beetles, a peculiarly serious plague to the Egyptians, because the beetle was considered the incarnation of Kephna, the Sun god, and was forbidden to be killed. A writer says, –

“Modern Egypt is sometimes visited with enormous swarms of beetles which inflict very painful bites, gnaw and destroy clothes, household furniture and leather, and consume or render unavailable all edibles.”

This plague was also removed at Pharaoh’s entreaty and his false promise to permit the people to go.

**The fifth plague** – murrain. This is supposed to have been a kind of epizootic or contagious fever affecting all domestic animals. Rawlinson declares, “There were several murrains in the years 1842, 1863, 1866, in which last-named year nearly the whole of the herds were destroyed.” It was marked as one of these plagues by its prediction for a definite day and from the exemption of the cattle of the Hebrews.

## THE SIXTH PLAGUE – BOILS

This plague was started by the symbolical scattering toward heaven of ashes of a furnace – possibly in allusion to the furnace of affliction through which the Hebrews had been passing, or possibly in sarcastic imitation of the methods of the Egyptian priests, who yearly offered sacrifices of burnt human bodies, sometimes Hebrews – to Typhon, the god of evil, scattering the ashes thus in the air.

**The seventh plague** – hail. This also was a very unusual experience for the Egyptians, for in their country thunder and lightning, snow and hail, are very rare. All the more it would be to them a demonstration of divine power; it terribly

impressed them, besides causing serious loss not only to men and beasts but to vegetation. Pharaoh, alarmed, again proposed to accede to the demands, but again hardened his heart and refused when the plague was withdrawn.

**The eighth plague** – locusts. A German writer says it often happens that immense swarms of locusts come to Egypt from Nubia. Wherever they appear they cover the ground for miles and sometimes to considerable depth. It is in vain to attempt to drive them away. Only when the last bit of grass and grain is devoured will they depart, leaving behind those which in the dense mass of insects were hurt and could not go further. It takes weeks to kill these remnants. A newspaper remarks that in 1881 two hundred and fifty tons of locusts were buried in Cyprus, each ton numbering over 90,000,000 of these pests. In 1873 the writer witnessed a similar visitation of locusts or grasshoppers in the western part of the United States. They came in great clouds, obscuring the light of the sun as would a snow-storm, and greatly resembling it. Wherever they alighted it meant destruction. They were so plentiful that they could have been shoveled were they not continually in motion, and railway travel was greatly delayed in those parts by reason of the slipperiness of the tracks from the large numbers that were crushed. This also would be recognized as a plague because of its announcement and because of the usual exemption of the land of the Hebrews. Again Pharaoh repented, this time his courtiers urging upon him acquiescence with the command. Pharaoh even confessed sin, and yet subsequently hardened his heart and refused the people liberty.

**The ninth plague** – darkness. The physical basis of this miracle is thus stated: "In April, about Easter, there begins in Egypt a period of fifty days called ***Chemsim***, meaning fifty. During this period the south wind at times brings a storm of fine sand, which sometimes is terrible. Wherever the storm passes a crackling sound is heard, as of electric sparks. A nervous depression seizes mankind and domestic animals. This is the Egyptian darkness."

Gieke says, "Artificial light at such times is of little use. The streets are practically emptied and a deep silence reigns everywhere." This plague of "deep darkness" impelled Pharaoh to grant the request of Moses provided the flocks and herds of the Hebrews did not go with them – a compromise which Moses promptly rejected.

## THE TENTH AND LAST PLAGUE

**The tenth plague** – the death of the Egyptian firstborn. Ample opportunity had been given for repentance, and the record is that Pharaoh once more refused to let the children of Israel go, and subsequently it is recorded that God hardened his heart. We are not to suppose that God interfered with his free moral agency in the matter, but that this hardening of his heart was accomplished through the Lord's leniency – his prompt granting of release from one plague after another

when Pharaoh repented and proposed obedience. The fact that he and his people had weathered so many of these storms and plagues doubtless encouraged the monarch to hope that eventually he would retain hold upon the Hebrews, despite all the threats and plagues. However, there was a limit to divine favor, and it was so arranged that that limit would not come until the people of Egypt had suffered a severer chastisement in punishment of their injustice toward the Hebrews. Although we are not living in a time when God is judging the world – rewarding and punishing every act of mankind, as will be done when Christ shall take to himself his great power and the Millennial reign shall begin – nevertheless we see that in the case of the Church there is a judgment already enforced along spiritual lines, so that those who have made a covenant with the Lord by sacrifice, if willing and obedient, receive an hundredfold more in the present time as well as in the blessings of the future, while those who neglect their covenant receive correction and stripes, and fail to enjoy the riches of God's grace and peace. The Scriptures inform us, however, that the world will not entirely escape the wrong doings of the present time – that every misdeed will work an injury to character in proportion as it was willful and against the light, and that all such undermining of character will require repairs and rectification under the restitution processes of the Millennial age. Thus, on the whole, has been arranged a very just and equitable system of rewards and punishments, measured according to the knowledge and perversity of each individual. It is in line with this that the Scriptures speak of the time of trouble, which is now near at hand, as being a just compensation upon Christendom for its failures to recognize the principle of equity. The collapse of the world's institutions of civilization in a period of anarchy will be the penalty of disregard for the Golden Rule.

## WHY THE FIRST-BORN SUFFERED

The smiting of the first-born of Egypt contained two lessons: **(1)** It was the most severe blow because the first-born of the nation would be the more prominent persons in each family. **(2)** But the special object in confining the plague to the first-born was to show that only the first-born of the Hebrews were spared or passed over. The other members of the Hebrew families were in no more danger of that plague than were the other members of the Egyptian families. Only the first-born were marked, indicated as in danger, while the rest were to be saved. The Scriptures clearly show that the Lord thus intended to indicate the passing over or sparing of the Church in the present time. The type therefore has nothing whatever to do with the world. Only the household of faith, known in the Scriptures as the Church of the First-born, have that degree of light and knowledge that would permit them to be on trial for eternal life, with the danger of losing the same in the Second Death.

The world in general is not in this danger; they are still under the original condemnation, and hence not subject to the second condemnation or the Second Death. This type marks clearly what all the Scriptures so forcefully express,

namely, that the present is the trial time of the Church, as the Apostle expresses it, "If we sin willfully after that we have received a knowledge of the truth there remaineth no more a sacrifice for sin, but a certain fearful looking forward to of judgment that would devour us as adversaries of God." Again he says, "As touching those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the holy Spirit and tasted the good Word of God and the powers of the age to come, if these fall away it is impossible again to renew them unto repentance; seeing that they crucify to themselves the Son of God afresh and put him to an open shame." – Heb. 6:4,6; 10:26,27.

Not only is the Gospel Church scripturally termed the "Church of the First-born," but it is also spoken of as the first-fruits unto God of his creatures. (Heb. 12:23; Jas. 1:18.) The two thoughts are in full accord; first-born ones imply later-born ones, first-fruits imply later-fruits. Thus does the Lord draw our attention to the fact that, while his plan has had its most gracious beginning with the elect of this Gospel age, his favor will not end with these, but ultimately proceed to all the families of the earth in accord with his great Oath-Bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed." The First-born constitute the Seed class. Christ is the Head or first of this First-born company, but it will not be complete until the last member of the body of Christ shall have been passed over from the earthly to the heavenly life and nature.

## LIFE ONLY UNDER THE BLOOD

We have already noted that only the first three of the plagues extended to the habitations of the Hebrews, but in announcing to the people the tenth plague Moses informed the Hebrews that they also would be subject to this plague, except under the one condition – that they should remain inside their houses during this Passover night, and that the outside of the doorposts and lintels of their homes should be sprinkled with the blood of a specially sacrificed lamb, whose flesh was to be eaten during that night by those within the house. The message to them was, "The Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel and the two side posts, the Lord will pass over the door and will not suffer the destroyer to come into your house to smite you."

How profoundly simple yet strong are the divine testimonies and types in their instruction of the Spiritual Israelites respecting the necessities for faith in the precious blood as the only ground of acceptance with God, the only protection from the Second Death of those begotten of the holy Spirit. We do not think it strange that the world despises the blood, speaks lightly of the blood sacrifice of the Hebrews; but we are amazed that any of the Lord's people, after having once tasted in the sense of appreciating the merits of God's favor through the sacrifice of Christ, the Lamb of God – after once having realized that Christ died the Just for the unjust that he might bring us back to God's favor – after once having

appreciated the fact that the death penalty was upon the race, that Christ died as father Adam's substitute, thus to redeem him and all who lost life in him – after all this we marvel greatly that any such could do despite to the blood of the Covenant with which we are sanctified – we marvel that any such could go out from under the blood, thus repudiating it and doing despite to the divine favor thus manifested on our behalf. It is not for us to determine positively those who have been begotten of the holy Spirit and who have subsequently repudiated the merit of our Lord's atonement sacrifice on our behalf, but it is for us to recognize that all who take such a step willfully, intelligently, deliberately, have fallen out of divine grace and have become a second time children of wrath, and that their case is a hopeless one, that they will be subject to the Second Death. It is respecting this form of sin that the Apostle declares, "There is a sin unto death: I do not say that you should pray for it." Prayers for those who have taken themselves deliberately out of the Lord's hands and rejected the precious sacrifice which he provided for their covering would be unavailing, useless.

We picture before our minds the scenes of that night: the Hebrews by instruction were prepared for their journey into Canaan, and merely waiting for the morning light and the preparation which the tenth plague would effect by discouraging the Egyptians and leading them really to facilitate the departure of their bond-servants. Each family group had its lamb roasted with fire and without a bone broken. Each group must feed upon the lamb with unleavened bread and bitter herbs, with sandals on and staff in hand as sojourners. All of these details represented the household of faith during this Gospel age, the bitter herbs representing the trials and difficulties of life, which will only tend to sharpen our appetite for and our appreciation of the Lamb, and of the unleavened bread, which also symbolizes the flesh of Jesus. We are still eating, still waiting, still under the blood, but the morning is now very near, when all the passed-over ones, represented thereafter in the priestly type of Levi, will be the first to pass beyond the power of the antitypical Pharaoh, the Adversary – and lead forth all the remainder of mankind, willing to become Israelites indeed. Under the New Covenant arrangement typified by the Law Covenant, the Royal Priesthood, Christ and his Church in glory, will antitype the Aaronic priesthood, while the associated Great Company will be the antitype of the tribe of the Levites.

## A WELL-ATTESTED MIRACLE

For over 1600 years the people of Israel, by divine commandment, celebrated this passing over of their first-born on the night before they left Egypt; and our Lord, in the same night in which he was betrayed, his last night of earthly life, not only celebrated this Passover Supper but gave his followers a new Memorial as a substitute for it, unleavened bread and the fruit of the vine as the symbol of our greater Passover, through faith in his blood, and as perpetuating the central thought of the original Passover we have under consideration. Here then is a celebration observed throughout the whole world today, and which we know has

been in force as a Memorial for over 3500 years! Can anyone of reasonable mind doubt the origin of this sacred Memorial, whether its significance is seen or not – whether its value is recognized or not – whether its antitypical meaning is seen or not? We hold that this Memorial is one of the strongest confirmations of the divine plan and purpose, and we much regret that many intelligent people observing the Memorial of our Lord's death fail to grasp the fact that it is a Memorial of that which was typified in Israel's Passover. If this fact were generally recognized, in how brief time all Christian people would celebrate the Memorial on its anniversary, actual or approximate, as did the Lord and his apostles and the early Church – and as we still do.

## WHAT MEAN YE BY THIS SERVICE?

Most particularly did the Lord direct in respect to the observance of the type and its signification. Parents were to tell their children the story of the passing over of the first-born and of the favor of God thus manifested toward them, and of the deliverance thus effected on their behalf. And judging from the observance of the matter today amongst the Hebrews, we can well imagine that the divine injunction was never at any time overlooked. The Passover is the most important of all the Jewish festivals, corresponding in the spring of the year to the Atonement Day Memorial six months later. And if it was appropriate that the typical Israelite who knew only of the typical passing over should tell his children of the Lord's goodness and mercy, how much more should the spiritual Israelite, who discerns the antitype, and who recognizes the Lord Jesus as the antitypical Lamb, and the period of this Gospel age as the antitypical night of passing over, and the merit of Christ's sacrifice as the antitypical sprinkling of the blood, and the feeding upon Christ in our hearts, and the acceptance of his meritorious sacrifice as the antitype of Israel's going out of Egypt – how much more shall we feel it not only to be a duty but a privilege to tell our children, yea, and all who have ears to hear, respecting the grace of God in Christ, and the blessed opportunity of being passed over granted to all those who now by faith accept the divine favor, and present their bodies living sacrifices and become partakers of the holy Spirit. If any of us have been slack or remiss in respect to the telling of this great message, let us resolve that we shall be on the alert hereafter, and that we will more and more appreciate the opportunity to show forth the praises of our Lord.

Let us remember the Golden Text, "When I see the blood I will pass over you." Let us all see to it that the blood of Christ is ever recognized, not only within our hearts but confessed, sprinkled, manifested, and declared outwardly to others. Let us remember the Apostle's words that without the shedding of blood there is no remission, and applying this thought let us recognize that we have remission of sins only in proportion as we recognize the merit of the great sin-offering effected by our Lord, finished at Calvary.

## ISRAEL SPARED, OR PASSED OVER – *R. 5272*

### EXODUS 12:21-31

*"The Son of Man came not to be ministered unto, but to minister, and to give His life a Ransom for many." – Matthew 20:28*

CHRISTIAN people speak of the Jewish Passover as an institution, as a relic of the past, in which they have no special interest. This is because the meaning of the Passover is not generally grasped. Really the Christian is more deeply interested in the Passover than is the Jew. But there is one sense in which the entire world is interested in it, as we shall see in today's Study.

The tenth plague, sent upon the Egyptians as a chastisement for their persistent injustice toward the Hebrews, was the death of their first-borns. In every home of Egypt there was death, and that of the flower of their families, the first-born – son or daughter. The terror of such a night can better be imagined than expressed.

Death is always represented in the Scriptures as being the enemy of man – the penalty of sin. The death sentence came upon our first parents because of sin; and through them by the laws of heredity it has passed to all their children – the human family. We are all dying; and the Bible tells that the only hope of a recovery from death lies in the fact that God wills it, and that He has made preparation for the satisfaction of His Justice through the death of Jesus, "the Just for the unjust." It tells also that the great remedy for both sin and death is to be applied to mankind shortly. During Messiah's Reign, the death sentence shall be abolished, the curse shall be removed, there shall be no more sighing, crying or dying.

On the contrary, the rolling away of the curse, death, will mean the bringing in of the blessing of life through the glorified Redeemer. Then He will become the Life-giver to all of those who, when fully enlightened, will accept the Divine favor at His hands. The resurrection process will begin for the full recovery of all the willing and obedient of humanity to the glorious perfection of Father Adam and to the privilege of life everlasting.

What God brought upon the Egyptians in that night was, therefore, merely the same penalty that has been against all mankind for six thousand years. The penalty was not so much in the death as in the suddenness of it. The first-borns, retiring in good health, were corpses before morning, the death sentence coming upon them more suddenly than it otherwise would have done. They fell asleep.

This plague did not touch the homes of the Israelites. Their first-borns were passed over, spared, protected, by the Almighty; hence the name Passover. By

Divine command the Israelites made the anniversary of this event historical. Every Israelite shows his faith in God and his confidence in this record of the Divine deliverance of his forefathers, when he celebrates the Passover – or else he commits a fraud; for it has no other significance.

## THE PASSOVER'S REAL MEANING

The experiences of Israel in being passed over were allegorical. As a type, they represented the experiences of God's Elect – Spiritual Israel. And be it noticed that Spiritual Israel is a company of saintly people of God, gathered from all nations and all denominations – Jews, Romans, French, British – "every nation, kindred, people and tongue." The chief members of Spiritual Israel came from Natural Israel, but no nation can lay exclusive claims. It is an elect class, chosen not along national lines, nor any preferential lines except those of character.

This company of Spiritual Israelites was represented in the first-borns of Israel, the fleshly Israel who were passed over in that night. The next morning, all the hosts of Israel went forth under the leadership of the first-borns, who subsequently were represented in the priestly tribe, typifying the Royal Priesthood, whose Royal High Priest is the glorified Messiah. Soon He and His "Church of the First-borns" (Hebrews 12:23), glorified by participation in His resurrection, the First, or Chief Resurrection, will be installed in the glory and power of the Messianic Kingdom, for the blessing of all desirous of coming back into harmony with God.

In the past, Bible students have been slow in understanding God's Word. Gradually, in the light of present privileges, they are coming to appreciate the fact that it presents lengths and breadths, heights and depths of Divine Love, Wisdom and Power, such as they never dreamed of before. Now they are seeing that when the Lord speaks of the Church of the First-borns, He implies that He intends to have other sons, and that these are merely the first. Just as the first-borns of Israel, passed over, were not the only ones saved from Egyptian bondage, so the Church of the First-borns will not be the only ones saved from the bondage of sin and death, symbolized by that Egyptian bondage. On the contrary, the preserving of the First-borns implies the deliverance of the remainder.

The expressions ***night*** and ***morning*** have a significance in the antitype also. The Bible represents that the six thousand years in which Sin and Death have held sway and enslaved many who desired to be right with God are a night time. During this night God's people have been more and more oppressed by Satan and his servants, typified by Pharaoh and the Egyptians. It has been a long night of six thousand years, respecting which the Prophet declares, "Weeping may endure for a night, but joy cometh in the morning." – Psalm 30:5.

The morning referred to will be the dawning of the great antitypical Sabbath, the Seventh Thousand-Year Day. Then Messiah and His Church of the First-born,

passed over from death to life by Divine Power, will be installed in Kingdom glory, and the great work of blessing all those who desire to come into harmony with God will begin.

That New Dispensation will be so different from the present one that it is figuratively called Day in contrast with the darkness of the present time, represented as night. In that Day of Messiah's Kingdom, He will be the great King – the Prince of Light. Then the Prince of Darkness will be bound. During that glorious Epoch of a thousand years, the hosts of mankind who desire to come into harmony with God will all become Israelites, and gradually be led by the antitypical Moses to the perfection of Paradise restored. Only the unwilling and the disobedient will fail to attain the full recovery of all that was lost by Adam in the disobedience in Eden, and redeemed by Jesus' death at Calvary.

## "ISRAEL MY FIRST-BORN"

Since any blessing, any deliverance from the power of Sin and Death, was of God's grace, and not an obligation of Justice, He had a perfect right to determine long in advance that the blessings He intended to send should reach mankind through Abraham's Seed, or children. This He plainly declared, but in an indirect way. Unnoticed by the Jews, the Lord indicated that Abraham would have two different seeds, the one a Heavenly, the other an earthly. Thus He said: "Thy seed shall be **(1)** as the stars of heaven, and **(2)** as the sand of the seashore."

God did not explain this to Abraham, but now we see the meaning of this feature of the Promise. The stars represent the Heavenly Seed of Abraham – Messiah and His Church, symbolically called His Bride. The sand of the seashore – multitudinous – represents the vast multitude who ultimately will be saved from sin and death and recovered to Divine favor and everlasting life, in the Messianic Kingdom of the Spiritual Seed, the "Church of the First-borns." Nor did God forget or turn aside from His favor to the natural seed of Abraham in the selection of the Spiritual Seed, for to them came the first privilege, or opportunity, and from them were gathered the first members of this Spiritual Israel – the Spiritual Seed of Abraham. Of them St. Paul says: "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise" – the Promise made to Abraham that in this, his Spiritual Seed, all mankind would receive the Divine blessing – the rolling away of the curse of sin and death. – Gal. 3:29; Rev. 21:4,5; 22:3.

Moreover, the Scriptures indicate that after the Spiritual Israel will have been completed by the change from earthly nature to Heavenly nature, God's blessings will begin to come once more to the natural seed of Abraham. Thus God's providences were to the Jew first in respect to the spiritual privileges, and will be to the Jew first as respects the earthly privileges – Restitution to human perfection. – Romans 11:25-33; Acts 3:19-21.

## FIRST-BORNS BLOOD-PROTECTED

Let us not fail to note that the Divine favor toward the first-born of Israel was not without blood. Indeed, as St. Paul points out, the whole lesson of the Old Testament Scriptures is that "Without the shedding of blood there can be no remission of sins." By Divine command, the Israelites indicated their faith in the Lord by taking a lamb of the first year without spot, killing it and sprinkling the blood upon the door posts and lintels of their houses and eating the flesh within.

Sprinkling the blood upon the doorposts and lintels of the home

As the Passover was typical, so also were the lamb and the sprinkled blood. The lamb represented Jesus, the Lamb of God – spotless, pure, holy, harmless, undefiled. His death was not for His own sins, but for the sins of humanity. It is equally important to notice that Christ died not merely for the Church, but, as the Scriptures declare, for the sins of the whole world. The Church constituted only a small portion of the world; namely, the First-born portion. As St. James declares (1:18), we are a kind of ***first-fruits*** unto God of His creatures. The Church is passed over in the night, especially saved in advance of others; but none are spared except through the merit of the Blood. That the Blood covers more than the First-borns is shown by the fact that in the type it was sprinkled not merely upon the first-borns, but upon the house, as indicating the Household of Faith.

# *Passage of the Red Sea*

This chapter in the history of God's ancient people is an illustration of the power and wisdom and love of God. And it is a warning to all who are disposed to heed it, to beware of undertaking to contend with the Almighty. No matter how weak or insignificant or poor or despised among men may be the subjects of his care, the hand that is lifted against them defies the power of Jehovah, and shall surely come to grief.

This deliverance of typical Israel from Egypt illustrates the deliverance from sin and its bondage of all who desire to be God's servants and to have the promised blessing as it shall be fulfilled after the plagues (Rev. 16), in the utter destruction of all the systems born of sin and selfishness which would hinder human prosperity and advancement toward God. The overthrow of Pharaoh's army by the ***sea***, corresponds to the fact that many of the present enslaving agencies will be overthrown by ***anarchy*** in the great "time of trouble," now so near at hand. Already the storm is approaching which will eventually overthrow all evil-doers; but a way of escape is provided for all who seek God and put their trust in him, following the course which his wisdom has marked out.

It is important to note in this connection that the terms "borrowed" and "lent" in Exo. 11:2; 12:35,36 are improper and misleading translations of the Hebrew word shaal, giving the impression of a command to dishonesty on the part of God and a dishonest transaction on the part of the Israelites. The Israelites did not borrow, but asked for (as in R.V.) jewels of silver and jewels of gold and garments. And the Egyptians did not lend, but allowed their request. Thus the Israelites had some reward for their long service, though it was only granted by their oppressors under fear to refuse them. R. 1657

***By faith they passed through the Red Sea as by dry land,***
***whereas the Egyptians, attempting to do so, were drowned.***
***Hebrews 11:29***

## CROSSING THE RED SEA – *R. 2919*

### EXODUS 14:13-27

*"I will sing unto the Lord for he hath triumphed gloriously." – Exodus 15:1*

SKEPTICS have railed greatly against the truthfulness of the Bible record of Israel's deliverance – crossing the Red Sea, etc. They object that so rapid an exodus of from one to two million people, with their flocks and herds, would be an impossibility; and they object, secondly, to the testimony that God miraculously delivered them by making a path for them through the sea. As to the first objection: We can readily see that if the Egyptians had been opposed to their going the difficulties would have been much greater. We are to remember, on the contrary, that after suffering the chastisement of the plagues they were willing, nay, anxious, for their departure, Pharaoh himself sending a message to Moses, even in the night in which the first-born were slain, saying, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go and serve the Lord, as ye have said; also take your flocks and your herds, as ye have said, and be gone; and bless me also."

We are to remember that the Israelites were in a measure organized; their tribal and family relationship having been maintained. The narrative shows that they went forth in military order, – either five abreast or in five companies. (Exo. 13:18, margin.) Evidently all were under the command of the heads of the tribes, "the elders of the people." Several days elapsed before their journey brought them to the Red Sea. The great wall of Egypt, called Shur (somewhat similar to the great wall of China), is supposed to have hindered their making a more direct route. Besides, this wall was in the midst of a sandy desert, where there would be no sustenance, either for themselves or for their cattle; while the route taken, passing through the borders of Egypt to the head of the Red Sea, was evidently the most favorable one as respects pasturage, etc.

Various comparatively shallow places in the Red Sea, near its head, are suggested as possible ones by which the crossing may have been effected, and the description given would indicate that the passage was made on such a sandbar, which perhaps ordinarily would have from five to twelve feet of water upon it, according to the condition of the tides. The presumption is that the strong east wind spoken of, operating with the tides, laid bare this sandbar, and thus gave the Israelites a passage.

But while Pharaoh, under the sting of the last plague, was anxious for the departure of the Hebrews, nevertheless, as his grief assuaged and he considered the loss his empire was sustaining in the departure of over a million subjects, intelligent and ingenious and docile, and when he considered further that they

were an unarmed host, and impeded in traveling by their flocks and herds, he evidently felt that he had been too generous in permitting them to go, and concluded that in the few days' march they had already experienced something of the difficulties and trials of the journey, and that by this time they were not only discouraged, but hemmed in by the northern tongue of the Red Sea, and the Egyptian wall, while on either side were mountains. He concluded that they could be easily retaken, and would feel that they had had enough of their "outing" and perhaps would return to their labor more docile than ever. Consequently the Egyptian troops of the capital were started in pursuit.

The Israelites, who for years had learned to dread their Egyptian masters, heard of the pursuit, and cried unto Moses despairingly, Moses in turn crying unto the Lord on behalf of the people. The Lord's response to Moses' prayer is a striking one, from which spiritual Israelites may also take a lesson. It was, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." (Exo. 14:15.) There is a time to ***pray*** and also a time to act and thus to co-operate with God who is answering our prayers. When the Lord's time for answering our prayers has come and we know it, it is for us to manifest our faith in him by going forward. Too many spiritual Israelites, after hearing the Lord's message, instead of going forward in obedience are disposed to tarry and pray to the Lord that he give them some special message not common to others. Such through weakness of faith are in danger of losing their standing. "Without faith it is impossible to please God;" and obedience is merely a demonstration of faith.

*And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD. Ex. 14:10*

Apparently the Israelites got a glimpse of the Egyptians in the distance, before sundown. This is implied in Moses' statement, "The Egyptians whom ye have seen this day ye shall see again no more forever." The account declares that the pillar of fire, by which the Israelites were miraculously led, removed to their rearward, so as to be between them and the Egyptians, – a pillar of cloud and darkness to the latter, and a pillar of fire or light to the former. Apparently there was a great storm that night, the east wind blowing furiously; outside narratives, such as that of Josephus, declaring that it rained, thundered and lightened appallingly. But whether this was merely upon the Egyptians, from the pillar of cloud, or whether it was also upon the Israelites, would be merely surmise. What we do know is that during that night the windstorm blew across that upper neck of the Red Sea in such a manner as to leave the sandbar bare for a considerable breadth, so as to permit the rapid passage of so large a body of people. The Israelites knew, through Moses and their elders, what miracle had been performed, and hastened to escape from their pursuers. The latter probably were totally unaware of the miracle, and perhaps unaware that they were crossing the ordinary bed of the sea, and therefore, without trepidation, hastened onward in pursuit, impeded, however, by various accidents to their chariots, which sank into the comparatively soft sand of the sea bottom. They, no doubt, concluded that where the Israelites had gone they could go. Nevertheless, ere they had crossed they became so discouraged with the opposition, of what they probably at first

Moses leading the Israelites

considered accidents, but afterward recognized as divine providences on Israel's behalf, that they resolved on a return – to give up the pursuit, saying that the God of the Hebrews fought for them. By this time it was nearly daybreak, and Israel having crossed over Moses stretched forth his rod over the sea, and winds and tide, etc., being favorable, the waters came again upon the Egyptians, that they were drowned. It is said that wonderful storms, somewhat analogous to this one, frequently occur in this vicinity, and that Napoleon and a troop of soldiers were very nearly overtaken at about the same place that Pharaoh's chariots were lost, by a sudden cessation of storm and rising of the tides.

A critical writer suggests that Pharaoh's charioteers were probably intent upon heading off the Israelites, and thus turning them backward, and that the sea waters were a wall on either hand, in the sense of being a flank protection, hindering the troops from getting ahead of the Israelites, turning their flank. He says, "The wall would not, by any Oriental, be supposed to be an actual wall rising up beside them, any more than 'the wooden walls of Great Britain' are board fences about the island; or 'the hedge about the law,' which the rabbis built by their precepts, was a growth of vegetation."

There are numerous lessons connected with this narrative, profitable to the spiritual Israelites. As already suggested, the experience of the Israelites and the Egyptians at this time represented the experience of the world in the close of this Gospel age, and in the dawn of the new dispensation – the period of deliverance of God's people, too, from bondage to sin and death, which will be accomplished at the dawn of the Millennial age. We may reasonably understand that the last or tenth plague upon Egypt symbolizes the bitter experience of the world at the close of the present age, and that these experiences will be favorable to the Lord's people, and unfavorable to others, down to a certain point where the contest will be abandoned, and those in authority in the world will agree to the full liberty of all who love righteousness and who desire to walk in the Lord's way. Quite possibly "the powers that be" may concede for a time the demands of the weak and the helpless, and subsequently repent, and attempt their re-capture under the slavery of selfishness, and so through a Red Sea of trouble the Lord will then administer a final chastisement upon all those who oppose his deliverance of the poor and the needy and they that have no helper, and who cry for righteousness, and follow the leadings of his representative, Messiah.

Surely, when the new dispensation has been opened up, and the silver trumpets of the Jubilee shall sound release and restitution throughout all the world, there will be great rejoicing amongst all who love righteousness, and, in the language of our Golden Text, they may say, "I will sing unto the Lord, for he hath triumphed gloriously." And already the spiritual Israelite can by faith thus rejoice and realize his release from sin and death.

Another thought we may draw from this narrative is the unlimited power of God, who has promised us that if we are his, and will follow the leadings of our Master, the anti-type of Moses, all things shall work together for good to us. We are to learn that nothing is too wonderful for our God to accomplish, and in proportion as faith increases our joys will increase, and we will have the full assurance of faith, the full assurance of victory, for "This is the victory that overcometh the world, even our faith." We are to learn that while the wicked may triumph for a time the Lord is against them. He is on the side of the poor and oppressed, who are seeking to know his will and to do it, and though he bear long with them, as represented in the parable, yet, finally he will avenge them of their Adversary: their enemies shall then become the enemies of the Lord, and the enemies of the Lord shall bite the dust – be destroyed. – Luke 18:7; Micah 7:17.

## CROSSING THE RED SEA – *R. 5277*

### EXODUS 14:19-31

*"Before they call, I will answer." – Isaiah 65:24*

THE Bible story of Israel's miraculous crossing of the Red Sea, which later overwhelmed the Egyptian army, has long been questioned by agnostics, who also question the large number ascribed to the Israelites – 600,000 men, implying a total of 2,000,000 or more. However, the Bible finally is triumphing. Mistranslations and failure properly to interpret figures of speech were the basis of our misunderstandings.

The Israelites led by Moses

Prof. Flinders Petrie calls attention to the fact that the Hebrew word ***alaf*** is use in the Scriptures sometimes to mean a thousand and at other times to signify a group, families, or tents, very much in the same way that we use the word regiment as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, "Judah 74,600," would read, "Judah, seventy-four families, or tents, with six hundred men in all"; "so they set forward, every one after their families, according to the house of their fathers." – Num. 2:34.

*Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. Ex. 12:37 See also Num. 2:32*

Thus reckoned, the entire hosts of the Israelites who left Egypt – men, women and children – might be estimated at about 30,000. Even this was a goodly host to be the descendants of Jacob in but little more than two centuries. That the Israelites were very prolific was evidenced by the Egyptian decree which sought to destroy their children, fearful that eventually they would outnumber the Egyptians.

## NECESSITY OF THE MIRACLES

A miracle is not necessarily a violation of a law of Nature. A wonder, an unusual occurrence, indicating an interposition of Divine Power in human affairs, would be a miracle, even though it conformed to natural laws. God rarely works miracles except where there is a necessity.

Three roads led out of Egypt in the direction of Palestine; but as a military wall extended from the Mediterranean Sea to the Red Sea to protect against invading armies, these roads had access into Egypt only through strong and guarded iron gates.

One of these roads led through the country of the Philistines, to pass through which so large a body of people would have been prohibited. The second road led through a sandy desert and would have been entirely unsuitable, furnishing no provender nor water. The third road was the one which the Israelites took, leading through the wild mountain regions of Sinai, where they found pasturage. After the death of Egypt's first-borns and the beginning of Israel's Exodus, several days elapsed before they reached the Red Sea. Meantime, Pharaoh and his people had measurably received from their mourning. Pharaoh perceived that the Israelites, while given the opportunity of leaving Egypt, had wandered about as though undecided which road to take. He concluded that they would be weary of their new freedom and their traveling, and that it would be an easy matter to bring them back. The gates of the wall were ordered closed, and several hundred chariots and footmen were sent to pursue.

Meantime, the Israelites had passed between two mountain ranges, up against the northern arm of the Red Sea – the Gulf of Suez. Apparently the Israelites had gone into a pen, from which there was no escape. Divine providence arranged that a heavy pillar of cloud, or fog, hovered over the camp of the Egyptians, while there was a bright light in the camp of the Israelites. Thus the Egyptians were delayed, and the Israelites moved on until they came to the Sea, and beheld that they were hemmed in. Then they cried to the Lord and to Moses, discouraged, requesting to be permitted to return to Egyptian bondage. They favored a surrender on good terms rather than a conflict.

*13 And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the LORD.... 14 "The LORD will fight for you, and you shall hold your peace." Ex. 14:13-14*

But the word of the Lord through Moses was that the people should be of good courage, and that soon they would see that Jehovah God would bring them deliverance from their troubles and from their enemies. Meantime, the wind had begun to blow from the north, and gradually the waters receded to the southward, uncovering a ledge and sand bar, upon which the Israelites crossed to the other side. The befogged Egyptians followed them, possibly without realizing that they were passing on land usually covered by water.

As they progressed into the moist sand, the Egyptians experienced fresh

difficulties. Chariot wheels became clogged, horses went more slowly, then balked, wheels broke, etc., until the Egyptians began to reason the matter out and decided that, in the figurative language of that time, God had looked upon them with an evil eye out of the pillar of cloud. Possibly there was some manifestation, such as a lightning flash. They concluded to turn backward and give up the chase. Meantime, the direction of the wind had changed, and it was now coming from the south. Before they could extricate themselves, the water was upon them; they were in a quagmire, and were soon overwhelmed.

There is nothing in this account to stagger faith. The United States Government Reports show that the waters of Lake Erie have varied as much as fifteen feet at Toledo, by reason of the change of wind, and without any special hurricane. The thing that has staggered our faith in the past was the statement that the Sea constituted a wall on either side of the Israelites as they crossed over. But the word wall in its broadest sense merely signifies barricade. In the same sense we might say that the United States has the Atlantic Ocean as a protective wall on one side and the Pacific Ocean on the other.

Thus we see that if the Bible is interpreted with a little common sense it is entirely reasonable. More and more Bible students are learning not only of its reasonableness, but also of its wealth of riches of knowledge and wisdom from on High.

## THE ANGEL OF THE LORD

The cloudy pillar, or mist, which gave light to the Israelites at night, but darkness to the Egyptians, is spoken of as being the Angel of the Lord, or as though the Angel of the Lord were in it. We are to bear in mind, however, the broad meaning of the word angel. It signifies messenger. In general, spirit beings are Jehovah's messengers in human affairs. Sometimes, however, human beings are His messengers, as for instance, the Apostle declares that all of God's consecrated people are God's ambassadors, ministers, servants.

*And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.*
*Ex. 14:19*

But the word angel is Scripturally used in a still broader sense – as signifying the exercise of Divine Power in connection with human affairs. Thus St. Paul writes that God "maketh His angels spirits, and His ministers a flame of fire." (Heb. 1:7.) Thus, for instance, the messenger of the Lord smote the army of Sennacherib with death, as this lesson recounts that Pharaoh's army was smitten.

It matters little whether the Scriptures refer to the forces used as being the angel of the Lord, or whether they mean that the angel of the Lord had charge of and used the forces which operated. The effect would be the same in either case. God's Power would be equally manifested, whether directly through the elements of nature or through the intermediary of a spirit being, commanding the forces of nature in the name and power of Jehovah.

There are valuable lessons for the Christian in connection with the manifestations of Divine Power on behalf of typical Israel. These lessons suggest that the same God is no less willing and no less able to deliver the Spiritual Israelites from their bondage to sin and Satan, and is no less able to provide a way of escape, even through bloody seas of difficulties.

There is a lesson, also, for us in respect to the interpretation of God's Word. As we see it beginning more and more to open up unto us with clearness, simplicity, beauty, let it increase our faith in God and in the revelations which He has made through the Prophets of old, as well as through the words of Jesus and the inspired Apostles.

As God had already arranged Israel's affairs before they knew about their difficulties, and perceived that they were hemmed in on every side, so the same God foreknows all of our difficulties and has arrangements made for our relief and deliverance, and is merely waiting for us to appreciate the situation and to cry unto Him in faith.

***"Before they call, I will answer."***
***Isaiah 65:24***

Another thought is, sometimes we come to the very end of all human possibilities. Then, and not till then, should we apply the words of Moses to ourselves:

***"Stand still, and see the salvation of Jehovah."***
***Exodus 14:13***

***12 Marvelous things He did in the sight of their fathers, in the land of Egypt, in the field of Zoan. 13 He divided the sea and caused them to pass through, and He made the waters stand up like a heap. 14 In the daytime also He led them with the cloud, and all the night with a light of fire.***
***Psalm 78:12-14***

## THE SALVATION OF THE LORD – *R. 3996*

### EXODUS 14:13-27

*"Thus the Lord saved Israel that day out of the hands of the Egyptians: and Israel saw the Egyptians dead upon the seashore." – Exodus 14:30*

THE tenth plague, the death of all their first-born, convinced the Egyptians of the advisability of getting rid of the Hebrews. Forthwith they were as anxious to have the people go from them as they previously had been anxious to retain them. They now helped them and urged them, and when the Israelites asked for (in the text "borrowed") mementos, such as jewels, etc., they gave to them, urging their departure, and probably feeling that with this generosity they were to some extent making good for the long years of compulsory labor they had exacted. By preconcerted arrangement, the Hebrews quickly gathered to Succoth, en route for Palestine, nearly two millions of them, with flocks and herds which must have been of quite large numbers. If it seems impossible to us that the people should depart so suddenly, it is well that we remember that they had been waiting and preparing for the auspicious moment when Pharaoh should say that they might go. It should be remembered, too, that the people of that time, and to this day the people of that land, are much less encumbered by what we would consider necessities. The fellaheen of the Egyptians and the Arabs of the desert think nothing of lying down to sleep for the night by the roadside, wrapped in their outer garments, sometimes with a stone for a pillow as did Jacob. Stanley mentions a somewhat similar case, saying:

"*In illustration of the event, a sudden retreat is recorded of a whole nomadic people – 400,000 Tartars – under cover of a single night, from the confines of Russia into their native deserts, as late as the close of the last century.*"

Bishop C. H. Fowler offers a helpful comment, as follows: –

"*In our own times, in this very century, we have witnessed an exodus from near that very land of Goshen where the Israelites dwelt. Mohammed Ali wished to manufacture silk, so he planted Jerusalem with mulberry trees and attracted Syrians from Damascus and Bedouin Arabs from Arabia, to whom he gave fertile pasture lands and freedom from taxation and military practice. They prospered and multiplied for many years. After the death of Mohammed Ali an attempt was made to tax and conscript them. Protestations were disregarded; therefore in one night the whole population, with their herds and flocks, moved away to their kinsfolk to the east of Egypt, leaving their homes empty and the valley a desolation, in which condition it was when De Lesseps dug his fresh-water canal.*"

The hosts of the Israelites first moved northward and eastward to Etham, then turning about went southward. This has the appearance of vacillation on the part of Moses, the leader, and on the part of God, his director. But we may be sure that known unto the Lord are all his ways, and hence that this movement was of design. The original intention probably was to follow the usual route out of Egypt to Palestine through the land of the Philistines, but the people were in no condition to battle with the latter. Another route would have been through the desert, but it would have been almost impossible because of their numbers and their flocks, and the fact that there would have been no pasturage, a deficiency of water, etc.

## A BRIGHT CLOUD – A DARK CLOUD

The pillar of cloud

*And the Angel of God, who went before the camp of Israel, moved and went behind them, and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night.*
*Exodus 14:19-20*

They were guided south by the Lord directly by a cloud which was bright at night and dark in the daytime, affording them a measure of shelter from the heat of the sun. This phenomenon would probably not be noticed by the Egyptians and others, but was recognized by the Israelites because of their instructions, and because they had learned to have confidence in God as their leader. It was not, we are sure, anything like what some have pictured it – so radical a violation of nature as to be a demonstrated miracle. It was present with the people through all their wanderings in the wilderness for forty years, and was an evidence of the Lord's special care over them, and should have been a great aid to their faith. Only when they had finally crossed Jordan into Canaan was this phenomenon discontinued.

While following the narrative of Israel's deliverance and divine guidance, spiritual Israel must not overlook the fact that our deliverance from the world, symbolized by Egypt, is a still more wonderful one. As we under the Lord's providence began our escape from the power of the world, the flesh and the Adversary, there are different ways of escape possible, some more and some less favorable. Left to ourselves we might choose the wrong way of the Philistines, where the battles would be too hard for us, or the way of the desert, where we would be discouraged and famished. It is for us to look for the Lord's providences in our affairs at this time, and to find them guiding us, sheltering us from the heat of persecution and tribulation and trial, and again at other times enlightening us, refreshing us in the dark seasons. And this leading of divine providence is intended to be ours so long as we are of the true Israel of God, until we pass over Jordan into heavenly Canaan and need such special providences no further. Blessed are those whose faith is awake and on the alert, and who discern the Lord's favors which the world will not discern, and which only those in the right attitude of mind can appreciate. O, Lord, help us more and more to appreciate thy leadings, thy providences, and to trust to thy wisdom in all of life's affairs, until thereby we shall be guided by thy Word and thy grace to the heavenly Canaan and its rest!

## ENTANGLED IN THE LAND

The Israelites took the change of journey from northeast to south with full confidence because of their recognition of the leading of the Lord in the cloud that was dark by day and bright by night. But the Egyptians viewed the matter differently. Several days had now elapsed, their mourning for the first-born was ended, and they began to think of the loss they had sustained. The fact that the Israelites were probably efficient servants, the fact that the Egyptians had been accustomed to using them in their own interests for a long time, and that the people were without military qualifications and arms, suggested to the Egyptians that it would be an easy matter to overtake them, to turn them back again – to say, Now you have had a few days as you desired, turn back again into the old lines. As they perceived the changed course of the Israelites, first northeast and then south, they concluded that they were entangled in the land – that is to say, that they were lost, did not know where they were going. Indeed this would be the natural conclusion, for as we look upon the map we find that they were marching to the Egyptian side of the Red Sea, whereas they wished really to go to the opposite side, to enter Palestine. We can imagine the Egyptians saying, "Poor, foolish people! they were far better with us even at hard bondage than free; they know not what to do; they will scatter by and by, and the majority doubtless will come back to us anyway." Selfishness may even have suggested that it was their duty to hold them in restraint – to turn them back again to be the bond-servants of the Egyptians. The Egyptians had not yet learned the lesson that it was the God of Israel they had to contend with. Neither, perhaps, had the Israelites sufficiently learned that it was God who was bringing them forth and not themselves and not Moses.

The hosts of the Israelites had by this time gotten well to the westward of the Bitter Lakes, which lengthen out the northernmost tongue of the Red Sea, when the word reached them that Pharaoh's six hundred chariots were coming. Terror spread throughout the mixed multitude: children cried, mothers wrung their hands and wept, and the strongest hearts of the Israelites were sore perplexed. As children to a father they came to Moses, saying, Is it because there was no grave-room in Egypt that you brought us away to die in the wilderness? Why did you thus – to bring us out of Egypt? Why did you not hearken to us when in Egypt we said, Let us alone that we may serve the Egyptians? Would it not have been better for us to serve them than that we should die in the wilderness?

## SPIRITUAL ISRAELITES ENTANGLED TOO

It is the same with many spiritual Israelites: having started to leave the world they are of insufficient faith, and when beset by temptations and difficulties they are inclined to wish they had never started in the better way and toward the freedom wherewith Christ makes free, and toward the Canaan rest and blessing which he has promised but which to them seems so far off – so utterly impossible to be reached. But Moses was of better faith and courage, as well he might be, because of his superior advantages every way. He represented our Leader, under whose direction and encouragement we have left the world behind. And so our Leader says to us, as Moses said to them, "Fear ye not! stand still, and see the salvation of the Lord which he will accomplish for you this day. And as for your enemies the Egyptians, whom ye fear, ye shall see them no more again forever." Evidently Moses was in very close touch with Jehovah when he could prophesy such an outcome in the face of such disastrous appearances. Similarly we may have confidence in our Lord Jesus when he assures us that the power of the Adversary is limited, that it shall not go beyond the limitations of this present evil world; that tomorrow, in the Millennial age, we shall witness the overthrow of all the powers of evil. Moses added, "The Lord shall fight for you and ye shall hold your peace." This is the promise to the spiritual Israelites – "Greater is he that is on our part than all they that be with them," however mighty they may appear: "If God be for us who can be against us?" – to ultimate success; therefore "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

## THE ISRAELITES COMMANDED TO GO FORWARD

Before the Israelites was the tongue of the Red Sea, the chain of the Bitter Lakes; behind them the land of Egypt, and immediately in their rear Pharaoh's chariots and charioteers. The Israelites had not yet approached the water's edge. The command was that they should go forward, and no explanation was made of how the path would be opened for them through the waters. Not only was the faith of Moses demonstrated in the command, but the faith of the Israelites was also tested in their obediently going in the direction of the water. Is it not thus with spiritual Israelites? Does not the Lord sometimes allow adversity, difficulties,

oppositions, to hedge us in? Does he not sometimes lead us by a way from which there seems to be no escape from some impending evil? This is the time to hearken to his voice and in faith to go forward, nothing doubting – trusting that he who has begun the good work in us will complete it unto the day of Jesus Christ – in the Millennial morning.

By divine direction Moses lifted up his rod and stretched out his hand over the sea, with the assurance that it would divide and furnish the necessary exit from their impending difficulties. Those who read this narrative and in their minds imagine the Israelites at one side of the Red Sea, and an intervening fifty miles or so across to the other shore, and who further imagine that the waters of the sea opened and stood upright hundreds of feet in perpendicular walls on either side, while the Israelites first went downward to its bottom and then upward along its shores on the other side, are taxing their faith unnecessarily. Not that we are to doubt that if necessity arose God could wipe out the Red Sea entirely, but that it is not necessary to so suppose when circumstances and conditions are rightly understood. We may well suppose that God does not make his miracles more stupendous than necessary. Let us look at this miracle as it really occurred, and then see its reasonableness. The fact that we can understand the procedure should not make the matter any less a miracle in our estimation.

Let us have in mind the fact that the Red Sea at its upper end connects with a stretch of low country in which are a number of lakes, called Bitter Lakes, the water being brackish. At this time the Red Sea, which is merely a large lake, must have been very nearly connected with the Mediterranean Sea. At its upper end, the junction point with marshy lands and the Bitter Lakes, the water is at no great depth, so that at times when the tide is low cavalry have forded it – for instance, Napoleon and an escort, the former nearly losing his life on the occasion. When the tide comes in the condition of things is very different indeed, for the tide-rise at this point seems very high.

## THE PHILOSOPHY OF A MIRACLE

The entire narrative of the lesson is in accord with what we have seen. A strong wind blew to the northward, and, cooperating with the tide, exposed a wide sandbar across which the Israelites passed in safety toward morning, aided by the light from the cloud, which at this time was to their northward and served as a cloud of darkness to the Egyptians and of light to the Israelites, so that the pursuers had difficulty in the chase and probably were guided more by the sound of the confusion and flight of the Israelites than by anything else. It is entirely probable that the Egyptians were not aware that the tide and the wind had formed the sandbar, and that they were on it pursuing the Israelites. By the time the latter had reached the further bank of the sea, possibly two miles across, Moses again stretched forth his hand with his rod, and the wind's course again changed, the waters began to return, aided by the turning of the tide. Meantime

the Egyptians in the midst of the sea found their chariot wheels choked by the soft sand, their horses sinking and struggling broke the wheels, there was general confusion, which held them until the tide was upon them and many if not all of them were drowned.

*By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned. Heb. 11:29*

*The Egyptians are Destroyed*, c. 1896-1902, by James Jacques Joseph Tissot

"*An east or southeast wind arose and moved the upper water of the shallow bay toward the northwest, while probably a strong ebb tide set in at the same time and drew the lower water southwards, so that the bed of the sea was for a considerable space laid bare.*" – Rawlinson.

"*This was soon after the full moon of the vernal equinox, when there would be a very low ebb and a very high flood. The tide rises from five to seven feet opposite Suez, and from eight to nine feet when aided by strong winds, returning with unusual suddenness and power after the ebb.*" – Newhall.

"*M. DeLesseps mentioned to me the extraordinary facts of this kind which he had witnessed in storms which occurred at intervals of fifteen or twenty years. He had seen the northern end of the sea in places blown almost dry, and again had seen the waters driven far over the land toward the Bitter Lakes.*"
– President Bartlett.

"*It is God's usual method to make the most of natural causes, to make the supernatural begin only where the natural ends.*" – Blakie.

"*The coming of the wind at once, in connection with the symbolical act of Moses, is as much a miracle as the immediate division of the waters without the intervention of any secondary cause would have been.*" – Taylor.

"***The waters were a wall unto them on the right hand and on their left***":

this need not imply a perpendicular wall, but rather a protection, a shield on either side. The Israelites could go forward, knowing that their only danger was in the rear because the waters protected their flanks.

## THE EGYPTIANS OVERTHROWN

If we still entertain the thought we once had that all mankind are on trial for eternal life in the present existence, and that all failure to gain eternal life means eternal torment, we would be inclined to wonder why Moses and the Israelites did not face about and begin to preach to the Egyptians. Indeed we might wonder why they left Egypt at all – why they did not become missionaries amongst them – why God delivered them from such a glorious opportunity for mission work. Then we would wonder, too, how Moses and the Israelites could rejoice in the thought that thousands of their enemies had gone to eternal torment. We thank God that in his providence he has enabled us to see the teachings of his Word more clearly. We see that the time had not yet come for the preaching of the Gospel, because the time had not yet come for the atonement for sin. Hence there could not be any offer of eternal life to the Egyptians, for Christ did not come to die for man's sins for more than sixteen centuries later; and even after he came his work was not for the world, even as he prayed not for the world – "I pray not for the world, but for those whom thou hast given me." (John 17:9.) The work of gathering the elect is the first item on the divine program: with its consummation the present age will end, and then will begin the work for the world. Then those Egyptians and the Sodomites, with all the families of the earth, shall be blessed through Abraham's seed – Christ and the Church, the spiritual seed, and the natural Israelites, the earthly seed.

We see then, that as the Sodomites went down into death, so those hosts of the Egyptians went down into death, and all mankind go down into the great prison-house, the tomb, sheol, hades. We rejoice, too, that the Master says that surely "all that are in their graves shall come forth" (John 5:28,29) – the few, the faithful, into the perfection of life, the masses unto a time of trial and testing and opportunity in connection with judgments and disciplines, so that if obedient they may ultimately also attain everlasting life through the knowledge of God's dear Son and obedience to him. Remembering our Master's words, that it will be more tolerable for Sodom and Gomorrah in that day of the world's judgment than for many who had greater enlightenment, we may wonder if it will not also be true that some of these Egyptian charioteers, who in blindness and selfishness pursued the Israelites, will not be found more excusable than some of the natural seed of Abraham whom Moses led out, but who, because of lack of faith, died in the wilderness. The overthrow of the Egyptian hosts at the hand of Moses prefigured the ultimate overthrow of the powers of evil and sin and bondage at

the hands of Christ.

## "THE SONG OF MOSES AND THE LAMB"

If evidence were necessary to disprove the claim of evolution – that the people of early times were one remove from monkeys – that proof would be found in the way the Israelites accepted the victory the Lord had given them in their own passage of the sea in safety and of the destruction therein of their pursuers and enemies. Did they riot in a carnival of vice? Did they have a war-dance with tom-toms? Quite to the contrary. Overflowing with religious sentiment, they gave thanks unto the Lord God, recognizing him as their Deliverer. Moses composed a hymn of praise in which the people joined, while Moses' sister Miriam and the singing women prepared a response to the various parts of the hymn of praise. Hebrew scholars have remarked on the evidence of the antiquity of the song of Moses, recorded in Exodus 15:1-20, some even noting the fact that a few of the words showed an intermingling of the Egyptian language. It is further authenticated by the reference made to it in the book of Psalms, where the entire matter of the deliverance of the people and the overthrow of their enemies in the sea is graphically described by the sweet singer of Israel. (Psa. 106:7-12.) The incident and the Song of Moses are further corroborated by our Lord in his last message to the Church, in which he represents in symbol a certain class of his followers experiencing a great deliverance in the end of this age and singing, "The song of Moses, the servant of God, and of the Lamb." – Rev. 15:2,3.

If it was appropriate, as we all admit that it was, that the Israelites should give glory to God for their deliverance from the bondage of Egypt, much more is it appropriate that spiritual Israel should recognize the still greater deliverance from the power of Satan and the thraldom of sin, accomplished for us through the blood of the Lamb of God who died for our sins. If the illiterate people who had been in a measure of slavery for a long period and who had not the advantages of this Gospel age were prompted to give thanks to the Lord, how much more should we, who have tasted of his grace and goodness, show forth the praises of him who hath called us out of darkness into his marvelous light." (1 Pet. 2:9.) What wonder, then, that the Scriptures everywhere refer to the Lord's people as being ministers, servants, of the Truth, and declare that the Lord has not only lifted our feet from the horrible pit and miry clay of sin and death, but has additionally "put into our mouths a new song, even the loving-kindness of our God." – Psa. 40:2,3.

This song can now be sung by us who can exercise faith in the Lord, in his Word, in his providence, but it is not its complete fulfillment: that will be attained when all the people of God shall have been found – when the Lord's mercy during the Millennial age shall have opened the blind eyes of the world, unstopped the deaf ears, caused the knowledge of the Lord to fill the whole earth, and gathered all who are truly the Lord's to himself, and during the Millennial age shall have lifted

them out of the bondage of sin and death and brought them into full harmony with the divine standard by the processes of restitution, according as it is written – There shall "be times of restitution of all things which God hath promised by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) Then will be the great fulfillment of this passage of the Red Sea, and the overthrow of the enemies of the Lord and his people. It will be then, at the end of the Millennial age, that Satan and all who are on his side, enemies of righteousness, will be forever destroyed, and at the same time all who love righteousness and hate iniquity and avail themselves of the Lord's favors, privileges, will then be saved to the powers of an eternal life, under the leadership of the great antitypical Moses, as it is written – "A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me [Moses]; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people." – Acts 3:22,23.

Moses leading the Israelites

***Thus Israel saw the great work which the LORD had done in Egypt. So the people feared the LORD, and believed the LORD and His servant Moses. Exodus 14:31***

# *The Song of Moses*

***Exodus 15:1-19***

***1 Then Moses and the children of Israel sang this song to the LORD, and spoke, saying:***

***"I will sing to the LORD, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!***

***2 The LORD is my strength and song, and He has become my salvation. He is my God, and I will praise Him, my father's God, and I will exalt Him.***

***3 The LORD is a man of war. The LORD is His name.***

***4 Pharaoh's chariots and his army He has cast into the sea. His chosen captains also are drowned in the Red Sea.***

***5 The depths have covered them. They sank to the bottom like a stone.***

***6 Your right hand, O LORD, has become glorious in power! Your right hand, O LORD, has dashed the enemy in pieces.***

***7 And in the greatness of Your excellence You have overthrown those who rose against You. You sent forth Your wrath. It consumed them like stubble.***

***8 And with the blast of Your nostrils the waters were gathered together. The floods stood upright like a heap. The depths congealed in the heart of the sea.***

***9 The enemy said, 'I will pursue, I will overtake, I will divide the spoil. My desire shall be satisfied on them. I will draw my sword, my hand shall destroy them.'***

***10 You blew with Your wind, the sea covered them. They sank like lead in the mighty waters.***

***11 Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders?***

***12 You stretched out Your right hand. The earth swallowed them.***

*13 You in Your mercy have led forth the people whom You have redeemed. You have guided them in Your strength to Your holy habitation.*

*14 The people will hear and be afraid. Sorrow will take hold of the inhabitants of Philistia.*

*15 Then the chiefs of Edom will be dismayed. The mighty men of Moab, trembling will take hold of them. All the inhabitants of Canaan will melt away.*

*16 Fear and dread will fall on them. By the greatness of Your arm they will be as still as a stone, till Your people pass over, O LORD, till the people pass over whom You have purchased.*

*17 You will bring them in and plant them In the mountain of Your inheritance, In the place, O LORD, which You have made for Your own dwelling, the sanctuary, O Lord, which Your hands have established.*

*18 The LORD shall reign forever and ever.*

*19 For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the LORD brought back the waters of the sea upon them. But the children of Israel went on dry land in the midst of the sea."*

## *The Song of Miriam*

*Exodus 15:20-21*

*20 Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand, and all the women went out after her with timbrels and with dances.*

*21 And Miriam answered them:*

*"Sing to the LORD, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!"*

# *Manna, What Is It?*

***Exodus 16:14-18, 23-26, 31***

***14 And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground.***

***15 So when the children of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "This is the bread which the LORD has given you to eat.***

***16 "This is the thing which the LORD has commanded: 'Let every man gather it according to each one's need, one omer for each person, according to the number of persons. Let every man take for those who are in his tent.' "***

***17 Then the children of Israel did so and gathered, some more, some less.***

***18 So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need. . . .***

***23 Then he said to them, "This is what the LORD has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake today, and boil what you will boil, and lay up for yourselves all that remains, to be kept until morning.' "***

***24 So they laid it up till morning, as Moses commanded, and it did not stink, nor were there any worms in it.***

***25 Then Moses said, "Eat that today, for today is a Sabbath to the LORD. Today you will not find it in the field.***

***26 "Six days you shall gather it, but on the seventh day, the Sabbath, there will be none. . . . "***

***31 And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like wafers made with honey.***

The provision of the manna was a miracle of another kind: wholly aside from the natural order of things, so far as we may be able to discern. The manna fell early in the morning and could be gathered after the dew had disappeared; it was evidently deposited in or from the dew by some power of God working probably in harmony with the natural laws of chemistry, not yet thoroughly understood. The grains were small and white and required painstaking labor to gather; nor was it then ready for use, but required to be either boiled or baked to prepare it as food. (vs. 23). Everything connected with the manna indicates not only that it was a most stupendous miracle, but a continuous one – lasting from this time for forty years; until Israel had entered the land of Canaan and ate of the old corn of the land. Again, it was miraculous that a double portion fell on the sixth day of the week and none on the seventh; and that it would spoil if kept over any night except the one following the sixth day.

***Now the manna was like coriander seed, and its color like the color of bdellium. The people went about and gathered it, ground it on millstones or beat it in the mortar, cooked it in pans, and made cakes of it, and its taste was like the taste of pastry prepared with oil. And when the dew fell on the camp in the night, the manna fell on it.***
***Numbers 11:7-9***

The lesson from the manna seems more particularly to illustrate our spiritual supplies, which come wholly from above. The manna is called in the Scriptures "The corn of heaven," "the bread of the mighty" – "angels' food." (Psa. 78:24,25; 1 Cor. 10:3.) Our Lord interprets the manna as a symbol of himself, – the Truth – of which a man may eat and never die. Nevertheless, this bread, although given freely, demands labor on the part of those who would appropriate it and obtain from it spiritual sustenance; it must be gathered, and it must be prepared as food. We cannot expect to come to Christ and to receive in an instant and without effort on our own part all the gracious mercy, blessing and truth that is in him. The truth is God's gift, to be sure; but it is so given as to require the putting forth of energy on our part, which will demonstrate our need, our hunger, our appreciation of this "bread of life." Neither can we receive enough in one day or one month or one year to sustain us perpetually; we need to come to the Lord daily, and to receive from him through his Word and spirit the life-giving forces by which we may be sustained day by day in the trials of life, – and by which we may grow strong in the Lord and in the power of his might. R. 3036

## THE MANNA FROM HEAVEN – *R. 5278*

### EXODUS 16:2-15

*"Jesus said unto them, I am the Bread of Life." – John 6:35*

REALIZING their deliverance from bondage, and the Divine Power exercised in their behalf in the overthrow of the Egyptian army, the Israelites were joyful. Moses, their great leader, composed a poem of much force and beauty and of recognized high standard. The men chanted it after Moses; and the women, under the leadership of Miriam, the sister of Moses and Aaron, took timbrels, or tambourines, and joined in a refrain, or chorus, their bodies swaying and their feet moving rhythmically in what is described as a dance:

> "Sing ye to the LORD [Jehovah];
> For He hath triumphed gloriously."

Singing songs of praise constitutes one of the most interesting and most profitable methods of worship. But we may be sure that they are acceptable to God only as they come from the heart and truly represent its sentiments. We fear, alas, that many hymns, like many prayers, never go higher than the heads of the offerers; indeed, we have sometimes feared that careless, irreverent singing might really be resented by the Lord as profanity – taking His holy name in vain. If so, the results would be of course the very reverse of a blessing, and that in proportion as the singer comprehended the impiety of his course. "The Lord will not hold him guiltless that taketh His name in vain."

We do not mean by this that any unjust or cruel torments, future or present, would be the penalty, but we do believe that such a course reacts upon the irreverent heart to make it colder, more indifferent, and less susceptible to the influence of the Divine Message of grace. Ah! if all Christians sang with the spirit and with the understanding also, and if none others sang hymns, the earthly sounds might be more discordant than they are; but their Heavenly echoes and fragrance would be the more acceptable to God.

### BITTER WATERS, THEN AN OASIS

The journey toward the Land of Promise began. At length, fatigued and thirsty, they came to a fertile spot, where there was an abundance of water, but alas, it was bitter, or brackish! The disappointment was great. The song of reverence was forgotten; the mighty power of Jehovah in bringing them through the Red Sea was forgotten; even the taskmasters of Egypt were forgotten. The people murmured against Moses for bringing them away from the fertile fields of Egypt and its abundance of good water. They declared that it would have been better

if they had remained in Egypt, or even if they had died there. They declared that Moses and Aaron had misled them into leaving the land of plenty, and had brought them into the wilderness, to die there of hunger and thirst.

The Lord's Wisdom guided Moses to a certain kind of tree, which, put into the water, made it sweet and palatable. Moses explained to the people that in murmuring against him they were really murmuring against God, for he was merely God's agent in the matter. A further journey for a season, and they were far from the bitter waters – at Elim, a delightful spot, where they rested and were refreshed.

The Scriptures explain that God had a special purpose and object in this leading of Natural Israel. He was teaching them lessons which would be helpful to them and, if rightly received, would prepare them, through faith and obedience, for Canaan. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no." – Deut. 8:2.

The lesson to Spiritual Israel is a still more important one. If the Natural Israelites needed heart development and faith as a preparation for the earthly Canaan, how much more do Spiritual Israelites require for the Heavenly Canaan, toward which they journey from the time they leave Egypt – the world, and its bondage to sin! Can we wonder, then, that God permits many trying experiences to come to Spiritual Israel – trials of faith and of patience, "bitter waters"?

Any saint of God may have tears in the trying experiences of the journey in the narrow way, but none is excusable for murmuring. Rather, each should say with the Master, "The cup which My Father hath poured for me, shall I not drink it?" To those who approach the springs of bitterness with the proper faith in God as did Moses, the Lord makes known precious promises, which

> "Steal the Bitter from Life's Woes."

As the Israelites were led from the bitter waters to Elim and its rest and shade, so God's Spiritual Israel are not tempted and tried above what they are able to bear. With every temptation the Lord provides a way of escape, when frequently He revives the souls of His saints by granting them seasons of refreshing and comfort, preparing them for their trials in the wilderness state of the present life. – 1 Corinthians 10:11-13.

## "IT IS WHAT?" – IT IS MANNA

When the Israelites murmured against God and Moses, His mouthpiece and servant, it was because of insufficient faith. Those who truly believed in the

Divine providences which had preserved them from the plagues of Egypt, and which had brought them out across the Red Sea, would reason assuredly that God would not leave them to starve in the wilderness. But the majority evidently were murmuring through a lack of faith.

And so it is today. As St. Paul declares, "All men have not faith." We do not blame them for this. Evidently conditions of environment or heredity have very much to do with our possibilities along the line of faith. Some by birth, early training and larger experiences have therefore a great advantage over others, so far as the present Age is concerned; for God has ordained that the Message of the present time shall be for those who have the ear of faith. "He that hath an ear to hear, let him hear." Whoever has an ear for God's Message and can exercise faith has a great blessing, in the sense of an opportunity which others do not have – an opportunity of making his calling and election sure under the call of this Gospel Age.

We thank God that His Word teaches of an Age to come, wherein Messiah will bless with precious opportunities those who have not the ear to hear and a responsive heart in the present time. We thank God that His Word expressly declares that in that coming Age, the Millennial Age, all the blind eyes shall be opened and all the deaf ears shall be unstopped. Then will be fulfilled the Scripture that Jesus is the true Light which must eventually lighten every man that cometh into the world. (John 1:9.) But the opportunities of the Millennial Age will not make possible so high a blessing as the High Calling of this Age sets before whoever has the ears to hear and the eyes to see it.

In answer to the murmuring of the Israelites, God sent them that same night a great quantity of quail. If they had hungered for the flesh pots of Egypt, they should see that God was able to give them flesh in the wilderness. One of the accounts of this wonderful supply of quail has been found fault with by some agnostics who thought that it meant that the quails covered the entire ground to a depth of nearly five feet. The explanation is that quail, flying across the Gulf of Suez, in their weariness flew close to the ground – within about five feet – and thus were easily captured by the Israelites in great numbers.

God promised that on the following day the Israelites should have plenty of bread. In the morning the ground was covered with small particles, whitish in appearance, a little larger than mustard seed and tasting like a honey wafer. This was to be their daily supply. It required gathering; and this gave them all employment, without which they would not have been happy. It required preparation. There was a certain amount apportioned to each individual.

A lesson of generosity went with the manna; for whatever portion was kept over to the following day corrupted. Nothing of the kind was known to the Israelites; and they asked, "What is it?" and this became its name – "What is it" – or "that

manna." The gathering of it helped them to remember the Sabbath also, for none fell on the Sabbath, but a double portion on the day preceding, and what was kept over that night did not corrupt.

## THE BREAD FROM HEAVEN

Jesus reminded His followers of that manna given in the wilderness, and declared that it typified Himself, the true Bread. As the Israelites would have perished without food, so the Spiritual Israelites would not have sufficient strength for the journey without the Heavenly food. Jesus gave Himself the title of the Truth. Whoever therefore eats of this Bread from Heaven partakes of the Truth. "Sanctify them through Thy Truth; Thy Word is Truth." Only by partaking largely, regularly, daily, of our Lord, His merit and His gracious arrangements for us, can we become strong in Him, and prosecute the journey faithfully and enter into the spiritual Canaan.

Jesus teaching his disciples

As every Israelite was required to gather manna for himself, so each Christian is required to gather and appropriate the Truth. We must do our own part along spiritual lines, as well as along earthly lines. The graces of the Holy Spirit cannot be expected to come to perfection without preparatory planting, pruning, cultivating. Some one has well said, "Rooming at a college does not make a scholar, nor occupying a pew in church make a Christian." To grow strong in the Lord and in the power of His might, we must feed upon Him daily – we must appreciate and appropriate the merits of His sacrifice.

## LED BY A WAY THAT THEY KNEW NOT – *R. 4010*

### EXODUS 16:1-15

*"I am the living bread which came down from heaven." – John 6:51*

FULL of exultation at their great deliverance by the mighty hand of God, the Israelites, still guided by the cloudy pillar, journeyed for the promised land by a circuitous route. They started upon the journey, which lasted forty years, while it might have been accomplished in as many days. The object of the long delay was their instruction in righteousness, especially in faith. This would have been profitable for any people, but especially for a subject people born in a state of serfdom, and hence unused to liberty and initiative. But, more than this, natural Israel was intended of the Lord to constitute a type or shadow of spiritual Israel, and the lessons of the former were to be illustrative of the lessons of the latter. Whoever has read the story of Israel, and failed to discern that they and their experiences were foreshadowings of better things coming, has failed to get the gist of the lesson the Lord would teach. The experiences and instructions of the wilderness journey remind us of the poet's words, "God moves in a mysterious way his wonders to perform."

The first lesson of the journey showed that the people had much to learn along the lines of faith and trust in the Lord. One would have thought that the plagues upon Egypt resulting in their liberty would have been convincing proof to them of divine favor, and would have secured them from every doubt and fear that he who had begun a good work on their behalf would surely not desert them on the threshold. Nevertheless, after journeying for three days slowly they came to the waters of Marah, and sore was their disappointment when they found that they had been appropriately named – Marah, signifying bitter. The waters were brackish and unpalatable and unfit for use. A great murmuring ascended from all sides, the disappointment was intense. Where was Moses? Why was the water brackish? The cry of the people to Moses was in unbelief, reproach; but Moses cried unto the Lord in faith, and the Lord showed him a tree which, cast into the waters, acted as a medicine, sweetening them, making them fit for use. The lesson to the people must have been a valuable one, leading them to trust the Lord more fully and to realize his continued care for their interests.

Water, one of the most important elements for human sustenance, is used in the Scriptures to represent the Truth – the message of God – the hope of everlasting life. In a certain sense the Law Covenant made with Israel was such a hope, such a fountain of water, of which the Israelites might drink and be refreshed and be enabled to gain eternal life. But while the Law was good in many respects, it had in it certain condemnatory qualities which hindered it from giving to the Israelites the refreshment and the life everlasting which they had hoped for. The Law made nothing perfect, writes the Apostle – yea, he adds, that which was

thought to be unto life was found to be unto death. – Rom. 7:10.

## HEALING THE BRACKISH WATERS

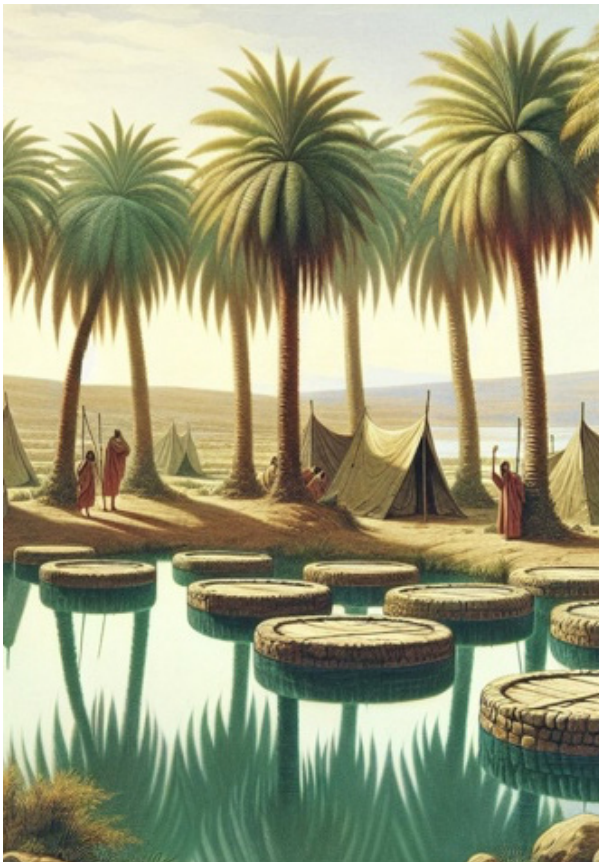
Moses, the Mediator of the Law Covenant, typified the Christ (Head and Body), the Mediator of the New Covenant, and the tree that Moses cast into the waters for their sweetening represented another tree – the one referred to in the statement, "Cursed is every one that hangeth on a tree." (Gal. 3:13.) The tree represented the cross of Christ, the agency through which the waters of truth and divine law become waters of grace and blessing for the world of mankind in general when, in the Millennial Age, they shall be delivered from the bondage of Satan and sin, represented by the slavery of Egypt. As the Apostle points out, it will not be possible for God to make a new law under which to bless mankind, for the Law given to Israel was good, was perfect, as the law of God must always be. The divine promises represented by the water were poisoned by sin – by Adam's disobedience – and hence were unsuitable and could not give the desired blessing. The cross of Christ, by canceling Adamic sin, canceled also the condemnation of the divine law against mankind, and eventually will permit the great antitypical Mediator to make the gracious promises of God good, refreshing, applicable to all who seek to walk in the ways of the Lord. The New Covenant between God and Israel, in which all the families of the earth are to share the benefit, will shortly be sealed with the precious blood – be confirmed, made operative. It merely waits for the completion of the sacrifices of the Day of Atonement, and meantime the Church of the First-born are counted in as members of the Body of the Mediator, and permitted to suffer with him – to share with him in the sufferings of the present time, that they may also have a share in the glory that shall follow, when the New Covenant shall be sealed, and through it the blessing of the Lord extend to every creature.

*Traveling o'er the desert's scorching sand,*
*Father, lead me! grasp my hand.*
*Lead me on! Lead me on!*
*When at Marah, parched with heat,*
*And the sparkling fountain greet,*
*Make the bitter water sweet.*
*Lead me on! Lead me on!*

The New Creation is not under the Law but under grace – not under the Law Covenant nor under the New Covenant, but under the original Covenant, the "Everlasting Covenant," which reads, "In thy Seed shall all the families of the earth be blessed." As the Apostle assures us, it is the privilege of the Church of the First-born, who make their calling and election sure, to constitute members of the "Seed," which under the New Covenant is to bless first natural Israel and subsequently all nations: "Ye, brethren, as Isaac was, are children of promise." (Gal. 4:28.) "If ye be Christ's, then are ye Abraham's Seed, and heirs according

to the promise." (Gal. 3:29.) The original Covenant, as the Apostle explains, was typified by Sarah: that Covenant was the mother of our Lord and of all his members. We have nothing to do with the Hagar Covenant, the Law Covenant, nor with the Keturah Covenant, the New Covenant, except that the promise is that in and through the elect Seed of the Sarah Covenant the offspring of both the other covenants, are to receive their blessings.

## TWELVE FOUNTAINS AND SEVENTY PALMS



An oasis at Elim

A journey of a few hours brought the Israelites to Elim, noted for its twelve fountains, or springs, and its seventy palm trees. It was a delightful resting place, symbolical of the blessings which may be enjoyed after our trials. The twelve springs, fountains, remind us of the apostles, God's special gift or blessing to the Church, through whom have come the refreshments of the water of life, and who are to be prominent also, according to the Lord's promise, in the Kingdom – in the work of blessing Israel and all the nations. The seventy palm trees remind us of the seventy whom our Lord commissioned subsequently to the twelve apostles, and whose ministries typified the public services of this Gospel Age down to its harvest or close. As the seventy were directed to go into every city whither our Lord would ultimately go, and were instructed, "Ye shall not have gone over the cities of Israel until the Son of man be come," it signified that our mission is to all nations, peoples, kindreds and tongues, wherever we may find a hearing ear, with the assurance that we shall not have more than accomplished the work of declaring the good tidings to every nation until the second coming of the Son of man in the power and great glory of his Kingdom.

Our lesson opens with the declaration that the Israelites removed from Elim, going toward Mount Sinai, on the fifteenth day of the second month – just

thirty days from the time they left Egypt, following the Passover. Apparently, therefore, they stayed at Elim about two weeks before entering the wilderness region surrounding Mount Sinai, one of whose peaks was called Mount Horeb, where God manifested himself to Moses in the burning bush. Not only had Moses made this journey several times, but Aaron also, for we remember that after the Lord's first revelation at the burning bush he sent Aaron to Moses and they met in Horeb, the Mount of God. That meeting of Moses and Aaron prior to the passing over of the first-born, etc., might not improperly be understood to symbolize the beginning of this Gospel Age, and to be a picture of the two features of the work of Christ: Aaron representing the sacrificial work as the priest, and Moses representing the future work as the leader and commander of the people. The Church of the First-born was typically represented in the under-priests, the sons of Aaron, and also typically represented in the body of Moses, illustrating our participation in the sufferings of Christ in this present time and also our inheritance in him in the glory that shall follow.

The journeying of the people toward Mount Sinai, then, would represent the carrying out of the great program outlined at the beginning, when Moses and Aaron met by divine arrangement; the gathering of all the hosts of Israel to Mount Sinai typified not the blessings which came to the Church at Pentecost, but the blessings which are about to come to the world, all mankind who are ready and willing to receive them under the New Covenant. The covenant made with natural Israel at Sinai by Moses, the mediator of that Law Covenant, typified specifically the new and better Covenant about to be made with Israel, and incidentally with the whole world of mankind through the better Mediator, the Christ, Head and Body. The Apostle clearly sets this forth in his delineations in Hebrews 12, where he pictures the time of trouble in the end of this age in connection with the sealing of the New Covenant with its type at Mount Sinai when and where the Law Covenant was sealed and made effective. His intimation is that in the trouble near at hand everything that can be shaken, political, social, religious, financial, will be shaken thoroughly, until only the unshakable, true things, shall remain. And these unshakable things he tells us will be related to the Kingdom of Messiah in which we shall share, "We receiving a Kingdom that cannot be shaken."

## "THE BREAD THAT CAME DOWN FROM HEAVEN"

Travelers tell us that the wilderness surrounding Sinai is far from barren. One declares: "The whole sides of the valley through which the children of Israel marched are still tufted with brushwood, which doubtless afforded food for their beasts. Lastly, the herbage under these trees and shrubs is completely covered with snails of a prodigious size and of the best sort. However uninviting such a repast might appear to us, they are here esteemed a great delicacy. These mollusks of the land would aid in sustaining the people."

We can see, however, that so mighty a host would have a very limited bill of fare, and realizations of the conditions will help us to sympathize with them in their murmurings when they said, "Would to God we had died by the hands of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill the whole assembly with hunger." It appeared to them that their first hopes had died, that no preference of the Lord had been shown them, and that they should have continued under the Egyptian bondage. We see their lack of faith and that the lessons of the plagues and the sea and the healing of the waters of Marah had not given them full assurance of faith that the God of Abraham, Isaac and Jacob was leading them forth to fulfill in them his glorious promises made to the fathers – the blessing of the world.

But while blaming them for lack of faith we are not to blame them for desiring some of the necessities of life, nor does the Lord blame them for the latter; rather he was waiting for them to appreciate their need, so that they might the better appreciate the bountiful provision which he had intended. In answer to their cry God sent them bread from heaven – not indeed baked, cut in slices and buttered, but according to the Lord's usual way he did for them what they could not do for themselves: he provided the substance from which they might make their bread. The distribution of the manna and its daily sending through a long period marks it as a miracle.

There are indeed other mannas from that desert of Arabia. One kind is exuded in drops from the tamarisk tree, and is a sweet, semi-fluid substance. The manna of commerce is an exudation from the flowering ash. But none of the known mannas of Arabia correspond to this described in Exodus: **(1)** The supply is very small and only at special seasons of the year; **(2)** they are unsuitable for food; **(3)** they can be kept indefinitely. The manna of the Israelites spoiled after twenty-four hours except that gathered on the sixth day, which corrupted not for forty-eight hours, leaving a rest from the gathering on the seventh day, the Sabbath. It was ground in mills, and baked as bread or stewed. By this miracle of the manna the Lord taught the Israelites faith in him as their great Provider.

To Spiritual Israelites there is a lesson in connection with the manna also: it is Scripturally called the "bread of angels," and again, the "bread of the mighty," and again, the "bread of heaven." (Psa. 78:25.) It was a food supplied by the Lord's providence. Our Lord Jesus tells us that he was the antitype of this bread – that it typified the life-giving qualities which he possessed and which he sacrificed on our behalf; that all the dying race might profit through his death and obtain a right to life eternal. Thank God that some of us have had the eyes of our understanding opened to hear the message of good tidings respecting its value. More than this, some of us have already tasted that the Lord is gracious, and we have already fed on this bread from heaven, rejoicing the while that it is not only for the First-born but for all Israel – for all who eventually shall desire to come into accord

with our God. It was some of this manna that by divine direction was put into the golden pot which was hidden in the ark with the scroll of the Law under the golden mercy seat, typifying, illustrating, the immortality which the Lord has provided for the Church of the First-born, to whom he has sent the message, "To him that overcometh will I give to eat of the hidden manna." (Rev. 2:17.) That incorruptible hidden manna in the golden pot represents the grace of God in the Church of the First-born, and teaches what is elsewhere plainly stated in the Scriptures, that the "little flock" shall enjoy the incorruptible life, immortality. While these will have inherent life, the remainder of God's creatures in their eternal perfection will instead of this have supplied to them eternal life.

## "COME NEAR BEFORE THE LORD"

The lesson of faith was to be so impressed before the sending of the manna that its coming was foretold, and the Israelites were gathered to behold the glory of the Lord. They looked at the cloud which represented the Lord and which was caused to shine with resplendent glory. And as Aaron spoke to the congregation, telling them that their murmurings had been against the Lord and not against himself and Moses, and directing their attention to the cloud, behold, the glory, the brightness, of the Lord appeared in the cloud, and a message, saying, "I have heard the murmurings of the children of Israel: speak unto them saying, At even shall ye eat flesh and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." How patient was the Lord in his dealings with his people – full of compassion and of tender mercy. The people should have cried unto the Lord, "Give us this day our daily bread," but should not have murmured and stipulated that they wanted something as good as the flesh-pots of Egypt.

Many Spiritual Israelites may learn a lesson along this line. It is not for us to dictate to the Lord how he shall provide for us, but by faith to accept his provision according to his promises, and while waiting for the same to make our requests, make them unto the Lord – but always according to his will. "Thy will be done" should be the spirit of our hearts, and hence the spirit of our prayers. Our Father knoweth what things we have need of before we ask him, and he is more willing to give good gifts unto his children than are earthly parents to give good gifts to theirs.

> "He that hath led will lead all through the wilderness;
> He that hath fed will feed; he that hath blessed, will bless."

## QUAIL ABOUT TWO CUBITS DEEP

Travelers tell us that in the spring of the year large flocks of quail frequently cross the Arabian Gulf of the Red Sea. They come in great flocks, and, wearied with their long flight across the water, they fly low, so as to be easily within the reach

of man. Tristram says, "I have myself found the ground in Algeria in the month of April covered with quail for an extent of many acres at daybreak, where on the preceding afternoon there had been none." The reading of Numbers 11:7 seems to imply that on this occasion the quail were nearly two cubits deep, and infidels have pointed to the fact as an absurdity. It would be entirely possible, however, for us to understand the narrative to signify that the great quantities of quail flew low, even within two cubits of the ground, thus insuring a large catch on the part of the flesh-hungry Israelites. The subsequent narrative indicates that the quail were not sent regularly, but only on rare occasions – so far as appears only here in the wilderness of Sinai and in the wilderness of Paran. – Numbers 11:31-34.

The next morning after the shower of quail the Israelites had a new experience with the "corn from heaven." It came with the dew, and when the latter left the little grains of food were scattered all over the country side. Thenceforth it became a part of the regular labor of each family to gather its portion of the heavenly manna. The word manna is supposed to signify, What is it? Moses answered, "It is the bread which the Lord hath given you to eat."

*The Gathering of the Manna,* James Jacques Joseph Tissot

*Then the children of Israel did so and gathered, some more, some less. So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need.*
*Exodus 16:17-18*

What a constant reminder they would have, in the necessity for gathering this grain, grinding it, making bread of it, etc., of the Lord's providential care for their interests. How full of faith and loyalty to him they should have subsequently become – more and more as the days went by. We are, therefore, continually astonished to find evidences of lack of faith and a disposition to contamination with idolatry, etc. If all this seems strange to us we should allow it to make a deep impression upon our minds and apply it to ourselves. For have not we the true Bread that came down from heaven? and has not God so arranged our affairs and interests that it is quite necessary for us to go continually to the throne of the heavenly grace to obtain mercy and find grace to help in time of need? Nevertheless, is it not true that many find their hearts overcharged with the cares of this life, and that their faith in the Lord continually needs to be refreshed? How few there are who go regularly to the throne of grace to obtain their supply of daily refreshment! How few who belong to the New Creation realize that the New Creature needs daily bread as much as does the natural man.

The supply of manna was a beautiful figure of the supply of grace in Christ: it needed to be gathered daily; it would not keep over for succeeding days. The lesson of this would seem to be that those who accumulate much of God's grace and truth must also be dispensers of it. It is not provided with a view to the creation of a spiritual aristocracy. How often we have seen this exemplified: those who study the Word merely for themselves, and who do not commingle with the brethren and share their blessings, are not in the long run as much advantaged as we would have expected. Our gathering of the manna is to be day by day: our feeding on the heavenly bread is to be a continuous privilege, without which we will not have the strength for the journey of life; but with it we would be strong in the Lord, and may perchance be permitted to assist others by the dispensing of divine grace to them.

When our Lord declared himself to be the Bread from heaven, many of his hearers failed to comprehend the simile, and said, "This is a hard saying. Will this man give us of his flesh to eat?" They failed to see that our Lord personified the Truth, the great plan of God which centered in him, the life which he had come to give on behalf of the world, that we might live through him. To eat the flesh of Jesus literally would have merely produced flesh, but to eat of him in the sense of partaking of the blessings and mercies of God provided in him, and in the sense of appropriating his Spirit and disposition, is the proper thought. As we partake of our Lord's qualities they become ours, as we feed upon him in our hearts we become strong in faith and in all the graces of his Spirit. Let us then daily gather our portion of manna and daily seek to use it all, and realize that it will be our portion until we reach the heavenly Canaan. Surely then all the supply of divine grace experienced by the Lord's faithful should be stimulating to our faith and confidence in him who has called us from darkness into his marvelous light.

# *The Mediator of the Law Covenant*

After the people had assented to the Law and the Covenant based upon it, Moses killed an animal, which represented himself, the Mediator of that Covenant, and he sprinkled the blood of the animal upon the Book of the Covenant, which represented the Lord and his faithfulness to all of his promises; and he sprinkled of the blood also upon the people – probably not upon the two millions, but upon representatives of the whole, the heads or chiefs of the tribes. Thus in type, or symbol, Moses stood pledged to God on behalf of the people, and to the people on behalf of God that the provisions on both sides should be carried out.

***For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the testament which God hath enjoined unto you.***
***Hebrews 9:19-20***

It was after this solemn and significant ceremony, that by the Lord's direction Moses went up into the mountain as the people's representative – for communion with the Lord, and to receive from him the Decalogue written on tables of stone, which the Jews traditionally claim were of sapphire. His mission lasted forty days.

St. Paul distinctly points out.

***"A mediator is not of one."***
***Galatians 3:20***

That is to say, Where a Covenant has only one side to it, it does not have, nor require, a mediator. On the contrary, covenants which have conditions demand a mediator, as, for instance, Moses was the mediator of the Law Covenant, and Christ was the Mediator of the New Covenant. Under both of these covenants there is a conditional proposition – "If ye will do those things, I will do this thing. If ye will obey my laws and keep my statutes, I will bless you," etc.
R. 3046 and R. 4368

# *The Law Covenant*

Moses served as mediator between God and Israel at Mt. Sinai. The people there covenanted to keep the Divine Law. God promised that if they could do so, perfectly, they should have everlasting life. Furthermore, they could then comply with the sacrificial conditions of the Seed of Abraham, typified in the offering of Isaac, and inherit the Promise, "In thy Seed shall all the families of the Earth be blessed." – Deuteronomy 5:1-6; Genesis 22:18.

***5 " 'Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people, for all the earth is Mine. 6 'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." 7 So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. 8 Then all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD.***
***Exodus 19:5-8***

The people eagerly accepted the arrangement, saying, "All these things will we do," not realizing the full import of the Law. Jesus explained it to mean, to love God with all the heart, mind, soul and strength, and one's neighbor as one's self. Imperfect, like all mankind, the Jews could not keep this perfect Law. Unworthy of life, they could not redeem others; hence could not bless other nations.

When they became discouraged, God assured them that later He would make a New, or more favorable, Covenant with them through a greater than Moses, who would help them out of their fallen condition and fit them to be the channel for the Divine blessing to men. – Jeremiah 31:31; Malachi 3:1-3.

What was the object of the Law Covenant? The Scriptures answer that it was added to the Abrahamic Covenant to fill up the time until the promised Seed should come, to whom the original Covenant applied, and that this was necessary, because of sin, that the high Divine standard for the Seed might be shown. It is certainly a fact that the Law Covenant with the nation of Israel rendered this very service. It set

***What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made, and it was appointed through angels by the hand of a mediator.***
***Galatians 3:19***

up the standard which approved Jesus and condemned all others. It helped to develop the Jewish nation towards God and towards righteousness. It helped to fit and prepare them for the glorious "calling" of the Gospel, as it ultimately came to them, inviting them to the Divine favor and joint-heirship with Messiah in the glorious Millennial Kingdom, upon conditions of faithfulness and following in the footsteps of their Redeemer. It had a beneficial effect in that, under God's providences, the Jewish nation was the most advanced in righteousness of any nation of the world at the time of our Lord's first advent, so that amongst them several thousands were found fit for transfer from Moses to Christ. Furthermore the arrangements of the Law Covenant provided for certain typical transactions and for prophecies which have been very helpful to Spiritual Israel during this Gospel Age, illustrating to us in the types and shadows of the Law, and enunciating through the prophecies, various matters appertaining to the blessing of the Church during this Gospel Age and to the blessing of the world during the Millennium.

This conglomeration, this mixing, of the matters pertaining to two Ages in the types of the Law Covenant have confused things, to some minds. The Lord hides things from us so as to develop in us the necessity of searching for them. Thus the children of God grow stronger from the Truths, by reason of the difficulties they have in the mastication of them, even as it is with the natural food; those who thoroughly masticate obtain the better nourishment.

*Heb. 7:19*

Thus we have clearly before our minds the thought that the Law Covenant "made nothing perfect" and added not a whit to the original Abrahamic Covenant, though it gave certain typical foreshadowings in connection with the general plan. That the Law Covenant was never intended to take the place of the original Covenant, is the Apostle's argument. He develops this at considerable length in Galatians 4:21-31. The Apostle addresses Christian believers who, while recognizing Christ as the original inheritor of the Abrahamic Covenant, felt that somehow or other they were still under the Law Covenant, very much as some of us for a time recognized Christ and the completeness of the Abrahamic Covenant, and yet somehow supposed, without Scriptural authority, that we additionally needed the New Covenant and were under it. We now see that the Church, the Body of Christ, is not under either the old Law Covenant, which came to an end, or under the New (Law) Covenant, which has not yet been even sealed.

What we Spiritual Israelites have is the superior portion of joint-heirship with Christ in the Original Covenant represented by Sarah, as the Apostle distinctly declares in Galatians 3:29,

***"If ye be Christ's then are ye Abraham's Seed and heirs according to that promise."***

PD35 and R. 4366

## GOD'S COVENANT AT MOUNT SINAI – *R. 5285*

### EXODUS 19:1-6

*"Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe." – Hebrews 12:28*

TWO months after the Passover deliverance, the Israelites arrived at Mt. Sinai, but on their way they had two valuable lessons respecting God's Grace and Power. When they reached the Valley Rephidim, they were thirsty and found no water. Here Moses, in the name of the Lord, smote the rock with his rod, and from it gushed water, abundantly refreshing Israel at this time, and as a rivulet following them through much of their subsequent journey.

Moses strikes the rock.

*All drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. 1 Cor. 10:4*

St. Paul, by inspiration, points out to us that that rock represented Christ, that the smiting of the rock represented the putting of Christ to a shameful death, but that only by this means is the Water of Life provided for those who desire to be the people of God. As the waters of that rock followed the Israelites, so the stream of God's favor, through the sacrifice of Christ, refreshes Christ's disciples throughout their wilderness journey.

Refreshed in body and in faith, Israel journeyed onward, but encountered new obstacles. The Amalekites, a warlike people, considered the coming of Israel as an invasion of their country, and attacked them in battle. A people used to peaceful pursuits, as the Israelites had for centuries been, would naturally be at a disadvantage in a conflict with such opponents. Yet God gave them the victory. He indicated, however, that it was not by their prowess or skill, but of His grace that they conquered.

*And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. Ex. 17:11*

Moses, stationed upon a high hill, lifted up his hands in prayer to God for the people. While he did so, success was theirs; but when he ceased thus to pray, the Amalekites were the victors. Perceiving this, Aaron and Hur assisted in holding up the hands of Moses until the battle terminated with success for Israel. God thus indicated that Moses was the advocate or representative of Israel, and that without him they could do nothing.

*1 John 2:1*

*Rom. 8:37*

In the antitype, we realize that Spiritual Israelites have conflicts with enemies too mighty for them without the Lord's assistance. The world, the flesh and the Devil make common cause against all who are seeking the Heavenly Canaan. We who are followers of Jesus have success in our warfare only as we have Him as our Advocate – "We have an Advocate with the Father, Jesus Christ the Righteous." Through Him we may come off conquerors, yea, more than merely conquerors, victors in the highest sense – "through Him who loved us and bought us with His precious blood."

## THE ROYAL PRIESTHOOD PROFFERED

All of God's dealings with the Israelites were in accord with His great Covenant made with Abraham, and certified with the Divine Oath – "In thee and in thy Seed shall all the families of the earth be blessed." Neither Moses nor any of those who followed him could possibly have understood the full import of this great oath-bound Promise; for it is a double Promise, the spiritual portion of which was hidden until God's due time – at the First Advent. Even since then, St. Paul assures us, it is a hidden mystery, appreciated only by the very few. "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."

The Promise is divided into three parts: **(1)** Abraham himself (and all the Ancient Worthies, whom he represented) was to have a share; **(2)** Abraham's Seed was to be the chief agent, or channel, of blessing; and **(3)** all the families of the earth were to be blessed as recipients of God's favor through these channels. But only by the light of the Holy Spirit during this Gospel Age are these lengths and breadths and heights and depths of the Abrahamic Covenant made manifest.

When inviting the Israelites to come out of Egypt, God did not explain the Covenant to them nor tell them which portion they might have a share in. But when they had come to Mt. Sinai, God made inquiry as to whether or not they could keep the Divine Law, and thus prove themselves eligible to the highest favor included in that Covenant.

In other words, the Lord said to them at Mt. Sinai, Are you ready now to enter into a Covenant of full consecration to do My will? You have seen how I dealt with the Egyptians in delivering you. You have seen how, ever since then, I have borne you on eagles' wings over all the trials and difficulties of your journey to this

place. Have you faith? Have you loyalty? Do you wish to enter into a Covenant? "If ye will obey My voice indeed, and keep My commandments, then ye shall be a peculiar treasure unto Me above all people. . . and ye shall be unto Me a Kingdom of priests and an holy nation."

While the Israelites knew that they were the favored seed of Abraham, the natural heirs of the promises, it was proper that they should know also that they would be unsuitable for the Lord's use in blessing the other nations with His Law unless they themselves were able to keep that Law and to instruct others how to keep it. With this understanding, that they were ready to do the Lord's will and thus to be separated by Him to be the kings and priests of the whole world, a Law Covenant was made with them, and Moses was appointed its mediator. Whoever would keep those commandments might live forever; and in proportion as he kept them he would be entitled to earthly favors.

## TYPICAL OF NEW COVENANT

St. Paul, in Hebrews 12:18-24, points us to the antitype of today's Study. As Israel was delivered from Pharaoh and his hosts, so ultimately all mankind is to be delivered from Satan and his hosts, the fallen angels, and from all evil influences. As the journey to the Promised Land brought the Israelites to Mt. Sinai and the Law Covenant, so the journey of God's people will ultimately bring all the willing, obedient and faithful to the antitype of Mt. Sinai; namely, Mt. Zion, God's Kingdom, for which Jesus taught us to pray, "Thy Kingdom Come; Thy will be done on earth, as it is done in Heaven."

Meantime, Jesus has become the antitypical Moses and Leader of the people, and in harmony with Jehovah's program, He has been selecting the members, or associates and joint-heirs. St. Paul explains this to us, saying, "God gave Jesus to be the Head over the Church, which is His Body." St. Peter explains that this great antitypical Moses must be raised up from amongst the brethren first, before the blessing of Restitution can come to mankind in general. – Acts 3:22,23,19-21.

This entire Gospel Age has been devoted to the gathering of the members of the Christ Body. And when the last member shall have made his calling and election sure, this Age will end, and the more glorious work of the Messianic Age will begin.

## SHAKE HEAVENS AND EARTH

The antitype of our lesson will be the inauguration of the New Covenant, at the Second Advent of Jesus. The basis of this new and better Covenant was completed at Calvary by our Lord's sacrifice of Himself. He has since been completing His "better sacrifices" by presenting the bodies of His saints, holy and acceptable, to God (Rom. 12:1). Soon the "better sacrifices" will be completed, and the

greater Mediator will have been fully raised up from amongst the brethren. Then everything will be ready for the inauguration of the New Covenant, to bless the world of mankind with knowledge, and with opportunity for Restitution to earthly blessings and perfection.

St. Paul points out that this is what we are coming to – approaching – "the General Assembly and Church of the First-born," whose names are written in Heaven. He declares that we may expect an antitype of the stirring scenes mentioned in our lesson. As at Mt. Sinai the literal mountain shook, lightnings flashed, and the voice of God was heard as the sound of a great trumpet, so here the antitype will come. The great trumpet here will be the seventh trumpet, the trump of God. The storm and tempest and shaking here in the antitype will mean the shaking of the ecclesiastical heavens and the social, political and financial earth.

The Israelites at Mt. Sinai

The Apostle prophetically assures us that everything shakeable will be shaken to its destruction, that only the unshakeable things will remain. That is to say, the Messianic Kingdom then to be established will completely overturn everything not in harmony with righteousness, justice and truth. This is merely a prelude to the great blessing of the Abrahamic Covenant then to be fully ushered in, for the blessing of all the families of the earth.

## THE HEIRS OF THE KINGDOM

The Body of the Spiritual Seed of Abraham, of which Christ Jesus is the Head – His faithful, saintly followers – are now being tested as respects their worthiness for so high a station. St. Paul's words in our Golden Text are very forcefully applied to these: "Let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe."

# Another Mountain – *Mount Zion*

The Law Covenant, of which Moses was the Mediator, and which was given at Mount Sinai amid the thunderings and lightnings and voices, etc., was typical of the New Covenant of which Christ (Head and body) is the Mediator, and which is to be introduced to the world of mankind after the whole body of Christ has shed its blood and been completed and glorified. – Acts 3:22; Col. 1:24.

The Apostle draws a parallel between the marching of Israel from Egypt and the Red Sea, up to Mount Sinai, where, under the leadership of the priesthood, they came under the Law Covenant with all who hope to become God's people, marching under the lead of Christ and the "royal priesthood" toward another mountain, – to Mount Zion, the Kingdom of God, the Millennial Kingdom, following under the banner of the antitypical Mediator, will come all of God's Israel, all who are willing to be delivered from the power of the antitypical Pharaoh, viz., Satan.

> ***18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. . . . 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, 23 to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect.***
>
> ***Hebrews 12:18-19; 22-23***

When we consider how the Israelites approached Mount Sinai as a host, and that they did not all get there at the same moment nor the same hour, nor even in the same day, we find the parallel of this in the fact that the Lord's people throughout this age have been gradually approaching this Kingdom – not all at once, but one after another throughout the age. The last members of the Royal Priesthood are only getting close to the Kingdom, Mount Zion, now; and are to be followed in turn by all the hosts who will become true Israelites during the Millennial age, when light and knowledge shall be freely granted.

With this picture before the mind, and reading the Apostle's words as translated in the ***Diaglott***, we see a beauty in the expression: We have not approached the

natural mountain with the terrors of the Law, the smoke and the clouds and thick darkness and lightnings and voices of words that spoke condemnation and death to any who erred; but we are approaching, and all of the Church throughout the age have been approaching, the glorious Mount Zion, the Kingdom of God, the Kingdom of blessing.

And what shall we find in this Kingdom when we have fully reached it? We shall find the heavenly city, God's Kingdom of power and great glory. We shall find ourselves introduced to a new company of brethren – the heavenly host; and we shall find our loved ones who have traveled with us in the narrow way, in that first general assembling of the Church of the First-borns, whose names are written in heaven. There we shall find our Heavenly Father, the great Judge of all; there we shall find the spirits, the new natures of the justified ones fully perfected in the likeness of their Lord and Head – "We shall be like him, for we shall see him as he is." There we shall find in due time perfected human beings fully restored to the divine likeness in which father Adam was created; and there we shall find Jesus, who mediated the New Covenant; and there we shall ever appreciate the blood of sprinkling which cleansed us and presented us faultless before the Father in love.

*Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Heb. 12:27*

But although we are approaching these grand and glorious things, we are not to expect that they will all be ushered in in a peaceful manner; on the contrary, as the Apostle points out (vss. 26,27), there will be a correspondence between the great time of trouble, with which the Millennial age and its New Covenant for mankind will be ushered in, and the way in which the Law Covenant to the Jews was ushered in – only that the New Covenant will be ushered in on a much grander and antitypical plane. There will be a shaking here, as there was a shaking there; but instead of its being the physical earth that will shake, it will be the symbolical earth, – society. And not alone the social structure, but also the heavens, or ecclesiastical structure, is to be shaken here. As the Apostle's words clearly intimate, the shaking will be a much more wonderful one than was its type, even as every antitype is much greater than its type. He explains that the shaking here is to be so thorough that it will shake everything that is shakeable, and that only the fixed, permanent, righteous things shall ultimately remain. And those things that shall be permitted to remain, he declares (vs. 28) pertain to the Kingdom of God, which is immoveable, unshakeable.

*1 Thes. 4:17*
*1 Cor. 15:51-52*

It is this Kingdom toward which all of the Lord's people march throughout this Gospel age, that will then be fully attained amidst all that great shaking and confusion of the great day of trouble which is just before us. And as Moses went up into the quaking mountain, and was lost to the sight of the people below, so at, and in conjunction with these mighty manifestations of the time of trouble the entire Church will be "caught up," gathered to the Lord, changed to his likeness – passing through the portals of death, though they shall not sleep, but be changed in a moment, in the twinkling of an eye. R. 2709

# *Israel's Government Under The Mosaic Law*

The government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of the Creator Himself, and the people were held accountable to Him; their laws and institutions, civil and religious, claimed to emanate from God, and, as we shall presently see, were in perfect harmony with what reason teaches us to be God's character. The Tabernacle, in the center of the camp, had in its "Most Holy" apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation. An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted.

The first thought of some in this connection would perhaps be, "Ah! there we have the object of their organization; with them, as with other nations, the priests ruled the people, imposing upon their credulity and exciting their fears for their own honor and profit." But hold, friend; let us not too hastily assume anything.

Where there is such good opportunity for testing this matter by the facts, it would not be reasonable to jump to conclusions without the facts. The unanswerable evidences are contrary to such suppositions. The rights and the privileges of the priests were limited; they were given no civil power whatever, and wholly lacked opportunity for using their office to impose upon the rights or consciences of the people; and this arrangement was made by Moses, member of the priestly line.

## ISRAEL'S GOVERNMENT DIFFERENT FROM ANY BEFORE OR SINCE

As God's representative in bringing Israel out of Egyptian bondage, the force of circumstances had centralized the government in his hand, and made the meek Moses an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy. Let us not be misunderstood; regarded as unbelievers would esteem it, Israel's government was a democracy, but regarded in the light of its own claims, it was a Theocracy, i. e., a Divine Government; for the laws given by God, through Moses, permitted of no amendments; they must neither add to nor take from their code of laws.

Thus seen, Israel's government was different from any other civil government, either before or since.

The Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be elders of the people and officers over them; and bring them unto the Tabernacle of the congregation, that they may stand there with thee.

*Moses Elects Seventy Elders*, Jacob de Wit, 1737

And I will come down and talk with thee there, and I will take of the spirit which is upon thee and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone." (Num. 11:16, 17. See also (verses 24 to 30) for an example of true and guileless statesmanship and meekness) Moses, rehearsing this matter, says, "So I took the chief of your tribes, wise men, and known [of influence], and made them heads over you; captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." Deut. 1:15; Exo. 18:13-26

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives, of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary, introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power. . . .

## MOSES' LAW PROVIDED FOR A RESTITUTION OF PROPERTY EVERY FIFTIETH YEAR.

It is worthy of note that the laws of the most advanced civilization, in this twentieth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' Law. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' Law provided for a restitution every fiftieth year – their Jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (Leviticus 25:9, 13-23, 27-30) In fact, they were taught to consider themselves brethren, and to act accordingly; to assist each other without compensation, and to take no usury of one another. See Exo. 22:25; Leviticus 25:36; Num. 26:52-56.

***Leviticus 25:9-13, 17***

***9 'Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.***

***10 'And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you, and each of you shall return to his possession, and each of you shall return to his family.***

***11 'That fiftieth year shall be a Jubilee to you. In it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.***

***12 'For it is the Jubilee. It shall be holy to you. You shall eat its produce from the field.***

***13 'In this Year of Jubilee, each of you shall return to his possession.'***

*For studies on the Jubilee see* "Studies in the Scriptures," Vol. 2, chapter 6 *and* "Studies in the Scriptures," Vol. 6, chapter 8

All the Laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The Laws were exposed in such a manner that any one who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (Deut. 31:10-13) Is it reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness?

Such an assumption would be unreasonable.

In its regard for the rights and interests of foreigners and of enemies, the Mosaic Law was thirty-two centuries ahead of its times – if indeed the laws of the most civilized of today equal it in fairness and benevolence. We read: "Ye shall have one manner of Law as well for the stranger [foreigner] as for one of your own country; for I am the Lord your God." Exo. 12:49; Leviticus 24:22

***"And if a stranger sojourn with thee in your land, ye shall not vex him, but the stranger that dwelleth with you shall be unto you as one born among you. And thou shalt love him as thyself, for ye were strangers in the land of Egypt."***
***Leviticus 19:33-34***

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to join with [assist] him." Exo. 23:4, 5, margin. Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for. Deut. 25:4; 22:10; Exo. 23:12

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levi was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics, who, possibly ignorantly, thereby misrepresent one of the most remarkable evidences of God's part in the organization of that system; and that it was not the work of a selfish and scheming priesthood. Indeed, it is not infrequently misrepresented by a modem priesthood, which urges a similar system now, using that as a precedent, without mentioning the conditions upon which it was founded, or its method of payment.

It was, in fact, founded upon the strictest equity. When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the

land as the other tribes; yet, by God's express command, they got none of it, except certain cities or villages for residence, scattered among the various tribes, whom they were to serve in religious things. Nine times is this prohibition given, before the division of the land. Instead of the land, some equivalent should surely be provided them, and the tithe was therefore this reasonable and just provision. Nor is this all. The tithe, though, as we have seen, a just debt was not enforced as a tax, but was to be paid as a voluntary contribution.

And no threat bound them to make those contributions; all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows: "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. 12:19) "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee [in the land]." Deut. 14:27

## GOD WAS THE AUTHOR OF THE JEWISH LAWS

Is it, we ask, reasonable to suppose that this order of things would have been thus arranged by selfish and ambitious priests? – an arrangement to disinherit themselves and to make them dependent for support upon their brethren. Does not reason teach us to the contrary?

In harmony with this, and equally inexplicable on any other grounds than those claimed – that God is the author of those laws – is the fact that no special provision was made for honoring the priesthood. In nothing would impostors be more careful than to provide reverence and respect for themselves, and severest penalties and curses upon those who misused them. But nothing of the kind appears; no special honor, or reverence, or immunity from violence or insult, is provided.

The common Law, which made no distinction between classes, and was no respecter of persons, was their only protection. This is the more remarkable because the treatment of servants, and strangers, and the aged, was the subject of special legislation. For instance, Thou shalt not vex nor oppress a stranger, or widow, or fatherless child; for if they cry at all unto Me [to God] I will surely hear their cry, and My wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless. (Exo. 22:21-24; 23:9; Leviticus 19:33, 34) "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of strangers that are in thy land, within thy gates.

At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee." (Leviticus 19:13; Deut. 24:14, 15; Exo. 21:26, 27) "Thou shalt rise up before the hoary head and honor the face of the old man." (Leviticus

19:32. See also Leviticus 19:14) All this, yet nothing special for Priests, or Levites, or their tithes.

## THE LAWS WERE A MARVELOUS ARRANGEMENT OF WISDOM AND JUSTICE

The sanitary arrangements of the Law, so needful to a poor and long-oppressed people, together with the arrangements and limitations respecting clean and unclean animals which might or might not be eaten, are remarkable, and would, with other features, be of interest if space permitted their examination, as showing that Law to have been abreast with, if not in advance of, the latest conclusions of medical science on the subject. The Law of Moses had also a typical character, which we must leave for future consideration; but even our hasty glance has furnished overwhelming evidence that this Law, which constitutes the very framework of the entire system of revealed religion, which the remainder of the Bible elaborates, is truly a marvelous display of wisdom and justice, especially when its date is taken into consideration.

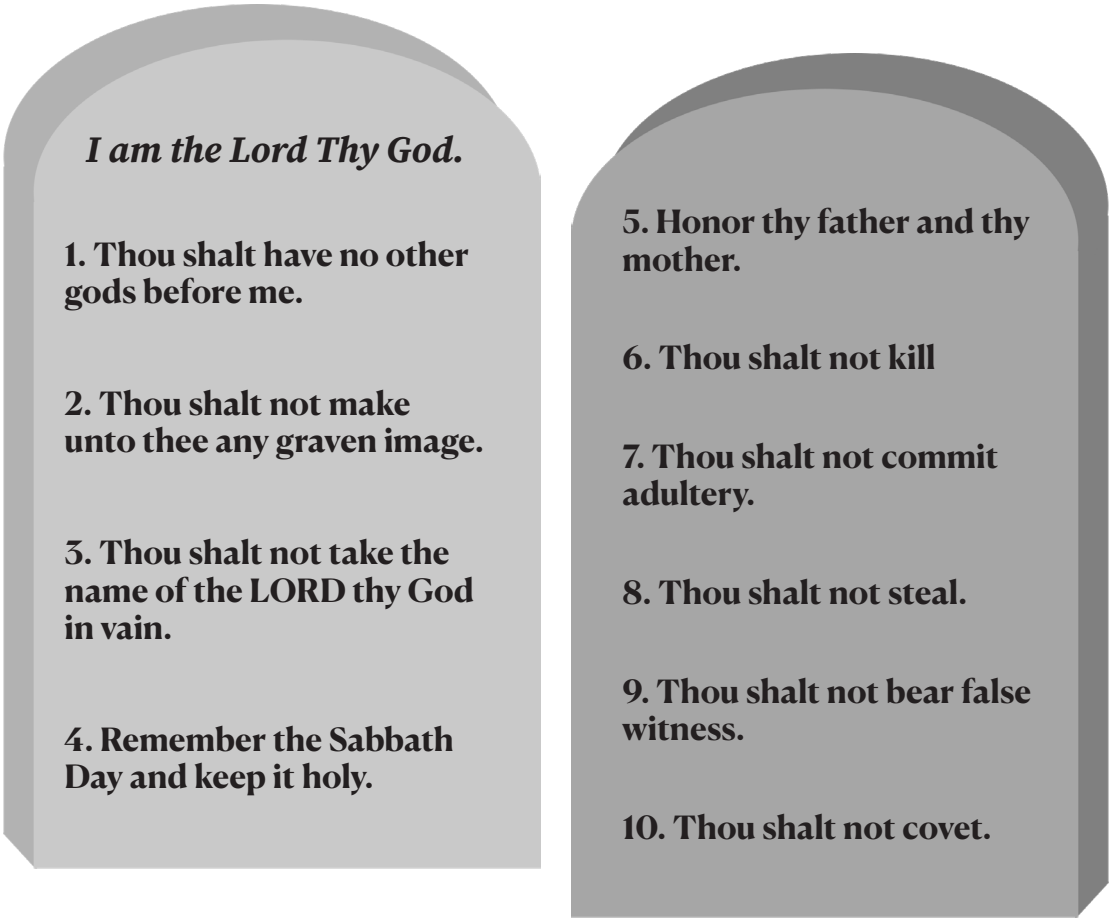
In the light of reason, all must admit that it bears no evidence of being the work of wicked, designing men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of His Wisdom, Justice and Love. And further, the evidently pious and noble lawgiver, Moses, denies that the Laws were his own, and attributes them to God. Exo. 24:12; Deut. 9:9-11; Exo. 26:30; Leviticus 1:1

***9 "I went up into the mountain to receive the tablets of stone, the tablets of the covenant which the LORD made with you. Then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water. 10 Then the LORD delivered to me two tablets of stone written with the finger of God, and on them were all the words which the LORD had spoken to you on the mountain from the midst of the fire in the day of the assembly."***
***Deuteronomy 9:9-10***

In view of his general character, and his commands to the people not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God?

It should be remembered also that we are examining the present copies of the Bible, and that therefore the integrity for which it is so marked applies equally to the successors of Moses; for though bad men were among those successors, who did seek their own and not the people's good, it is evident that they did not tamper with the Sacred Writings, which are pure to this day. HG533--536

# *The Decalogue*

The Decalogue is a brief synopsis of the whole law. Those Ten Commandments enjoin a code of worship and morals that must strike every student as remarkable; and if never before known, and now found among the ruins and relics of Greece, or Rome, or Babylon (nations which have risen and fallen again, long since those laws were given), they would be regarded as marvelous if not supernatural. But familiarity with them and their claims has begotten measurable indifference, so that their real greatness is unnoticed except by the few. True, those commandments do not teach of Christ; but they were given, not to Christians, but to Hebrews; not to teach faith in a ransom, but to convince men of their sinful state, and need of a ransom. And the substance of those commandments was grandly epitomized by the illustrious founder of Christianity, in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"; and "Thou shalt love thy neighbor as thyself." Mark 12:30,31 A45

God's covenant with Israel at Mt. Sinai was that if they should keep perfectly the Decalogue – the Ten Commandments – they would thereby demonstrate that they were perfect men, worthy of everlasting life. Then it would be possible for them to attain the chief blessing under the Abrahamic Covenant – to become the Spiritual Seed of Abraham, through whom God had promised that He would bless the world.

Bible students look in amazement at the simplicity of the Decalogue, and at first wonder which of its features the Jews and others were unable to perform fully, satisfactorily. The whole matter seems very simple indeed, just as it did to the Jews, until we perceive that the wonderful Law of God, represented by the Ten Commandments, has a depth of meaning not seen on the surface.

*"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill." Matt. 5:17*

The lengths and breadths and heights and depths of the meaning of this Law were apparently seen by none until Jesus "magnified the Law and made it honorable." He says that hatred toward a brother is incipient murder, and that adulterous desire in the heart is a violation of the seventh commandment. This throws a new light on the whole matter, and explains to us why none of the Jews or Gentiles have ever been able to keep this Law, except Jesus, since the fall of Adam.

The Great Teacher also explains that the first table of the Law, appertaining to man's duties toward his Creator, means more than merely avoiding image worship and profane swearing. It means that the True God shall be recognized and have first place in the human heart. It means "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Any division of the heart or strength or mind or soul violates this commandment. R. 5286

***And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.***
***Exodus 31:18***

THE TEN COMMANDMENTS became the foundation, or basis, of the Law Covenant between God and Israel – Moses being the Mediator. These commandments were written on parchment, and added to them were about seventy enactments, or explanations in accord with them, based upon them, and these all, recorded in Exodus 20-23, constituted what was termed the Book of the Covenant. R. 3046

See also *The Ten Commandments* in the Appendix: Charts & Helps

# GOD FIRST – IN THE DECALOGUE – *R. 3037*

## EXODUS 20:1-11

*"Thou shalt love the Lord thy God with all thy heart." – Luke 10:27*

### THE BATTLE AGAINST THE AMALEKITES

*The Fight Against Amalek* from Gospelimages

AFTER LEAVING ELIM, the journey of the Israelites led to Mt. Sinai; but before reaching it their faith in the Lord was tested severely by a conflict with the Amalekites, a warlike tribe of the desert. Unused to military matters and encumbered with their families, flocks and herds, the men of Israel were forced to a conflict, and, strange to say, their leader, Moses, who some forty years previously had been a notable Egyptian general, did not attempt now to take charge of the battle, but entrusted it to Joshua, while he went to the top of a hill overlooking the field of battle, and there in the sight of the contending peoples, engaged in prayer with uplifted hands. It was here that Aaron, Moses' brother, and Hur, his brother-in-law (husband of Miriam), upheld the hands of Moses in prayer; because it was noticed that the Lord's special blessing attended the Israelites when Moses' hands were upheld. Thus Israel vanquished the foe, and thus it was demonstrated that it was the Lord who fought with Israel and conquered their enemies.

## *Exodus 17:8-16*

***8 Now Amalek came and fought with Israel in Rephidim.***

***9 And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand."***

***10 So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.***

***11 And so it was, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed.***

***12 But Moses' hands became heavy. So they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side, and his hands were steady until the going down of the sun.***

Aaron and Hur hold up the arms of Moses

***13 So Joshua defeated Amalek and his people with the edge of the sword.***

***14 Then the LORD said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven."***

***15 And Moses built an altar and called its name,***

***The-LORD-Is-My-Banner,***

***16 for he said, "Because the LORD has sworn: the LORD will have war with Amalek from generation to generation."***

No doubt Israel learned a lesson of faith in the Lord, and through Moses' example learned to trust, not in Moses, but in the Lord as their Leader. And the humble conduct of Aaron and Hur in this incident became the groundwork of a great lesson of helpfulness in the Lord's service – showing how assistance in the service is recognized of the Lord and such co-operation acceptable. So with spiritual Israelites. In all the trials and conflicts with our Adversary and his deluded followers, we are to learn distinctly the lesson that all our trust is to be in the Lord, our Leader, the antitype of Moses, Captain of our Salvation; who does not, in an earthly sense, actually lead us in the conflict, but is in the Mountain, in the Kingdom: his merit prevails for our blessing and succor, and all of his faithful servants in turn recognize themselves as merely co-operating with him.

## JETHRO VISITS MOSES

Another incident worthy of notice occurred about this time: Jethro, Moses' father-in-law, came to meet him here, bringing Moses' family (Ex. 18); moreover, the Lord used this man for giving Moses some valuable suggestions respecting the government of the Israelites; and Moses was humble enough to receive such instruction as of the Lord, notwithstanding the fact that it came from an Ethiopian, one who was not of the seed of Abraham, and who did not join himself to them. Thus God sometimes even now uses outsiders to give suggestions and lessons to his covenant people; and wise is the man or woman humble enough to receive instruction from any quarter – when found to be in harmony with the divine will. The advice given to Moses, – that he should no longer attempt to be the law-giver for the people in all the minutiae of their affairs, but a sort of supreme judge, and Mediator between God and the people, was a wise suggestion, evidently from the Lord, by whomsoever given. So also was the next suggestion, that the people be organized according to their tribes and families, and that each tribe should thus have, in itself, its own proper servants and officers and judges for minor details. Of this arrangement some one has said, "This [arrangement] became the basis (Kalisch) of Alfred the Great's Saxon constitution, and thus the basis of the constitution of modern England and America" – a government of the people, by the people, through their own representatives.

***1 And Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people––that the LORD had brought Israel out of Egypt. . . .***

***5 and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God.***

***6 Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."***

***7 So Moses went out to meet his father-in-law, bowed down, and kissed him. And they asked each other about their well-being, and they went into the tent.***

***Exodus 18:1,5-7***

***9 Then Jethro rejoiced for all the good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians. . . .***
***14 So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?"***
***15 And Moses said to his father-in-law, "Because the people come to me to inquire of God.***
***16 "When they have a difficulty, they come to me, and I judge between one and another, and I make known the statutes of God and His laws."***
***17 So Moses' father-in-law said to him, "The thing that you do is not good.***
***18 "Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you. You are not able to perform it by yourself.***
***19 "Listen now to my voice. I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God.***
***20 "And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do.***

***Exodus 18:9, 14-20***

Jethro counsels Moses

*See also* "Israel's Government Under the Mosaic Law" *on p. 137*

*"Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. "And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you.*
*Exodus 18:21-22*

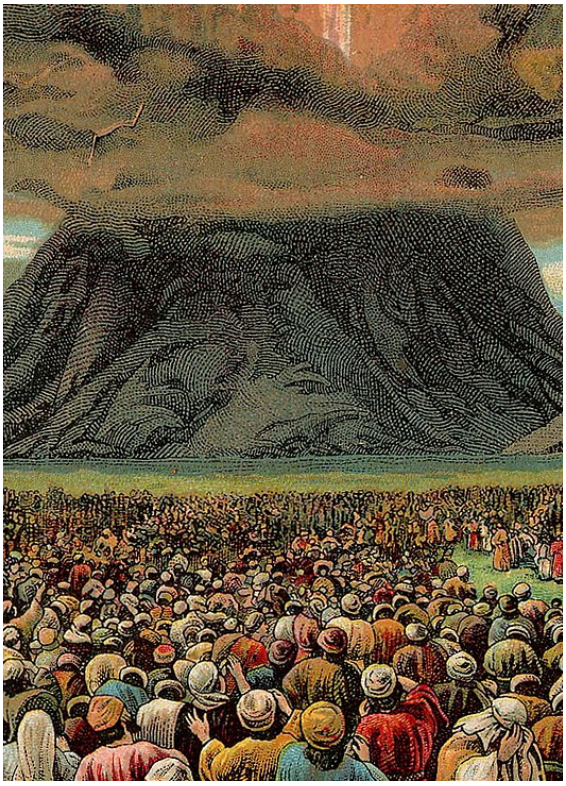
## THE GIVING OF THE LAW

The transaction at Mt. Sinai was so arranged as deeply to impress all who were present. It was to be another lesson for the people respecting God, his right to control them and his will concerning them. Boundary marks were fixed around the mountain, which was declared holy because of the Lord's presence in it; a man or beast trespassing upon it was subject to death: meantime the mountain shook with earthquakes, and fire and smoke, thunders and lightnings, and trumpet-like sounds and voices manifested to the Israelites the importance of the event at hand. But if the Lord thus impressed them by the solemnity of their surroundings with the importance of the covenant which he was about to make with them, his message to them, introducing the commandments, was very gracious and gentle. In this preamble he reminds them that he, the Lord, had brought them out of the land of Egypt: they had by this time gotten beyond any desire to return to Egypt; they were learning to trust in the Lord, to realize his care and protection and deliverance from enemies and from want.

Meantime, the people, in obedience to the Lord's direction, had purified themselves, their clothing and their camp; and, as directed, they were endeavoring to abstain from all impurities, as a prerequisite to their meeting with and entering into covenant relationship with the Lord of Hosts. The spiritual Israelite also has something analogous to this. First he must realize the justice of God and the greatness of God, and his own unworthiness and weaknesses; he must see something of the terrors of Sinai before he will be in the proper condition to receive the favors which our Lord desires to bestow. Properly, he too will seek to purge himself so far as possible from all filth of the flesh; properly also, he will seek a mediator, and as the Israelites said to Moses, so will he say to Christ, "Entreat the Lord for us, that we may speak to thee, and speak thou to him." We realize our need of a mediator through whom the Word of the Lord will come to us, and by whose merit and grace we shall be helped in satisfying the demands of the divine law.

But a greater lesson is included in this type. In this still larger view Moses typified Christ Jesus the Head, and the Church, his body, complete; in this larger view Israel typifies so many of the world of mankind as are desirous of entering covenant relationship with God; in this larger view the fire and smoke and voices and trumpets and earthquakes of Mt. Sinai represent the great time of trouble and manifestations of divine power which are to come in the end of this Gospel age to convince the world of its need of the Lord's help and to make the world ready to enter into the New Covenant. In this larger view the three days of purification, setting bounds about the Mount, etc., represent the period of this Gospel age from the first advent down to the glorification of the Church – typified in the going up of Moses into the mountain, to be the representative of the people, to receive the Lord's Law and to bring it down to the people. Thus counting the matter according to the days of the week, – a thousand years to

each day, – our Lord's first advent occurred early on the fifth day; – the fifth day has passed, the sixth day has passed, and we are now in the early morning of the seventh or "Millennial" day; and it is in this third day "early in the morning" that the antitypical Moses [Christ and the Church] is to ascend into the mountain, Kingdom of the Lord. It is in this third day, and very shortly now we believe, that the great and terrible manifestations of divine dignity and majesty are to be made known to the world in general.



*The Ten Commandments*. Lithograph, 1907

This is in full accord with the statement of the Apostle referring to this time, and to this same type. (Heb. 12:22-29.) For some time the Lord has been dealing with the world with a view to the bringing in of this New Covenant. Two (thousand year) days ago we approached the mountain, the Kingdom of God; there God, through the antitype of Moses, began to mark out the bounds of the Kingdom class, who might and who might not approach, come into the Kingdom. From that time the proclamation of purification has been made, the people being commanded to cleanse themselves; or, as the Apostle again says, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained" – Christ. – Acts 17:30,31.

The instruction to purify and to get ready has been more or less heard and more or less heeded throughout the world; and now, shortly, we may expect the marshaling of the people as described in Ex. 19:17-20, so graphically described by the Apostle as picturing the events with which the present age is to close: "Yet once more I shake not the earth only, but also heaven." He explains that in the great changes now at hand the transformation will be a complete one, which will thoroughly shake out and remove everything in connection with the civil, religious and social affairs of man that is not in harmony with the laws of the Kingdom – the Millennial Kingdom. Only the faithful who shall constitute the Kingdom-class shall stand the shaking of this time. – Heb. 12:26-28.

## THE FIRST FOUR COMMANDMENTS

*Ex. 20:1-11*

The law delivered to Moses was upon two tables of stone. Although not so specified, it is a generally accepted opinion that the first four commandments were upon one stone and the remaining six upon the other. This would make about an even division as respects the matter; but more particularly it divides as between the duties of Israel toward God and toward men. Although the Decalogue (the law in ten commandments) was given to fleshly Israel and not to spiritual Israel, nevertheless, the latter may learn from it some very valuable lessons respecting the divine will. God does not address the house of Sons as he addresses the house of servants, – ours are not commands as to what we shall not do; ours is one command respecting our duty toward God, and it is so comprehensive that it takes in all that was said to Israel in the ten commandments, and as we shall presently see, much more.

**1** "Thou shalt have no other gods before me." The thought is not that they were prohibited from having other gods before Jehovah, in the sense of superiority, implying that they might have some gods on an equality with or inferior to him. Rather, the thought is that they should have no other gods in his presence – that so long as they recognized Jehovah as their God, none others were to be recognized in any sense or degree.

**2** The Second Commandment is an elaboration of the first, lest the people might say, 'We will have no other gods, but we will make for us images to represent our one God so that they may help the mind through the eye. But the Lord prohibits this, and we can readily see the wisdom of the prohibition. Many Christian people have felt that they could pray before pictures of the Lord or while looking at a crucifix, better than without such an aid: indeed we know that Greek and Roman Catholics throughout the world (nearly three times as numerous as those termed Protestants) continually use images, pictures, beads, etc., as reminders and helps to the mind and faith; but we believe that the effect has been seriously injurious; the tendency downward rather than upward, and that this, to some extent, accounts for the fact that the races using images, etc., are inferior to those not using them, but practicing the higher and purer worship of God which recognizes no intermediary, no crucifix, no image, no picture, but communes directly with the Lord.

The Gospel Church has a still higher thought than was given to the Jews on this subject. Our Master's words suggest that even fathers and mothers and wives and children might intrude upon our love and devotion and take the place of the Lord in our affections; and that this must not be permitted by any who would be of the elect. In comparison we must love less than God all other beings, so that the first strength of our love and devotion may be given to our Creator. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." This would also include the thought that wealth, or self or ambition must not

be permitted to take the chief place in those who would be the Lord's. Many seem to be in danger along these lines. We cannot read their hearts, but the vast majority not only of the world, but of those who profess devotion to the Lord, are bowing themselves down to idols of wealth, social ambition, personal ambition, etc., and serving these with all the strength and time and means and knowledge which they have consecrated to the Lord. We are not saying a word against the procuring of "things needful" in a manner "honest in the sight of all men;" we refer to something beyond this, – the attempt to lay up riches, honor, etc., with the time and knowledge and talents consecrated to the Lord. Is not this idol worship from the standpoint of the New Covenant?

The Lord announces himself as a jealous God who wants all of our affections, all of our confidence, our entire trust. He wants that we should be so fully in accord with him that his will shall be supreme in all the affairs of life. This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the largest amount of preparation for the blessings which the Lord has prepared for and promised to those who love him.

The declaration that the Lord will visit the iniquities of the fathers upon the children unto the third and fourth generation of those that hate him, and show mercy unto thousands of them that love him and keep his commandments, does not represent anger, bitterness, resentment, selfishness; – rather these words express the law of nature, under which in wisdom God has placed humanity. Every one who uses his mind and his talents in accord with the Lord's will, brings a blessing not only upon himself but extends, in a natural way, that blessing to his children and theirs. On the contrary, those who live contrary to the Lord, who mind earthly things, become more and more "earthly", "sensual," "devilish," and surely transmit these groveling and deficient tendencies to their children, influencing and injuring them unto the third and fourth generation, in a perfectly natural manner.

The Apostle points out to us that this is the secret of the extreme degradation that we see about us in various parts of the world today. There was a start to all this degradation. Of course the original start to degradation and sin was in the disobedience of father Adam, and in the death-sentence upon him. But in proportion as people since have disregarded the Lord's will and arrangement and laws, so far as they knew them, in the same proportion have they injured and degraded themselves and their posterity. The Apostle's words are, "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts and creeping things. Wherefore God also gave them up to uncleanness through

the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." – Rom. 1:21-31.

It has been suggested that the original of vs. 6 might be rendered a thousand generations, and that this would imply a continuation of present conditions of imperfection and need for divine mercy for a period of at least 20,000 years, instead of one thousand – the Millennium. We disagree with such an interpretation entirely, suggesting that in a very proper sense of the word every child is generated, and hence might not improperly be spoken of as a generation. This is in accord with the translation given in the common version which we approve.

3 The command to the Israelite that he should not take God's name in vain, did not signify that he should not name the name of the Lord, yet going to an extreme in the matter the Israelites avoided the covenant name of God, – Jehovah. The expression, "in vain," evidently signified lightly, frivolously or in any other than a sacred or reverential manner. No such command is needed by the "new creature in Christ." How could he willingly or intentionally speak lightly or irreverently of his Heavenly Father, after being begotten of the holy spirit? To have a will to speak otherwise than reverently would be sure indication that he had not been begotten of the holy spirit; – that he was a bastard and not a son. However there is a sense in which we may well take a lesson from this command to Israel, a sense in which it is applicable to spiritual as well as natural Israel. As a people Israel had taken God's name, – they had professed themselves to be God's people, under his guidance and leadership; it was their duty to see to it that this should not be a vain, empty, or meaningless covenant, or agreement; that it should be carried out to the full. So with us spiritual Israelities, we have entered into a covenant with God; we have named the name of the Lord upon us, calling ourselves his people, claiming him as our Father, and confessing Jesus as our Redeemer. It is proper for us to remember that this solemn profession or obligation or covenant is not a vain, frivolous matter; that it should be entered into with solemnity, and with full appreciation of its importance and of our responsibilities under it. The Lord will not hold us guiltless, if, having taken his name upon us and receiving his benediction as his children, we then either sin willfully or in any degree reflect dishonor upon him whose name we bear.

## "REMEMBER THE SABBATH DAY."

4 The fourth commandment designates the seventh day of the week for rest, not only for the head of the family but for every member of it, including servants and cattle and visitors. It was made the duty of the head of the family to see to it that this divine command was carried out in his home, for the blessing of himself as well as for the comfort and good of those under his care. The new law, Love, the basis of the New Covenant into which we spiritual

Israelites, as the "house of sons," have entered, has no command respecting the seventh day of the week, nor indeed respecting any day. If it was good that the Israelites should rest, would it not be good also that we should rest one day in the seven? Yes, surely; on general principles it is advisable that all men observe such a rule of physical rest from toil one day in seven. Is there any reason why we should object to the seventh day of the week for such a rest? None whatever so far as the Christian is concerned.

Being left without a specific law on the subject, he is at liberty to make such arrangements for his rest as will be most profitable to him under the general law of Love. Being without a specific law on the subject Christian people, desiring to have one day of seven for worship, gradually fixed upon the first day of the week as being the one which to them would have the largest meaning, because of its being the Memorial of the Lord's resurrection, and hence, the Memorial of the Christian's joy and faith and hope with respect to the eternal life promised through our Redeemer. Do you consider the choice of the first day of the week a good one? We certainly are glad that throughout the civilized lands the first day of the week is so observed; we are glad, too, that it is not observed according to the Jewish law, merely as a day of physical rest, but rather that it is much used by Christians as a day of fellowship of spirit and growth in grace, knowledge and love.

But why did the Lord not put in the law of the New Covenant some mention respecting some day of the week, first, seventh or some other day? We answer because the entire law is a "Law of Liberty," – designed to test by its liberty those to whom it is given. It leaves each one unfettered that he may the more abundantly show the kind and extent of his devotion to the Lord. Instead of demanding one day of the seven the Law of Love really controls, regulates our entire time; seven days in the week we are to love the Lord our God with all our heart, mind, soul and strength; and seven days of the week we are to love our neighbor as ourselves; and seven days in the week we are to rest also – rest from our own works – rest by faith in the finished work of Christ – rest in the love of God – rest in the peace of God which passeth all understanding, ruling in our hearts continually. The seventh day commanded to the Jew as his rest day, while it was beneficial to him, was also typical: it typified the Christians' rest of faith, this heart relationship to the Lord, in which, as children of God, all such may continually rejoice – every day and every night. So the Apostle explains the matter (Heb. 4:4-11), declaring further that there is a still larger rest remaining; namely, the eternal life condition to be entered into on the great seventh day, – the Millennial age.

*Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. Heb. 4:11*

Some have suggested that in the expression "Remember the Sabbath day to keep it holy" the word remember implies that the Sabbath day had been previously instituted and commanded; and that this was merely a reminder of it. From this we dissent. There was no law given previous to Israel's arrival at Sinai; there

was no mention of the keeping of a Sabbath previous to Israel's arrival at the wilderness of Sin of which Mt. Sinai is the center. It was instituted in connection with the giving of the manna. (Exo. 16:23.) We are not to read into the Lord's Word what is not there. The words of the text signify that Israel should be careful continually to remember this injunction put upon them, respecting the seventh day, and that thenceforth it should be kept holy, sacred, free from work, as unto the Lord. All this is implied further in the declaration of the 11th verse respecting God's having rested on the seventh day; and the explanation is that similarly, now, in the giving of the law, God was blessing the seventh day and honoring it as a reminder of the six days of creation, and the seventh day in which God rested from creative work.

***Then he said to them, "This is what the LORD has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake today, and boil what you will boil, and lay up for yourselves all that remains, to be kept until morning.' "***
***Exodus 16:23***

***For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.***
***Exodus 20:11***

We have heretofore explained why the days of creation should not be understood as literal days of twenty-four hours each, but as larger days of seven thousand years each; and this subject we hope to treat still more at length (D.V.) in Millennial Dawn, Vol. 6. We merely note here, that the seventh day which God observed was one of these larger days of seven thousand years; and that it began just after the creation of our first parents and that since then God has rested from any creative work, and has merely permitted, as far as earth is concerned, that things already created should take their course; – many of them a downward course, as in the case of man in his fall from primeval perfection into sin and death. The Apostle explains that God is still resting, and waiting for something, – leaving a further work for the Lord Jesus to do, – the work of redemption and restitution. The redemptive work he has already accomplished; the restitution work he will begin as soon as the election of his Church – the "bride," the "Lamb's wife" is accomplished. Meantime God rests, leaving the matter in the hands of him whom he hath ordained to be "Lord of all," and to whom he has decreed all things shall be subject, for the purposes of restitution, – so far as possible. And as God is thus resting and leaving the matter in the hands of Christ, so all who come to a knowledge of the truth, to a knowledge of God's plan, are to rest similarly, – leaving the case in the hands of our glorious Redeemer and seeking so far as we may be able, not to direct him, not to do the work for him, but to co-operate with him in the work which he is now doing in selecting the Church; and by and by, to co-operate as he has promised we may, in the work of blessing and restoring all the families of the earth who will hear his voice and become obedient to his law.

## THIS DOTH GOD REQUIRE – *R. 4012*

### EXODUS 20:1-11

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. – Deuteronomy 6:5*

The journey from Egypt to Mount Sinai is about 150 miles, and with intermediate stops nearly fifty days were consumed in reaching it. We recall the leading experiences of these fifty days: **(1)** The passing at the Red Sea; **(2)** the making sweet the waters of Marah; **(3)** the rest at the wells of Elim near the palm grove; **(4)** the beginning of the supply of manna; **(5)** the smiting of the rock from which gushed waters for their refreshment – typical, as the Apostle tells us, of Christ and the life and refreshment which now come to spiritual Israelites by faith (1 Cor. 10:4); **(6)** the battle with the Amalekites, in which Israel, untrained to battle, was victorious, while Aaron and Hur upheld the hands of Moses and "the Lord fought for them"; **(7)** the organization of the nation by the appointment of seventy elders as judges under Moses.

All of these experiences were designed of the Lord to prepare Israel for further blessings and mercies, and to make them typical of Spiritual Israel and the heavenly favors to be bestowed upon them in due time. When Moses said to Pharaoh that the Lord commanded that the people should go into the wilderness to offer sacrifices to him, it was but a vague statement of a great fact. The sacrifice which the Lord proposed was a consecration of themselves and all that they possessed to him and to his service. The experiences of the fifty days were calculated to establish faith in the Lord, and to ground and establish the hope of the Abrahamic Covenant under which they had essayed to leave Egypt to seek the promised land where the blessing would be granted. They had now arrived at the spot in the wilderness, at Mount Sinai, where God proposed to enter into covenant relationship with them. This was, therefore, the important epoch in their history. God proposed to adopt them as his people, and that Moses should be the mediator between him and them.

### THE LAW COVENANT SEALED

The Law was read in the hearing of the elders and representatives of the people, and signified the terms and conditions upon which the Lord would grant them his special favor and blessing. If they would obey his statutes and keep his commandments he would make of them a great nation; he would give them prosperity of every kind; he who would do those things should live, and the blessing of the Lord would prosper his every interest. This implied eternal life, though it is doubtful if the faith of the people could fully grasp this part of the blessing. They all, however, could appreciate the fact that they were promised health and wealth if obedient to the Law. On the other hand, if disobedient it was

Moses reads The Law to the people.

to mean to them disease, national and individual sickness, pain, sorrow, poverty. They were called upon to take their stand once and forever. Would they be the Lord's people and nation and enter into this covenant, or would they not? They responded favorably; they declared, "These things will we do." But little did they appreciate the comprehensiveness of these divine commands – they saw only the outward aspect and not the spirit of the Law.

The Apostle assures us that it was impossible for them or for any other members of the imperfect race to fulfill the requirements of that Law in its real spirit and depth – that the divine Law measures the full capacity of a perfect human being, and hence that no imperfect being, none of the fallen race, could possibly keep that Law. He says of it, "The commandment which was ordained to life, I [we Jews] found to be unto death." (Rom. 7:10.) This was not the fault of the Law, for, as the Apostle declares, the Law was just and perfect and good. It was the fault of the fall, because "there is none righteous, no not one," therefore there is none able to keep the perfect Law in its very spirit. This fact, however, was kindly veiled from the eyes of the Israelites that they might with the greater courage undertake to do their best and receive the full measure of possible blessing under the circumstances. God from the beginning foresaw the entire plan, and meant in this Law Covenant with Israel merely their blessing at the time, and to use them as a type of Spiritual Israel, who as the great antitypical Mediator will in due time provide for them the benefits of the New Covenant, which will make allowance for their imperfections, and during the Millennium bring them and all others of mankind who desire harmony with God back to full relationship with the Creator and to eternal life – destroying willful evil-doers.

## THE LAW COVENANT FOR ISRAEL ONLY

Much needless confusion prevails respecting the application of the Decalogue. Few seem to notice that it was the basis of the Covenant made with Israel, and that it included in its provisions, promises and penalties only the Jewish nation. Its

commands had nothing whatever to do with the Egyptians or any other nation of that time or since, neither are they now applicable to Spiritual Israel. Even those Jews once under this Law Covenant needed to be freed from it before they could become espoused to Christ. The Apostle most distinctly states this, saying to the Jews that, so far as its blessings and opportunities were concerned, these ended at the cross of Christ, that Christ made an end of the Law Covenant, nailing it to the cross. (Col. 2:14.) He further shows us that every Jew who believed in Christ needed first to recognize the death or end of the Law Covenant under which he had previously been bound before he could become married to Christ, betrothed to Christ as a member of the Bride class, Spiritual Israel.

It will be remembered that the Apostle tells us that the Law Covenant was typified in Hagar, whose son Ishmael typified the Jewish nation under the bondage of the Law – not free, not sons of God in the highest sense, not heirs of the Abrahamic Covenant. He points out that this higher position of the sons was represented in Isaac, whose mother, Sarah, represented the original Abrahamic Covenant, which God made 430 years before the Law Covenant was added at Mount Sinai. As Hagar, the bondservant, brought forth her son first, so Natural Israel was developed before Spiritual Israel: as later Sarah bore the true heir to Abraham, so later the Abrahamic Covenant bore the antitypical house of sons, Spiritual Israel, of which Jesus is the Head and the Spirit-begotten ones members. Our Lord also refers to this change of dispensation and shows that all who were of suitable condition of mind in the Jewish nation were privileged to be transferred from the Law Covenant and the Ishmael seed to the better Covenant, as members of the Isaac class, the house of sons. He says he came unto his own and his own received him not [as a nation], but to as many as received him, to them gave he liberty [power, privilege] to become the sons of God, even to them that believe on his name." – John 1:12.

If the ten commandments, the basis of the Jewish Covenant, were only given to that nation and not to the world, is the world without a covenant? We answer, Yes: the world never has been under any law of God, never has been recognized by God, whose time for dealing with the world is in the future under the terms of the New Covenant, at the hands of the greater Mediator than Moses, namely: Christ, Head and Body. Thus we read, "God has appointed a day in the which he will judge the world in righteousness." (Acts 17:31.) That day has not yet come, hence the world is not on trial, is not being judged, rewarded or punished. The day of the world's trial will as surely come as Natural Israel's time of favor and trial came when they were delivered from Egypt, and as surely as Spiritual Israel's day of favor and judgment came, beginning with our Lord and Pentecost.

Meantime, since the casting off of Natural Israel at the time of our Lord's crucifixion, God has been dealing only with Spiritual Israel, rewarding, punishing, chastising, etc., "every son whom he receiveth" – but not the world, whom he has not received nor entered into covenant relationship with. "The world still lieth in

the wicked one," is still blinded by the "god of this world," is still under Adamic condemnation, and therefore still "children of wrath," to whom no favor is due until the inauguration of the Millennial Kingdom.

## ALL COMMANDED TO REPENT

With the end of the Jewish Law Covenant, with the accomplishment of Christ's sacrifice at Calvary and the application of the merit thereof to the household of faith, all men everywhere were commanded to repent, and to know that God was prepared to give the trial or testing to all, to the intent that the willing and obedient might be adjudged worthy of everlasting life if assisted thereto through the Redeemer. The law of God was originally written in man's constitution in that he was created in the image and likeness of God, with the qualities of mind which would enable him to appreciate right and wrong, justice and injustice, and esteem righteousness. But the fall largely erased this law from the human heart, until today, in some of the more savage, only the merest trace of conscience and appreciation of right and wrong remain. Consequently the eyes of their understanding and the ears of their heart remain closed to the message that is now promulgated, urging all everywhere to repent and turn to the Lord. That this is true is demonstrated: our Lord called attention to the fact that few have ears to hear and eyes to see, and declared of some who received his message, "Blessed are your eyes for they see, and your ears for they hear." Furthermore, the promise is that eventually, during the Millennial age, all the blind eyes shall be opened and all the deaf ears be unstopped.

## "FULFILL THE LAW OF CHRIST"

The Decalogue is styled the Law of Moses because, as the Apostle declares, "The Law came by Moses, but grace and truth by Jesus Christ." The Jew who did not receive Christ did not receive the grace and truth, and the Christian who has received Christ and his grace and truth is "not under the Law [Covenant] but under grace." (Rom. 6:14.) The Law of Christ is a very different one from that of the ten commandments, and yet there is an agreement between them, because, though Moses' Law was given to the house of servants and the Law of Christ was given to the house of sons, both emanated from the Father and both are based upon his eternal law of righteousness.

No wonder, then, that there is a harmony between them. The Law of Christ is positive and is called a new commandment. It does not attempt to say what we shall not do, as did Moses' Law, but taking the positive form tells us what all of Christ's followers shall do, must do, in order to be acceptable to him. His law is that we shall love God and "love one another as I have loved you." Under this divine arrangement with the house of sons he that loveth not is not of God – "if any man have not the Spirit of Christ [the spirit of love] he is none of his," and if he have the spirit of love for God and consequently for his fellowmen he would

not think of doing things forbidden the house of servants in the Decalogue. What was proper enough as a prohibition to the natural man would be wholly inappropriate to the members of the New Creation, the Body of Christ, who have been begotten of the holy Spirit of love. What an insult it would be to such to command them not to blaspheme God's name, not to worship other gods, not to kill, not to steal! Would God steal? would God murder? and would any who have been begotten of his Spirit have the wish or desire to do these things? Surely not! Hence the prohibitions contained in the ten commandments are not for the New Creation and were never given to them. As the Apostle declares, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" – the Mosaic Law. – Rom. 8:2.

## "MOSES GAVE YOU THE LAW"

These were Jesus' words, and he adds, "none of you keepeth it." (John 7:19.) They could not keep it, could not be justified by it. Do we then of the New Creation keep the still higher law of love? and if so, how? The Scriptures answer – "The righteousness of the Law [its requirements – full obedience] is fulfilled in us who walk not after the flesh but after the Spirit" – who are striving to the best of our ability to be in harmony with the very essence of the divine will, Love. Not that we can walk up to the spirit of the Law, but that when we walk after it with our best endeavors God counts it unto us as though we walked up to its requirements – the merit of Christ our Lord and Head being imputed to and compensating for all our unwilling imperfections.

Nevertheless, although we are not under the Mosaic Law, we – the New Creatures, begotten of the holy Spirit and accepted in the Beloved under the Covenant of grace – may gain valuable lessons from an examination of the Law of Moses, because the study of it will open wider and wider the eyes of our understanding to see what are the particular and exact requirements of the divine law and our own natural shortcomings. Our study of the Law, however, will not bring to us condemnation, for we remember that we are not under the Law but under grace – not condemned because unable to fulfill every requirement of the Law, but justified before God and the Law through the merit of Jesus when we put forth our best efforts to the accomplishment of the divine will. In the declarations of the Law designed for Natural Israel we see the outlines of the perfect will of God, and the more clearly we discern this the more it will enable us to fulfill the desires of our hearts and to come into fuller accord with God's perfect will in thought, word and deed.

## THE FIRST TWO COMMANDMENTS

God properly puts himself first, for he is first, head, chief over all beings and all things, and to him properly belongs their homage, their reverence, and only as mankind come to realize this do they approximate the spirit of a sound mind.

The Israelites had been in contact with idolatry in Egypt, and would again be in contact with it when they entered Canaan. The first lesson they were to learn was, "Hear, O Israel, the Lord thy God is one" – Jehovah – and "thou shalt have no other gods before me." No other rulers of any kind were to be allowed to usurp the place and honor of the great Ruler, nor should they attempt to make any likeness of the true God, for a true representation of him could not be made. They were to bow down to nothing in the sky or on the earth or in the waters as an object of worship, but were to recognize the true God as the invisible one, whose energy and power are everywhere present throughout the universe. Disregard of this command would bring upon them trouble, for God would not consider it a light thing, but would visit the iniquities upon them to the third and fourth generations of those despising him, and would show mercy unto thousands of those loving him and keeping his commandments. The application of this commandment to Natural Israel is very evident; its language is simplicity itself. What lessons can Spiritual Israelites draw from this command given to Natural Israel?

We can, as the Apostle urges, keep our hearts from idols; we are not in danger of making idols of wood or stone or metal in the image of God. We have too thoroughly gotten rid of the ignorance and superstition engendered by the fall to take such a course; but we should remember how natural it is for us to turn the organs of reverence and worship into improper channels, and to give a measure of worship to children or parents or husband or wife or minister; or to have such an appreciation of and desire for honor of men as to reverence their gift of office, or to have such a love for money and the honors and blessings it will give as [R4014 : page 189] to become Mammon worshipers. Thus we may draw valuable lessons from what the Lord said to the house of servants, and although we cannot apply the letter of the commandment to the sons, the latter can get blessings from the spirit of it.

## THE THIRD COMMANDMENT

The command, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain," was evidently very appropriate as a limitation upon the Jews, the house of servants. It forbade profane swearing of every kind, and would be proper for the natural man everywhere and always. Why should any profane the name of the Almighty? Why should not all the world fear so wrong a course? This taking of God's name in vain would include perjury, false swearing, which has always been punished by all civilized peoples. Under the Jewish Law an offender was to be punished with the very penalty which his perjury was intended to prevent. It was punished by the Egyptians with death or mutilation, and by the Greeks with a heavy fine, and ultimately with the loss of civil rights. In the world the man who uses the name of the Deity profanely is properly esteemed to be no gentleman – to be coarse, rude, vulgar. It may well be noted here, however, that nothing in this command even among the Jews would have hindered them from the taking of a legal oath

before a court of law. Such oaths are not profane nor taking the Lord's name in vain. They are merely affirmations in public that the thing said is the truth as God knows it to be the truth.

What lesson may the Spiritual Israelite learn from this commandment? We reply that none who are Israelites indeed, begotten of the spirit of love for God, would need any command not to blaspheme his name by profane swearing. We can make still more deep and suitable application of the command, however: we who have accepted Christ, who have vowed the full consecration of all we have and are to the Lord, have been begotten of his Spirit, and been told that we may consider him our Father and ourselves his children – we should realize that in one sense of the word we have taken upon us the name of the Lord. Just the same as a child adopted into a family takes the name of the family, so we have taken upon ourselves the name of the sons of God in accepting the divine proposition to this effect. As we accepted this holy relationship with a realization of what it signifies – "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is (1 John 3:2) – having confessed this relationship before man, it is for us to show and for them and the Lord to see whether it has been in vain or with a sincere heart. If the latter, we will to the extent of our ability be showing forth the praises of him who hath called us out of darkness into his marvelous light, and this thought will help to hold us firm and loyal to our obligations to the Lord and his truth, and to all the members of the household of faith, to each of whom we have become related through this spirit of adoption. In line with this the Apostle exhorts, "See that ye receive not the grace of God in vain." (2 Cor. 6:1.) Our adoption into the Lord's family in the present life is merely on probation. If faithful the matter will be confirmed, and we will be granted our perfect bodies in the First Resurrection and a share with our Redeemer in his glory, honor and immortality. If we receive this relationship in vain sin lieth at the door, and we will be excluded from the family in glory whatever may be our portion either in the Great Company of Rev. 7 or wherever.

## THE FOURTH COMMANDMENT TO ISRAEL

In this command the Lord set apart the seventh day in each week that thereon the people should do no work. This would be a blessing to them in giving rest from toil and opportunity for recuperating and for thoughts of him who had made this provision for their necessities. The command contained no obligation to do good, to preach, to teach, nor even to receive instructions on this day. It merely commanded rest, leaving it to the individual Jew to determine how he would employ his own time. By general consent, however, the nation seemed to recognize the propriety of devoting the Sabbath day to consideration of the divine Law and the precious promises, and even to the prophecies. The appointment of the day was in the interest of all; to the poor it would mean protection from the greed of capital, and to the enterprising and prosperous it would mean a

break upon their selfish propensities – the acknowledgment of the Lord and of the interests of their fellow-creatures. With the command was a reminder that in some respects it resembled the course of Jehovah, who, after six creative epochs, "rested on the seventh." The lesson to Natural Israel was plainly evident; what does this command impart to Spiritual Israel?

We might be at a loss to know what lesson would be in this commandment for us did not the Lord through the Apostle make the matter very clear, assuring us that the Sabbath rest of the Jewish nation was typical of the higher and better rest of the house of sons. The Israelites were obliged to rest every seventh day, every seventh year and every jubilee year, that they might make a type of a better rest which God provided, and which would be entered into first by Spiritual Israel and subsequently by Natural Israel and the whole world. The Apostle explains this matter in Hebrews 4, where he speaks of a rest [Sabbath] into which the Spiritual Israelites now enter, represented by the Sabbath day of the Jew, and also of another rest that remaineth for the people of God which we should fear to come short of, namely, the great Sabbath, the Millennial Kingdom – the seventh thousand-year period.

As elsewhere more fully pointed out,* Israel's day Sabbaths every year pointed to a culmination, for following the Passover they counted seven times seven days, which brought them to the fiftieth day or Pentecost. As the Passover typified the death of Christ, so their fiftieth day pointed out the full complete rest or Sabbath of the present time, into which the Spiritual Israelites entered at Pentecost, when they received from the Father through the Lord Jesus the holy Spirit, which indicated that their sins were covered and that they were accepted of the Father as New Creatures, begotten of the holy Spirit. So all followers of Jesus from that time to the present, when begotten of the holy Spirit, are accepted into this rest of faith, and, ceasing from all hope of self-justification, accept Christ as the end of the Law for righteousness, and the imputation of his merit as the full satisfaction for their sins and reconciliation with the Father. Only those who have had this experience have ever kept the real antitypical Sabbath. And so long as they maintain this faith and trust they are fulfilling the antitype of the Sabbath day given to Natural Israel.

* *Studies in the Scriptures, Vol. VI.*

This, as the Apostle explains, excludes works and the Jewish Law as a basis of reconciliation to God, and accepts instead the blood of Christ; but it does not exclude works as manifestations of our love, thankfulness and devotion to God in view of his mercy in the forgiveness of our sins. On the contrary, our faith and hope and trust without the works of thankfulness would, the Apostle assures us, soon die, for a faith not manifested by endeavors to do right would not have the divine approval. Indeed, the measure of our rest in the Lord and his finished work will depend largely upon the measure of our thankfulness and appreciation, and the latter will manifest itself in loving devotion to him and the righteousness which he represents.

Thus has God bound together our faith and obedience to the extent of our ability and the rest or Sabbath which we may enjoy. He who lacks this rest lacks the evidence that he is an Israelite indeed and in covenant relationship with God through Christ. He who has this rest of heart has in it a foretaste, an assurance, of the perfect rest of the future. For if now we can rest by faith, notwithstanding the besetments of the flesh and the Adversary under present adverse conditions, how gloriously we will rest by and by, when that which is perfect shall have come, not only in our own change to the Lord's character-likeness, but in the change of all the outward environments which will then be accomplished. On the other hand, the hope and faith respecting a future rest or Sabbath is without foundation if we do not enjoy the present rest by faith, if the peace of God which passeth all understanding is not ours.

We are not in this repudiating the observance of a day of rest every week, but we are repudiating any demands of the fourth commandment upon Spiritual Israelites as respects any day of the week, for that commandment was not given to us but to Natural Israel. Ours is the higher commandment. Nevertheless we are to recognize as of divine oversight and permission the fact that a weekly Sabbath day is enjoined by a civil law throughout Christendom. We rejoice in such a privilege, and consider it a great mercy to the natural man that he has thus by law a portion of time set apart for rest, with the privilege and opportunity for mental improvement. This wonderful privilege and blessing should be especially appreciated by all those who enjoy the higher light of Present Truth. If it is a privilege for the world to have one day in seven for rest from physical toil, how much more is it a blessing to those whose eyes and ears of understanding are gradually opening more and more to the heavenly things! We could use profitably two or three Sabbaths every week for the study of the divine Word and for building one another up in the most holy faith.

We trust that with this view clearly before our minds none will use his knowledge on this subject to his own injury, to his own loss, nor to the breaking down of an institution which, however falsely based in the minds of the public, is so great a blessing to all and almost indispensable to us who are seeking to walk not after the flesh but after the Spirit. By obedience to the laws of the State respecting abstinence from labor and business we not only set a good example in letter and in spirit as obedient to the powers that be, but we strengthen our influence for the Truth as lovers of law and order and righteousness, and thus furnish ourselves with better opportunities for presenting to those who have the spiritual sight and hearing the true significance of the Sabbath to the Israelite indeed.

While this Sabbath-keeping of rest is especially for the consecrated, as the Jew commanded that his children and his servants were similarly to rest, so all who come under our influence, either as our children or employees, should be influenced by our rest and be partakers of our trust and confidence in God – through our knowledge of him, which they could only partially appreciate.

# OBLIGATIONS TOWARD FELLOW-MEN – IN THE DECALOGUE – *R. 3044*

**Exodus 20:12-17**

*"Thou shalt love thy neighbor as thyself." – Matthew 19:9*

AS THE FIRST four commands of the Decalogue note man's first obligation and responsibility to his Creator, so the remaining six mark out his responsibilities toward his fellow-creatures. We can, undoubtedly, gain some valuable lessons in the study of these commands given to Israel at Mount Sinai, constituting the basis of the Law Covenant: nevertheless, it is proper, especially in view of the gross misunderstanding prevalent upon the subject, that in considering these commands Christians should remember that they were not given to them, but to the Jews; that as we have a New Covenant so we have a new law as the basis of that Covenant, as well as a new Mediator. Old things have passed away and all things have become new to the new creature in Christ Jesus, whether Jew or Gentile. The profitable lessons we may learn through the study of these commands given to others, are of the same kind as the lessons we learn in studying the various types and ceremonies of that Jewish Covenant, which the Apostle assures us were but shadows of good things coming after them. (Heb. 10:1.) We have the good things, the spiritual things, the higher things; nevertheless, we learned to appreciate these higher things the more by noticing their types and shadows and by contrasting them with the higher things. For instance, although we study the things written in the law concerning the typical day of atonement, and its sacrificial ceremonies, etc., we do not do so with a view to repeating those sacrifices of bulls and of goats which can never take away sin; but with a view to seeing the more clearly the full force and meaning of the better sacrifices, the anti-typical, which do take away the sin of the world.

So with the Ten Commandments. God would not address these to any member of the house of sons, adopted into his family and begotten of his spirit, because they would be inappropriate to such, and really be a denial on God's part that they had become sons or that they had his spirit; for "If any man have not the spirit of Christ he is none of his," and certainly the man begotten of the holy spirit, possessed of the mind of Christ, would no more need to be told that he should do no murder, that he

***Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us.***
***Hebrews 9:23-24***

should not steal, etc., than that he should not take God's name profanely. None of these things would anyone begotten of the spirit of God be disposed to do; and, hence, it would not have been appropriate in God to have made that Jewish Law the basis of the Covenant into which he has invited the Church to enter, as children, heirs of God, and joint-heirs with Jesus Christ their Lord, if so be that they suffer with him.

**5** The first of these commandments taught the Jew the sacredness of the family relationship – that the children should honor the parents, which implies that the parents should not only so instruct their children, but that, so far as possible, they should strive to live before them such lives as would reasonably call forth such respect, obedience, honor. A promise of long life is attached to this commandment. We may esteem on general principles that children obedient to their parents would be the more inclined to be obedient to the laws of their country and to the laws of their Creator, and that such obedience would be favorable to old age. But we are not certain that there was not more than this intended. The words, "That thy days may be long upon the land which the Lord thy God giveth thee," would seem to connect this promise with Israel's possession of the land of promise. And if we have reasoned logically that obedience to parents would lead to obedience to God, we may reason reversely that Israel's disobedience to God which resulted in their various captivities, taking them out of the land of promise, and finally in their complete banishment from that land, means that this lesson of obedience to parents was not well learned, and that this reward of continuing in their own land was therefore taken from them.

*Now we, brethren, as Isaac was, are children of promise. Gal. 4:28*

If we would seek a higher meaning for this commandment, under the law of love, its first meaning to the Lord's people would be that they should honor their Father in heaven, and the Abrahamic Covenant under which they have been begotten to the new nature. (Gal. 4:22-31); and such honor to God and such respect for their covenant with him are certainly the terms upon which they may hope for a share in the heavenly Canaan with its eternal life. And in proportion as God's people reverence him and honor him in word and in deed the influence of such lives upon their children should be weighty, and should call forth their respect. They should seek to rule their own homes in love, remembering, nevertheless, the Lord's admonition, "A man's foes shall be they of his own household." They need not be surprised if, despite their every effort to do good and properly to inculcate duty, the influences of the world and its false views of matters, should make their homes very different from what they would prefer.

**6** "Thou shalt do no murder" – the Revised Version rendering – is much to be preferred to the Common Version, "Thou shalt not kill." Murder is always wrong; killing is sometimes right, sometimes duty. The life of the lower animals was given to man according to his necessities (Gen. 9:3), but we deprecate that which is misnamed sport – the destruction of birds and beasts and fishes wantonly – for no good purpose, but merely to gratify a savage desire

to take life. That this command was not intended to prohibit the taking of human life under certain circumstances is evident from the fact that the same law made provision for the killing of murderers.

To the Church, the new creatures in Christ, a still higher law governs on this subject. Our law of Love, the New Command, covers it completely. He who loves his neighbor will surely not murder him. But our Teacher gave a still higher thought respecting this feature of the law, and the way in which we, his followers, should view it, when he declared that for one brother to have hatred toward another was to have the murder spirit – the spirit which, under certain conditions, might lead to murder. According to this definition the person who angrily wishes that another were dead commits murder in his heart. On the contrary, the spirit of love wishes well to the neighbor – yea, even tho he be an enemy, desires that he may come into harmony with the Lord, and ultimately attain life everlasting, and so desires these things as to seek by word and act to render him any assistance possible.

7 The third of these commands, "Thou shalt not commit adultery," was greatly magnified by our Lord's declaration to the effect that evil desires, tho not accomplished for lack of opportunity, were as really violations of this commandment as tho the act had been committed. How the magnifying glass of the Law of Love enlarges and intensifies the words, the acts, the thoughts, of life! There is in this a lesson of purity of thought which should be profitable to all the Lord's people; for although we are not in the flesh but in the spirit, as new creatures, and in our trial or judgment, nevertheless, the new mind deals with and operates through the mortal body, and must continually strive to bring it into the fullest subjection possible. Hence, it is valuable for us to know just how the Lord esteems such matters, that we may put the greater guard upon the very thoughts and intentions of our hearts. We may be sure that it was not of accident that the Apostle wrote respecting the wisdom from above, "first pure." Our own purity, in the sense of our justification by faith, comes before we can have any standing or relationship with the Lord or be begotten into his family; and this same purity which is made the foundation of the new life, and given to us reckonedly, must be appreciated by us and lived up to as closely as possible. And the clearer view we get as to what constitutes impurity in the Lord's sight, the better will we be able so to regulate and govern our mortal bodies, our acts, our words, our very thoughts, as to bring them into as close conformity to the will of God as possible.

Another thought in connection with this command, is given to us as new creatures. We have been betrothed to our Lord, and to him as our Bridegroom we owe full allegiance – whether we regard this from the standpoint of the Church as a whole, or from the standpoint of each individual united with the Lord. From this standpoint, as the Lord's betrothed we are to be uncontaminated, unadulterated – separate from the world. "Ye are not of the world, even as I am not of the

world;" "I have chosen you out of the world."

8 The fourth of these commands, "Thou shalt not steal," is of much greater depth and breadth than many are inclined to suppose. In the light of the New Covenant and its law of love, stealing may properly be understood to apply to the defrauding of a neighbor, friend or enemy, in any manner – depriving him of his rights or liberties as well as of his money or property. It would apply also to the stealing of a good name from another, as Shakespeare has pointed out. This command would be infracted, in the light of the Law of Love, by any transaction in which a neighbor would be worsted in a bargain, provided anything had been secreted or any deception calculated to warp his judgment in the making of the bargain had been practiced. From this standpoint there is a great deal of "respectable" stealing done today; – not only by misrepresentation of the goods by shopkeepers and by untruthful advertisements, but also amongst dealers of stock exchanges who, directly or indirectly, throw out wrong information to mislead, and by others in fraudulent organizations whose financial standing, etc., is often grossly misrepresented to enable the organizers to steal from those who become the purchasers of the stock at more than its real value.

The Law of Love is very difficult to apply to business under present conditions; but it always insists upon absolute fairness and truthfulness in respect to all statements made. It is not incumbent upon us, however, after making known the facts in any matter, to either directly or indirectly force upon others our opinions or judgment in respect to the value of the facts explained. We may safely allow other men to use their judgment, while we use ours, when we have told them frankly the truth in regard to any matter.

9 The fifth of these commands, although it does not directly prohibit false statements, does necessarily prohibit any statement which would mislead a neighbor to his injury, and herein we see a superior wisdom in the light of this command. I might make a declaration that at a certain hour I will do a certain thing. I am at full liberty to change my mind and not to do that thing, provided my conduct in this shall not injure my neighbor in any sense or degree. To whatever extent our testimony on any subject would be inclined to lead friends or neighbors or anyone to take any course which would be injurious to themselves or others, and which they would not otherwise have taken, to that extent we are bound under the Law of Love. We may do all the good we please to a neighbor, but we may do him no injury. This is the spirit of the Apostle's injunction that we say, "If the Lord will" we will do thus and so. We are to consider the Lord's will in all we undertake, and his will in brief, is that we honor him and do good, not evil to fellow men.

False witness applies to the telling of lies, but it goes deeper than this and applies to any misrepresentation, whether it be by direct statement or indirectly by such a statement as would permit a wrong inference to be drawn. Indeed, amongst

refined people this subterfuge, by which they palliate their consciences, and at the same time gratify their spiteful hearts, is very common. One may even bear false witness by the nod of his head, by the shrugging of his shoulder, or by silence – if a misstatement be made in such a connection that silence might be understood to mean consent. If a Jew, a member of the house of servants under Moses, the Mediator of the Law Covenant, was required to be particular upon this point, how much more particular should all be who essay to be members of the house of sons, under the New Covenant and the New Mediator! Does not the New Covenant Law of Love go still deeper on this point? It surely does. It prohibits in specific terms, not only the speaking of untruths in respect to a neighbor, but the speaking of anything concerning him that would be to his discredit, even tho it were true – unless under certain circumstances which Love could fully endorse – if the testimony were required by a court of law, or if the testimony were necessary for the protection of another from injury. And even in such cases as little of derogatory truth as possible should be uttered, and it only in love. The Apostle's word on this subject is, "Speak evil of no man."

There is no point, or feature, of the entire Law of Love, as it bears upon our relationship to fellow-creatures, that needs more of our attention than this point. It seems difficult for Christians to learn thoroughly the Master's lessons, that, if they have anything unpleasant to say respecting a brother or sister, any criticism of the private life or affairs to offer, it should be offered to him or her alone and not to others.

Perhaps on no other score does the Adversary succeed so well in doing mischief amongst the Lord's people – in planting roots of bitterness, producing misunderstanding, anger, malice, hatred, strife and other works of the devil. Let us permit love to do her perfect work in this relationship to our fellows.

A difference is to be observed in respect to criticisms of doctrines publicly uttered. The criticism of an error should be as publicly made as the error was publicly set forth, if it be of importance. The thing then to determine would be our liberties and responsibilities, and we might have neither. But if we possessed both our criticisms should be only in love, not in boastfulness but in humility; desiring only to serve the truth and the brethren. Humility will suggest, too, that we be sure we are right before proceeding to criticize. Even then some points of truth can generally be approved while the points of error are being criticized.

**10** The sixth of these commandments, and the last of the whole, deals with covetousness. As the last it stands in an important place, and when fully appreciated is seen to have a bearing upon all the other commandments. Covetousness implies discontent. It, therefore, generally lies at the bottom of slander, false witness, theft, adultery, murder, and disobedience to parents. Indeed, in some respects we may suppose that it lies at the bottom of any disloyalty to God also. Was it not covetousness on the part of Satan which first

led him to disloyalty and sin?

In becoming new creatures in Christ we are supposed to eradicate from our hearts everything that could in any sense of the word develop into covetousness – by the consecration of our wills, our hearts, to the Lord, by the acceptance of his will as instead of our own. From this standpoint, as the Apostle declares, "Godliness with contentment [absence of covetousness] is great gain." Indeed, viewed from the proper standpoint of the new creature, we have nothing to covet, because in becoming the Lord's we have become joint-heirs with our Redeemer to all the riches of divine grace, so that the Apostle could say, "All things are yours. . . and ye are Christ's, and Christ is God's."

But let us as new creatures, remember that covetousness can come into a heart otherwise pure, and defile the whole, as we see illustrated in the case of Satan, so that of all the things which we need to guard against most carefully this is one of the chief. All the graces of the spirit are opposed to covetousness – meekness, gentleness, brotherly kindness, love, all forbid that we should covet the things of our brethren or the things of the world. Rather, thankfulness should so fill our hearts – gratitude for the manifold mercies and blessings already received, that there will be no room for a covetous thought. True, the Apostle, in our Common Version, is made to say, "Covert earnestly the best gifts" (1 Cor. 12:31), but it would be a great mistake to suppose that the Apostle taught that the Lord's people were to covet positions of influence in the Church. We are indeed to desire to have, to enjoy and to use in the Lord's service, as many talents and gifts as possible, but we find the very reverse of the Apostle's thought and teaching that we should covet the honors or possessions of one another. This seems to be a danger point with many, and when we remember that it has proven to be the wreck-rock for many, it behooves us to be extremely careful to covet merely the Lord's favor and the gifts and talents by which we can best serve one another and not ourselves.

# *The Golden Calf*

AS soon as Israel had been delivered from the bondage in Egypt, God began to educate and deal with them as a nation, and his dealing was such as to distinguish them from all the other nations on the earth. The first step to this end was the giving of the law from Mt. Sinai, through Moses, their divinely appointed leader. The import and character of that law we considered in our previous lesson. This lesson calls to mind the peculiar circumstances of the giving of the law, and the covenant based upon that law, instituted through their mediator, Moses, and solemnly assented to by all the people, who, with united voice, responded to the Lord's proposal, saying, "All that the Lord hath spoken we will do. . . ."

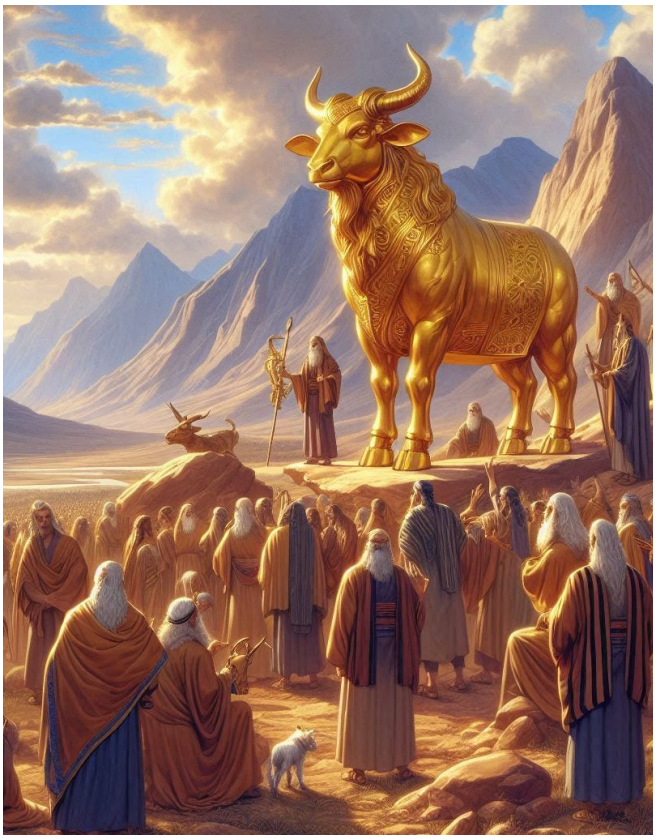
But how quickly Israel violated their part of the covenant this lesson shows. While yet Moses was in the Mount with God the whole nation lapsed into the most degrading idolatry, utterly ignoring their covenant and forsaking the Lord who, with a mighty hand and a stretched-out arm, had so recently recovered them out of Egyptian bondage, led them triumphantly through the Red sea, destroyed their enemies, fed them with manna in the wilderness and refreshed them with water from the barren rock.

In this sudden and disgraceful apostasy, there is not the record of a single dissenting voice. Even Aaron, who had been so intimately associated with Moses, and had been left in charge during Moses' absence, weakly hearkened to the demands of the people and became their leader in their idolatry. Thus the whole nation, within the brief space of forty days, forsook the Lord, despised their covenant, and plunged into sin. "Up, make us gods," they said, "which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." So, at Aaron's call, they brought their earrings to Aaron and he made them a golden calf; and they praised the work of their own hands and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

This tendency to idolatry on the part of any people, and especially of Israel, manifested on various occasions, may seem strange to many, but the evil had its root, both with Israel and with other nations, in the depravity of the fallen nature which gravitates toward sin and yet seeks to silence the protests of conscience with the sanction of religion. Man is naturally inclined to worship. In his fallen condition, however, it is not love or gratitude or reverence for superiority of wisdom, power or goodness, but superstitious fear, that prompts it. He desires to do evil: conscience protests, and fear and superstition suggest the joining of the desired evil practices with a form of worship; and the form of worship seeks some central figure, real or imaginary, to receive it; and that central figure is the god.

And this god is supposed to have just such characteristics as the evil mind of his inventor and worshiper desires. Idolatry, therefore, is not the blind reverential adoration of superior dignity or power or moral worth; but it is willful and sinful devotion to degrading self-gratification.

***3 So all the people broke off the golden earrings which were in their ears, and brought them to Aaron. 4 And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, "This is your god, O Israel, that brought you out of the land of Egypt!" 5 So when Aaron saw it, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow is a feast to the LORD."***
***Exodus 32:3-5***



Israelites worship a golden calf

The action of Moses in the destruction of the calf, burning it in the fire and reducing it to powder, then sprinkling it on the waters of which the people must drink, aptly symbolizes the foretold destruction of hoarded wealth in the great time of trouble due in the end of this age, and the bitter experiences of the rich while their wealth is burned in the fire of trouble and becomes to them bitterness.

But while Mammon is the popular god that commands the worship of Christendom in general, let us not forget that there are also many other forms of covetousness less general, and beware of being overcome by them. Only God is worthy to be enthroned in our hearts; only those principles of righteousness and truth so gloriously exemplified in his character are worthy to control our lives; and only those incentives which his wisdom and goodness present are worthy of our ambition and effort. And every thing that is short of this partakes of the spirit of idolatry. Therefore the beloved Apostle said, "Little children, keep yourselves from idols." R. 1835

## "KEEP YOURSELVES FROM IDOLS" – *R. 4022*

### EXODUS 32:1-8,30-35

A STRANGE picture of inconsistency is presented in today's lesson. The Israelites – who, after witnessing many manifestations of divine favor and power on their behalf, after reaching Sinai and entering into a covenant with the Lord, in which their obligations were represented briefly in the ten commandments – are in this lesson shown as idolaters, violating the second commandment and the spirit of the first. Moses, after declaring God's commandments to the people, ascended Mount Sinai in their sight into the presence of God, to receive the commandments written on tables of stone. Day after day passed and he did not return. The forty days absence in Mount Sinai must have appeared a long time to the people, who were waiting and longing for entrance upon the promised Canaan possessions. Yet how strange that they should forget the terrible sights and sounds which preceded his going, when the mountain shook and out of the clouds and darkness and midst flaming fire and the voice of a trumpet, God manifested himself to them and only Moses was able to approach, with Joshua, his servant. How strange that these things should all be forgotten within forty days! What an evidence we have here of the instability of human sentiment! Yet we must remember that these Israelites were born in bondage.

In the absence of Moses they came to Aaron, his brother, a very different man, not a leader in the same sense of the word, nor so courageous, nor so governed by principles. The people gathered to him, saying in effect, "Bestir yourself; we should be going on our way to the land of promise. We know not what has become of Moses who has been our leader; he may have deserted us here. We want God to be our leader, but we want something that will represent him, something that we can see. Moses did very well while he was with us, but he has gone and might go again. Make us an image of God, that we may always have God to be our leader, something that will help us as we seek to worship him with whom we have just made a covenant, who has promised to lead us into the land of Canaan." The people were not irreligious; indeed, exceptionally few of the human family are irreligious. In man's very constitution divine worship is provided for: the very topmost organs of the brain represent this religious sentiment and dispose him to worship somebody or something.

This, which was true of the Israelites, is true of mankind everywhere from then until now. Hence the necessity for instruction, that all may recognize the proper things to be reverenced, to be worshiped, to be most highly appreciated. The Israelites were learning this lesson, and with us as with them there is necessity often that we should not only have the plain statement of a truth, but that its weight and conviction should be borne in upon us by some particular lessons. The commandment had said that they should make no likeness nor graven image to represent God, and what they did was only indirectly a breach of this, for the

golden calf which Aaron made for them was not graven, not carved, but cast in a mould, and it did not represent God, but probably – like the images they had seen in Egypt – was a nondescript thing which merely represented divine characteristics – a calf's body with a human head and with wings, symbolical of strength, of intelligence, omniscience. So many Christians, similarly without a wish to infract a divine law, are disposed to take too great liberties and to introduce to too large a degree their own conceptions in divine worship – without sufficient care to hold to the exact instructions of the divine message. This is always a mistake, by whomsoever committed.

The only wise, proper course for any is to take heed particularly to the Word of the Lord, and to allow themselves little if any liberty beyond the very letter of that Word. Thus today we see in the religious services of various denominations how, little by little, the simplicity of the apostolic pattern for the Church and its worship has been departed from. Some have taken little liberties, some have taken great liberties, with the result that some have departed a little and others have departed a great deal from the divine standard, and always to their injury. The lesson to Spiritual Israelites here should be, "See that thou make all things after the pattern that I showed thee in the holy mount." If we need divine instruction at all on the subject we need to follow those instructions carefully, explicitly. Let us remember that we cannot improve upon them, that any alteration means injury to us.

## THE DANGERS OF EXPEDIENCY

We cannot suppose that Aaron fully sympathized with the people in the matter of this making of the golden calf; we must suppose that he knew better and meant better, and that it was a mere expedient on his part to hold in check the rebellion of the people whose discontent was manifest in this demand. We must suppose that, in apparently acquiescing in the demand, Aaron was seeking to gain time until Moses would return. Possibly, too, his demand that the people produce their earrings and other ornaments of gold was originally a mere subterfuge; that he hoped by making this demand they would draw back and decline to part with their ornaments, and that thus he would be able to say, "Well, I cannot make you what would represent a god except out of gold, and I have no gold for the purpose unless you sacrifice your jewelry." But, however good his intentions, the lesson for us is that his course was an improper one.

Spiritual Israelites should never take this position – should never say, let us do evil that good may result, let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to be the difficulty with the leaders of God's people all through the ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All Spiritual Israelites should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others

are prominent elements of Christian grace and to be cultivated, nevertheless the principles of the divine law are never to be infracted, nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as his voice commanding us to violate the principles of righteousness which he has set before us. We are to do our duty in harmony with his law as kindly, as gently, as wisely as possible, and leave all the results to him – the Almighty. Whatever others may do, however others may think or compromise, let us take the Apostle's standpoint and say, "We can do nothing against the truth, but for the truth." (2 Cor. 13:8.) Our consciences will not permit us to compromise where principles are involved, though we should gladly be the readiest of all to compromise where principle is not involved.

## THE COST OF WRONG-DOING

People usually are attracted to wrong-doing by the thought that thus they escape difficulties or sufferings, or thus they gain advantages and blessings. But this is only a theory; as a matter of fact it is the reverse, every misdeed is costly. The Israelites stripped themselves of their jewels to carry out their misguided religious sentiments. And how often we see this amongst Spiritual Israelites! How many, in their worshiping of a sect or denomination, will strip themselves of some of their most valuable possessions! How many sacrifice to these idols what God has not directed! idols which are set up contrary to the instructions of his Word – devoting to them time, influence, money – time which should be devoted to a pure worship of God, based upon a study and better understanding of his Word; influence which should be exerted in a very opposite direction, to a maintenance of the liberty wherewith Christ has made us free, and to a fellowship with those who are seeking to stand fast in that liberty; money which should be spent in building up the most holy faith once delivered to the saints, and in putting down the strongholds of error, the golden calf of ignorance and superstition!

And undoubtedly many ministers and many of the more intelligent amongst the Lord's people of all denominations realize that Churchianity is merely a golden calf, unworthy of the reverence and worship accorded to it. Undoubtedly many of this more intelligent class, represented in Aaron, reluctantly join in the various sectarian practices and customs which have a form of godliness and deny its power. They should be more courageous if they would be overcomers; they must learn this lesson, and come out from among them and be separate, and touch not the unclean thing, (2 Cor. 6:17); and again, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." – Rev. 18:4.

## MANY IDOLS IN CHRISTENDOM

While Churchianity is the idol which more nearly in our day corresponds to the golden calf, there are many more idols to which professed Christians are bowing

the knees of their hearts. Chief amongst these is Mammon, the god of wealth, of money. O, how many forget the instructions of the Word, that we are to seek first the Kingdom of God and his righteousness, and to be content with such things as God's providence will grant us along these lines. How many are anxious to have something better in this world than God's providence has accorded them; how many have the love of money, of which the Apostle spoke in his day – the root of all evil, which some coveting after have stumbled and pierced themselves through with many sorrows. – 1 Tim. 6:10.

*For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. 1 Tim. 6:10*

Yes, indeed! this idol has many votaries today, more perhaps than ever before, and the worship of Mammon is being encouraged on every hand – the poor are almost despised, the wealthy highly esteemed. The successful worshipers of Mammon, who receive his marks of approval in prosperity, are everywhere welcomed in society and Churchianity. We are not denouncing wealth or the wealthy; we are reprehending the love, the idolatry of the wealthy, that it is set up as the standard of human ambition – nay, almost as the standard of Christian ambition; whereas, on the contrary, God has declared that not many great, not many wise, not many learned, not many noble, not many rich, will inherit the Kingdom; hence not many of the wealthy are identified with the true Israel of God.

There are other idols, too, of name and fame and pride, that call for their toll from their worshipers. Each one of these idols calls for its devotees to break off their golden earrings, their advantages, their riches of time and influence, etc., for their service. Does it not behoove every Israelite indeed to make an inspection of his own heart to see to what extent there are any idols there, and to cast them out, that his worship may be of sincerity for the Lord alone? This idol-breaking may properly include the idolatry of persons, whether it be of Luther or Calvin or Knox in the past or of earthly leaders in the present time. Saint John the revelator is represented as falling down to worship before the angel who showed him certain things in respect to the divine plan, and the angel is caused to reprove him for it, saying, "See thou do it not: I am of thy brethren. . . . Worship God."

*Rev. 22:9*

So every proper leader, in whatever degree of influence, should see to it that worship is not tendered to him without a rebuke. However well-intentioned the homage may be, it must be reproved, because there is but one proper object of adoration for the Lord's people – God himself; "Worship God." Fellow-creatures may be honored, respected, esteemed, as the Scriptures direct, "Honor to whom honor is due, tribute to whom tribute is due." But God is to be recognized as the source of all our blessings, joys, advantages, comfort. If God has been pleased to make use of any of his children for the blessing of others, it would not be improper for us to rejoice in the Lord's providence and to acknowledge the same; but in every case the Lord must be recognized as the Giver of every good and perfect gift. Had he not given the aid through one channel or servant he could and would have given it through another. Hence to him belongs the praise of the

*Jam. 1:17*

glorious plan of salvation, and of our share therein and of our knowledge of it.

## "HE BUILT AN ALTAR BEFORE IT"

Evils are progressive: one wrong leads to another. Thus, after the golden calf had been made the next thing in order was to make a golden altar before it to offer sacrifice to it. So it is in respect to the idols of Spiritual Israel. An altar always implies a sacrifice, and it is but the natural thing that we should sacrifice to whatever we set up in our hearts as our idol. As we have already pointed out, some hearts have many idols, others a few, and it is not difficult to determine which idols a man worships. The worship will be indicated by the sacrifice. Tell us the things to which a man or a woman sacrifices his or her best thoughts, best time, chief influence, and we can tell you readily the idol which he reverences most and before which he has the largest altar and sacrifices most.

Each should be most interested in examining this question from the standpoint of his own heart; each should say to himself, "To whom do I render the sacrifice of my heart? Where are my chief affections? To whom or to what do I render sacrifices of the most precious things I possess?" The laws of nature require that a certain proportion of our time be spent in sleep; with many a considerable proportion is necessary for earthly toil, for the procurement of the things needful and the things honest and necessary for the present life. A certain proportion is also necessary for our personal convenience, partaking of food and care for our bodies. It would be easy to use the entire twenty-four hours in this way, for the tendency of our day is to greater and greater extravagance in every direction and to consider the luxuries of the past as the necessities of the present. Hence every hour of the twenty-four taken from the affairs of this life might be considered as in some sense of the word sacrificed.

Some divide their sacrifices, putting part upon the altars of their various idols; but the true Christian, enlightened by the Word of the Lord, must abandon all of these idols, and must realize that he has very little at most to present as a living sacrifice to the Lord. If he can save or redeem one hour a day or more, this should be recognized as a part of his reasonable service to the Lord and should be conscientiously devoted day by day if he would attain the divine favor and blessing for the life that now is and for that which is to come. As the steward of his gifts to the Lord he may use some of his time and influence in his own spiritual development along the lines of the divine Word. Another portion he may devote to the assistance of the brethren, building them up in the most holy faith, and thus strengthen incidentally his own faith. Other portions of this sacrificed time and means he may use in ministering to the sick or to assisting others along temporal lines, doing good to all men as he has opportunity, especially to the household of faith. But his sacrifices must not be made to persons nor things nor churchly systems, but to God, and be appropriately used according to his best ability to understand the divine will through the teachings of the divine Word.

## THE BREAKING OF THE LAW

*Moses breaking the Tablets of the Law* by Gustave Dore (1832-1883)

At the end of the forty days Moses came down from the mountain bearing the table of the Law written in stone, and, beholding the idolatry, he dashed the table of stone to pieces, symbolically representing the failure of Israel to keep the Covenant of the Law, and the impossibility of the fallen race ever being justified by the Law Covenant. After Moses had reproved the people and chastened the more willful and explained to them their sin more fully, he went up into the mountain again to the Lord, acting as their mediator. In this connection we have introduced to us the grandeur of Moses' character, his unselfishness, his love for his brethren in all their weakness. The Lord proposed to Moses to cut off Israel as a nation, and to make of Moses and his family the nation that he would bless as the seed of Abraham. But Moses, faithful to his trust as a mediator who had undertaken to represent the people before God and to represent God before the people, declined the Lord's offer, and pleaded for the people, as mediator.

All of this, we may be sure, was intended as a type of how Christ Jesus, as the better Mediator of the New Covenant, would be loyal to his trust and stand for and represent the whole human family before God faithfully, notwithstanding their sinful condition, alienation and disobedience. Moses' language is most pathetic – "And now wilt thou blot out their sin, and if not, blot me, I pray thee, out of the book which thou hast written." As Moses here staked his own eternal

existence for the benefit of the people, so the life of Christ was staked for the race whom he died to redeem, and whom he represents and will continue to represent as its Mediator until he shall, under the terms of the New Covenant, grant to Israel and to all mankind restitution and full opportunity to return to divine favor. The course of Moses was pleasing to the Lord, and as the Mediator for the people he was directed to lead them on and bring the faithful to the promised land. Nevertheless the people who shared in the wrong-doing received a measure of chastisement.

The spirit of Moses was not only typical of the Spirit of Christ, but illustrative also of the spirit of all who will be members of the Body of Christ. We, too, must have this spirit of love and devotion, not merely to the members of the Body of Christ, our own Body, but a devotion to the mission, the work, to which in God's providence we have been called. "Ye know your calling, brethren." God has called us to be joint-heirs with his Son, to be the Bride, the Lamb's Wife, to be participators with him in the great work of mediating the New Covenant, and under its blessed provisions assisting and uplifting the world of mankind and leading them during the Millennial Age along the highway of holiness to absolute perfection and eternal life at its further end – so many as will obey. It is for us to have the spirit of Moses, the Spirit of Christ in respect to this matter – to so far as possible measure up to the glorious privileges and calling which are ours, and in the present time to do all in our power, in harmony with the Lord's providential leadings, for the blessing and uplifting of mankind in general, for their guidance in the right way, but especially to prepare ourselves for the glorious work of the coming age.

*1 Cor. 1:26*
*Eph. 4:4*
*Rom. 8:17*

Chief amongst the elements of our preparation will be the spirit of sympathetic love which will enable us to be copies of our dear Master, who was kind to the unthankful and full of mercy and good fruits. Let us take this higher plane of thought in respect to our relationship to the world. Our Master declared, "Ye are not of the world, even as I am not of the world." We are members of the Christ – members of the great Mediator, undergoing schooling and preparation for the great work before us of leading the people into the promised land of God's favor and life eternal – Paradise restored. If we do not learn the necessary lessons, if we do not become copies of God's dear Son, in sympathy, in love, in benevolence toward the world, we will be rejected from membership in the glorious Body, the Kingdom class, as unfit, the non-elect. Let us, then, give diligence, and remember that the great lesson to be learned is that of love – for God, for the brethren, for our neighbors, yea, for our enemies. If this love abound in us it shall make us neither barren nor unfruitful in God's sight, and so through Christ an abundant entrance shall be granted us into the everlasting Kingdom as associates with the King of kings and Lord of lords in his great work as the world's Mediator, the Mediator of the New Covenant, under which all the families of the earth are to be blessed.

*John 15:19*
*John 17:14,16*

## THE GOLDEN CALF – *R. 5297*

### EXODUS 32:15-20, 30-35

*"Little children, keep yourselves from idols." – 1 John 5:21*

THE Israelites experienced a severe trial of faith and obedience soon after they had entered into covenant relationship with God. In their trial they failed utterly. The Covenant was broken. However, after punishing them, God renewed the Covenant with them. This constituted a fresh manifestation of Divine Mercy.

The circumstances of this testing are a part of this lesson. Moses, by Divine direction, after the making of the Covenant, went up into Mt. Sinai, taking with him Joshua as his servant. He was gone forty days – a comparatively long period, under the circumstances. The Israelites felt themselves very much like children in the hands of Moses. To them he was God's representative in a very special sense. His prolonged absence gave room for the cultivation of faith, patience, trust.

They remembered the trying experiences through which they had passed. The Egyptians and slavery were behind them; the Amalekites, who already had attacked them, were still their enemies and might renew the attack. What would they do in the absence of Moses whose upheld hands had brought them God's favor and prosperity in battle?

Here worldly wisdom came in. Aaron, the high priest, the brother of Moses and his representative in leadership, was perplexed as to how to keep the people from utter discouragement, fear, etc. They seemed to need and to call for a representative of God visible to their eyes. They apparently were unable fully to trust to the God whom they could not see, after His special representative, Moses, was out of their sight.

The leaders of the people took counsel together and determined that they would make a representation of Jehovah – an image which the people, looking upon, could use as an instrument of worship. We are not to suppose that the Israelites recognized the golden calf as their God Jehovah, but used it merely as a symbol, or representation, just as the heathen use idols as representatives of their gods, and just as some Christians consider it proper to use the crucifix as a representation of Christ – not to worship, but merely to assist the faith and to hold the attention.

Today's lesson seems clearly to indicate that God was greatly displeased with their symbolical representation of Himself. This was one of His commands given to the Israelites: "Thou shalt not make unto thee any graven image, or any likeness" of God, or of anything, to bow down before it and worship it as a symbol of God.

## MAKING THE GOLDEN CALF

We are not to suppose that the calf was made of solid metal. It is not at all probable that all the jewelry of all the Israelites, gathered together, would have been nearly enough to make a calf of any size of solid metal. The supposition is that, after the manner of that time, the calf was made either of clay or wood and then laminated, or covered over with the molten metal – the gold which had constituted the jewelry of the people. This in turn doubtless was graven, or tooled. Having made the idol, the people rejoiced in it as an evidence of God in their midst. They gave themselves up to a season of frolic – singing, dancing, feasting.

This was the condition of things at the end of the forty days spent by Moses in the mount with God. As he came down from the mountain with the tables of the Law, he heard the shouts of the people, and then beheld them worshiping the golden calf and offering sacrifices and incense to it. Moses was angry. He was the mediator between God and Israel – the representative of both. He had a right to be angry; for he was charged by God with the responsibility of that nation, and he realized that a serious crime against the Divine Covenant had taken place during his absence.

Moses dashed the tables of stone – the tables of the Law – into fragments, indicating that the Covenant was broken. He went down to the people, angry against them, as God's representative. Armed with Divine authority, he let fall upon them a just penalty for their departure from God and rapid retrogression into sin.

*So it was, as soon as he came near the camp, that he saw the calf and the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain. Ex. 32:19*

Still, as the representative of the people, Moses was a patriot of the highest order. He went to God in prayer, and besought that if the penalty of this sin was the casting off of his people he might be blotted out instead. This was in response to God's proposition that Moses alone seemed to be loyal, and that God would make of him the nation who should inherit the promises made to Israel. Such patriotism as Moses here evinced has surely not often been equalled. It meant loyalty to his work as Israel's representative and mediator, and at the same time loyalty to God, whom he also represented.

## "KEEP YOURSELVES FROM IDOLS"

Let us now apply the lesson to Spiritual Israel. After the Christian has left the world, the slavery, the sin, after he has passed the bitter experiences of Marah, after he has had manifestations of God's favor, after he has partaken of the Bread from Heaven, after he has entered fully into Covenant relationship with God – there comes a time when he must walk by faith, and not by sight. He is being proved by the Lord. If he fails in this lesson, as the typical Israelites did, it will be a serious matter for him.

We are not meaning to suggest that any Christian would be liable to make a golden image literally. We do mean to say, however, that this matter of making images, and of allowing them to divert and absorb our worship of God is one of the greatest trials and tests which comes to Spiritual Israelites. The golden calf which some set up to worship is business. They give themselves wholly to it, sacrificing their time and energy. They treat it as a god. The love of money and of the things which money can procure leads into idolatry, and thereby breaks their covenant with the Lord.

Others idolize the opposite sex, and give all that they possess for its favor and fellowship. They worship the creature more than the Creator, as the Apostle explains. They are making a great mistake. Jesus declared this, saying, He that loves father, or mother, or children, or self or any other creature more than Me is not worthy of Me.

Still another idol is to be noted – the idol of sectarianism. St. Paul warned against this idol, saying, "One of you says, I am of Paul; another, I am of Apollos; another, I am of Peter." (1 Cor. 1:12; 3:4.) Then he inquires, Is not this reverencing of men a form of idolatry? putting it, "Are ye not carnal?" The same principle we may apply to ourselves today, and guard ourselves against sectarian worship. If one says, "I am of Calvin"; another, "I am of Luther"; another, "I am of Wesley"; etc., are not these evidences of carnality? And worse than this, is there not danger of worshiping the human institutions which bear these human names, and thus of having something to come between the soul of the Christian and his God? We believe that there is a serious danger along this line. We urge Spiritual Israelites that they cease to worship the creed idols, and that all God's children turn from idols of every kind, and worship and reverence God alone.

The tendency to formulate and reverence the creeds instead of the Bible has been manifest ever since the first one was made – the Nicene creed – A.D. 325. Every creed tends to take the place of the Bible, just as the Talmud does with the Jews. Jesus spoke against this, saying, "Ye do make void the Word of God through your traditions."

The creeds of Christendom are our Christian traditions respecting the Truth. God's intention evidently was that His people should have no creed except the Bible as a whole. They were to believe all of the Word of God and to search the Scriptures daily, to ascertain its teachings. Thus God's people were to grow in grace and knowledge, as would not be possible were creed idols to be set up and divert the attention of the Lord's people in various directions.

# WORSHIPPING THE GOLDEN CALF – *R. 3046*

## EXODUS 32:1-6, 30-35

*Partial Article*

*"Thou shalt have no other Gods before me." – Exodus 20:3*

***So when Aaron saw it, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow is a feast to the LORD." Then they rose early on the next day, offered burnt offerings, and brought peace offerings, and the people sat down to eat and drink, and rose up to play. Exodus 32:5-6***

Full of religious fervor, the people arose early on the morning of the feast, offering to the Lord burnt offerings which he could not accept, and peace offerings under conditions upon which he could not be at peace. The burnt offerings were entirely consumed, but the peace offerings were eaten by the people, and constituted their feast. The day was given up to revelry; they sat down to eat and to drink, and rose up to play – dances and supposedly lewd conduct, after the manner of heathen, – professedly to the honor of God. It was at this juncture, at the close of the forty days, that Moses reappeared in their midst, and soon caused consternation by his proper and emphatic denunciation of the proceedings and of all who were instrumental in their inauguration. As he came down from the mountain he heard the shouts of the people, but discerned that they did not indicate either victory or dispute in warfare, but rather that they were voices of singing and revelry, and as he came in sight of the golden calf and the idolatrous worship, and realized how quickly and grossly the people had violated the divine command on the subject, he dashed the tables of the Law upon the rocks and broke them in fragments – symbolically thus intimating an illustration of the failure of Israel to keep the Law, and ultimately the complete failure of the Law Covenant, as we know it did fail in respect to Israel in general at our Lord's first advent.

The revelers were disquieted by the appearance of the great commander and his indignant rebuke of their irreligious fervor. Aaron came in for his share of this, but promptly acknowledged his error, pleading as an excuse the demands of the people, his own weakness in the matter being too evident to require pleading. The one man stood up against a nation of two millions of people, denounced their sin, announced himself as being on the side of the Lord and thoroughly opposed to such infractions of his Law, and called upon such of the people as were on the Lord's side to desist from sin and come to his side in opposition to it. Although overmastered and cowed in the presence of their God-appointed leader, the chief men of all the tribes except one seem to have resented Moses' reproofs. That one

tribe was the tribe of Levi, typical of the household of faith from which the royal priesthood is now being selected. This tribe, although to some extent led astray with the rest, and to some extent leaders, through Aaron, in the wrong course, was at heart on the Lord's side; and when the rebuke came and the Lord's will and way were clearly set before them through the Mediator, they promptly came to the side of the Lord on the question.

***26 then Moses stood in the entrance of the camp, and said, "Whoever is on the LORD's side--come to me!" And all the sons of Levi gathered themselves together to him. 27 And he said to them, "Thus says the LORD God of Israel: 'Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.' " 28 So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day.***
***Exodus 32:26-28***

The leaders of the other tribes were not ready to admit that their course was a wrong one, not willing to submit themselves promptly, and the result was the destruction of about three thousand of the leaders in the wrong way, and the full return of the remainder of Israel into harmony with the Lord and with acknowledgement of their transgression. On the next day after this punishment of the leaders Moses more fully explained to the people the enormity of their sin, and went up again into the mountain, for them, as their representative, to make an atonement for them with the Lord.

As Moses, the typical mediator, called for those who were on the Lord's side to come to him, so Christ called for all the "Israelites indeed," the household of faith, the Royal Priesthood, to come to him; and as there was in the type a destruction of the leaders of the remainder, so there came a time of trouble upon the remainder of the house of Israel which resulted in the complete overthrow of their national polity, the destruction of their city, etc. And as the typical mediator then went up into the mountain to make reconciliation for their sins, so Christ as the High Priest ascended to make atonement for the sins of the people.

We may draw another lesson still closer to ourselves and in full harmony with the foregoing. We may remember that natural Israel and the first advent of our Lord were patterns of spiritual Israel and the second advent of Christ; that as he came to his own professed Israelites, yet found them unready to receive him, so at his second coming professed spiritual Israel, styled Christendom, will be equally unready to receive him; and that as he found only a remnant of the whole of natural Israel ready for the higher plane of the Gospel age, so in the end of this

age he will find only a little flock in all ready for the higher plane of the Kingdom – ready for the change to glory, honor, immortality and joint-heirship with himself and participation in the Kingdom work. As this class was the stone of stumbling and rock of offense to literal Israel, that was but the foreshadowing of how the same class would be a stone of stumbling and rock of offense to spiritual Israel; as it is written, "He shall be for a stone of stumbling and rock of offense, to ***both*** the house of Israel." As the natural Israelites stumbled because they and their leaders were outwardly loyal to the Lord and his purposes, yet really were selfish and self-willed, and therefore not ready to receive him and to fall in line with his reproofs and corrections in righteousness, so likewise it will be with the leaders and the masses of nominal spiritual Israel at the second advent of the Lord; so that now, as with Israel, only a remnant will be found, only the Levites – on the side of the Lord; and the time of trouble which came upon natural Israel for its overthrow was typical of the great overthrow and great time of trouble, "such as was not since there was a nation," about to come on nominal Christendom for its complete overthrow as a social financial, political and religious institution. But following this trouble the antitype of Moses will have the full command, and will, indeed, lead the people through the wilderness, and although during the Millennial age of their leading they will experience chastisements for their wrong-doing, these chastisements will be corrective rather than destructive, to the intent that they may learn well the lesson of our Golden Text,

***"Thou shalt have no other gods before me."***

It is nearly nineteen centuries since the New Covenant was sealed with the precious blood of our Mediator, and he left his people and ascended up on high, – going up into the mountain, into the presence of God. His absence was longer protracted than had been expected, and meantime many of those who had trusted in him and waited for him and expected his coming again to lead his people into the land of promise, have ceased to expect him, and are claiming that he will not come again to lead and deliver them – are claiming that it is necessary that other leaders should take charge and deliver the people. The heads of the various parties in conference have decided, not that Mammon shall be to them instead of God, but that Mammon shall be the representative of God, to lead the people to success; that Mammon shall convert and civilize the world; that Mammon shall bring in for the groaning creation, in a natural way, the various blessings craved, and cause the earth to blossom as the rose. Meantime the leader whom God had appointed to bring the deliverance returns, is present. He is justly wroth and indignant at present conditions. He has set up his standard of truth and righteousness, and is even now standing at the gate of the camp, and is calling, as did Moses in the type, "Who is on the Lord's side? Let him come unto me! And all the sons of Levi gathered themselves unto him." (Exo. 32:26.) Let all who are truly the Lord's, however much they may have been entangled with the popular fallacies of our day, with its love of money and titles, its selfishness, love of honor of men, etc., – let all of the true-hearted be prompt to take their places on the

Lord's side. Shortly the great time of trouble is to begin, which will mean the complete overthrow of all who uphold the worship of Mammon, however much they claim that it is really the worship and service of Jehovah.

Moses as a Mediator showed himself grandly as a man, and beautifully typified the faithfulness of our Lord and Redeemer. How pathetic is Moses' plea – "If thou wilt forgive their sins – ." He left the sentence incomplete, as though it were beyond thinking that God could permit such an infraction of the Covenant he had just made. But Moses proceeds and expresses to the Lord his willingness, his preference, that if Israel's sin cannot be forgiven he also may be blotted out of the book of life.

> ***30 Now it came to pass on the next day that Moses said to the people, "You have committed a great sin. So now I will go up to the LORD. Perhaps I can make atonement for your sin." 31 Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! 32 "Yet now, if You will forgive their sin––but if not, I pray, blot me out of Your book which You have written."***
> ***Exodus 32:30-32***

We exclaim, Noble man! Pure patriot! And we take to ourselves a lesson of unselfish devotion to others. But when we look from Moses the type, to Jesus the antitype we see the same lesson brought out in a still more pronounced form. The Mediator of the New Covenant realizing that it is impossible for God to forgive sin, to blot out sin, gave his own life as the redemption price for sinners. He actually did what Moses proffered to do and meant, for he gave not merely a prospect of life and a temporary existence such as Moses possessed, but he gave his all, with his rights to eternal life as a man, on our behalf. But though the Father was pleased

Moses holding a tablet

with his devotion – indeed, had foreseen it, and had made this arrangement for the cancelation of man's guilt and sentence of death, yet he purposed that the great Mediator of the Covenant, through whose blood – death – it was sealed, should not suffer everlasting extinction, but that on the contrary he would reward him for his nobility and devotion, both to men and to God's Law, by raising him from the dead to a still higher plane of life – to glory, honor and immortality. – Phil. 2:5-11.

And as the Lord said to Moses, "Go now; and lead the people unto the place" designated, so he has appointed that our Mediator who has actually given his life for us and has received the new life with superior power and glory, should be the leader and the commander of the people, and bring whosoever of them wills back into full accord with God, back to the Edenic conditions, the land of promise. But as the Lord said to Moses in respect to the people and their sin, so it will be with mankind; viz., "Their sins shall be visited upon them." They will receive stripes or chastisements in proportion as they participated willingly or knowingly in a course of sin. So it will be during the Millennial age; although the Lord will forgive the original sin, and remit its penalty of death, nevertheless, to whatever extent men have sinned willfully, on their own account, against light and knowledge and opportunity, in that same proportion they are personally responsible, and will be obliged to suffer stripes of chastisements even while being brought by the Redeemer back from the plane of death to the plane of perfection, harmony with God and everlasting life. And those who will not profit by the lessons, who will not obey that great Teacher and Leader, the antitype of Moses, shall be "cut off from amongst the people," as the Lord has declared. – Acts 3:23.

***"Now therefore, go, lead the people to the place of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin."***
***Exodus 32:34***

# *Whom the LORD Knew Face to Face*

To others of the prophets the Lord usually manifested himself through visions or dreams or by angels in human form, but seemingly Moses was granted a still closer approach to the divine presence. When thinking of the expression, "face to face," we should understand it to signify that Moses enjoyed a closeness of fellowship and favor with the Lord rather than that he really looked into the face of Jehovah, concerning which it is written,

***"No man can see my face and live"***
***Exodus 33:20***

and again, "Whom no man hath seen or can see." (1 Tim. 6:16.) It may be that our Lord Jesus as Michael especially represented the Father with Moses, as it was he who prevented the Adversary from having Moses' body after death. But in any event, applying the matter antitypically to the Christ, we see that in a special sense the antitypical Moses in the flesh throughout this Gospel Age has had a favor in connection with the divine presence not enjoyed by any others of previous times.

We see the Lord's face with the eye of faith, for we have seen our Lord Jesus, who represents the Father, and who declares that whosoever hath seen him hath seen the Father – has enjoyed the best possible revelation of the Father whom no man hath seen. Again he declares respecting the Church, his Body, "Their angels [messengers] do always have access to the face of my Father," as though he would tell us that all of our interests and affairs are brought directly to the Father's attention, so that there is no danger of any delay and any peradventure that all things will work together for good to them who love him. Again we see the Father's face in the sense that we see his love, which is displayed to us through a knowledge of the Truth by the holy Spirit granted to us. Not merely divine power do we see, not merely divine wisdom do we see, not merely divine justice do we see – but God himself is love, and he has shown us his love. We who with the eyes of our understanding have seen our Redeemer and come to a knowledge of him have seen the Father and become acquainted with him proportionately, for all things are of the Father and all things are by the Son. "Let me die the death of the righteous – let my last end be like his." – Numbers 23:10.

Our Lord Jesus was the Righteous One, and when we think of death we are to think of him and his death, and to remember that as he laid down his life we also

ought to lay down our lives on behalf of the brethren. As he sacrificed earthly interests and advantages and privileges and pleasures that he might die the sacrificial death in accord with the divine plan, so let us remember that we have covenanted similarly to be "dead with him." For if we be dead with him we shall also live with him; if we suffer with him we shall also reign with him. Our hope of participation with him in his resurrection to glory, honor and immortality, is based upon our faithfulness in participating with him in his death, which means also a share with him in the sufferings of this present time. But standing as we do with the Pisgah prospect before us, strengthened by might in the inner-man, why should either death or its attendant sufferings deter us? Nay, in all these things we will rejoice and triumph through our Lord and Redeemer, our Head! R. 4055

***11 So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.***
***12 Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.'***
***13 "Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people."***

***14 And He said, "My Presence will go with you, and I will give you rest."***
***Exodus 33:11-14***

# *In the Cleft of the Rock*

***17 So the LORD said to Moses, "I will also do this thing that you have spoken, for you have found grace in My sight, and I know you by name."***
***18 And he said, "Please, show me Your glory."***
***19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."***
***20 But He said, "You cannot see My face, for no man shall see Me, and live."***
***21 And the LORD said, "Here is a place by Me, and you shall stand on the rock.***
***22 "So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.***
***23 "Then I will take away My hand, and you shall see My back, but My face shall not be seen."***

***Exodus 33:17-23***

The Lord assured Moses that He would go with him, that he should have His presence throughout the entire journey to the Promised Land; for he had found grace in His sight. He said, "My presence shall go with thee, and I will give thee rest." Moses then besought the Lord, "Show me Thy glory." It was here that God put Moses into the cleft of a rock and covered him with His hand while He passed by and let Moses see His glory from behind, saying, "No man can see My face and live."

When God speaks of His presence with His servants we are not to think of His being with them in His ***bodily*** presence, but by His Spirit and through His angelic messengers, sustaining, blessing and guiding them. He protects them from whatever will harm them. He watches over their every interest and tenderly cares for them. R. 5547

***1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,***
***2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds,***
***3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,***
***4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.***

***Hebrews 1:1-4***

Those who believe that our Heavenly Father is a spirit and not a man should find no difficulty in realizing that our Lord Jesus, who is now exalted to the divine nature, and who is not only a moral likeness of God but in fact "***the express image of the Father's person***," is no longer a man but a spirit being, whom no man hath seen nor can see without a miracle. It is just as impossible for men to see the unveiled glory of the Lord Jesus as it is for them to behold Jehovah. Think for a moment how even a reflection of the spiritual glory affected Moses and Israel at Sinai. (Heb. 12:21; Exo. 19; 20:19-21; 33:20-23; 34:29-35) "So terrible was the sight," so overwhelming and fear-inspiring,

***"that Moses said, I exceedingly fear and quake."***
***Hebrews 12:21***

And though Moses was supernaturally strengthened to behold the glory of the Lord, so that for forty days and forty nights, alone with God, overshadowed by his glory and without either food or drink, he received and wrote the divine law (Exo. 34:28), yet when he desired to see the Lord face to face he was told, "Thou canst not see my face; for there shall no man see me and live." (Exo. 33:20) All that Moses ever saw, therefore, was an ***appearance*** representing God, and nothing more was possible. This accords, too, with the Apostle's statements: "No ***man*** hath seen God ***at any time***"; he is the King immortal, invisible, ***whom no man hath seen nor can [ever] see***. (1 Tim. 6:15,16) But that spirit beings can and do see God, who himself is a spirit being, is clearly stated. Matt. 18:10 B131, 132

# *Entering His Rest*

THERE are two phases of Israel's typical character:

**1** one in connection with the tabernacle service, in which the whole camp of Israel represents the world, and in which the priesthood, Aaron and his sons, and the tabernacle service of sacrifices, etc., represent Christ and the Church and the great work of atonement for the sins of the world.

**2** The other phase of its typical character is that in which the whole nation, regarded as the chosen people of God, represent God's chosen people of the Gospel age and their journey, under the divine direction and leading, from the bondage of sin into the blessed Canaan rest of justification by faith in Christ, which is also a foretaste of that still more glorious rest that remains for the people of God beyond the Jordan of death, in the heavenly Canaan, whence all the hosts of sin will have been forever expelled.

To this latter phase of the type the Apostle Paul refers in his letter to the Hebrews (3:8-19; 4:1,2).

### *Hebrews 3:8-19*

***8 "Do not harden your hearts as in the rebellion, in the day of trial in the wilderness,***

***9 Where your fathers tested Me, tried Me, and saw My works forty years.***

***10 Therefore I was angry with that generation, and said, 'They always go astray in their heart, and they have not known My ways.'***

***11 So I swore in My wrath, 'They shall not enter My rest.' "***

***12 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.***

***13 But exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin.***

***14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,***

***15 while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."***

***16 For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses?***

***17 Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness?***

***18 And to whom did He swear that they would not enter His rest, but to those who did not obey?***

***19 So we see that they could not enter in because of unbelief.***

*See "The Penalty for Unbelief" on p. 262*

## *Hebrews 4:1-3*

***1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.***

***2 For indeed the gospel was preached to us as well as to them, but the word which they heard did not profit them, not being mixed with faith in those who heard it.***

***3 For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,' " although the works were finished from the foundation of the world.***

Here the Church is warned against failure to enter into the heavenly Canaan, by the example of fleshly Israel in its wayward course from Egypt to Canaan; and the fact is pointed out that a whole generation of them forfeited that privilege and died in the wilderness, because of unbelief and departing from the ways of God. In unbelief, they murmured against the divine leading, and their carcasses fell in the wilderness. Then he adds, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." – Heb. 3:12.

While he speaks (Heb. 4:9) of the rest that remaineth for the people of God, referring to the final rest, the heavenly Canaan, the glorious spiritual condition beyond the vail of the flesh, he also speaks of a present rest – the blessed foretaste of the rest that remaineth in the heavenly Canaan, the rest of faith, saying, – "For we which have believed do enter into rest." – Heb. 4:3.

In this view of the type, let us examine it, that we may see the more clearly our own blessed privileges and our responsibilities on the higher plane of the spiritual Israel of God; for though we who have believed do enter into the Canaan rest of faith now (4:3), our course with reference to the rest that remaineth for the people of God (4:1) – the heavenly Canaan – is still aptly represented, as the Apostle Paul shows, by the wilderness journey and its wonderful divine leading. Think of it! There was a numerous host of men, women and children suddenly emancipated from four hundred years of bondage, with only a few days' preparation and but a scanty outfit, traveling through a barren, trackless wilderness toward an

unknown land promised to their fathers. There were hostile nations about them, and many privations and dangers to be expected by the way. But what had they to fear? Had not the God of heaven promised to go before them and to lead them all the way?

Just so it is with the Church. The true Church is the Church in the wilderness (Rev. 12:6,14; Luke 15:4; Hos. 2:14; Isa. 51:3; Cant. 8:5) – separate from the world, and under the divine protection and guidance. It is a company of widely varied degrees of growth and development in the spiritual life. There are babes in Christ and a host of those more or less slowly approaching maturity. And God is leading us all through the trackless wilderness of this present evil world. He is our shield and our guide, our glory and our defence; and it is our part to faithfully, follow where he points the way. Our bread and our water are sure, and our joy is to realize that his presence is in our midst, and that he is able to bring us to the promised inheritance. Let us follow his leading, and not be wayward, as was the faithless generation which fell in the wilderness.

*Isa. 33:16*

Referring again to the type, and comparing our own experiences, we see that the Lord pursues much the same methods with his people now as then. The leading of the Lord is by the way of that experience and discipline which tend to develop character. And to such discipline every "Israelite indeed" will faithfully submit, while those who will not do so are thereby proved unworthy of the promised inheritance. Let us not be of that unworthy class, but humbly and patiently seek to profit by the experiences, rough though they be, and by all the discipline and teaching so necessary to fit us for the glorious inheritance of the saints in light. – Col. 1:12. R. 1841

***40 The people asked, and He brought quail, and satisfied them with the bread of heaven.***

***41 He opened the rock, and water gushed out. It ran in the dry places like a river.***

***42 For He remembered His holy promise, and Abraham His servant.***

***43 He brought out His people with joy, His chosen ones with gladness.***

***44 He gave them the lands of the Gentiles, and they inherited the labor of the nations,***

***45 That they might observe His statutes and keep His laws.***

***Praise the LORD!***

***Psalm 105:40-45***

## REST FOR THE PEOPLE OF GOD – *R. 5387*

*"My Presence shall go with thee, and I will give thee rest." – Exodus 33:14*

WE ARE NOT to think of our Heavenly Father as literally walking through the wilderness with the children of Israel, as leaving the affairs of the Universe and going with them in their journey. Nor are we to get the thought that God is everywhere at the same time. This unscriptural thought has been the foundation for much error. Christian Scientists say that God is everywhere – in every piece of wood, of china – in ***everything***. When we ask what they mean, they say that since the word ***God*** simply stands for good, and since there is good in everything, therefore God must be in everything; for God means good and must be everywhere, even in every atom of matter. So on this erroneous doctrine of God's omnipresence they build their theory. But theirs is not the Scriptural thought.

The Scriptural thought is that God specially manifests His Power and Love to His people. God is in Heaven; the earth is His footstool. But by His various powers and agents, and by His intelligence and knowledge, He can be as if present everywhere – through His angels, His messengers. Just as we by the telegraph and the telephone can have communication with the uttermost parts of the earth, so God can exercise His Power in every part of the Universe.

The words of our text, we remember, were the Lord's answer to Moses when that great statesman was in perplexity. He had been commanded to go forward as the leader of Israel, and through Divine favor to bring them into the land of Canaan, there to give them rest.

From the beginning of the wilderness journey, there was more or less of disinclination or fear on the part of the people. They realized that they were breaking up their homes and going forth into a strange land. Even though they had been oppressed by the Egyptians, they reasoned that if they went out into the wilderness with no Egyptian taskmasters, this would mean that they would have no food. Thus they were stiff-necked – like an ox – difficult to turn about.

The Lord's promise to Moses was,

***"My Presence shall go with thee, and I will give thee rest."***

And He promised to be with the Israelites. He gave them assurance that they might recognize His power in their midst; for God's energy in all the affairs of earth, as of the Universe, is not merely a power to know the things that are happening, but to control all events that they may outwork His designs. He guides and assists the efforts of His people. Additionally, the angels of the Lord

quite probably were employed in this special work of superintending the affairs of the Israelites.

This thought is in harmony with the Scripture which intimates that there is a guardian angel for each one of the Lord's saints, who has supervision over him. We read, "In Heaven their angels do always behold the face of My Father which is in Heaven." (Matt. 18:10.) They have immediate communication with the Father; and thus He has direct oversight of all who belong to Him.

*"Behold, this day I am going the way of all the earth. And you know in all your hearts and in all your souls that not one thing has failed of all the good things which the LORD your God spoke concerning you. All have come to pass for you; not one word of them has failed. Josh. 23:14*

The Divine Power was manifested directly with the Israelites in the Shekinah glory over the Mercy Seat in the Most Holy, which indicated the Lord's presence with them. And when they were to journey onward, the pillar of cloud went before them by day, and the pillar of fire by night. When they were to stop, this cloud would stand still. While they were encamped, the cloud would rest over the Tabernacle, and the Shekinah glory rested between the cherubim on the Mercy-Seat in the Tabernacle. Thus the presence of God went with them to the Land of Canaan, and gave them all things which He had promised – Joshua 23:14.

## MOSES' NEED OF ENCOURAGEMENT

From our context we perceive that Moses' meekness was again manifesting itself. He had previously asked for some one to be mouthpiece for him, and the Lord had said that Aaron might be his mouthpiece. Rash people often get into trouble, because there is a lack of meekness, modesty. But it was not so with Moses – "the meekest man in all the earth." Humility is a most important element of character. The meek man will find it easier to be gentle and patient than will the man who lacks meekness. And so in enumerating the fruits of the Holy Spirit St. Paul mentions meekness. – Gal. 5:23.

When the Lord promised that His presence should go with Moses, He was speaking to him as the ***Mediator***. Therefore He said, "My Presence shall go with ***thee***." As soon as Moses had inaugurated the Law Covenant at Sinai, Israel was in covenant relationship with God, and the Lord with Israel.

## ISRAEL'S FAILURE TO ENTER REST

One might get the thought that God's promise to give rest would signify that Moses should have a rest of mind, and that all who would come into line with Moses and with God's promises would also have a rest of mind. But this mental rest is not what is here meant. The Israelites were going from the land of Egypt into the Land of Promise, which was to be an everlasting inheritance to them, if they would keep their Covenant. But of all the adults who came out of Egypt, only Caleb and Joshua entered into Canaan. (Num. 32:11,12.) The majority failed to enter in because of their lack of faith. The forty years' wandering in the desert was because of their fearfulness and consequent rebellion.

When on the wilderness journey Israel came finally to the place where they could see the land of Canaan, spies were sent to make investigation and to report as to which would be the best way to enter the promised land. All of the spies save Caleb and Joshua, gave an unfavorable report. Then through timidity the people said, "We cannot go up and take that land. Those people are giants, and we look like ***grasshoppers*** beside them." So in their lack of faith they murmured against going up. Therefore God sware in His wrath, "This people shall not enter into My rest." – Hebrews 3:11.

## TYPICAL AND ANTITYPICAL REST

The Apostle Paul shows that the rest in Canaan was a type of the rest of the people of God, in this Gospel Age. (Heb. 4:3,9.) By ***faith*** we rest in God – we rest in His promises. We are not moved away by any of the adverse conditions of the present time. Our rest is the ***reality***; the rest of Israel was the ***type***.

The antitypical rest, into which the Lord's people enter, has two phases. We who believe enter into rest ***now***. We have the peace of God ruling in our hearts and guiding our lives. We have the peace of faith, the rest of faith, the confidence that God will direct our course. Therefore we are ***contented***, even though not yet ***satisfied***. We shall not be satisfied until we enter into our complete rest. Our true rest will be that glorious, perfect condition beyond the veil, which we shall attain through the First Resurrection.

St. Paul, in discussing this question in the 3d and 4th chapters of Hebrews, declares that the people of Israel failed to enter into rest, not because God did not perform His part, but because they failed to exercise the proper faith in the Lord; they had "an evil heart of unbelief." And he proceeds to say, "Let ***us*** therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1.) There are requirements; there are conditions. The Apostle means that whoever would be of this ***overcoming*** class must take heed, or he will fail to enter into the eternal rest of God. There ***will be*** such a class of overcomers; and God has predestined and foreordained that they shall enter into this glorious and perfect rest. If we are faithful unto death, we shall attain this glorious rest by the resurrection "***change***."

## JOSHUA A TYPE OF CHRIST

The world is not now able to enter into rest. They are like the raging sea. They have not come into relationship with God. As the Scriptures tell us, mankind is a poor, groaning creation, travailing together in pain. They do not see the rest which God has provided. We see, however, that when the antitypical Moses, the great Mediator, shall have been completed, He will lead the people into rest. – Deut. 18:15; Acts 3:22.

*Rom. 8:22*

Moses did not lead the people into the Land of Promise; it was Joshua – their new leader – who led them over Jordan. Thus the type shows that mankind will enter into the promised land, not by the Law, but by a Savior. The name Joshua means savior – Greek ***Jesous***. (Heb. 4:8, margin.) So Jesus will lead all of mankind who will, into the true Land of Promise – into love and loyalty to God and to the principles of righteousness. It will take the entire thousand years of the Messianic Kingdom to bring the world into condition for all the blessings which God has in store for them.

Our Lord Jesus entered into rest by trusting the Heavenly Father to fulfill all His gracious promises. Jesus, the Head of the antitypical Moses, thus enjoyed perfect rest of heart, and realized the Heavenly Father's continual presence with Him. This continued for three and a half years; and then He entered into the rest complete, by the First Resurrection.

The same is true of all the members of the Body of the antitypical Moses – The Christ. God's presence goes with them. The world at present is not in a condition to enter into the Father's rest. Only the members of the Body of Christ have entered into this rest of faith, trusting in the Lord. And none except those who continue faithful will be recognized as members of the great antitypical Mediator. All who lack faith lack proof that they are in the Body of Christ. If, then, our hearts are disturbed and we cannot enter into this rest of faith, the proper course is to seek the Throne of Grace, that we may overcome the difficulty.

## THE REST PROVIDED FOR MANKIND

As for those Israelites who the Lord said should not enter into His rest, we understand Him to mean, not that ***no*** Jew will enter into the true rest of God, but rather, that this was a prophecy of the end of the Jewish Age – that they ***as a nation*** would not be ready to enter into this rest of faith which was then offered them – that as a nation they would fail. They did fail; for "they knew not the day of their visitation."

*Luke 19:44*

As soon as the great Messiah shall establish the New Covenant, both Jews and Gentiles will enter into peace and prosperity, as rapidly as they enter into that New Covenant. But the disobedient, after a full, fair trial, will go into the Second Death. Throughout the Millennial Age mankind will be entering into the actual rest, which will mean deliverance from the bondage of Sin and Death. Before Messiah's Reign shall have ended, they will have fully entered into that rest and into perfection of life, and will be counted in as a part of the seed of Abraham, according to the promise, "I have constituted thee a father of many nations." (Gen. 17:5; Rom. 4:17.) The blessing of the Lord will be upon them all. Any ***refusing*** to enter into the rest of God will be cut off – the willful sinner shall die at one hundred years of age. – Isa. 65:20.

## "MY PRESENCE SHALL GO WITH THEE"

**Almighty God, the Lord of Heaven and Earth,**
**O, Thou, the Source and Centre of each sphere,**
**The Lord of Being, throned afar, whose hand**
**Upholds the weight of worlds, yet, wondrous thought! –**
**Nor day nor night too occupied to note**
**E'en when a sparrow falls to earth, whose eyes**
**A watch-care keep o'er every child of Thine;**

**Whose guardian angels daily shape the course**
**Of those who love Thee more than life itself;**
**Whose chastening rod doth guide them in the way**
**That leads to endless life! How sweet to feel**
**Thy presence ever near, to know that Thou**
**Dost never sleep nor slumber while Thy child**
**In time of need doth cry for help from Thee!**

**O, Thou, in Whom no shade of turning lies,**
**Thou changeless and unvariable One!**
**Though all unfaithful prove; yea, though the earth**
**And heavens depart, by faith we clasp Thy hand,**
**We calmly rest our weary hearts on Thee,**
**Assured that Thou wilt ne'er forsake, that we**
**Shall be forever precious in Thy sight!**

October 19, 1914
G. W. SEIBERT.

# JEHOVAH'S ABIDING PRESENCE WITH HIS PEOPLE – *R. 5547*

*"My presence shall go with thee, and I will give thee rest."*
*– Exodus 33:14*

THE children of Israel had come out of Egypt; they had crossed the Red Sea, and had come to Mount Sinai. Moses had gone up into the Mount, had received the tables of the Law, and had come down and found the nation in idolatry, worshipping the golden calf which they had made. While Moses was still in the Mount, the Lord had told him that Israel had already turned aside from the true God to idols, and was offering sacrifice to a molten calf as the god who had brought them forth out of Egypt; and He instructed Moses to go down to the people. The wrath of God was hot against them, and He proposed to Moses that He consume them and make of him a great nation. But Moses besought the Lord for Israel, and the Lord was entreated of him and spared the nation from annihilation, and promised him that he should still be their leader.

Then Moses went down from the Mount. He realized that Israel had grievously sinned, and his anger was kindled against them. He cast down the tables of the Law, which were in his hands, and broke them, when he saw and heard the dancing and feasting and shouting around the idol which they had set up for themselves. Here was a nation delivered by God from Egyptian bondage. The Red Sea had opened for them to pass over, by the power of Jehovah. They had also received various blessings along their way, notable proofs of Divine guidance. Yet in spite of all this, here was rebellion and idolatry! What could he expect of a people who had so little appreciation of God, that they were quickly turned aside? Even Moses' own brother, Aaron, led astray by the insistence of the people, felt it necessary to co-operate with them in the making of the golden calf.

Then Moses took the calf which they had made, and burned it in fire, ground it to powder, scattered it upon the water and compelled the children of Israel to drink of it. He reproved Aaron, and then stood in the gate of the camp and said to all the people, "Who is on Jehovah's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men." – Exodus 32:26-28.

## MOSES' CRY AND ITS ANSWER

The day following, Moses explained to the people how great was the sin of which they had been guilty and told them that he would go to the Lord in prayer, if peradventure he might make atonement for their sin. Then he went to the Lord in earnest supplication, pleading that if God would not forgive His people, He would also blot out his name from His book. But God answered, "Whosoever hath sinned against Me, him will I blot out of My book." He promised to send His angel before Moses, but assured him that He was not yet through dealing with Israel for their iniquity.

***Now therefore, go, lead the people to the place of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin.***
***Exodus 32:34***

He instructed Moses to tell them of their stiffneckedness and to command them in His name to put off their ornaments, that He might know what course He would pursue with them. *Ex. 33:5-6*

The people obeyed God. They laid aside their ornaments, and humbled themselves and worshipped the Lord. Moses, heavy of heart, felt that unless God would in some special way give him the necessary wisdom and grace for the great task of leading so perverse a people into the inheritance which the Lord had promised them if they would serve Him, he would be utterly insufficient for the undertaking. So he again appealed to God in earnest prayer. He told Him of his trepidation and his earnest desire for His sustaining help and His presence with him in all the way, pleading, This is too great a work for me!

Then the Lord assured Moses that He would go with him, that he should have His presence throughout the entire journey to the Promised Land; for he had found grace in His sight. He said, "My presence shall go with thee, and I will give thee rest." Moses then besought the Lord, "Show me Thy glory." It was here that God put Moses into the cleft of a rock and covered him with His hand while He passed by and let Moses see His glory from behind, saying, "No man can see My face and live."

When God speaks of His presence with His servants we are not to think of His being with them in His bodily presence, but by His Spirit and through His angelic messengers, sustaining, blessing and guiding them. He protects them from whatever will harm them. He watches over their every interest and tenderly cares for them.

## IDEA OF GOD'S OMNIPRESENCE AN ERROR

It is a common, but erroneous, thought that God is actually present in person everywhere. We do not understand the Scriptures to so teach. This generally prevailing error that God is everywhere present in person, and at the same time, has led many to think of Him as being not a person at all, but merely an influence. We understand the Bible presentation of the matter to be that God has a personal, bodily presence, aside from the power and influence which He exerts; and that He has a central seat of government, where He resides.

Heaven is My Throne, the earth is My footstool," says Jehovah. The One who has His seat in Heaven and whose footstool is the earth is a great God! But this is, of course, a forceful figure of speech, showing His all-embracing power and control. God does not actually sit in a certain part of His Universe and have His literal feet in another part. The language of Scripture accommodates itself to the mind of man, and speaks of God as if He possessed the same bodily members as humanity. But actually we know not what a spirit body is like. "It doth not yet appear," even to the saints of the Lord who are still in the flesh.

We understand that the bodily presence of Jehovah is in Heaven. Everything in the Bible teaches us that He is very great – infinite in power. We read that "the Lord looketh down from Heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth." (Psalm 33:13,14.) He has beheld men in their distress, and has provided for their deliverance "in due time." But we should clearly distinguish between this thought of God's looking down from Heaven and the thought that He is personally present on earth. We can see a mile off, or five miles off, by the power of our sight. We can be a hundred or more feet away and be present by the power of our voice; or aided by the modern invention of the telephone, we can be present by our voice several hundred miles away. In that sense of the word the Lord is present everywhere throughout His mighty Universe, and His power can be exerted everywhere. He has means by which He can be cognizant of all earthly affairs and of matters pertaining to all His great domain.

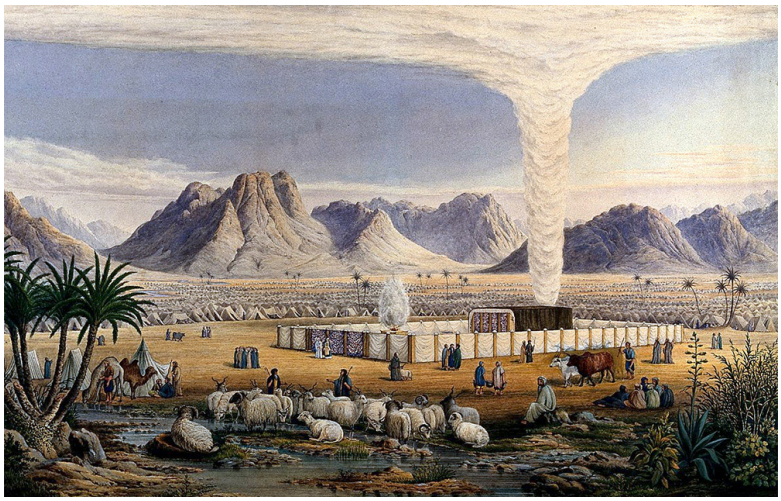
We have these powers only to a very limited extent. The telegraph, the telephone, the telescope, etc., are all means by which our presence, power and influence are extended to a certain degree; but our powers are limited to this small planet, except as we further extend them by means of prayer, and thus set in motion influences whose extent we are not now able to fathom. But this latter privilege is only for a few at present. Not many thus have access to the Power which controls the Universe. And these who have the privilege of coming to the mighty King of Heaven may come only in His appointed way, subject to the conditions which He has made.

We can place no limitations upon the power of Jehovah. The inventions of this

Time of the End, which have increased our powers of communication, and so have united all parts of the globe, give us but a very faint conception of the infinite powers of the Almighty God. These inventions, we believe, will continue to increase and multiply through the incoming Age, thus adding more and more to the powers and blessings of mankind. These will give mankind a greater and greater appreciation of the majesty, glory and might of their Creator as they come to know Him as He is and to worship Him in spirit and in truth. Yet no human mind, even in perfection, will be able to comprehend the Mighty Maker of the Universe.

## GOD'S GUIDANCE THROUGH THE WILDERNESS

So God promised Moses that His presence, His power and sustaining grace should go with him all the way. He wished Him to understand that he was not to perform his great work alone, without all-sufficient backing. "I will be with you," was the promise. The Lord's presence was indeed with the children of Israel in a very marked manner – continually with them from the time they crossed the Red Sea, guiding by blessings or by chastisements, as they should need. He was with them in the pillar of cloud by day and the pillar of fire by night, and by His presence in the Shekinah glory which covered the Mercy-seat in the Most Holy of the Tabernacle. After the Tabernacle was set up by God's instruction, these manifestations of His presence, His power and His watchful care never failed. The pillar of cloud and of fire guided their journeyings; and when these rested, it was an indication from God that they were to abide where they were until the pillar of cloud or fire again moved from its place.



The pillar of cloud at the tabernacle

*And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the LORD talked with Moses.*
*Exodus 33:9*

Moses had said to the Lord, "If Thy presence go not with us, send us not up hence" – this is too great a task for any man to accomplish alone. But if Thy presence will continue with us, if I can be shown Thy will and be continually

directed by Thee, then I will be able to lead this people through the wilderness journey to the land of Canaan. Frequently the Lord spoke to Moses through the Tabernacle. Thus we see that the promise of His presence with him was fulfilled. The Lord gave him rest. He lived to be one hundred and twenty years old, yet was not his strength impaired nor his eye dim. We remember that there was a time when Moses realized that the work of judging the people was too great for him. He took the matter to the Lord, and seventy judges were then chosen to share his burden. The matters that were too difficult for them they brought to Moses. He went to God with all his difficulties and burdens and he had continual blessing.

## THE LESSON TO SPIRITUAL ISRAEL

The experiences of Natural Israel have very important lessons for Israel according to the Spirit. A people originally a part of the world, we have been invited to come out from the world and to journey to a new Country, to come into a Heavenly inheritance. We are marching toward the glorious Kingdom promised us if we are faithful. There are trials and difficulties along the way. But our God has promised us, as He promised Moses His servant, that His presence shall go with us. Sometimes He seems to withdraw from us and to leave us to ourselves; but He does not really do so. He tests our loyalty and our faith in Him by withholding the sense of His presence at times.

Shall we, then, like Israel of old, conclude that God is no more with us, and turn again to the gods we formerly worshiped – gods of wealth or of pleasure, gods worshiped by the nations around us? Shall we give ourselves up to revelry, worldly merry-making and sin? Shall we forget all the way by which our God has led us, all the great deliverances which the past of our lives have recorded? Shall anything – either "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or life, or death, or things present, or things to come, or any other thing in creation, be able to separate us from the love of God, which is in Christ Jesus our Lord?" Surely not!

The closer we live to the Lord, and the greater our faith, the more we shall realize the Divine direction, and the more we shall make use of the means He has provided for our strengthening and upholding. We may call upon Him in time of trouble; we may go to Him in prayer; and He never fails those who put their trust in Him and earnestly seek to walk in His appointed way. This being true, we may go forth upon our journey in perfect trust and confidence. Having consecrated our all to the Lord, we are to seek for His guidance, for His presence is with us, in all the affairs of our life.

Few have such mighty burdens to carry as Moses had. But all of God's children have burdens to bear, and important responsibilities are resting upon each of us who have taken upon us the vows of our God. Each member of the Body of Christ, the true Israel of God, is privileged to have the continual guidance of the Lord

in every experience of our wilderness journey. Heavenly Manna is furnished for our daily sustenance. The Water of Life flows out to us for our daily refreshing, from the smitten Rock of Ages. Our Father's chastening rod restrains us when we are in danger, or when we wander into any forbidden path. How lovingly He brings us back into the right way, and heals our wounds, and graciously forgives our stumblings and weaknesses! Surely we may have implicit confidence in our Heavenly Guide. Thus we may rest in Him and be kept in perfect peace. Our hearts can truly exclaim with the poet:

***He has guided my steps where I could not see,***
***By ways that I had not known;***
***The crooked was straight and the rough made plain***
***As I followed the Lord alone.***
***I praise His name for the pleasant palms***
***And the water-springs by the way;***
***For the glowing pillar of fire by night,***
***And the sheltering cloud by day.***

***There is light for me on the trackless wild***
***As the wonders of old I trace,***
***When the God of the whole earth went before***
***To search me a resting place!***
***Hath He changed for me? Nay, He changeth not;***
***He will bring me by some new way,***
***Through fire and flood and each crafty foe,***
***As safely as yesterday.***

*Excerpt from "Retrospection" by Anna Shipton 1815-1901*

He who so faithfully cared for Israel after the flesh, who were a perverse and fickle people, will surely care more abundantly for His true, Spiritual Israel, who love Him supremely and are daily seeking more fully to know His will that they may do it.

The Apostle Paul, in warning Spiritual Israel not to fall after the same example of unbelief of Natural Israel, and thus lose their hold on the Lord, says, "We who have believed do enter into rest." (Hebrews 4:3.) It was unbelief that led to the disobedience and perversity of Israel after the flesh, and that led to their final rejection by the Lord as His favored people, to whom should apply the most precious promises. They have lost forever as a nation the special place of favor which was theirs by inheritance. What a lesson this should be to Spiritual Israel! And yet we see that today the great mass of Spiritual Israel are falling "after the same example of unbelief." And they, too, will lose the chief place of favor, which was offered them when it was taken from unbelieving Natural Israel. Only a faithful "remnant" of both Natural and Spiritual Israel will gain the great inheritance held out to them by the Lord.

## THE GLORIOUS INHERITANCE OF SPIRITUAL ISRAEL

Those who prove faithful during the present Dispensation shall inherit the most precious things which God has to offer, the secret things which were for ages kept hidden, but are now revealed to the true saints of God. The faithful of past ages shall inherit the earth as rulers and princes over mankind, during the glorious Reign of Messiah. Gathered to these will be Natural Israel then living. They shall have a rich heritage. What remains for them in the ages of glory to follow, we may not know with certainty, but it will be a blessed portion, we may be sure.

The faithful of the present Age have been raised to "sit in Heavenly places with Christ Jesus" – "the Lion of the tribe of Judah." These faithful ones are the twelve tribes of Israel who are to reign with Him. These – only a Little Flock, in all 144,000 – are of the faithful remnant of Natural Israel, who were gathered at the beginning of this Gospel Age, and the faithful remnant from the Gentile Church of this Age. (Revelation 7:4-8; 14:1-5.) These have "the peace of God which passeth all understanding," and which none others can know. "My peace I give unto you," whispers the Master to these. We have a rest of faith now; and we are assured that we who have entered into this rest shall in due time, if we faint not, enter into the complete "rest that remaineth for the people of God." This rest we shall enter into when we experience our glorious "change" in the First Resurrection, when we are transformed in body and made like our Lord, and shall see and know as we are now seen and known of God. We shall then be blessed with the exceeding glory which He has promised – immortality, His own nature – and a seat with our Savior in His Throne.

The God of Israel is indeed ever present with His true people. He never forgets us, but is constantly looking out for our interests, guarding us in every time of danger, providing for our every need, both temporal and spiritual, whatever is best for the interest of the New Creature. He reads every thought of our hearts; He marks every impulse of devotion and love to Him; He shapes all the influences surrounding our lives for our disciplining and refining, and hearkens to our every cry for aid and comfort and sympathy and fellowship with Him. He is never for even a moment forgetful or off guard. "He that keepeth Israel neither slumbers nor sleeps." (Psalm 121.) If we call Him in the busy hours of the day, or in the silent watches of the night, He is near to uphold and sustain and protect, whether we can realize His presence at all times or not.

How blessed the assurance of such constant, abiding care and faithfulness! No real child of God is devoid of these evidences of his precious relationship to the Father – the God of Israel. And the saints who have been called with the Heavenly Calling, and are faithfully responding, are His true Israel in the highest sense, heirs of all His choicest promises. How goodly a heritage is ours!

# *New Stone Tablets*

### *Exodus 34:1-9*

***1 And the LORD said to Moses, "Cut two tablets of stone like the first ones, and I will write on these tablets the words that were on the first tablets which you broke.***

***2 "So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain.***

***3 "And no man shall come up with you, and let no man be seen throughout all the mountain. Let neither flocks nor herds feed before that mountain."***

***4 So he cut two tablets of stone like the first ones. Then Moses rose early in the morning and went up Mount Sinai, as the LORD had commanded him, and he took in his hand the two tablets of stone.***

***5 Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD.***

***6 And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth,***

***7 "keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."***

***8 So Moses made haste and bowed his head toward the earth, and worshiped.***

***9 Then he said, "If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked people, and pardon our iniquity and our sin, and take us as Your inheritance."***

## TABLES OF THE LAW REPLACED – *R. 5298*

*"Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving-kindness." – Nehemiah 9:17*

WHOEVER fails to see that Moses and Israel and the Law were types fails of getting the real lesson out of them. Moses was not merely a type of Jesus; but as St. Peter explains, he was a type of the entire Church of Christ, of which Jesus is the Head – the Church of Glory. St. Peter's words are, "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me." – Acts 3:22,23.

Jesus was raised up first, and since Pentecost the raising up from amongst the brethren has progressed. The work will be consummated when the full number of the elect Church shall have been found, tested, proven and accepted to glory. Then the antitypical Moses will begin His great work of delivering all of mankind who desire to come back into harmony with God – all of whom were represented in the twelve tribes of Israel.

The Church of this Gospel Age is, as St. James declares (1:18), "A kind of first-fruits [to God] of His creatures." Otherwise it is called the Church of the First-borns, and was typically represented in the tribe of Levi, all of whom represented the first-borns of Israel, saved in the Passover. These first-borns were divided into two classes – the priests and their servants. The priests represented The Christ – High Priest and under priests. The Levites represented the remaining number of the overcomers.

The antitypical Priests will be made a Royal Priesthood. Jesus, the great High Priest, invested with kingly honors, will have associated with Himself the faithful Little Flock, a Royal Priesthood, His joint-heirs. The remainder of the overcoming Church are colaborers on a less glorious plane, yet spiritual. The work of all will be primarily to bless the people of the earth desiring to come into harmony with God, and typically represented in the remaining tribes of Israel.

### THE FIRST TABLES OF THE LAW

The first tables of the Law were prepared by the Lord Himself, as well as written by Him. This represents how man in his creation was a perfect image of his Creator, formed, created, in full accord with the Divine will and fully expressive of the Divine Law. Adam needed no further preparation, and he needed no other law than that which was in and of himself as a perfect being.

But by reason of sin this Law was broken. Poor humanity no longer has a proper judgment respecting sin and righteousness. The original tables are shattered and have grown illegible. Man needs the great Mediator, to make reconciliation for his iniquity and then to rewrite the Law of God in his flesh.

Moses was instructed to hew out the two tables of the Law. This would represent that The Christ of glory is fully commissioned to prepare the hearts of mankind for the rewriting of the Divine Law. To prepare man to obey God's Law will require that they shall experience Restitution – lifting up out of sin and degradation. This work, committed to Moses in the type, is in the antitype committed to Christ.

Moses carrying the tables of the Law

The second coming of Moses down from the mountain with the two tables of the Law was peculiarly different from the presentation of the first tables, which were broken. Coming with the second tables, Moses' face shone; and it was necessary for him to put on a veil, which thereafter he wore when in the presence of the Israelites, but removed when going into the presence of God.

This is understood to signify that Christ's work as the Mediator, at His Second Advent, will be accompanied by a veiling of His glory, so that the world will not see Jesus. This He declared, "Yet a little while, and the world seeth Me no more; but ye shall see Me." However, the Apostle explains that the Church will be prepared to see Christ in His glory by being changed from the earthly nature to the Heavenly nature. "We shall see Him as He is"; for "we shall be like Him" – "changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God." (1 John 3:2; I Cor. 15:50-52.) We remember that Saul of Tarsus saw Jesus thus in His glory "shining above the brightness of the sun" at noonday. Seeing him unveiled, Saul was smitten to the earth and seriously blinded.

The putting on of the veil (Exodus 34:1,4,28-35) represented that at the Second Advent of Christ, when He will accomplish His great work as Mediator for man and become their Leader into the Land of Promise – Paradise restored – He will veil His glory from mankind, and speak to them through the veil, and not directly from the spirit plane. While mankind will see Jesus no more, it will be to their advantage. Instead, they will see Him represented in the Ancient Worthies; as He declared, "Ye shall see Abraham, Isaac and Jacob and all the Prophets." – Luke 13:28.

Nor will that mean that mankind will merely see the Ancient Worthies as they were. Rather, the world will see them resurrected in human perfection, and therefore perfect, in the image of God, samples of what all mankind may attain unto, if they will but give heed to the words of the great Prophet – the antitypical Moses.

St. Peter tells us of that time, saying, "It shall come to pass that the soul that will not hear [obey] that Prophet [The Glorious Messiah] shall be destroyed from amongst the people." – Acts 3:22,23.

## OTHER FEATURES OF THE TYPE

The anointing of the priests of the Aaronic priesthood typified the anointing of Jesus and His Royal Priesthood. As in the type, sacrifices were necessary to be offered before the anointing and consecration to the offices were possible, so it must be in the antitype. Jesus needed to offer up Himself, and by that offer of Himself to show His devotion and loyalty to God by sacrificing even unto death.

Similarly, those called to be members of the Body of Christ, the under priesthood, of which He is the High Priest, could consecrate to their office only by sacrifice. In the case of the typical High Priest the sacrifice was a bullock. The antitype was the Lord's own body. In the case of the typical under priests the sacrifice was the goat. The antitype is the flesh, the human nature of the Church. Thus when St. Paul exhorts the Church in respect to their portion, he says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, and your reasonable service." – Rom. 12:1.

The same sacrifices which proved the loyalty of the typical high priest and the under priests became also sacrifices of atonement for the sins of the people – typical of the real sacrifices which are the basis for the forgiveness of the sins of the world and thus for the reconciliation of the world, in God's due time. These are the "better sacrifices," mentioned by St. Paul. (Heb. 9:23.) In other words, everything in the type was on a small scale, inferior to the antitype. The typical mediator offered typical sacrifices. The real Mediator offers "better sacrifices." The typical mediator led the typical tribes of Israel into the Land of Promise. The antitypical Mediator, during the thousand years of His Reign, will lead all who

become people of God back to the blessings and privileges lost through Adam's disobedience, and redeemed by the Sacrifice at Calvary.

## A MERCIFUL, GRACIOUS GOD

Our Golden Text describes the God who appeals to our hearts – the merciful One, gracious, ready to pardon, slow to anger, abundant in loving-kindness. It is difficult for us to imagine how much Christians and the world in general have lost through our miserable misconceptions of the character of God, handed down to us through the creeds of the Dark Ages.

The thought that God has been intent upon torturing His creatures at the hands of demons throughout eternity has doubtless been the cause of much of the infidelity now prevalent, as well as a great hindrance to the cause of Christ amongst the heathen. Mankind of today cannot worship and appreciate Brother Calvin's misconception of the Almighty's character. The whole world should breathe freer since our Presbyterian friends have repudiated that feature of Calvin's doctrine which declared all non-elect infants bound for eternal torture.

In the past, God manifested His mercy and kindness in a typical way to the typical people, merely chastening them for sins, but forgiving them, and permitting them to go on and try further. Yet God never fully manifested to the world His Love and Mercy until our Lord's First Advent. Of that great event we read, "Herein is manifested the Love of God toward us, in that He sent His Only Begotten Son into the world," that "whosoever believeth in Him should not perish, but have everlasting life."

Up to that time Sin and Death had reigned without cessation for 4,124 years. The sending of His Son was the first expression of God's purpose of forgiveness. But He has not yet forgiven the world's sins. He has only made the proper provision for them through the death of His Son, that the sins of the world may be canceled in God's own due time. The whole world is still "lying in the Wicked One" – slaves of Sin and Death. The world's hope lies beyond, in the glorious Reign of Messiah's Kingdom. It centers in Him as the antitypical Prophet, Priest and King. Messiah, as the Seed of Abraham, according to the Promise, will bless, uplift and assist back into harmony with God all the willing and obedient of all the families of the earth.

The only work yet done is the calling of the Church to be Messiah's Bride, and joint-heir and co-worker with Him in that glorious Messianic Kingdom, for which we wait and pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." In that Kingdom God's Loving-kindness, as well as His Wisdom and Power, will be abundantly witnessed to angels and to men.

## *Exodus 34:29-35*

***29 Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him.***

***30 So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.***

***31 Then Moses called to them, and Aaron and all the rulers of the congregation returned to him, and Moses talked with them.***

***32 Afterward all the children of Israel came near, and he gave them as commandments all that the LORD had spoken with him on Mount Sinai.***

***33 And when Moses had finished speaking with them, he put a veil on his face.***

***34 But whenever Moses went in before the LORD to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded.***

***35 And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him.***

Moses, coming down from the mount to communicate to Israel the Law Covenant, was a type of the greater Lawgiver and Mediator of the New Covenant, who at his second advent shall come forth to rule and bless the world. Moses typified, therefore, the entire Church, of which our Lord is the Head. Moses' face was caused to shine, so that the people could not look at him, and he must thereafter wear a veil, as a type of the spiritual glory of Christ, an illustration of the point we are now examining. Christ has the real glory and brightness, the express image of the Father's person, and we shall be like him, and no man can behold that glory; hence whatever manifestation of the Law-giver there will be to the world when the glory of the Lord shall be revealed, the glory of the spiritual persons cannot be seen. They will speak through the veil – under the cover. This, as well as more, was meant by Moses' veil. Exo. 34:30-33 B135

*Then Moses called to them, and Aaron and all the rulers of the congregation returned to him, and Moses talked with them. Exodus 34:31*

Moses speaking to Israel, giving the commandments

That Moses, the mediator of the Law Covenant, was a type of Christ, the Mediator of the New Covenant, is clearly taught in the Scriptures and generally recognized by Bible students; but all have not recognized that Moses was a type of the entire Christ – head and body – and that in this sense the entire Gospel age has been the period of Christ's raising up. This, however, is the only application of the type which will fit in a number of cases: for instance, in Acts 3:22,23.

At the institution of the Law Covenant, at Mount Sinai, Moses seems to have been a type of the complete Christ (head and body) at the introduction of the Millennial age, when the New Covenant will be introduced to the world – after "the sound of the great [seventh] trumpet," and the black darkness and "great earthquake," etc., of the Day of Vengeance shall have appalled mankind and made them ready to hear the voice of the Great Teacher, and glad to accept his New Covenant. This is distinctly pointed out by the Apostle (Heb. 12:18-22) who seems to mark every step of the parallelism. Israel had been approaching and had finally reached Mount Sinai, that might be touched, and from which such fearful sights and sounds emanated that all feared and quaked: but we are approaching Mount Zion and its wondrous glories and blessings far superior to those at Sinai; but accompanying these greater blessings will be the more terrible trumpet, blackness and earthquake shaking – the final shaking of all that can be shaken (all that is sinful and contrary to the divine will), that only that which is true and enduring may remain. The solution of the whole matter is in the

words: "Wherefore we [who anticipate thus] receiving a Kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably." Heb. 12:28

Continuing the examination of this illustration, we note that after this Moses went up into the Mount (Kingdom) and was glorified in type; that is, the skin of his face did shine so that Israel could not look at him. This would seem to typify the completion of the Church (Christ, head and body) in glory. And the veil which Moses afterward wore before the people, but laid off when with the Lord in the Mount would seem to typify the earthly phase of his Kingdom, the "princes in all the earth" through whom the Christ will speak to the people and be represented, the glory being hidden. This seems to be a striking illustration of the intimate relationship which will exist between the earthly "princes" and the heavenly Kings and Priests. Moses' going up into the mount to commune with God while the mountain was clothed in clouds flashing with lightning, and the earth quaked as the thunder rolled, represented the fact that the Body of Christ will be completed, the last members "changed" and received into the Kingdom at the time when the present order of things is being changed, in the midst of a great time of trouble such as earth has never yet experienced.

As the first tables of the Law that were broken represented the failure of the Law Covenant by reason of the "weakness of the flesh," so the second tables represent the New Covenant, of which Christ is the Mediator, and which will not fail. This New Covenant will become operative toward the world after the "Body of Christ" is complete. Meantime the electing of the members of the Great Prophet like unto Moses continues. (Acts 3:23) Now note the fact that it was when the second tables of the Law (representing the New Covenant) were delivered, that Moses was ***changed*** so that thereafter he wore a veil before the people, because his face shone.

The inauguration of the Kingdom will be accompanied with such awe-inspiring scenes as will cause the whole world to tremble with fear, and to gladly recognize the Anointed of the Lord as King of the whole earth. As Israel entreated that the Lord would not speak to them any more – by the terrible sights and sounds witnessed at Sinai – so here, all peoples will desire to have the Lord Jehovah cease speaking to them in his wrath, and vexing them in his hot and just displeasure, and will be glad to hear instead the great Mediator, to recognize him as the King whom Jehovah sets over them – Immanuel; the great antitype of Moses – the veiled (hidden) Prophet, Priest and King. Compare Heb. 12:19 and Psa. 2:5,6. D630-D632

# *The Typical Tabernacle*

*"And you shall raise up the tabernacle according to its pattern which you were shown on the mountain."*
*Exodus 26:30*

THE Tabernacle which God commanded the people of Israel to construct in the Wilderness of Sin, and in connection with which all their religious services and ceremonies were instituted, was, the Apostle Paul assures us, a shadow of good things to come. (Heb. 8:5; 10:1; Col. 2:17) In fact, the whole nation of Israel, as well as its laws and its religious services and ceremonies, was typical. This being true, our understanding of the plan and work of salvation now in progress, as well as their future development, cannot fail to be greatly enlightened by a careful study of those "shadows" which the Israelites, for our edification, were caused to repeat year by year continually until the Gospel age introduced their antitypes – the realities. 1 Pet. 1:11; Heb. 10:1-3

***For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.***
***Hebrews 10:1***

It is not simply to gain a historical knowledge of the Jewish forms, ceremonies and worship that we come to the investigation of this subject, but that we may be edified by understanding the ***substance*** from an examination of the shadow –

as God designed in arranging it.

We shall fail to attach sufficient weight and importance to the shadow unless we realize how carefully God guided and directed all of its details. First, he took Moses up into the mount and gave him an illustration of the manner in which things were to be made; Secondly, he charged him to be careful of every particular – "See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8:5; Exo. 25:40) So, too, with all the minutiae of the service: every jot and tittle had to be exactly performed in the type, because it illustrated something greater and more important to come afterward. And in order that these shadows might all be exactly performed, and that the people might not become careless, the usual penalty for any violation was death. For instances see Exo. 28:43; Num. 4:15,20; 17:13; 2 Sam. 6:6,7; Lev. 10:1,2

Realizing God's care in making the "shadow" should not only give us confidence in its correctness, that not one jot or tittle of it shall fail until all be fulfilled (Matt. 5:18), but should also awaken in us so great an interest in God's plan as would lead us to examine closely and search carefully for the meaning of those shadows. And this, with God's promised blessing, we now purpose to do, assured that among those who are truly God's consecrated ones – his children begotten of his Spirit – "he that seeketh findeth; and to him that knocketh, it shall be opened."

*Luke 11:10*

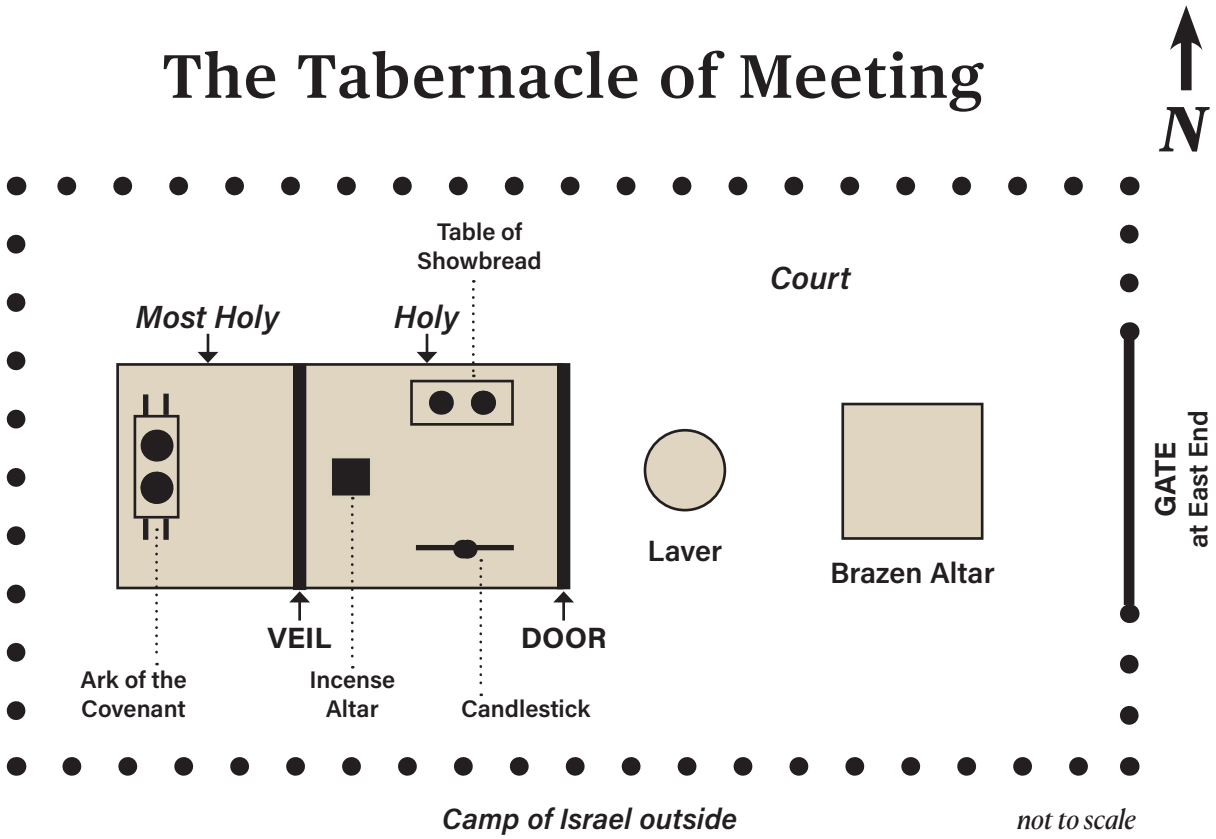
The directions given to Moses for the construction of the Tabernacle may be found in **Exodus 25 to 27**, and the account of the performance of the work, in **Exodus 35 to 40**. Briefly stated, the Tabernacle was a house constructed of a series of boards of shittim (***acacia***) wood, "overlaid" or plated with gold, set on end into sockets of silver, and firmly fastened together by bars of the same wood, also covered with gold.

It will be noticed that the three entrance passages, viz.,

- the "**Gate**" into the "Court,"
- the "**Door**" into the "Holy" and the
- "**Veil**" into the "Most Holy,"

were of the same material and colors. Outside the Tabernacle and its "Court" was the "Camp" of Israel surrounding it on all sides at a respectful distance. T12-13

*For a complete study on the Tabernacle see* "Studies in the Scriptures: Tabernacle Shadows of Better Sacrifices."




God foreknew the Israelites would be unable to fulfill the Law Covenant, and although He gave minute instructions respecting the Tabernacle, and the sacrifices to be offered therein, yet it was only for the lessons it would convey to us. The Tabernacle, in its Court, Holy and Most Holy, in its furniture, priests and sacrifices, illustrated the most important features of the Divine Plan.

St. Paul informs us that the bullock of the sin-offering on the Day of Atonement typified Jesus in the flesh. The killing of the bullock represented the sacrifice of Jesus, begun at His baptism. In His sacrificing, Jesus was also the antitypical High Priest. The offering of incense on the Golden Altar represented Jesus' heart endeavors in doing the Father's will.

Carrying the blood into the Holy represented the consecration of the antitypical priest, the veil thus symbolizing the death of his will, because of which he is accepted as a New Creature. The High Priest passing under the veil typified The Man Christ Jesus pouring out His soul on Calvary, laying down in death the body which God prepared Him.

The High Priest sprinkling the Mercy-Seat typified Jesus, in Heaven itself, offering to Justice, first His own sacrifice, and then His Church's sacrifice. Nothing could be done with the blood of the Goat (the Church) till the blood of the Bullock

(Christ Jesus) had made it holy and acceptable.

The High Priest washing and dressing in the Court represented The Christ complete, changing from the "Body of humiliation" to conditions of glory and power. Clad in his robes of glory, the High Priest represented Messiah, empowered to bless mankind. – Exodus 28:2; Philippians 3:21.

Aaron blessing the people typified Messiah at His Second Advent blessing all who will become true Israelites during the Messianic Reign. The people shouting and falling on their faces represented recognition of the end of the reign of Sin and Death. Their arising represented resurrection. PD36

## The Tabernacle

**"What lone mysterious abode is this,**
**Surrounded by a wall of spotless white;**
**By day an altar in the wilderness,**
**A silent watcher on the plain by night?**

**"Who dwells within its consecrated veil,**
**To secular and alien feet denied?**
**Who answers when the priest, white-robed and pale,**
**Sprinkles the blood by 'bulls and goats' supplied?**

**"Think you that He of name omnipotent**
**Required for naught these oft-repeated rites,**
**Or gratified mere vanity by scent**
**Of incense, broidered robes and altar-lights?**

**"Nay, verily! The curious tapestries,**
**The vessels wrought of silver, copper, gold,**
**The ceremonious modes of sacrifice,**
**All 'better things' of Gospel times foretold.**

**"And happy he whose reverent gaze discerns**
**What 'types and shadows' could but dimly trace:**
**His offering on the golden altar burns,**
**He solves the mysteries of the 'holy place.'**

**"Upon the blood-stained mercy-seat he reads**
**Atonement sealed by him who went before,**
**And from the open heavens the Father speeds**
**The riches of his love and grace to outpour." T24**

## THE TABERNACLE OF MEETING – *R. 4028*

### EXODUS 40:1-13,34-38

*"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle."*
*– Exodus 40:34*

OUR Berean Studies of the Tabernacle have familiarized us with the main features of this lesson. In the ***Tabernacle Shadows of Better Sacrifices*** we learned of the form, size, construction, etc., of the Tabernacle which God directed the Israelites through Moses their mediator to erect for his worship. It was portable, and every way suited to the forty-years journey in the wilderness which the Lord foreknew would be their portion as a people. Whenever they encamped the Tabernacle was erected as the center of the camp and the tents of the Israelites were grouped about it: first the tribe of Levi, immediately surrounding it, divided into its various families; outside of the Levites were the tribes of Israel – on the north three tribes, on the south three tribes, on the east three tribes, on the west three tribes. Joseph's tribe being divided into two, Ephraim and Manasseh, made the twelve complete without the Levites.

The pillar of cloud by day and the pillar of fire by night continued to be the representation of the Lord with his chosen people, and this cloud and fire-pillar seem to have been associated with the Tabernacle in the sense that a branch or foot came down from the cloud to the Tabernacle. When it left it indicated that the time had come for them to travel. They followed the leading of the cloud: when it stayed they rested, constructed their camp, and a connection established itself as before between the cloud and the tabernacle. Thus Israel had continually before them a manifestation of God and his protecting care over them as his people. They had craved an idol to go before them and to serve as an outward manifestation of God; they had been punished for the idolatry implied in the making of the golden calf; they had learned the lesson and repented, and God had given them what he had already planned – something far superior in the way of an evidence of his presence in their midst and his guidance of their affairs.

### GOD FIRST – THE CENTER

From the arrangement of the Tabernacle and its relationship to the camp of Israel we can see that the lesson to that people must have been God first – religion the center of all ambition and activity. All the tribes were related to the Tabernacle because it represented God, and they were all related to each other because they were each and all surrounding and directly in contact with this Tabernacle of God. There they and all their interests touched and centered. And thus it must be for Spiritual Israel, whoever, wherever, whenever. Whoever comes into harmony with the divine arrangement will find such an ordering of divine providence as

will bring him into touch with all others who are in fellowship with the Father and his glorious plan.

It is in vain that we seek to have order in the Church or harmony with the brethren except as this common center is recognized. If all look to the Lord for guidance then all are ready for his providential leading, whether it be to move or to stay. If all look to the Lord for their laws and government and guidance in all of life's affairs, then all may be in harmony the one with the other, as recognizing the same central standard of divine atonement. But if this central authority be ignored, or in proportion as it may be ignored, there will be discord and conflict. Undoubtedly this is the difficulty with many of the Lord's people who are striving for peace and harmony and meaning well in their hearts. They fail to recognize the Lord and his Word as their standard, and fail to appeal to this standard only in cases of dispute.

## THE HUMAN BRAIN SIMILARLY ORDERED

Without claiming that Phrenology has reached a perfection of development – without claiming that any has learned to read accurately from the shape of the human skull the various traits of character therein represented, even while admitting that such a reading of character might be defective, and particularly so with those whose characters have been transformed by the renewing of their mind through the begettal of the holy Spirit – nevertheless we may admit that Phrenology so far as understood fully corroborates the picture given us in the arrangement of the Tabernacle of Israel surrounded by the camp. Thus: –

If we imagine the human skull as spread out flat, we find that the central part would correspond to the Tabernacle and its court; for in the very center of the head on top lies spirituality, and directly in front of it lies veneration. The latter organ would correspond well to the court, the former to the holy. As to enter the holies it was necessary to pass through the court, so to enter into a proper heart-appreciation of the spiritual things it is necessary that we enter in through veneration, reverence for God, which will lead us to worship him and to seek to know and to do his will.

Surrounding these two central organs are others which correspond well to the different divisions of the tribe of Levi – the sacred tribe devoted to the service of God in the court and in the Tabernacle. These organs represent faith, hope, benevolence, conscientiousness, firmness, etc., and then outside of these again come the various organs of the mind, which have to do more particularly with earthly things. These, useful and valuable in themselves, all need to be controlled and guided from the center. Even as in the camp of Israel, the center, the Tabernacle, was not controlled by the tribes, but the tribes were controlled and guided from the Tabernacle. Thus all the talents and qualities of mind and body which we possess, and which are all represented in our brains, are all to be subject

to and guided by our reverence for God and our spiritual perception of his will concerning us, which will is to be expressed primarily through the intermediary organs of benevolence, faith, hope, conscience, etc.

## CONVERSION THUS ILLUSTRATED

Thus may be illustrated the philosophy of what is known as conversion. Thank God it has not been necessary to understand the philosophy of conversion in order to have and to enjoy that blessing, otherwise very few would have been thus blessed. But it will be of advantage to some to be able to analyze the philosophy of conversion and to see how beautiful and how reasonable a matter it is. The natural man, "without God and without hope in the world," is like the Israelites as a Jewish horde when in Egypt, disordered, incongruous, slaves to sin, laboring under taskmasters, and knowing not how to escape. The first step toward order is the hearing of the Word of the Lord directing our course to the promised land, out of bondage. This implies the recognition of Moses, the leader whom God has appointed, and obedience to him in fleeing away from sin.

*Eph. 2:12*

*Rom. 10:17*

A time must elapse, whether a moment or year, in which the enslaved one realizes his liberty accomplished by God through the hands of the great antitypical Moses, and thus he is brought finally to a hearing of the law, to a realization that even though all of his past were forgotten he would be unable to keep perfectly the divine law because of the weakness of his own flesh. To this point the divine arrangement is indicated, namely, that to all those who consecrate themselves to the Lord a begetting of the holy Spirit will be granted, and they will be inducted into favors and blessings of the Lord and assistances from him hitherto unknown. This is conversion – the acceptance of the Lord and his will as instead of self-will – in all of life's affairs: the full consecration of heart and life, time and talents, to the Lord, and the recognition of Christ as our Head or High Priest, our Advocate or assistant in all these matters.

The transformation which then takes place corresponds to the setting in order of the tribes in relationship to the Tabernacle. The Tabernacle was recognized as the center of the camp and each tribe had its own place in relationship to it, sometimes here and sometimes there. There was no longer any confusion as to one tribe choosing this or that location, sometimes in a preferred position and sometimes in a less preferred position; henceforth each tribe had its own position, its own responsibility and its own relationship to the Tabernacle.

## ORDER IS HEAVEN'S FIRST LAW

So with the converted heart and head. Previously sometimes selfishness would be in the center and in control, sometimes conscience, sometimes acquisitiveness, sometimes hope and sometimes fear would occupy the center, around which the various organs would group themselves. But now, as soon as the heart is given

to the Lord, his organization and his arrangement is recognized, and the various powers of mind and body represented in our brains are fixed in their relationship to the central ones, which henceforth become the dominating ones and always occupy the prominent place of authority. To the truly converted, consecrated Christian, the center from which will proceed all the arrangements of life must be spirituality, which corresponds to the holies in the center of Israel's camp.

This implies veneration for God. Henceforth the various organs must all look to this common center for direction. Acquisitiveness might say how wealth might be acquired, but has no authority to move until first the message shall be received from spirituality and veneration. And this authority must be passed on through the first circle, represented by the Levites: benevolence will have a word to say, so will conscience, so will faith and hope, as to whether or not acquisitiveness may take possession as it proposes. And benevolence, faith, hope and conscience will all surely inquire of the Lord through veneration, spirituality, as to what is the will or mind of the Lord on the subject before giving permission to acquisitiveness to act as proposed.

Combativeness is another of these organs which used to be at times a central one commanding the others, but now it is relegated to its proper place on the outside, at a distance from the center; it cannot act until authority is granted, and the authority can only come through benevolence, faith, hope, conscience, etc., and these again must inquire of veneration and spirituality as to whether or not it would be the proper thing for combativeness to gird on its sword and take the field, and what and how much it may do in any event. If the cause be good permission will be granted, if the cause be evil permission will be refused, and the organ of firmness will see to it that the decisions of the central court are carried out by all the outlying members.

For instance, if combativeness is aroused and wishes to cooperate with selfishness or acquisitiveness in any form, the decision from the central court will be, No! Combativeness may never be exercised selfishly; but if combativeness be aroused in cooperation with conscientiousness for a defence of the faith once delivered to the saints, the decision from the central court will be, Yes! contend earnestly for the faith once delivered to the saints. Nevertheless benevolence, love, cooperating with caution, will be detailed to see to it that combativeness shall not, even in defence of the faith delivered to the saints, take a harsh and aggressive form of action, but shall be supervised by benevolence, love.

No wonder that worldly people have been astonished to find so radical a change of character and life on the part of some who have come into harmony with the Lord through a full consecration of their hearts to him – some whose minds have been reordered, transformed by the renewing of their wills – by the placing of all the qualities of their hearts and minds in control of and in harmony with the Lord. We sometimes speak of conversion as though it worked a miracle, because its

operations worked so wonderful a change in our hearts and lives and sentiments by bringing them under the new management, under the control of the Spirit of the Lord, the spirit of love, the spirit of wisdom, the spirit of a sound mind.

## THE GLORY OF THE LORD FILLED THE TABERNACLE

In the lesson before us, when the Tabernacle had been constructed and the tents of the Israelites had been ordered in harmony therewith, the first important event was God's recognition of it. This is referred to in the thirty-fourth verse of our lesson in these words, "Then the cloud covered the tent of meeting, and the glory of the Lord filled the Tabernacle." It was called the Tabernacle of the congregation, or more properly the tent of meeting, not because the Israelites met there as a congregation, not because it was their meeting house, but because they were a holy, separate house or people of God, and in this tent in the center of their camp God made his dwelling-place, and it was here that he met the children of Israel by receiving and communicating with their representatives of the tribe of Levi, through whom, by the Urim and Thummim, the divine will was communicated. Applying this now to us individually, as Spiritual Israelites: When our conversion took place it meant not only the ordering of our minds in accord with the Lord, placing spirituality and veneration first – in the center of our affections – but it meant more than this.

This much we were to do and did do under direction of the Lord's Word. But God then did something more, something very necessary for us, viz., by his holy Spirit we were begotten again to a newness of mind. In other words, the heart which thus ordered itself according to the divine instruction of the Word God recognized. He took up his abode with us, and our meeting-place with him, represented in the organ of spirituality, was blessed by the Lord and lightened. The glory of the Lord filled us. We realized to some extent that we were accepted of the Lord, and the enlightenment of the holy Spirit has since then been with us, an ever-present help and guide: a pillar of cloud, it has blessed us by day in shielding us from the things that would be too trying for us; a pillar of fire by night, it has granted us enlightenment in darkness, and the keeping, protecting power of him who has promised that all things shall work together for our good because we are his and love him and have placed him first in our hearts, and are thus amongst the called ones according to his purpose. Thus the new will ordained of God and instructed from his Word may, as the priest in each of us, have intercourse with the Father in the merit of the great atonement sacrifice.

*Rom 7:6*
*1 Pet. 1:3*
*1 Cor. 6:19*

And this new will, consecrated, anointed, set apart, may bring out the wise decisions of God in respect to all the other organs of our bodies, and show what each may and may not do, and how each may or may not cooperate with the others, and which should be restrained and when, and which should be cultivated and how, that the whole body may be full of light, full of order, full of divine blessing, and that as the people of God we might go onward from grace to grace,

from knowledge to knowledge, from strength to strength, and be prepared for the everlasting conditions beyond Jordan in the promised land to which we are journeying – the heavenly city.

## A TYPE OF THE FUTURE ALSO

This arrangement of the Tabernacle was not a permanent one. It pictured rather the conditions of this Gospel Age, so far at least as the Church is concerned – the Royal Priesthood, who are now permitted to enter the holies as members of the great High Priest, Jesus, and who during the Millennial Age will with him guide all the people of God who are willing to be led into the grand eternal rest which remains for them. During the Millennium all who desire to become true Israelites, to come into full harmony with the Lord, will find a place in the divine plan: the Royal Priesthood first, nearest the Lord, yea, even at the very gates of his favor, even as the priests encamped immediately in front of the gateway into the Tabernacle courts; and next to these will come the Great Company, as represented by the Levites in general; and in due course all the families of the earth will come into harmonious order, all looking to God, all seeking to walk in the light of God's favor, and ultimately there shall be no more sighing, no more crying, no more dying, because all lovers of sin will have been cut off in the Second Death, and because all others will have come to a full harmony with God through the ministrations of the priesthood.

> ***16 Thus Moses did. According to all that the LORD had commanded him, so he did.***
> ***17 And it came to pass in the first month of the second year, on the first day of the month, that the tabernacle was raised up. . . .***
> ***34 Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle.***
>
> ***Exodus 40:16-17, 34***

# *Strange Fire*

### *Leviticus 10:1-11*

***1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them.***

***2 So fire went out from the LORD and devoured them, and they died before the LORD.***

***3 And Moses said to Aaron, "This is what the LORD spoke, saying: 'By those who come near Me I must be regarded as holy. And before all the people I must be glorified.' " So Aaron held his peace.***

***4 Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near, carry your brethren from before the sanctuary out of the camp."***

***5 So they went near and carried them by their tunics out of the camp, as Moses had said.***

***6 And Moses said to Aaron, and to Eleazar and Ithamar, his sons, "Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled.***

***7 "You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the LORD is upon you." And they did according to the word of Moses.***

***8 Then the LORD spoke to Aaron, saying:***

***9 "Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations,***

***10 "that you may distinguish between holy and unholy, and between unclean and clean,***

***11 "and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses."***

## THE OFFERING OF STRANGE FIRE – *R. 1836*

### LEVITICUS 10:1-11

*"Do not drink wine nor strong drink, thou, nor thy sons with thee."*
*– Leviticus 10:9*

THE text of this lesson introduces to us the typical religious service of the Tabernacle in the wilderness, instituted by God in connection with the giving of the law to Israel.

The tabernacle, with all its appointments and service, is of special interest to Christians, not merely as a matter of Jewish history, but because, both in its construction and in its service, it was typical of spiritual things in store for the Gospel Church. The plan and materials of its construction, every board and curtain, every article of its furniture, and the colors and designs of its ornamentation, as well as its priesthood, its sacrifices and all its forms and ceremonies, were full of significance as "shadows of heavenly things," of the divine plan of redemption and reconciliation through Christ, which began to be wrought out in Christ at his first advent, has been gradually working out all through the Gospel age and will be completed in the Millennial age.

There are three points to which special attention is called in this lesson; viz,

1. The sanctification or setting apart of Aaron and his four sons to the priesthood;
2. The abuse of the office on the part of two of the sons, and
3. The penalty which followed. While these things would have but small interest to us as mere matters of history, they are seen to be of immense importance to all Christians, when their typical significance is considered.

The High Priest, Aaron, and the under or subordinate priests, his sons, in their typical official capacity, represented Christ Jesus and his Church during the Gospel age, whose chief duty during this age is to offer the acceptable sacrifices of this antitypical day of atonement, as represented in the type. (Heb. 9:22,23.) It should be observed that the number of priests, five, in comparison with the hosts of Israel, who represented the whole world, was very small. So, in the antitype, it is but a "little flock" (Luke 12:32); and they are chosen for their office for the purpose, not of condemning, but of serving and blessing the world, as shown in the type and indicated by the term priesthood.

It is a great honor now, as it was then in the type, to be called to this high office of service with Christ our Lord and Head, to be, with him, a royal priesthood, a holy nation a peculiar people; but as such let us not forget that we are to be a people zealous of good works – a people cleansed from sin, as symbolized by the washing and the clean white linen robes of the typical priesthood. We must by faith appropriate the robe of Christ's righteousness; and then, as the typical priesthood was anointed with the holy anointing oil, so must we be anointed with the holy spirit, and thereafter fully submit ourselves to the leading of the holy spirit of God, which speaks to us in no uncertain tones through his precious Word.

While it is a great privilege and honor to be called to the priesthood, and to be robed and anointed for its service, the typical incident of this lesson conveys to us a solemn warning of responsibility. Nadab and Abihu, the two eldest sons of Aaron, without authority presumed to offer incense before the Lord. This duty was appointed to Aaron only. It was to be performed in a particular way, and only on the day of atonement, and with fire taken from the altar of sacrifice. (Lev. 16:2,11-13.) In offering the incense these two members of the priesthood took upon themselves to do what they were not commanded to do, and also in a time and manner unauthorized, taking the fire also from some other source than the altar of sacrifice. Their burning incense was therefore called "strange fire" – unauthorized. Their sin was a presumptuous sin, and the penalty was death. As immediately following the record (verses 9-11), there is the prohibition of wine or strong drink to the priests in the service of the tabernacle, the intimation seems to be that the two offenders were to some extent under such influence when they offered the "strange fire" – strange or unacceptable incense.

What is the lesson here shadowed forth for the antitypical priesthood, the truly consecrated and anointed Church of Christ? The special lesson to all such is, Beware of presumptuous sins! The offering of incense by Aaron, the typical High Priest, and made by fire from the altar of sacrifice, represented the sweet odor unto God of the perfect obedience of Christ, our great High Priest, even when tried in the fires of the altar of sacrifice. As thus on the day of atonement, after the offering of the sin-offering, Aaron burned the incense in the holy place before the Lord, so Christ, after offering his great sacrifice for us, entered into heaven itself with the sweet incense of his perfect obedience, and his sacrifice was therefore acceptable to God on our behalf. (Heb. 9:24; Rev. 8:3.) And as the offering of the sacrifice with the incense was on behalf of the under-priests and of all Israel as well, so the offering of Christ is for the priesthood, the Church, as well as for the whole world. (1 John 2:2.) True, we are to be laid with him on the altar of sacrifice; but our sacrifice would avail nothing were it not for his sacrifice and the sweet odor of his personal merit ascending God with our prayers for a share in his meritorious covering. – Rev. 8:3.

We, the Church, the antitypical under-priests, must therefore beware of the

presumptuous sin of offering strange fire, strange incense, before the Lord, of presuming to approach God in our own righteousness. Only in acknowledgement of the sweet savor of Christ's righteousness, applied to us by faith in his blood, are we acceptable with God. Another lesson is that we should pay our vows unto the Most High with scrupulous exactness, and, to this end, keep the head clear and the heart right by obediently abstaining from the intoxicating spirit of the world; but "Be ye filled with the spirit" – the spirit of obedience and of a sound mind. (Psa. 19:13; Eph. 5:17,18; 2 Tim. 1:7.) In so doing we shall not be tempted to offer strange fire before the Lord, but will humbly trust in the acceptable incense of Christ our Redeemer, and ever observe a well defined line between the holy and the unholy, the clean and the unclean. – Lev. 10:9-11.

The displeasure of the Lord against those who presume to approach him with "strange fire" – knowing that they are not coming in his appointed way – is indicated, and the penalty illustrated, in the fate of the two sons of Aaron. (Verse 2.) "And there went out a fire from the Lord [probably a lightning stroke] and devoured them, and they died before the Lord. Then Moses said unto Aaron [in explanation of the summary judgment],

***"This is what the LORD spoke, saying: 'By those who come near Me I must be regarded as holy. And before all the people I must be glorified.' " So Aaron held his peace.***
***Leviticus 10:3***

The destruction of the two presumptuous priests who thus attempted to present themselves before the Lord in other than his appointed way illustrates the teaching of the Lord and the apostles that the second death will be that "sorer punishment" which those of the antitypical priesthood will incur who attempt to appear before the Lord and to offer strange fire – strange incense which he did not authorize and cannot approve. The righteousness of Christ is the only acceptable incense; and we dare not come in our own. That we have been called to the priesthood and anointed with the holy anointing oil (the holy spirit) is no guarantee that we shall retain that office if we do despite unto the spirit of favor, despise God's appointed way, and so forfeit his approval. (Heb. 10:29,30.) Nor is the penalty indicated merely the forfeiture of the official honor; but it is death, the second death, from which there shall be no awakening. Let us not lose sight of the fact that the Lord has declared that he will be sanctified, that his name shall be honored before the people in those whom he owns as his consecrated priests. And those taking upon themselves the vows of the priesthood and receiving the divine anointing, who afterward at heart despise the Lord's appointments and ignore their covenant relationship with him, have no other hope than that indicated in the death of the two typical priests who offered strange fire.

"And Aaron held his peace." In the office of high priest, Aaron was a type of Christ, the High Priest of our profession, who will make no intercession for the recovery of those who sin unto death. His silence approves the judgment of God. And Moses called the relatives of the two dead priests and said unto them, "Come near, carry your brethren from before the sanctuary out of the camp. So they went near and carried them in their coats out of the camp, as Moses had said. And Moses said unto Aaron and unto Eleazer and unto Ithamar, his sons, Uncover not your heads; neither rend your clothes, lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled [bewail the fact that these had so incurred the wrath of God]. And ye shall not go out from the door of the tabernacle of the congregation [ – ye shall not leave the holy place to follow after and lament the dead ones], lest ye [also] die; for the anointing oil of the Lord is upon you [ – i.e., you are consecrated to full submission and obedience to the will of God]. And they did according to the word of Moses" – the representative of God. – Verses 4-7. So all who remain loyal to God will approve his righteous judgments. Nor will they leave the holy place of fellowship and communion with God to follow those spiritually dead into the outer darkness. And all who have the spirit of God will show by their conduct that, while they approve God's righteous sentence, they feel as he does about it, when he says,

***"As I live, I have no pleasure in the death of him that dieth."***
***Ezekiel 33:11***

It is a fact worthy of notice that one-half of those called and consecrated to the typical priesthood (as under-priests, representing the consecrated of this age) forfeited their lives by offering the strange fire. If this proportion is typical of a similar loss amongst the called and consecrated of this age, it bids us be all the more upon our guard to make our calling and election sure.

While the death penalty was promptly visited upon the erring typical priests we must not forget that theirs was not the "sorer punishment" – the second death – due to a violation of the New Covenant obligations by the antitypical priesthood. They forfeited only the present life, or rather the few more years they might otherwise have lived. In the resurrection-day they also will come forth to trial for everlasting life under the favorable circumstances of Christ's glorious reign.

***Nadab and Abihu had died before the LORD when they offered profane fire before the LORD in the Wilderness of Sinai, and they had no children. So Eleazar and Ithamar ministered as priests in the presence of Aaron their father.***
***Numbers 3:4***

## NADAB AND ABIHU CUT OFF – *R. 3054*
### LEVITICUS 10:1-11

*"Let us watch and be sober." – 1 Thessalonians 5:6*

ALTHOUGH not directly so stated, there is sufficient ground for the inference that the sin for which Nadab and Abihu were smitten by the Lord, was committed while they were under the influence of intoxicating liquor. The basis for this inference is that immediately following the description of their wrong doing and its punishment comes the Lord's injunction, – "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; ...that ye may put difference between holy and unholy, and between unclean and clean." – Vs. 9,10.

The two young men smitten in the prime of life, were Aaron's oldest sons; there were two younger brothers. All had just been consecrated to the priesthood, under their father Aaron as the chief priest, by the direction of their uncle Moses, carrying out the divine arrangement. With many advantages every way, they had corresponding responsibilities, as well as grand prospects for the future, all of which were destroyed because of their lack of reverence for the Lord – their carelessness respecting his regulations, and the vows which they had just taken upon themselves as his special servants. Their experience furnishes an excellent temperance lesson. How many others in highly favored situations in life have come to disrespect the Almighty's arrangements through the use of intoxicating liquors! – how many have similarly blighted their prospects in life, hastened their death, and brought sorrow upon their kindred! . . .

There is, however, a deeper lesson for us in the experiences of the two priests under consideration. As they were members of the tribe of Levi, so those whom they typified would be members of the "household of faith." As they went further than this and consecrated to the priesthood and were truly and properly accepted of the Lord as priests, their antitypes must be persons, classes, who have come under the terms of the "royal priesthood" in the full, proper sense of the word. They do not represent merely nominal Christians – merely such as imagine themselves consecrated to the Lord through a misunderstanding, as is the case with many in the nominal church of today: they represent persons, classes, in the true, consecrated Church of the Lord.

The Scriptural account does not specify respecting the wrong doing of Nadab and Abihu. The expression "strange fire" does not clearly indicate to us whether their wrong doing consisted in using an incense other than the kind that the Lord had prescribed, or whether they used it at the wrong time, or in a wrong place, or whether the fire which enkindled the incense was taken from some

other place than the altar, as the Lord had prescribed, or whether their incense was repulsive to the Lord because the offerers were in a state of intoxication – possessed of a wrong spirit. The latter, as we have suggested, seems to be implied in the declaration of the 10th verse respecting holy and unholy, clean and unclean conditions of approaching the Lord.

The great lesson here for the royal priesthood is not so much in respect to intoxicating liquors, as in respect to a wrong spirit and unclean condition of mind and heart in approaching the Lord. We are bound to suppose that those who have made a consecration to the Lord and are seeking to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1), will not be guilty of literal intoxication. Those who have received to any degree the spirit of the truth and have come to appreciate in any measure the spirit of a sound mind, surely realize that in our soberest and most favorable condition, our minds are none too sound; – they realize that continually the Lord's people have need of his assisting grace supporting their imperfect judgments, and they could not ask for such grace to help were they not also using their best endeavors to preserve and exercise what sense they have naturally.

The lesson for the consecrated, therefore, is in accord with what the Apostle has written, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) Our consecration through faith in the Lord has brought us under the anointing of the holy spirit, has permitted us to enter into the holy and to enjoy the privileges and favors of those "deep things of God" which none can see or appreciate without the anointing of the spirit. Outsiders – not of the consecrated and accepted class, not of the royal priesthood, the peculiar people, and who therefore have no privilege in the way of offering incense to the Lord, have no such opportunities as we of offending the Lord by offering him unacceptable sacrifices, – unacceptable prayers, unacceptable services. As we do not know in which way these two sons of Aaron offended against the divine arrangement or whether they both offended alike, we may lay to ourselves, as the antitypical priesthood, lessons all along the line.

**1** When we approach the Lord we are not to come to him under the influence of an evil spirit, intoxicated with the spirit of the world or of Babylon, by whose wine it is declared all the nations have been made drunken. – Rev. 14:8; 18:3.

**2** When we would approach the Lord even in a right spirit, we must make sure that we have the proper incense which he has stipulated will be acceptable to him, whose ingredients represent the perfections of our Lord Jesus reckonedly appropriated to us.

**3** Additionally we must be sure that we do not get fire for our incense from any other quarter than from the altar – consecrated fire or zeal, sanctified by the

merit of our Lord's sacrifice.

In "Tabernacle Shadows of the Better Sacrifices" we have offered the suggestion that these two priests possibly represent two different classes in the church – two classes amongst those who have made consecration to the royal priesthood and have been accepted, both of which classes will fall from the priesthood. We have suggested that one may represent the class who will die the Second Death (Heb. 6:4-6; 10:26,27) and that the other may represent the class who lose their membership in the royal priesthood because of an insufficiency of zeal to make their calling and election sure; but who, nevertheless, are at heart loyal to God and will be "saved so as by fire," through great tribulation. (Rev. 7:14.) True there is nothing in the type to indicate any difference between these two, nothing to indicate any hope in the future for either of them. We think it not unreasonable, however, to surmise that the type merely shows that both men lost their standing in the priestly company by reason of failure to rightly appreciate their privileges. We are assured that all these matters are typical, yet we find it difficult to suppose this type to mean that one-half of all who consecrate to the Lord as members of the royal priesthood, will suffer the Second Death. Yet this would seem to be the only alternative interpretation, if we reject the thought that the two men merely represented the two classes who lose the priesthood without indicating their proportion as respects the whole. The two should have a meaning; – either as one half of the whole or as two classes. We accept the latter view; because the Scriptures clearly show two classes who will lose the royal priesthood, and because the other proposition, that they represented one-half of the consecrated lost in Second Death, seems to us wholly untenable.

The Dead Bodies Carried Away, James Tissot (1836-1902)

In any event the lesson to those who desire to be faithful to their privileges, is a strong one, having made our consecration to the Lord, having received of his anointing, let us seek carefully to "make our calling and our election sure" to the blessings and privileges of the future – as the dispensers of divine bounties to mankind in general, in the Millennial Kingdom, associated with our Lord. Let us take all the lessons out of this that we can, as respects due reverence to him with whom we have to do, and due appreciation of the proper spirit, the proper incense and the proper zeal to be used in coming before the Lord, that we may abide in his love and favor.

# *Journeying Toward Canaan*

THE Israelites spent nearly a year at Mount Sinai before they were ready to begin the march for the land of promise. During that period quite a constructive work was accomplished amongst them, which transformed them from a horde of comparatively unorganized emigrants into a powerful nation, with covenant relationship to God. At Mount Sinai the Law Covenant was instituted, by which the nation was accepted of the Lord as his special people, distinguished from the other nations of the earth, they pledging themselves to full loyalty to the Lord and all the principles of his righteousness, and he pledging himself to them as their God, their guide, their protector. All of this arrangement, however, was centered in Moses, the mediator of that Law Covenant; he was the people's representative before the Lord and the Lord's representative before the people.

Their organization now was a combination of political and military arrangement under judges and officers over thousands, hundreds, fifties and tens. (Ex. 18:25; Deut. 1:15.) Besides this they had a general council of seventy – supposedly the original Sanhedrin. – Exodus 24:1; Num. 11:16.

***So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes.***
***Deuteronomy 1:15***

During this stay at Sinai the priesthood was organized, also the Tabernacle constructed and its religious services instituted, with the outlines of the feasts and fasts appointed of the Lord for perpetual observance throughout their generations. That certainly was a year of great advancement with them as a people – a year of great accomplishments in making them ready for the land.

The wilderness of Sinai possessed rich though small valleys, and while there the people and their flocks and herds evidently prospered. The census according to Numbers 1:2 showed their enumeration to be 603,550 men of twenty years old and upward, besides 22,273 Levites. This would imply a total number of about 2,000,000.

When the time came to journey the Lord intimated it by causing the cloud to rise from the Tabernacle. It preceded the people, indicating the way in which they

should go and guiding them into the desert of Paran, referred to in Deut. 1:19 as "a great and terrible wilderness." It must have seemed great to the people after traversing it hither and thither in the wanderings of their forty years. Amongst its terrors were the fiery serpents and the insufficient supply of water for so great a host. Remembering that the Israelites were only natural men, we cannot wonder at their murmurings against Moses and thus against the Lord in respect to many of their experiences. From our knowledge of humanity today we would be inclined to say that the murmuring disposition must be much greater now than it was then, for it is our opinion that no such host could be led for such a time under such conditions without the interposition of divine power. To have avoided murmuring and to have taken patiently all the wilderness difficulties would imply on the part of that people a faith greater than the natural man manifests anywhere today.

*So the LORD sent fiery serpents among the people, and they bit the people, and many of the people of Israel died. Num. 21:6*

The fact that they were led by the Lord Jehovah – that the pillar of glory guided their journeyings by day and the pillar of fire marked and enlightened their camp by night – would indeed be a continual reminder to them of the Lord their God, of his covenant with them and of their covenant with him. The daily portions of manna would remind them also of his watchful care of their interests. The smitten rock and the waters therefrom, refreshing them in the journey, would indeed speak of the power of God enlisted on their behalf, and afresh mark Moses as the divine representative and appointed leader in the right way. All this, however, would hardly account to them for the fact that the route chosen was far from the most direct one, and that the judgments visited upon them for their murmurings, etc., were severer by far than were those experienced by other nations round about them who worshiped idols and practised all manner of sin and contumacy.

What was thus done every day by the Lord's direction in Natural Israel surely takes place with equal regularity in Spiritual Israel. All who will be found faithful, all Israelites indeed, as they go forth every morning to the journey of life, to the battle of life, to the trials and testings by the way, must surely learn to look unto the Lord as the Captain of their salvation, as the one through whom alone Satan and his hosts can be defeated, through whom alone we can have the victory.

***So it was, whenever the ark set out, that Moses said:***

***"Rise up, O LORD! Let Your enemies be scattered, and let those who hate You flee before You . . ."***

*Num. 10:35*

and let us who love thee and abide in thy love and under thy protecting care, be safe-guarded from every experience that would do us real harm, and be "kept by the power of God through faith." R. 4037

*1 Pet. 1:5*

# "COME THOU WITH US AND WE WILL DO THEE GOOD."

*Excerpt from R. 3060*

## NUMBERS 10:11-13, 29-36

*"For thy name's sake lead me, and guide me." – Psalm 31:3*

***11 Now it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from above the tabernacle of the Testimony.***
***12 And the children of Israel set out from the Wilderness of Sinai on their journeys. Then the cloud settled down in the Wilderness of Paran.***
***13 So they started out for the first time according to the command of the LORD by the hand of Moses. . . .***
***29 Now Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the LORD said, 'I will give it to you.' Come with us, and we will treat you well, for the LORD has promised good things to Israel."***

***Numbers 10:11-13, 29***

Hobab, here introduced to our attention (vs. 29), was Moses' brother-in-law. (Judg. 4:11 – R.V.) Raguel is here given as the name of Moses' father-in-law and is supposed to refer to the same person called Jethro in another place. The explanation offered is that Raguel was his proper name and Jethro, which signifies Excellent, was his title as a chieftain of the Midianites, of the clan known as Kenites which dwelt in Midian east of Sinai. Hobab, therefore, was also a chieftain amongst the Kenites and undoubtedly, as Moses' words suggest, was well acquainted with the country through which Israel would pass. Moses invited him to cast in his lot with the Israelites promising him that thus he, and such of his tribe as would come with him, should become joint-participators with the Israelites in the promises God had made them, – "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel. . . and it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do to us, the same will we do unto thee." Although Hobab at first refused, the promise of a share with Israel apparently influenced him favorably; because mention is made elsewhere of the Kenites as having share with Israel in the promised land. – Judges 1:16; 4:11; 1 Sam. 15:6; 1 Chron. 2:55.

Doubtless this narrative of divine arrangement with Hobab through Moses, was intended to convey a lesson to spiritual Israelites also. It represents that some who are not children of the promises according to the flesh, were, nevertheless, accepted of God because of the exercise of faith, – because of their willingness also to endure the trials and difficulties and warfare of the children of Israel, that they might be participators with them in the rewards and promises. So today, we may say to those who are still aliens, strangers, foreigners to the Lord's covenants, "Come thou with us and we will do thee good." We may tell whoever has an ear to hear of the gracious things which the Lord has promised, of everlasting life in Paradise, to all who are his, – faithful to the end of the journey; and yet, it will be a matter for the exercise of their wills: if they share in the blessings, they must also be willing to share the difficulties of the way, and the reproaches of the Lord's people. Not only may we thus speak to people orally, inviting them to join with us, but our lives in general should be "living epistles," giving testimony of our faith in the Lord and in his promises; – helpful, encouraging and attractive to others.

*2 Cor. 3:2-3*

*For thy name's sake lead me, and guide me. Psa. 31:3*

Our Golden Text applies to every spiritual Israelite, and surely all such must recognize the leadership of the Lord, else they cannot have peace and joy and blessing, and cannot make progress toward our Canaan. The Israelites learned to look for the movement of the cloud by which the Lord led them, and only once is it recorded that they ever disobeyed its leading – and that once was accompanied by their reverse in battle before their enemies, which doubtless impressed the lesson. (Num. 14:44,45.) Similarly, one of the most important lessons for the spiritual Israelite is to learn to look to the Lord for leading in all of life's affairs – never to attempt any undertaking either temporal or spiritual without seeking to note the will of the Lord concerning the same.

The sooner this lesson is learned, the sooner disasters in life will be obviated; nevertheless, we are to remember that the Lord's providences may lead us into trying circumstances and conditions, and not always into pastures green. Yet in these, faith will be tested and developed and faithfulness to the Lord's leading will gradually bring us assurances that all things are working together for our good, for our spiritual welfare – the matters which appear to be favorable and comforting, and the experiences which seem to be rough and distressing. We are not to ask or expect the Lord's leading for our own sakes, nor for any merit or worthiness in us, but, as our Golden Text expresses it, for the Lord's sake – in accordance with his promise to us as spiritual Israelites, the seed of Abraham; – for his own name's sake and work's sake, in that he has purchased the blessing of the world, and is now taking out a people for his name to be his agents in this work of blessing, – for his own name's sake in that he has invited us, promised us the victory if we abide in his love.

## GRAVES OF GREEDINESS – *R. 5306*

### NUMBERS 11:4-34

*"The supplication of a righteous man availeth much in its working."*
*– James 5:16*

THE ISRAELITES remained at Mt. Sinai about a year. This was a time of preparation. The people were learning important lessons, as a result of their new conditions, so different from those of Egypt. The component parts of the Tabernacle were prepared, and it was set up as a meeting place between God and the people. God was represented in it by the pillar of cloud, which rested upon the top of the Tabernacle, and which at night had a flame like a torch at its top.

God's presence on the inside of the Tabernacle was seen only by Moses and Aaron, in conjunction with their privileged services. He was represented by the glorious Shekinah brightness, which rested upon the Mercy Seat. Thus the Tabernacle became the center of the nation's life and interest in relation to their God, who was their Captain and Leader, and who communicated to them through the mediator of the Law Covenant – Moses.

Pillar of fire over the Tabernacle

The people had flocks and herds; and these would necessitate their being at some distance from the Camp, but the pillar of cloud by day and its fiery torch at night would always indicate the center of the Camp, and always guide their minds to the thought that they were God's adopted people, to whom, by first right, belonged the gracious promises made to Abraham.

*Psa. 46:5*

Similarly, antitypical Israelites may realize that God has called them from the world to be His peculiar people, and may well exclaim, "God is in the midst of her, she shall not be disturbed" – overthrown!

*The center of our interest is our great Advocate, who on our behalf has entered into the Most Holy, and is proceeding with His great work of antitypical Atonement.*

## THE SIN OF MURMURING

Those who become the people of God, who accept Him as their Guide and Leader, should never murmur, never complain. To do so is to dispute the Divine Wisdom and the Divine promises, and to that extent to break their covenant of faith, obedience and loyalty. St. Paul reminds us that the murmuring of the Israelites on this occasion carries such a lesson to us (Hebrews 3:7-19; 4:1-11), which appears great or small to us, according to our standpoint and standard. The Lord's dealings with the Israelites show us that justice, love, mercy, loyalty to God and to principle are in the Divine estimation the highest qualities, and violations of these the most serious crimes. If this is not the way we have looked at matters, it behooves us to change our viewpoint and to take that of the Almighty. This murmuring against the Lord was on the score of the manna, for which at first the people had been so thankful. They allowed their minds to grow so vexed that they wept like children as they thought of the meat and garlic and flesh pots of Egypt. They murmured against the Lord and against Moses in desiring that they might have back the conditions which they had left. Little did they comprehend the true situation. Had they been returned to the bondage in which they previously were, after even a year's experience in freedom, their lot would have seemed much more wretched than ever.

*See "Entering His Rest" on p. 192*

It was with Israel, however, as often with us, "Distance lends enchantment to the view." As they looked backward, they forgot the trials and difficulties of the bondage of Egypt. As they looked about them, they forgot their comforts, privileges, liberties under Divine leadership. Like peevish children, they reasoned not clearly.

## MOSES TOO GREATLY BURDENED

The result of the murmuring was severe upon Moses. He was the people's representative before the Lord, and the Lord's representative before the people. Murmuring against the Lord in their experiences meant murmuring against Moses also. Heart-broken, that Prophet sought the Lord, pleading that his burden was too heavy, that the people cried to him as children to a father, and that he could endure it no longer. He rehearsed that the Lord had promised to take this people as His people and to bring them to the land promised to Abraham, Isaac and Jacob. He urged, therefore, that if this burden must remain with him it would be better for him to die:

***"Kill me, I pray Thee, out of hand, if I have found favor in Thy sight, and let me not see my wretchedness."***
***Numbers 11:15***

Then it was that God directed the institution of the Jewish Sanhedrin – seventy of the heads or the Elders of the people, to be the court of judges, responsible to the people and to deal with them, to hear their murmurings and to counsel them properly. In this arrangement, while Moses was still the head of the nation, the seventy Elders shared his responsibility before the people, and would more or less, therefore, be his defenders with the people.

By Divine direction Moses made out the list of these Elders, and directed them to meet him at the Tabernacle. All but two of them came. There God manifested the honor he had bestowed upon Moses as the head of the people, by communion with him, and then, as foretold, placed a share of the responsibility of leadership upon the seventy. This was indicated by their miraculous prophesying. This prophesying became a sign to the Elders themselves and to all who heard it. Even the two who remained in the camp prophesied at the same time. The Lord thus indicated that they should be co-laborers with and under Moses in respect to the guidance and direction of the people.

## QUAIL IN OVER-SUPPLY

God then sent word to the Israelites through Moses, the message probably being conveyed through the seventy Elders selected from all the different tribes, that He was about to send them flesh food, such as they had been murmuring for. He declared He would send a thirty-day's supply for the whole people. Even

Moses was astonished, though he trustfully gave the message. Under the Lord's providence, a strong wind across the Red Sea drove thousands of small birds, quail, to the vicinity of Israel's Camp and for a considerable distance all around it. As a result, the people ate freely, and prepared dried quail for future use for a full thirty-days' supply, as the Lord had said. Two days and nights they ceased not to gather in the quail.

Some agnostics have questioned this statement, thinking it to be a declaration that the birds fell in a solid mass two cubits high. The proper thought is that the birds, driven by the wind across the sea, were so fatigued by their flight that they flew low down, about two cubits in height above the ground, where they were easily caught with the hand or hit with sticks and captured. A writer on conditions in that vicinity says:

"*These quail cannot sustain themselves long on the wing when exhausted. They would be easily taken when they flew at a height of about two cubits (three feet) above the ground.*"

*The Israelites Eat Quail*. Freebibleimages.com

Those who had been murmuring discontentedly suddenly got their desire for flesh food; and they ate it so greedily and so much of it that an insidious pestilence broke out amongst them, a fever from over-eating, called "a fire from the Lord." Many died and were buried there, and thus the place was called "Kibroth-Hattaavah," which signifies "Graves of Greediness." Thus did the Lord permit the murmurers, the unthankful, to do themselves injury and to cut themselves

off from further opportunities for murmuring.

The most happy condition of mind conceivable is the one of full rest and confidence in the Lord – satisfied with God's appointments and provisions. And this is especially appropriate to the Spiritual Israelites, and particularly the Royal Priesthood, who have made a full surrender to the Lord, a Covenant by sacrifice, which includes all earthly rights and interests. Happy is it for such if they can sing with the spirit and with the understanding also:

*"Content whatever lot I see, Since 'tis my God that leadeth Me."*

The spirit of discontent looks away from the Heavenly Manna of Divine provision, longing for other food of their own provision or of other earthly supply. The Lord grants such an opportunity of feasting to the full on what they are desiring, and as a result, the murmurers cease from being members of the Lord's family and have no further opportunity of partaking of the Manna He provides in sufficient quantity.

To give an illustration: the Bible supplies the Manna of Divine Truth. The Truth needs to be gathered, and to be ground and to be baked, but it is God's provision. It is wholesome, it is nutritious, it is the very thing that we, as the people of God, need for our strengthening and perfecting. Yet some crave the flesh pots of Egypt – the world's theories. Then He allows these to come within their reach. They fill themselves with Higher Criticism and Evolutionary theories, and as a result perish as New Creatures, cease to be the people of God, cease to walk in the Master's footsteps. They are consumed by the fire, or fever, which the errors they crave produce.

## GRAVES OF GREEDINESS

Greed, selfishness, stands connected with sin of every kind. It leads to every form of immorality, to satisfy its selfish propensities. It leads to injustice and untruthfulness in its endeavor to acquire a large share of the blessings of God. It leads to anger, malice, hatred, envy, strife and murder in its endeavor to get and to hold a superabundant share of this world's goods. Selfishness is thus unrighteousness, and "all unrighteousness is sin." *1 John 5:17*

As we think of the graves of greediness filled with the Israelites, we are reminded of how many Spiritual Israelites have made similar mistakes. Greedy for the things of this world, they have neglected their Covenant with the Lord and the higher interests of the life to come. Jesus said that the thorns that sprang up amongst the wheat and choked it were the cares of this life and the deceitfulness of riches; in other words, greediness.

Oh, how much all the followers of Jesus should be on guard against this spirit of the world! It is not our suggestion that none should look out properly to have

a reasonable share of the blessings and comforts of the present life. The danger is that of setting our hearts upon these things, coveting them and serving them, in an idolatrous manner, and thus causing our spiritual interment, over which might well be inscribed "Graves of Greediness."

## THE TEXT OF THIS STUDY

The text assigned evidently is meant to apply to the prayer of Moses for help and
*Jam. 5:16* relief. "The supplication of a righteous man availeth much in its working." God granted the prayer of Moses, which was of a proper kind in that it was requesting help whereby the will of God might be fully submitted to, that the people might be rightly instructed to bow to the Divine arrangements. It availed much; it brought the desired result; it was in harmony with the Divine will.

On the other hand, the prayer of the unrighteous will avail much also in an opposite direction. The murmurings of the people were classed as their prayers. They got what they desired; but with it they got, not the Divine blessing, but a punishment. Let us take heed to how we pray, and that we pray for things in harmony with the Divine will. Thus will our prayers bring blessings upon our heads, and not injury.

## SELFISH PRAYERS ANSWERED

We know of many prayers answered; some of these were uttered selfishly, not with the desire to know and to do the Lord's will, but with the desire to have the Lord do according to the human will and its selfish desire. Such prayers are always dangerous. God sometimes answers them.

We note one instance told us by a mother. She was a true Christian woman and had given her son to the Lord; but when he fell seriously sick and lay at death's door and the physicians said that he could not recover, the mother went before the Lord in prayer and earnestly pleaded, not that God's will should be done, but that her will might be done – that her son's life might be spared. Almost miraculously, she says, her boy began to recover. For a time she rejoiced that she had had a triumph.

Later on, however, she learned a very bitter lesson. The son grew to manhood, but was far from a comfort to her. He had a vicious character, which often brought the mother pain and tears. She said afterwards, "I have rued that prayer, which was contrary to God's will, and which He answered according to my will. I see better now. I have learned my lesson. Henceforth I will seek to know and to do the Lord's will, and will pray that His will, not mine, be done in all my affairs. My selfishness brought me years of misery, which I had assumed would be years of pleasure and comfort." How careful we should be to "abide in Him and in His Word"!

## JEALOUSY AND ENVY PUNISHED – *R. 5307*

### NUMBERS 12

*"Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly." – 1 Corinthians 13:4-5*

ST. PAUL includes envy, and therefore jealousy, in his enumerations of the works of the flesh and the Devil – together with anger, malice, hatred and strife. These are works of the Devil in that they are characteristics of Satan. According to the Bible account, Satan's ambition led him to envy the Almighty and ultimately to attempt to establish in the earth, with man as his subject, a rival empire to the Heavenly domain of Jehovah. His ambition and jealousy led to strife or opposition – led to a misrepresentation of the Divine character in order to deceive our first parents.

The evil traits mentioned are works of the flesh in the sense that after our race, poisoned by Satan, had come under Divine sentence, the dying process, which Satan encouraged, included evil works, evil desires of every kind. More and more our race has become subject to these adverse influences, as it has become weak, dying, unbalanced.

St. Paul urges all of the Lord's people to put off these Satanic characteristics and to adopt instead the Divine characteristics – those which have the Divine approval, and which work in us and make us more and more Godlike. These are described as meekness, gentleness, peace, long-suffering, brotherly kindness, love. We are assured that those who will ultimately become God's saintly people on the highest plane of Heavenly glory will have these characteristics well developed, dominant. The Apostle indicates that such will be granted an abundant entrance into the "everlasting Kingdom of our Lord and Savior, Jesus Christ." – 2 Peter 1:11.

That Kingdom will not represent all the saved of humanity, but will be the Divine agency for carrying salvation to all the families of the earth. Nevertheless, only this one offer of salvation is now open; and only by following the prescribed course and cultivating these various qualities will any now be fit for, or be received into the everlasting Kingdom. Thus all the members of that Kingdom, as St. Paul declares, must be copies of God's dear Son, our Redeemer – not copies in the flesh, but copies in our hearts and in our intentions. This will mean to be as nearly perfect in the flesh, as nearly in harmony with the Divine requirements, as possible.

Indeed, the Bible clearly teaches that all who will ever attain everlasting life and Divine favor, even on the earthly plane as perfect men in an earthly body, must entirely get rid of everything appertaining to the spirit of Satan and sin; that they

must thus get back to the original image and likeness of God as exemplified in Adam before he sinned in the Garden.

## MIRIAM'S JEALOUSY AND ENVY

The lesson of today's Bible Study tells us of a serious error made by Aaron and Miriam, the brother and the sister of Moses, both his seniors. We may safely conclude that while the two participated in the sin, Miriam's was the leading spirit. This view is fully justified by the outcome of the lesson, which shows that God's punishment rested upon her, and not upon Aaron.

The start of the matter was a question of family pride. Moses had married an Ethiopian, or Cushite, woman. We know not if this was his first wife, whom he had married in the land of Midian, and who only now joined him as the Israelites were about to start on their journey toward Canaan. Some have surmised that Moses' first wife had died, and that Zipporah was his second wife. No matter which, the fact remains that at this time she came to live with Moses in the Camp of Israel, and thus became, as wife of the great and influential leader, the first lady of the nation.

Previous to this, Miriam had undoubtedly filled the office of chief lady. It was but natural that she should feel the loss of her position and of the influence which went with it. She felt especially keenly upon the subject as she reflected that her new sister-in-law was of an alien race. This fact seemed to give Miriam's jealousy a religious footing; and she doubtless reasoned to herself, and convinced herself, that her hostility to her sister-in-law was not based upon jealousy, but upon a high moral ground, affecting the honor of God, the honor of His nation, Israel, and the future possibilities of Abraham's seed in the Land of Promise.

We are to remember that it was this same Miriam who, as the little maiden, watched Pharaoh's daughter when she went to the bathing place on the Nile where Moses was found in the little basket of bulrushes. This same Miriam hastened to bring to the premises her mother to be the nurse for the foundling, Moses. This same Miriam, doubtless, with Aaron had enjoyed special privileges in the confidence of Moses in respect to all the affairs of Israel under the Lord's leadings. This same Miriam had been recognized of the Lord as a prophetess. She it was who, with her timbrels, after the crossing of the Red Sea by the Israelites and after the sea had returned with destruction upon their Egyptian pursuers, led the Israelitish women in the song of triumph.

Thus seen, there was what we might call an excuse for Miriam's jealousy. Indeed, we cannot imagine any jealousy which could not find an excuse for its existence – good or bad. No good people can harbor jealousy, envy, etc., without in some manner deluding themselves into thinking that the peculiar circumstances of their case fully justify their attitude.

After thinking slightingly of her brother as foolish in his course, Miriam became more and more convinced that God would not think of using especially in His service one who had thus lost caste with herself. Her poisoned mind began to see evidences that the Lord had forsaken Moses, and that otherwise he would not have fallen into what she was sure was a great mistake. She communicated her fears to her brother Aaron, and the two doubtless thought seriously and prayed much respecting the sad fall of Israel's leader and the necessity thus laid upon them to make good his dereliction.

Aaron apparently must have been a weak character, and merely used and useful as the mouthpiece of Moses. He showed much weakness on this occasion, as he did during Moses' absence in the mountain, when in response to the persuasion of the Israelites he made for them the golden calf and assisted them in their idolatrous worship, which they desired. Miriam also probably assented at that time that such would be the only course to take to satisfy the rebellious spirit of the people.

The text implies that Miriam began to spread her seditious suggestions throughout the Camp of Israel, referring to her brother Aaron as holding similar sentiments: The people were to be prepared and the Lord was to be helped, of course, by the primary suggestion that Moses was not the only leader of the nation, that Miriam and Aaron were also prophets and in relationship with the Lord in exactly the same manner and degree as Moses. This insidious preparation of the people would make ready for the expected time when God would entirely disown Moses and speak entirely through Miriam, Aaron being her mouthpiece.

*So they said, "Has the LORD indeed spoken only through Moses? Has He not spoken through us also?" And the LORD heard it. Num. 12:2*

## AND THE LORD HEARD IT

Too often do the Lord's people and others forget that the Lord is not inattentive to His own business, the interests of His own cause, but is working all things according to the counsel of His own will. As Bible students, we should more and more learn to appreciate this great fact and to remember that prosperity in the Lord's work cannot come by might or human power or cunning, but only by and in harmony with the Lord's Spirit, the Lord's Power, the Lord's Will.

The Lord nipped the conspiracy in the bud by suddenly calling Moses, Aaron and Miriam into His presence before the Tabernacle. All three obeyed the summons, Miriam doubtless supposing that now the moment had come when the Lord would show that she had rightly divined His intentions in ousting Moses from the leadership and appointing herself. The denouncement, however, was very different. God did, indeed, declare that Miriam and Aaron had to some extent occupied the place of prophets, in that God had been pleased so to use them; but with equal distinctness the Lord pointed out that His dealing with Moses was on a very much higher plane. To him God had spoken directly, not through dreams and visions, but in plain language. Thus the ambitions which were the grounds

of the jealousy, envy and conspiracy and evil speaking, God promptly set aside.

Additionally, however, God gave a punishment. As the Divine Presence, represented by the pillar of cloud, departed from them, Moses and Aaron beheld that their sister Miriam had been smitten with leprosy. Aaron recognized that all this signified that he had assisted and upheld his sister in a sinful course. He recognized that his brother Moses was indeed the chief of God's people; and to him Aaron uttered this cry of distress and prayer for relief, saying, "O my lord, lay not, I pray thee, this sin upon us; for that we have done foolishly, and for that we have sinned. Let her not be as one dead!"

Then Moses cried unto the Lord, saying,

***"Heal her now, O God, I beseech Thee!"***
***Numbers 12:3 (KJV)***

*Then the priest shall command that they wash the thing in which is the plague; and he shall isolate it another seven days. Lev. 13:54*

And God heard Moses and healed her then, but directed that she should be treated as every other person was treated whose leprosy was declared to be healed. All such were required to remain seven days outside the Camp, under inspection, to see that no further symptoms of the disease appeared, before they would be admitted to the Camp again.

## "THE LAW WAS A SHADOW"

The Apostle explains to us that the various things commanded Israel under their Law Covenant were prophetic shadows illustrating higher things – things appertaining to Spiritual Israel. Thus, for instance, the disease of leprosy, practically incurable, except by Divine interposition, was a type of sin; and the seven days of excommunication from the favored people represented a full and complete period of tests as respects a putting away of sin, a cleansing, a return to harmony with God.

Various lessons might be drawn from today's Study. But the one in which all can probably best agree is that jealousy, envy, based upon selfishness, is amongst the most deceptive of all sins and one very serious in the sight of God, whatever may be thought of it by others.

The text supplied us is St. Paul's exhortation to the Church. And the Church, we must remember, is that special class called out from humanity in general by the Gospel Message to become followers of Jesus and joint-heirs with Him. Their call is to a sacrifice with Jesus of all earthly rights and claims, and to a full submission to the Divine will and arrangements in everything. Their covenant is to be fully submissive to the headship of the Savior and, like Him, to be loyal to every principle and arrangement of the Divine Program.

This leaves no room for any work of the flesh or the Devil. All these are to be put off, discarded, as displeasing to God. On the contrary, the fruits and graces of the Holy Spirit are to be substituted, that thus the followers of Jesus, like Himself, might ultimately attain to the fulness of Divine favor and glory, honor and immortality – at His right hand of Power.

While, therefore, all people should strive to throw off the works of darkness and to conform themselves to the Divine arrangements under the guidance of the Prince of Life, nevertheless, the Church, especially consecrated to God, should remember that all their hopes of glory, honor and immortality are associated with the development of right characters and the opposition of the wrong. Let us also remember that "Love envieth not; Love vaunteth not itself, is not puffed up, doth not behave itself unseemly." And Love, therefore, represents the full standard of the Golden Rule and the full character of God; for "God is Love." – 1 John 4:8.

*1 Cor. 13:4-5*

The prompt punishment of Miriam and its effect remind us of the fact that such prompt dealing with sin will be the regular order under the Messianic Kingdom and will bring prompt results then. All men realize to some extent that whosoever sins will suffer; but the penalties, or sufferings, resulting from sin are often so far removed as not to be identified by the sufferer. Hence with many the lesson is lost.

Besides, our erroneous theology of the Dark Ages led many of us to misrepresent the punishment of sin as being eternal torture. Thus we directly contradicted God's arrangement, drew attention away from the present punishment and wages of sin, and made the future punishments so absurdly unreasonable that nobody believes them, or, believing them, are misled into the supposition that a dying prayer for forgiveness will permit an utter escape from their penalties. We cannot improve upon the Divine arrangement, "Whatsoever a man soweth that shall he also reap" – either in the present life or in that which is to come – but in no case a devilish and eternal torture.

*Gal. 6:7*

**"Upon Thy Word I rest,**
**So strong, so sweet, so sure;**
**So full of comfort blest,**
**So wonderful, so pure –**
**The Word that changeth not, that faileth never!**

**My King, I rest upon Thy Word forever!"**

# *Twelve Spies Sent Out*

***Deuteronomy 1:1-2, 19-38***

***1 These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab.***

***2 It is eleven days' journey from Horeb by way of Mount Seir to Kadesh Barnea. . . .***

***19 "So we departed from Horeb, and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as the LORD our God had commanded us. Then we came to Kadesh Barnea.***

***20 "And I said to you, 'You have come to the mountains of the Amorites, which the LORD our God is giving us.***

***21 'Look, the LORD your God has set the land before you. Go up and possess it, as the LORD God of your fathers has spoken to you. Do not fear or be discouraged.'***

***22 "And every one of you came near to me and said, 'Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we shall come.'***

***23 "The plan pleased me well, so I took twelve of your men, one man from each tribe.***

***24 "And they departed and went up into the mountains, and came to the Valley of Eshcol, and spied it out.***

***25 "They also took some of the fruit of the land in their hands and brought it down to us, and they brought back word to us, saying, 'It is a good land which the LORD our God is giving us.'***

***26 "Nevertheless you would not go up, but rebelled against the command of the LORD your God.***

*27 "and you complained in your tents, and said, 'Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us.*

*28 'Where can we go up? Our brethren have discouraged our hearts, saying, "The people are greater and taller than we. The cities are great and fortified up to heaven. Moreover we have seen the sons of the Anakim there." '*

*29 "Then I said to you, 'Do not be terrified, or afraid of them.*

*30 'The LORD your God, who goes before you, He will fight for you, according to all He did for you in Egypt before your eyes,*

*31 'and in the wilderness where you saw how the LORD your God carried you, as a man carries his son, in all the way that you went until you came to this place.'*

*32 "Yet, for all that, you did not believe the LORD your God,*

*33 "who went in the way before you to search out a place for you to pitch your tents, to show you the way you should go, in the fire by night and in the cloud by day.*

*34 "And the LORD heard the sound of your words, and was angry, and took an oath, saying,*

*35 'Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers,*

*36 'except Caleb the son of Jephunneh. He shall see it, and to him and his children I am giving the land on which he walked, because he wholly followed the LORD.'*

*37 "The LORD was also angry with me for your sakes, saying, 'Even you shall not go in there.*

*38 'Joshua the son of Nun, who stands before you, he shall go in there. Encourage him, for he shall cause Israel to inherit it.*

Let us consider the important lessons of the scrap of history before us. In reading the full account, included in **Numbers chapters 13 and 14 and Deuteronomy 1:1,2,19-36**, several thoughts are brought forcibly to our attention; viz.,

1. That "without faith it is impossible to please God."

2. That the faith which God expects to find in us is a reasonable faith, having for its basis a good, solid foundation justifying its exercise.

3. That treason against God will not go unpunished.

4. That God hears and answers intercessory prayer on behalf of his people, except in the one case of treason.

5. That fidelity to the truth will in due time be gloriously rewarded, though for a long time the faithful may suffer to some extent on account of the unfaithful.

Let us consider the illustration of these principles. God gave to Israel abundant evidence of his love and power and of his special favor toward them above all the families of the earth. With a mighty hand and an outstretched arm he brought them out of Egypt, across the Red sea, fed them with manna in the wilderness, caused the barren rock to bring forth refreshing waters, gave them his law amidst the inspiring scenes at Sinai and led them through the desert with the pillar of cloud and of fire, the emblems of his presence.

When they came to the borders of the promised land their faith was put to the test by the reports of the spies and their conflicting counsel as to the ability of Israel to go up as the Lord commanded and possess the land. Ten of the twelve discouraged the undertaking and counselled disobedience to the divine command, while the other two, with Moses, reminding the people of the fact that the Lord in whom they had abundant reason to trust would go with them, counselled that they go up immediately and possess the land, and that, with the Lord on their side, they were abundantly able. The latter was the language of faith and obedience; the former of cowardice and rebellion.

To the evil counsel the people hearkened and became mutinous against Moses and the faithful spies, declared their purpose to return to Egypt, and were about

to stone these faithful ones to death and choose from among themselves a leader to guide them back to the land from which God had delivered them. – Num. 14:1-4,10.

Just here God interfered on behalf of his servants, and declared his purpose against the disloyal hosts of Israel, saying to Moses, "I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they." (Num. 14:12.) What a suggestion of personal honor and preferment was this to Moses – that his own posterity should inherit the blessing, instead of this rebellious host. And then it would relieve him at once of all the labor and care and weariness of leading, instructing and judging this people, and permit him to spend the remainder of his days in the tranquility of domestic life. Such a course, too, on the Lord's part would have been entirely consistent with his plan and perfectly just; yet for the time it would have been misunderstood by the world at large; for the attention of all the nations had been attracted to the wonderful power of Israel's God, and in such a case they would be ready to take up a reproach against him and say that his power had failed and that he was unable to fully accomplish the deliverance of his people.

*Num. 13:13-14*

But Moses was more mindful of the Lord's honor than of his own. "And Moses said unto the Lord, Then the Egyptians will hear it, . . . and they will tell it to the inhabitants of this land; for they have heard that thou Lord art among this people. . . . Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." How beautiful this self-forgetfulness in its zeal for God, this humility and patient endurance and the loving spirit that could so tenderly pray for the wayward and even mutinous hosts that conspired against his life! What a lesson is here for every one filling a responsible position in the body of Christ!

Beloved, the Lord has led us in the past by a way we knew not. It has not always been an easy way, but it has always been a safe way, a profitable way though often a rough and thorny one. True, it has been a way of privation, a lonely, wilderness way, but it has been good for that discipline and training so necessary to fit us for the greater blessings of the Canaan beyond. And has not the glory of the divine presence and favor been sufficient to compensate for all the barrenness of the wilderness way? Ah, yes! we hear you say; and our hearts respond, Amen!
R. 1842

# THE REPORT OF THE SPIES – *R. 5313*

## NUMBERS 13:1-3,17 TO 14:25

*"If God be for us, who can be against us?" – Romans 8:31*

THE first journey of the Israelites was from Egypt to Mt. Sinai, where they remained about a year. Their second journey began after the appointment of the seventy Elders, and after Miriam had been received back into the Camp. The start was with some ceremonial – the blowing of silver trumpets, the leading of the pillar of cloud and fire, and Moses' invocation, "Arise, O Lord, and let Thine
*Num. 10:35* enemies be scattered, and let them that hate Thee flee before Thee." This was the morning call of the Israelites; and in the evening, as the host rested for the night,
*Num. 10:36* Moses prayed, "Return, O Lord, unto the many thousands of Israel." In other words, "Abide with us."

Their journey led through a waste, barren wilderness, scorched by the sun, very different from Sinai's valleys, in which they had recuperated and rested. The journey to Kadesh-Barnea, on the border of the land of Canaan, was approximately 160 miles. It was beset with unknown dangers – serpents, wandering bands of Arabs, lack of water, etc. The Israelites, including women, children, household goods, cattle and sheep, etc., necessarily journeyed slowly. Apparently one or two months were spent on the journey, as they arrived at the time of the first ripe grapes – July.

Kadesh-Barnea, their objective point, is a delightful place, well watered, and is a sharp contrast with the Desert of Paran. Here they rested and refreshed themselves, and looked toward the mountains north of them, their Land of Promise; for they were on the south border.

### TIMIDITY OF THE ISRAELITES

Moses, full of faith, proposed that they should forthwith proceed – enter the land of Canaan, the Land of Promise, full of faith in God, who already had manifested His favor toward them in so many ways – in their deliverance from Egypt; in the crossing of the Red Sea; in the sweetening of the waters of Marah; in giving them the victory over their enemies, the Amalekites; in sending them the manna, and later the quail; in manifesting His favor toward them in the Covenant at Mt. Sinai, and in the manifestation of His presence with them in the Tabernacle and in the pillar of cloud by day, and the pillar of fire by night.

But the Israelites were timid. They had no knowledge of war, excepting a little experience with the Amalekites near Mt. Sinai; and they had been worsted until God helped them while Moses' hands were uplifted in prayer on their behalf.

Their caution over-balanced their faith. They urged upon Moses the sending of the twelve spies. These apparently were divided under two leaders, Caleb and Joshua. One party went the full length of the land, and returned in the short space of forty days; the other took a shorter journey, and returned sooner. The spies were cautious men, and gave a truthful report of the land, declaring that its cities had high walls and would be difficult to overcome, especially without up-to-date military equipments. They reported also that they had seen giants, probably some of the same families afterwards represented by Goliath, whom David slew in battle. The report of these ten is described as an evil report, because they presented the matter from the viewpoint of its difficulties, as in contrast with the report made by Caleb and Joshua, which is styled a good report, because it was encouraging. These two emphasized the favorable features – the fruits, the honey, the fertility of the country. Their report was backed by faith, while the adverse report was backed by fears, which forgot the Divine providences and leadings.

The spies really should have considered themselves a committee on ways and means for entering the land of Canaan rather than a committee to decide whether it was possible to enter it or not. The possibilities were already determined by God's promises, hence Joshua and Caleb left these out of account. If God could deliver them from the Egyptians and from the Amalekites, could give them water in the desert and bread from Heaven, He surely could do all that was necessary to fulfill His promise to bring them into possession of Canaan.

## THE LESSON FOR SPIRITUAL ISRAELITES

Various lessons may be drawn by Spiritual Israelites from the experiences of the typical people. If we view the matter from the personal standpoint, we may see that each Christian has from the Almighty a special invitation to enter into Canaan's rest and to take possession of the blessings promised by the Lord. He turns his back upon Satan and the world, typified by Pharaoh and the Egyptians. By faith he puts between him and the Adversary a firm resolution for righteousness and obedience to God, through whose providential leadings he reaches the place of making the covenant.

Thenceforth as a New Creature he journeys on, beset by the trials of the wilderness journey, until he comes to the position of an advance soldier of the Cross. There he perceives the new life, the new experiences before him, in harmony with God's promises. He would at once with faith and courage enter in and possess himself of all the good things of the spiritual life.

The enemies of the land to him would represent the weaknesses of the flesh and the oppositions of his fallen nature, all of which are to be overcome. To the extent that he can overcome these, he enters into and possesses and enjoys his inheritance promised of the Lord. Some can do this promptly, by reason of faith;

others make investigation of the trials and alas! too often become discouraged, fearful, distrustful, murmurers – sometimes wishing that they had not left the world at all, and that they could return thither.

> The reports of the spies represent the different viewpoints from which the promises of God may be seen. To the eye of faith, all things are possible; to the eye of unbelief, all things, in the way of the conquest of the flesh, are impossible. Let us go up and possess the Land! Let us be of good courage and fight the good fight! God will be with us and give us the victory, with the proper exercise of faith!

## DID GOD ENCOURAGE WAR?

In studying this lesson, remembering that the Israelites were invading a land possessed by other people, remembering that this invasion meant the loss of many lives amongst the Israelites, as well as amongst the people of Canaan, many are perplexed. They say, It does not seem reasonable to believe that God gave such a message to Moses and to the Israelites. They say, Contrast this with the Scriptural declaration that Jesus is the Prince of Peace, and that God "will make wars to cease unto the ends of the earth." Agnostics inquire, How are these things reconciled? Where is the justice of commissioning the Israelites to steal the lands of the Canaanites, yea, to murder them? And according to some Scriptures, they were to utterly exterminate all the peoples of the land, Canaanites, Hittites, Perizzites, Jebusites, etc.

We reply that to understand the Bible we must view it from the Bible's own standpoint, and not from the standpoint of our creeds formulated in the darker days, nor from the standpoint of our own imperfect reasoning. The Bible is consistent, beautiful, Godlike, only when viewed in its own light.

In the first place, we must remember that the Bible entirely antagonizes the theories of our creeds, which tell us that all those slaughtered Canaanites went straight to an eternity of torture, and are suffering there yet, because they did not know the true God and Jesus Christ, whom He sent to be the Savior. The Bible tells us that those people and all the people in the whole world are children of Adam, and all perishing because of the death sentence. When they die, they are not alive anywhere. They are dead. Whether they die by pestilence, or famine, or consumption, or pneumonia, or otherwise, it is all the same. They are suffering the penalty that God pronounced; namely, "Dying, thou shalt die." – Genesis 2:17, margin.

It matters not, therefore, in what way we die, or very much whether our experiences be longer or shorter. In the case of the Amalekites and other peoples

of Canaan, God declared that their iniquity had come to the full. That is to say, Divine Justice determined that for them to live longer would not be to their advantage, nor to anybody's advantage. They were merely cumbering the earth. God was using the Israelites as a typical people, through whom He was making types and shadows of coming blessings. He would give Canaan to Israel, and thus make another type of how the antitypical Israel will enter and possess the antitypical Canaan. He would make the slaughter of the people of the land to illustrate the destruction of the works of the flesh and the Devil which His people are to accomplish in themselves by fighting the good fight of faith and overcoming the evil tendencies which have become intrenched in their own flesh.

## NO INJUSTICE TO THE CANAANITES

Although God is not bound by Justice to give any future life to anybody, He has arranged so to do. To this end Christ already has died for the sins of the whole world – including the Canaanites, as well as the Israelites. Aside from this Plan of redemption the whole race would have perished under the death sentence. By God's grace, however, we are not to perish, but to be recovered from the death sentence. So we read, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him might not perish." – John 3:16.

As all the world came into the death condition by one man's disobedience, so all are to be rescued from death conditions by the obedience of another One, "The Man Christ Jesus, who gave Himself a Ransom for all"; "As by a man came death, by a man also comes the resurrection of the dead"; "As all in Adam die, even so all in Christ shall be made alive" – the Church the First-Fruits. – 1 Corinthians 15:21,22; Revelation 20:6.

In a word, God's proposal is that Messiah's Kingdom, the members of which are now being selected from the world – the Church, the Bride – will for a thousand years, with the Redeemer, bless and uplift and restore all the nations of earth – from sin, degradation, death, the tomb.

Jesus explains that the Sodomites will be of this class to be restored by resurrection processes, and so also will, with those Canaanites, be subjects of Restitution. – Ezekiel 16:55; Mark 6:11; Acts 3:19-21.

## DEAF EARS TO BE UNSTOPPED

Nobody will receive God's blessing except through faith in the Lord Jesus as the Redeemer. But the promise of God is that He as the true Light shall yet enlighten "every man that cometh into the world." The Canaanites, the Sodomites, and all the people that lived before Jesus' day must have an equal chance with others to hear the Message of God's favor – the opportunity to believe in Jesus as the Redeemer and to obey His voice.

The same will apply to all the heathen of our day, and the thousands of millions from Jesus' day until now. And the same will apply to the great mass of heathen who have lived in Christian lands, but whose eyes and ears have been holden by Satan – by false doctrines – so that they could not understand and appreciate the Message of the Love of God. The assurance of the Scriptures is that all the blind eyes shall be opened and all the deaf ears unstopped, and that the knowledge of the glory of God shall fill the whole earth.

The Church, under the Headship of Jesus, is the Spiritual Seed of Abraham, and in and through these will come the blessing of Messiah's Kingdom for a thousand years unto every nation, people, kindred and tongue. – Gal. 3:29.

All men are to be rescued from the penalty of the Adamic death. All are to have a full opportunity of knowing about the Savior and of accepting Him. With the knowledge will come responsibility. Whoever willingly and knowingly rejects the grace of God, and chooses sin in preference to righteousness, will be esteemed a wicked sinner, unworthy of everlasting life or any further favors of God. Such, the Bible says, will die the Second Death. From it there will be no redemption; for Christ shall die no more. Hence from it there will be no resurrection. As St. Paul declares, they shall be punished with everlasting destruction. (2 Thess. 1:9.) As St. Peter declares, they shall perish like natural brute beasts. – 2 Peter 2:12.

The present life does not end hope for any except those who have come to a clear knowledge of God and who have chosen sin with willful deliberation. As for other trespasses, the Bible assures us that they will all receive a just penalty: "Whatsoever a man soweth, that shall he also reap." But the horrible doctrine of eternal torment, which has been driving so many away from God and the Bible, is not a Bible teaching, but a part of what St. Paul styles the "doctrines of devils." – 1 Timothy 4:1

# REPORTING FROM TWO VIEW-POINTS

*Excerpt from R. 4045*

**NUMBERS 13:17-20, 23-33**

*"The Lord is with us; fear them not." – Num. 14:9*

THE journey of about 160 miles "through the terrible wilderness" toward Canaan consumed about three months, due probably to the largeness of the camp, for modern travelers have covered the distance in eleven days. Finally they reached Kadesh-Barnea, on the border of the promised land, with the hills of the latter in full view. It was here that Moses smote the rock, contrary to the divine command, and today the place has abundant springs of water and is a regular oasis. In harmony with the divine arrangement it was proposed that they go up immediately to possess the land, but caution and fear suggested that first spies be sent out, that they might have a better knowledge of the real value of the land God had given them and also a better knowledge of the difficulties to be encountered in taking possession of it. With them, as with Christians today, the opportunity was afforded of doubting the beneficence of the divine arrangement, doubting the wisdom and love of God, and conjecturing the impossibility of taking possession of the land and the probability that even then they should find it far less attractive than the Lord at the mouth of Moses had reported.

The request of the people that the land be spied and reported on before its conquest was begun was acceded to by Moses. Twelve spies were selected, representing the twelve tribes – prominent men in whose judgment the people might have confidence. Apparently these went forth in two companies:

1. one under **Joshua** made a tour of the entire country from the southern part to Jericho at the north, some 300 miles.

2. The other band under **Caleb** made a shorter journey, going only so far as the valley of Eshcol near Hebron.

- Caleb was accordingly the first to report (Numbers 13:30; 14:24),

- while Joshua's report came in later (Numbers 14:6,7).

The spies were commissioned to gather information respecting the fruitfulness of the land and the desirability of the country and the character of its inhabitants, and whether they dwelt permanently in walled cities, or in movable camps like the Arabs. Two reports were returned, and in most particulars they were very

much alike, telling that the land was good and fruitful and desirable, but that it would be difficult to conquer; that the inhabitants dwelt in high-walled cities, which were well nigh impregnable, and that some of the people were of great stature. Although there were but few of these giants, their fame was evidently far reaching, and the spies declared with exaggeration that in their presence they felt like grasshoppers.

- The majority advised against any attempt to take possession of the land, and discouraged the people, leading them to believe that it would be an utterly hopeless task for them to undertake to drive out the Canaanites, the Amalekites, the Amorites, the Hittites and the Jebusites, who had thorough possession.

- The minority report by Caleb and Joshua differed little from the other, except that they expressed full confidence that Israel under divine guidance and by divine aid would be fully able to conquer all the difficulties of the situation.

We cannot wonder that the people were greatly disheartened from the very beginning: they were not a warlike, but a pastoral people. Indeed with the exception of the battle which Abraham waged for the recovery of Lot and his family, and the battle a year before in the wilderness with the Amalekites, the Israelites had no experience in war and quite evidently were unprepared for such a contest as lay before them if they entered Canaan and attempted to take possession. We must admit, therefore, that the report of the ten spies that the Israelites were not capable of taking possession was in many respects a wise and just one, and the people apparently were justified in accepting it.

The thing lacking was faith.

*Rom. 8:31*
*1 John 4:4*
*Ex. 15:2,6-7*

They should have believed God, and have followed explicitly his leading; they should have said, Greater is he who is on our part than all they that be against us, and while we are under his direction we are able to do all things through his strengthening power. However, it should not surprise us that this people under all the circumstances were unable to exercise such a faith in God. Rather we might say that antitypical Israel alone might be expected to have such a triumphant faith – nor do we find that very many Spiritual Israelites today possess faith to such a degree. Indeed we should not forget that the failure of Natural Israel and the divine dealings with them in consequence were more in the sense of typical illustrations for Spiritual Israel than as real condemnations of Natural Israel. We cannot think that God expected much more of those people than was manifested in their course. Of Spiritual Israel, however, much may reasonably be expected.

## THE MAJORITY IN THE WRONG

How did the people receive the two reports? Almost unanimously they decided

Israelites fear the report of the spies.

that they had been misled, that their best course was to return to Egypt and proffer their services again to the Egyptian taskmasters. They decided that their coming out of Egypt was a mistake, that the journey through the wilderness was wasted time, and that they now stood in a hopeless position, a people without a country. They proposed to select a leader to lead them back to Egypt, and threatened Caleb and Joshua with stoning for trying to perpetuate the misleading of Moses, which they seemed to have been willing to forgive as an error of judgment. At this juncture, however, the Lord intervened, and from the bright display of his presence over the Tabernacle there went forth a judgment against some of the leaders, especially the ten spies who gave the faithless report and stirred up the people to resent the divine leading which they had previously followed. The lesson was a severe one, a plague amongst the people evidencing divine disfavor, and they were turned back again to wander in the wilderness for the remainder of forty years, a year for each day consumed in the spying of the land. The divine decree was that all the men of Israel over twenty years of age were to perish in the wilderness during those forty years of national disfavor – that not one of them was ever to enter the promised land except the two who gave the good report, Caleb and Joshua.

The commotion amongst the people incident to this report must have been great. Moses himself endorsed the report of Caleb and Joshua, and urged the people to obedience to God, as we read: –

"Then I said unto you, Dread not, neither be afraid of them. Jehovah, your God, who goeth before you, he will fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderness, where thou hast seen how that Jehovah thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe Jehovah thy God, who went before thee in the way, to seek you out a place to pitch your tents, in fire by night to show you in what way you should go, and in the cloud by day." – Deut. 1:29-33.

But the people in bitterness of disappointment cried out, "Would to God that we had died in the land of Egypt, or would to God that we had died in the wilderness. Wherefore hath the Lord brought us into this land to fall by the sword, that our wives and our children should be a prey. Were it not better for us to return to Egypt?"

Then Joshua and Caleb exhorted the congregation, saying, "The land which we passed through to spy it out is an exceedingly good land. If the Lord delight in us, then will he bring us into this land and give it unto us; a land which floweth with milk and honey, only rebel not against the Lord nor fear ye the people of the land."

## "I CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENETH ME"

There are two important lessons for Spiritual Israelites to learn:

**1** Their own inefficiency – their own inability to meet the trials, the difficulties, the hindrances in their way. As the Apostle says, We cannot do the things that we would. But our extremity is God's opportunity, and
*2 Cor. 12:9* his encouraging words are, "My grace is sufficient for thee; my strength is made perfect in your weakness." The Lord could have armed and equipped the hosts of Israel in some miraculous manner, making them invulnerable to the attacks of their enemies, and giving them courage for their ordeal; but this was not his plan.

*Heb. 11:6* **2** He wished to develop in them the necessary faith, trust, obedience, for, "without faith it is impossible to please God." Thus in Natural Israel was illustrated the divine proceeding in Spiritual Israel. God could miraculously give us powers of mind and of body which would make us superior to every outward circumstance; but instead of so doing he merely justifies us by faith, and tells us to reckon ourselves as complete, perfect, because of the imputation of our Redeemer's merit. From this standpoint of faith all the battles
*Matt. 9:29* of Spiritual Israel are won or lost. "According to thy faith be it unto you." Those, therefore, who can and will exercise full faith, full confidence in all of the divine promises may go from victory to victory, from blessing to blessing, from joy to joy, from one attainment to another, and have a glorious victory in the end over the world, the flesh and the Adversary, through the imputed merit and continued assistance of him who loved us and bought us with his precious blood.

To this class the giants of opposition and despair lose their power, even as did Goliath before the sling-stone of David. The pebble from the brook – the message from the divine Word – vanquishes the enemy's power to those who have the sling of faith. To these the fortresses of sin are not so strong as to be invulnerable, unassailable; entrenched depravity is recognized as being subject to divine

power, and when attacked in the name and strength of the Lord and encompassed repeatedly with prayer, finally its strong walls fall down as did those of Jericho. So may depraved appetites and sinful desires be thoroughly conquered so far as our hearts are concerned, though the traces thereof may continue to some extent in our mortal flesh – reminders not only of the weaknesses of the fallen nature, but also of the triumphs of the New Mind under the leadership of Jesus.

As these victories of faith progress the fruits of the victory become ours. The grapes of Eshcol, the figs, and all the plenty of the land flowing with milk and honey but feebly picture the riches of grace and fruitage of the Spirit which accrue to those who in the name of the Lord gain the victories of faith over the world, the flesh and the Adversary. Of these fruits and graces the Apostle speaks, naming meekness, gentleness, patience, longsuffering, brotherly kindness, love. And the assurance of the Word is that if we do these things, if we maintain this good fight of faith as New Creatures, we not only shall enjoy the spiritual refreshment, but eventually "an entrance shall be administered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." – 2 Peter 1:11. *1 Tim. 6:12*

## PRESENT INHERITANCE

How great and good a God have we!
Increase our faith that we may see
The land is good, wherein we go,
With milk and honey it doth flow.
Increase our faith that we may see,
Our enemies who'er they be;
Thou hast decreed may be subdued
By us with power of Thine embued.
With what rejoicing here we drink
At truth's own placid river brink.
With what content, in faith we stand,
In peace on Bulah's table land.
What pleasure as we here partake
Of promises Thy Word doth make;
As we are led and well supplied,
To grow and in Thy love abide.
Wherein were aspirations small,
Replaced were these by the heavenly call.
And kinships limited by birth,
Include kinship of higher worth.

*– Martin C. Mitchell*

# *The Penalty for Unbelief*

***Numbers 14:17-23***

***17 "And now, I pray, let the power of my Lord be great, just as You have spoken, saying,***

***18 'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression, but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.'***

***19 "Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now."***

***20 Then the LORD said: "I have pardoned, according to your word,***

***21 "but truly, as I live, all the earth shall be filled with the glory of the LORD--***

***22 "because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice,***

***23 "they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.***

Mark how the faithful man of God frames his petition in harmony with God's law. He does not ask that the Lord might clear the guilty, persistently willful sinners, contrary to his law, but that only so far as might be consistent with his just and holy law he would pardon the iniquity of his people as he had done in the past, and not utterly consume them in his just wrath. Hear him: "And now I beseech thee, let the power of my Lord be great, ***according as thou hast spoken***, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now." – Num. 14:17-20.

Now mark the answer "And the Lord said, I have pardoned according to thy word" – according to the word of his own holy law, whose promise of mercy to the erring (though not to willful, determined sinners) Moses had pleaded on behalf of Israel. This mercy could be extended to the young, but not to the adults who were inexcusable; and this was now the tenth time they had rebelled against the Lord, showing their hearts strongly set to do evil. In this they were a type of a class of willful sinners in this still more favored Gospel age who, having been once enlightened, etc., nevertheless, afterward prove disloyal to God and come under condemnation to the second death.

The Lord told Moses and Aaron to say to them,

***"As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you. Your carcases shall fall in this wilderness; . . . but your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."***

– Num. 14:28-33;1-4.

Here was a type of the value of intercessory prayer on behalf of those who sin not unto death. (1 John 5:16.) Let us bear in mind this privilege and duty of intercessory prayer for all such, and for our encouragement let us remember God's dealings with his faithful ones of old. And let us beware of any thing approaching to disloyalty to God – of any disposition to rebel against him and return to Egypt, the world; and also of that lack of faith which indicates a serious lack of appreciation of all of God's favors and leading in the past and which therefore fails to trust him for the future. R. 1842

***32 'But as for you, your carcasses shall fall in this wilderness.***

***33 'And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness.***

***34 'According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection.'***

***Numbers 14:32-34***

*See also "Entering His Rest" on p. 192*

# *A Great Rebellion*

### *Numbers 16:1-5*

***1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men,***

***2 and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown.***

***3 They gathered together against Moses and Aaron, and said to them, "You take too much upon yourselves, for all the congregation is holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?"***

***4 So when Moses heard it, he fell on his face,***

***5 and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who is His and who is holy, and will cause him to come near to Him. That one whom He chooses He will cause to come near to Him."***

How Moses entreated and expostulated, and how he was reviled, is described in

**Numbers 16:4-35**, also the final result – that Korah, Dathan, Abiram and their families were swallowed up by the opening of the earth, and the band of two hundred and fifty were destroyed by fire.

The children of Israel, instead of recognizing the Justice of the Lord in dealing with those who were rebellious against His Divine arrangements, condemned Moses and Aaron for the death of Korah, Dathan and Abiram and the two hundred and fifty transgressors, ignoring the Lord's relationship to the matter entirely. (verse 41.) A host of them gathered against Moses and Aaron, and murmured, saying,

***"Ye have killed the people of the Lord!"***

The result was that the Lord's anger was aroused against the murmurers. A plague

broke out amongst them, so that fourteen thousand seven hundred perished as a result. And the remainder were spared because of the haste of Aaron in running into the midst of the afflicted people with the holy and acceptable incense.

We surely know that "Judgment begins with the House of God."

***For the time has come for judgment to begin at the house of God, and if it begins with us first, what will be the end of those who do not obey the gospel of God?***
***1 Peter 4:17***

We surely know that it is to extend eventually to all Christendom. If the Judgment, or trial, or fiery testing, of the world, will mean to them "a time of trouble such as never was since there was a nation," it will surely mean a time of fiery trial to the Household of Faith, with whom it begins. The question is, "Who shall be able to stand?" The answer is, the holy – the sanctified in Christ Jesus.

*Dan. 12:1*

*Rev. 6:17*

*Mal. 3:2*

The spirit of rebellion against all laws, rules, regulations, human and Divine, seems to be in the very air we breathe. It is a time therefore for the child of God to be seeking peace and pursuing it increasingly, as far as possible with all, acting as peacemakers and not as strife breeders. It is a time when many seem prompted to offer incense which the Lord has not commissioned them to offer. The spirit of ambition, rivalry and desire to be greatest amongst the Lord's people is one of the most dangerous foes of the Church, not only to those over whom they rule, but also to those who will be the rulers and teachers. The lesson to every one of us is,

***"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."***
***1 Peter 5:6***

R. 5268

## THE BLIGHT OF SIN AND ITS ONLY CURE – *R. 3100*

*"As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up: That whosoever believeth in him should not perish but have everlasting life." – John 3:14-15*

ISRAEL'S experience in the wilderness prolonged thirty-eight years on account of their unreadiness, lack of faith to enter Canaan at first, was doubtless a season of valuable instruction in various ways; tho very little is told us respecting this period. Evidently those years of drilling in the laws, sacrifices, etc., brought the people to a comparatively moral and religious condition; so much so that their next prominent sin was in the nature of boasting of their holiness – pride of heart. Admitting degradation and sin and faithlessness in the past, they felt that they had made great progress and should no longer be dealt with as formerly. Admitting that it had been necessary for Moses and Aaron to rule them imperiously, they denied that this was any longer necessary; and under the leadership of Korah, Dathan and Abiram, quite a sedition developed; – the influence extending so far that it included two hundred and fifty leaders and most prominent men of Israel. Their contention was that all Israel was now holy **(Num. 16:2,3)**; and that, therefore, Moses and Aaron should no longer be considered the only ones with whom God would communicate, – the intimation being that they were endeavoring to perpetuate a hierarchy which God had not established, and which true Israelities should not recognize.

There is a lesson here for spiritual Israelites: It teaches us not to become heady or highminded or boastful or proud of spiritual attainments and godliness. It teaches us that in God's estimation there is no holiness that does not include humility and full submission to the divine arrangement. It reminds us also of the prophesied rebellion that will take place in the close of the Millennial age, amongst those who will have reached perfection under the Millennial Kingdom, some of whom will manifest their unfitness for eternal life by their lack of full submission to the divine arrangement.

Moses called to him the representatives of the insubordination; kindly and patiently he reasoned with Korah, the one who responded to his call, pointing out to him the Lord's arrangement; from the others he received but an insulting refusal to discuss the question. This kindness, forbearance and endeavor to help those whose feet were slipping out of the way, all the more commends the leader to our sympathy and appreciation, and teaches us to be gentle and patient with "those that oppose themselves" to the divine order. (2 Tim. 2:25.) But we are not to expect success in every instance, even as Moses had no success in this case; where the heart is wrong it cannot be guided by reason; and pride, boastfulness and ambition are evidences of a wrong condition of heart.

*"Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you should keep acting like a prince over us? Num. 16:13*

Moses hears Korah, Dathan, Abiram

So far from endeavoring to use force against these men, Moses took them at their word and invited them to display the powers, privileges and divine authority which they claimed; and appointed that they should the next day meet with himself and Aaron and let the Lord by his providences decide matters. Korah's influence over the whole congregation was evidently very great; it is generally easier to influence people by telling them that they are better and greater than they had previously supposed – it works upon their pride. However, the Lord spared the people, though he gave an illustration of his indignation against their assumptions, – by causing the earth to open and swallow up these three leading "holiness" rebels, their tents, families, etc., and by causing a plague to break out in the camp, in which the two hundred and fifty chief men who had joined in the conspiracy, died. One lesson here is that we should beware that our holiness is of the proper kind – not self-righteousness, but submission to the righteousness which is of God. Although these men did not die the Second Death, but will, in due time, share in the benefits of the great atonement accomplished by the antitypical Priest, nevertheless, they typified persons who enjoying great favors of the Lord misappropriate these, applying them selfishly and in pride, will die the Second Death, and with them their allies, sharers in their sin.

One would suppose that so striking a manifestation of the divine will would thoroughly correct the wrong spirit amongst the people, and show them the difference between their boastful self-righteousness and the righteousness of full submission to the divine arrangement which alone could have the divine approval. But not so; human perverseness is shown in the fact that on the next day the leaders of Israel assailed Moses and Aaron with the charges that they were unholy men, murderers – that ***they had killed*** on the previous day, by some

power of their own, some who were truly the Lord's people. As a consequence the Lord's indignation was enkindled against the people and they were spared, by the interposition of those whom they had traduced, only after 14,700 of their number had perished by pestilence. This same spirit of pride, rebellion, and its consequences may be noted in our day; how many there are who, because not right at heart, are in more or less sympathy with those with whom the Lord has no sympathy! They have seen "heady" ones rise up in the congregation of the Lord, seeking to draw away disciples after themselves, and afterward have seen these rejected of the Lord, instead of becoming great leaders as they expected; they have seen how, in the Lord's providence, the earth (worldliness or various false ideas) swallowed them up, buried them in oblivion so far as leadership was concerned; yet after witnessing the Lord's dealings with these, in putting them out of the light of present truth, etc., they are still sympathetic with them and complain that their fall into the darkness and oblivion was not of the Lord, but the fault of his "faithful." These resemble the Israelites who blamed the loss of these "renowned" would-be leaders upon the Lord's truly appointed servants, Moses and Aaron. Let us learn from this lesson to be always on the Lord's side, and to keep our hearts so free from prejudice, pride and self-will, that we may always be able to discern which is the Lord's side in every controversy. Those who do not so, are likely to lose their spiritual life as the 14,700 in this type lost natural life.

After impressing the lesson of divine appointment, the Lord called for the rods of the chief men of every tribe – Aaron representing the tribe of Levi, and these rods were laid over night in the Most Holy; they were brought forth the next morning in the sight of all the people, and no change had taken place in any of them except the one belonging to Aaron, which was covered with buds, blossoms and almonds. Thus did the Lord emphasize his choice of the tribe of Levi and of the Aaronic priesthood, and impress the lesson of their recognition upon all Israel.

*And behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds. Numbers 17:8*

So, too, the Lord has chosen Christ as the High Priest of our order, or profession, and the Church and household of faith, to be associated with him in the work of the ministry. These will ultimately be made known to all who desire harmony with the Lord; to all who will enter into the Millennial Canaan; – all the people will then know that God puts a wide difference between the "household of faith" and various teachers of morality, higher criticism, etc., who have denied the faith and who are attempting to teach upon other lines than those laid down in the Scriptures, of which the cross of Christ is the center. The light, the vitality and the fruits of righteousness are centered in the household of faith, and this will be made manifest to all.

**Two other incidents of about this time** – the close of the wilderness detention, –

- were the death of Miriam, Moses' sister, and *Num. 20:1*
- the death of Aaron, his brother. *Num. 20:28*

The forty years being about completed, the people were ready now, under the Lord's direction, to enter Canaan. Kadesh Barnea had evidently remained the center of their encampment, and their Tabernacle had evidently continued there, though of necessity so large a body of people with their flocks and herds must have roamed over quite an extensive area during those thirty-eight years, and of this we find various indications. (Num. 33:19-36.) The Canaanites probably feared an invasion and had to some extent fortified the country in the vicinity of Kadesh Barnea, the southern borders of Canaan, and perceiving now that the Israelites were preparing to move, they made an attack upon them and took some prisoners; – probably by way of forewarning and intimidating them. This was the occasion for the vow mentioned in **verse 2**, that the cities of the Canaanites should be utterly destroyed when taken.

***2 So Israel made a vow to the LORD, and said, "If You will indeed deliver this people into my hand, then I will utterly destroy their cities." 3 And the LORD listened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities. So the name of that place was called Hormah.***
***Numbers 21:2-3***

**Verse 3** need not be understood to mean that Israel vanquished the Canaanites and destroyed their cities at this time; it is rather to be viewed as a parenthesis, an explanation that afterward, during the campaign of Israel in Palestine, God in harmony with their vow, did deliver to them the cities of the land, and that they did destroy them. They called the place Hormah as a remembrance of their vow. The right of such a total destruction of an enemy and his property would not be

allowed in the civilized world today; we are to remember, however, that the Lord in these dealings with Israel was making types far reaching in their significations. In the type, the Canaanite and his citadels, etc., represented sin, its enticements, its blandishments and strong entrenchment in the weaknesses of the flesh. No compromise or truce with sin is to be made on the part of the new creature; it is to be a war of extermination; – and this was the signification of the type. It helps us to understand the matter much better, too, when we know that those Canaanites who were destroyed were not turned over by the Lord to devils for eternal torment; – but simply went down into the great prison-house of death, just the same as their fathers had done before them, only in a different form of death. It mattered nothing whether these died of pestilence or by the sword; – the time will come, anyway, when they shall all be brought forth from the prison-house of death by the great Redeemer, the antitypical seed of Abraham, to have an opportunity of coming to a full knowledge of the truth that they may be saved; – and that everlastingly, if they will, upon condition of their obedience and heart-conformity with the divine will.

*Numbers 20:14-21*

*Thus Edom refused to give Israel passage through his territory; so Israel turned away from him. Num. 20:21*

Israel made a request of the Edomites (descendants of Esau, their father Jacob's brother) that they might pass through their country with a view to entering Canaan from its eastern side instead of from the southern. The Edomites refused the request, and thus compelled a long and tedious journey around their territory through a very arid, barren country. It was here that the people so recently claiming to be "all holy" became so discouraged that they again wished that they were back in the land of Egypt and murmured against God and against Moses and against the manna upon which they were still being fed. It was at this juncture as a punishment for their impatience and their despising of the Lord's leading and provision for them, that the Lord sent them the plague of

## THE FIERY SERPENTS

Whether the Lord specially created these serpents or whether he merely took advantage of circumstances and conditions, as when he sent them the quail, we do not know, nor does it matter. In God's miracles he generally uses means to every end; these are to us miracles because we do not fully comprehend the means employed. As for instance, if we could imagine the knowledge of the ***method*** of telephoning, or the method of wireless telegraphy to be entirely blotted from the knowledge of man, the results, told in succeeding ages to people who knew not of the methods, would be miracles; we do not class them as such, because we understand the ***modus operandi***. The fierceness of the attack of the serpents and the great mortality resulting amongst the Israelites might cause us to wonder; but we are to remember that it is estimated that in India, even at the present time "several thousand people annually die from the bite of the cobra." One writer describing the bite of a certain Brazilian serpent, says: "Even in those cases where the sufferer recovers, for a time the system is injured and the latent virulence of the poison can hardly be eliminated from the same even at the cost

of festers, boils and ulcerations which last for many years. The nervous system is also very much affected as giddiness and paralysis are usually amongst the evidences of the strong venom which this reptile extracts by some inexplicable chemistry from perfectly harmless food."

*So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. Num. 21:6*

The people had learned something through their experiences, and hence needed not to be told that this visitation of the fiery serpents was a chastisement from the Lord for their murmuring and rebellion. We are to learn in this connection to differentiate between such experiences on the part of the Israelites and similar experiences on the part of the world in general. We are to remember that by the Law Covenant which God made with Israel at Mt. Sinai, he specially pledged their protection from disease and every adverse influence so long as they were faithful and loyal to him, and specially threatened that disloyalty and unfaithfulness would be punished by sickness, calamities, death, etc. – Lev. 26:3-46.

To the Israelite, therefore, sickness and pestilence meant divine wrath – to the other nations it meant the ordinary course of events; they were neither protected from the various death scourges of the world nor were these death-dealing scourges specially sent upon them.

The people came to Moses confessing their sin and asking his mediation with the Lord on their behalf; and, God-like, he did not stop to chide them when they were penitent and remorseful, but presented their case before the Lord most heartily. The Lord heard and answered the petition, but in a roundabout manner, well calculated to impress upon them their dependence upon him, – and to provide for us, spiritual Israelites, a great spiritual lesson. The remedy for the bites of the serpents was a look at a brazen (copper) serpent fastened to the top of a pole, said pole probably being carried about throughout the camp of Israel, that all the sick, suffering ones might have the opportunity of looking upon it and thus being healed.

***Then the LORD said to Moses, "Make a fiery serpent, and set it on a pole, and it shall be that everyone who is bitten, when he looks at it, shall live."***
***Numbers 21:8***

*See also "The Brazen Serpent" on p. 278*

We are not to question the meaning of this as a type, for our Lord himself in our Golden Text declares it. The serpent on the pole represented Christ on the cross. True, the serpent represents sin, vileness, evil, pain, suffering; while our Lord Jesus could be our Redeemer only because he was holy, harmless, separate from sinners. The question arises then, Why was the serpent used to represent our Lord? Why was not Moses instructed to make a brazen dove, or a brazen lamb – as representative of the meekness and harmlessness and purity of him who died for us? We answer that a correct appreciation of the answer to this question is

the key to an understanding of the great atonement provided by God for man, through the "Man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5,6.) The serpent represented the atonement transaction better than any other emblem could. The serpent in Eden was Satan's agent and representative in the alluring of our first parents into sin: in this sense of the word the bite of that serpent, the devil, upon our race through our first parents, is destroying all the human family in death, – with the attendant pains and sufferings on account of which the Apostle declares, "The whole creation groaneth and travaileth in pain together." (Rom. 8:22.) It is impossible to get rid of the sin-virus of "that old serpent;" there is no remedy that we can apply: mankind can only look to God for help; and the help which God provides is through the sending of his Son, the undefiled One. Nor will it do that that undefiled One should visit us and know our troubles and sympathize with us, and counsel us how to get rid of sin. No, this is not sufficient, he may not contradict or undo the Father's decrees, tho he may fulfill them – he may take our place, he may bear our penalty. And thus the Apostle expresses it, "He who knew no sin was ***made sin for us***," that we might be made right in the sight of God through him. The serpent then represented sin, in every sense of the word; and as the whole world was serpented or inoculated our Lord must take the place of the sinner in order that the sinner might get free from the sentence; and this is why it was a serpent that was raised on the pole. "He was made sin for us" – treated as the one in whom centered the sin of the whole world.

*Rev. 12:9*
*Rev. 20:2*
*2 Cor. 5:21*

As the bitten Israelite looked to the brazen serpent and was healed in response, so in the antitype we who are bitten by the serpent of sin, and who are writhing and dying under its virus must look away with the eye of our understanding (now the eye of faith), – we must look unto Jesus. We must see him as the serpent, as the one who took our place, bore our sin-penalty, became our substitute, and thus bought us from under the sentence of death.

**It was not sufficient that the Israelite looked into the sky or looked at a lamb or looked at a bird overhead, it was necessary that he look at the brazen serpent.**

So with us, it will not do that man look at Jesus in various lights and shadows, some believing one thing and some another respecting him; for according to the divine arrangement only the one kind of faith in Christ is efficacious – and that is the faith which recognizes him as the ransomer, as our substitute, "Made sin for us." Men may get some blessing from looking at Jesus as a great, model man, a great Jew, a great teacher, etc.; they may find such a look profitable, morally, mentally, physically; but from such a view they cannot get eternal life, they will still perish from the bite of sin unless they do more than this; – only those who view him as the antitype of the serpent in the wilderness have his promise of forgiveness, and acceptance with God unto eternal life.

# *A Good Man's Sin*

ISRAEL'S fortieth year after leaving Egypt was God's appointed time for them to enter the land of Canaan. Moses was in his one hundred and twentieth year, but yet quite vigorous. His sister Miriam had died previously; Aaron, his elder brother, still lived, but died the same year. For thirty-eight years the Children of Israel had resided in the wilderness, making Kadesh-Barnea their camp center, but really occupying a considerable portion of the wilderness with their flocks and herds.

*Num. 20:1*
*Num. 20:28*

It was in April of the fortieth year that, by Divine command through Moses, they assembled at Kadesh, prepared to enter into the Land of Promise. But the water supply was scant. The people and their cattle were famishing. Murmurings arose, and inquiries if it were not as well to have perished in Egypt or elsewhere as to perish there from thirst.

The burden naturally fell upon Moses, shared, however, by his brother Aaron. All leaders of honor and influence carry weighty responsibilities. Moses and Aaron in turn went to the Lord with the matter, not complainingly, but inquiringly – desiring guidance from on High – from the real Leader of Israel. Nor did they go in vain. The Lord graciously manifested Himself – "The glory of the Lord appeared unto them" – quite possibly also manifest to the people of Israel, who looked on. This glory is surmised to have been a ray of light emanating from the Mercy Seat in the Most Holy.

They were to take the rod, presumably "Aaron's rod that budded," and that was kept in the Ark in the Most Holy. That rod would be a reminder to the people of the Lord's special acceptance of Aaron as the High priest and assistant of Moses. It would be a sign to them of the Divine favor which hitherto had guided their nation, and which still would continue to guide all who would trust in the Lord and in the power of His might.

## SMITING THE ROCK A SIN

The Lord particularly directed that Moses should speak to the rock, and that in response to the word waters would rush forth.

***"Take the rod. You and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water. Thus you shall bring water for them out of the rock, and give drink to the congregation and their animals."***
***Numbers 20:8***

*10 And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?" 11 Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.*
*Num. 20:10-11*

Moses disobeys God and strikes the rock twice.

*See "God's Covenant at Mt. Sinai" on p. 131 when Moses strikes the rock the first time.*

On a previous occasion, about thirty-eight years before, in a similar experience near Mt. Sinai, Moses had been instructed to smite the rock; but in this case the rock was not to be smitten. Here Moses and Aaron sinned. "The meekest man in all the earth" forgot himself, and allowed a spirit somewhat akin to pride, self-sufficiency and anger to control him for the moment. Smiting the rock, he cried aloud to the people, "Ye rebels, must I bring you water out of the rock?"

*"Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."*
*Num. 20:12*

The water indeed came forth, as the Lord had promised. The people indeed got the blessing needed, but one of the most illustrious men and servants of God there fell under Divine disapprobation. The Lord's decree was that neither Moses nor his brother should enter Canaan. Moses, however, was permitted to go with the people to the end of their journey, and then from Mt. Nebo to see the land across the Jordan.

This condemnation does not signify the Divine reprobation to eternal torment or to any lasting dishonor. Moses got his entire punishment then and there, before death, as do all of God's saintly ones. Whatever stripes, chastisements, punishments, of the future shall be meted out to mankind in general because of wrong doings in the present life, there are none reserved for the saints. The Apostle explains that they are chastened in the present life, that they may not come into condemnation with the world by and by.

## THEY DRANK OF THE ROCK – CHRIST

St. Paul points out to us that the smiting of the rock was symbolical. As the manna, the bread from heaven, represented Jesus, so the smitten rock represented Him also. The refreshing water from the rock symbolized the blessings which flow from Christ's sacrifice. The smiting of the rock at the beginning of Israel's experience was authorized of God. It was necessary that upon Jesus should fall the rod of affliction, even unto death:

**(1)** "The Lord laid upon Him [the death penalty for] the iniquity of us all";

**(2)** "By His stripes we are healed." – Isaiah 53:5,6.

St. Paul's words are, "They did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." – 1 Corinthians 10:4.

Just what was symbolized by the second smiting, which God did not authorize, is not explained by St. Paul. The fact that this second smiting was punished tells us that it was wrong, and that it symbolized some improper course on the part of the professed people of God. Two suggestions come to us, either or both of which may be applicable.

**1** This second smiting, at the end of the forty years and just as the people were about to be led into the Promised Land, may symbolize a smiting of the people of God – the Body of Christ which is the Church. A number of Scriptures appertaining to the Gospel Age give the inference that some of the saintly members of the Body of Christ in the end of this Age will be put to shame, or, perhaps, put to death – and thus enter into glory, as did the Master, when He was smitten. In His case the high priest declared that it was expedient that one should suffer, rather than that the entire Jewish people should perish as a nation. – John 11:50.

The religious rulers conspired against the Master – as they supposed, for God's glory. The suggestion has been offered that similarly, in the end of this Gospel Age, religious leaders, moved by similar motives of self-preservation, may conspire for the smiting, the injury, of some of the Lord's followers. If this be a proper interpretation of the type, it indicates that under the Divine providence blessings will flow from the wrong course, yet no greater blessing than might have come by pursuing the right course – of speaking to the rock, asking for the water, the Truth, the refreshment, instead of smiting it.

**2** The other thought, closely related to this one, is that any denial of the Redeemer on the part of His consecrated followers would signify a crucifying afresh, a putting to open shame, a smiting of the rock the second time.

St. Paul explains that such a repudiation of the Word of Christ by those who have once been enlightened and have tasted of the Heavenly gift and of the powers of the world to come, etc., would mean for them an unworthiness of any place in the Heavenly Kingdom – that they would die the Second Death. – Hebrews 6:4-7.

The fact that both Moses and Aaron participated in the type, and that neither entered the land of Canaan, signifies that the very highest dignitaries and most enlightened members of the Royal Priesthood might be in danger of committing the sin typified, or pictured, in the second and unauthorized smiting of the rock. On the contrary, those who smote the antitypical Rock the first time – those who crucified Christ – the Scriptures assure us did so ignorantly and merely fulfilled the Divine intention. "I wot, brethren, that in ignorance ye did it, as did also your rulers"; "for if they had known, they would not have crucified the Lord of glory." – Acts 3:17; 1 Corinthians 2:8.

## LESSONS FOR SPIRITUAL LEADERS

If "the meekest man in all the earth," after long years of training and experience, made such a failure, even typically, the lesson to all spiritual leaders should be an impressive one. It says to us in inspired words, "Let him that thinketh he standeth take heed lest he fall." The Lord declares (v. 12) that the sin of Moses and Aaron was one of unbelief, "because ye believed Me not – to sanctify Me in the eyes of Israel."

It ***did*** require faith in God for Moses to smite the rock. Apparently his lack of faith was in the people. Apparently he wished to produce a dramatic effect – to impress upon them a lasting lesson, "Ye rebels, must I bring you water out of the rock by a blow from this rod?" The effect may have been dramatic. The people may have stood in awe of Moses, but all the same, that was not the best way for dealing with the matter; for it was not God's way. Better would it have been for Moses to have hidden himself – humbled himself – and to have asked water from the rock in Jehovah's name.

Class leaders, Elders, ministers in the Church of Christ, will do well to remember that the blessings which God has arranged shall flow to His people from the smitten Jesus and will come for the asking; and that they are not authorized either to smite the "rock" or to pose dramatically before the people of God as necessary to the supply of the streams of grace and Truth.

On the other hand, the Lord's people, Spiritual Israel, thirsting for grace and Truth now due, are to feel a great deal of sympathy for those who occupy teaching positions. There never was a time surely when the honesty and the faithfulness of the Lord's servants were more severely tested than now. What all need is meekness, patience, longsuffering, brotherly-kindness, love – loyalty to God – faithfulness to their Covenant. R. 5315

## THE SIN OF MOSES

It was during this interim of waiting that Moses committed the sin which hindered him from entering the promised land. (Num. 20:2-13.) Peculiarly enough his sin was along the line of his principal excellence of character. When he was chosen to be captain of the Lord's hosts, one of his special qualifications was declared to be, "Now Moses was the meekest man in all the earth." (Num. 12:3.) Yet it was because of a lack of meekness that eventually he failed to reach the promised land. We may surely sympathize with Moses; we may well realize that had he not been the very meekest of men he would have been unfit from the very first for the great service entrusted to him. And is it any wonder that with the great responsibility resting upon him and all of the people looking to him for nearly forty years, he gradually grew less humble, until finally at Meribah, instead of speaking to the rock as the Lord directed, he exclaimed, "Ye rebels, must I bring you water out of this rock?" We have no thought that Moses on account of this transgression has lost his standing as one of the honorable members of the company of Ancient Worthies, but we observe in his experiences a typical lesson for all the members of the Body of Christ.

We do see that the Lord has indicated that humility is one of the chiefest graces amongst his people, and that without it we would be unfit for the Kingdom. We do see that even though the Truth appeals chiefly to the humble-minded, even though the Lord favors these alone in connection with his work, nevertheless they are in great danger of stumbling along this very line. At no time has there been greater danger than at present. The feet-class will need to be specially upheld by the Lord that they stumble not through pride or boastfulness or self-conceit. So many and so great are our privileges in connection with the knowledge of the Lord and his glorious plan, that if we for one moment think of these as being in any sense of the word our own, we begin to lose our humility and to be in danger of the sin of pride and self-assertion. Our only safety is in continually watching and praying lest we enter into temptation – lest we should think of the truths we are honoring as being in any sense our own. Surely we have nothing that we have not received of the Lord – nothing, therefore, of which we ourselves could boast. Appropriately, then, let our boast be of the Lord and his greatness and his goodness to us and to all. Humbling ourselves thus under the mighty hand of God we shall be kept from the self-assertion which was Moses' sin, and which typified a difficulty and cause of rejection in some of the Lord's prominent ones of Spiritual Israel. "Humble yourselves, therefore, under the mighty hand of God, that he might exalt you in due time," that you may be permitted to enter with the Lord's hosts into the glorious Kingdom in due time. – 1 Pet. 5:6. R. 4047

# *The Brazen Serpent*

### *Numbers 21:1-9*

***1 The king of Arad, the Canaanite, who dwelt in the South, heard that Israel was coming on the road to Atharim. Then he fought against Israel and took some of them prisoners.***

***2 So Israel made a vow to the LORD, and said, "If You will indeed deliver this people into my hand, then I will utterly destroy their cities."***

***3 And the LORD listened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities. So the name of that place was called Hormah.***

***4 Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom, and the soul of the people became very discouraged on the way.***

***5 And the people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread."***

***6 So the LORD sent fiery serpents among the people, and they bit the people, and many of the people of Israel died.***

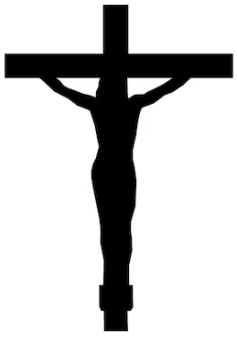
***7 Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the LORD and against you; pray to the LORD that He take away the serpents from us." So Moses prayed for the people.***

***8 Then the LORD said to Moses, "Make a fiery [serpent], and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live."***

***9 So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.***

THE incident of this lesson needs no additional words of explanation. Its full import is brought before us in John:

***"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."***
***John 3:14***



The fiery serpents represented sin, whose bite is deadly. "The sting of death is sin;" and "the wages of sin is death." In sending Israel relief, God foreshadowed the greater relief he would afterward send to mankind in general, – Christ the sinners' ransom-price.

*1 Cor. 15:56*
*Rom. 6:23*

The serpent was of brass (literally, copper), which is a type of the human nature.* God thus declared in type that the man Christ Jesus would be lifted up upon the cross as our sin-offering, as it is written, "He [Jehovah, the heavenly Father] made him who knew no sin to be a sin-offering for us, that we might be made the righteousness of God in him." (2 Cor. 5:21.) "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John 3:16.) As Israel looked to the brazen serpent for healing, so must all the sin-bitten children of men look to Christ, the sin-offering, for healing from sin and death. Christ took the sinners place; he bore the full penalty of our sins; his flesh (his humanity) he gave for the life of the world. Wherefore, he was also highly exalted to a nature superior to the human which he had sacrificed, even to the divine nature, and given a name which is above every name, that at the name of Jesus every knee should bow. (John 6:51; Isa. 53:5,6; Phil. 2:7-11.) Thus we view him, not only as our Redeemer, but also as our exalted Lord with power and authority not only to deliver us from the sleep of death but also to train and discipline all the willing and obedient up to perfection of character and fitness for eternal life.

** See "Tabernacle Shadows"*

The result of the lifting up of Christ will eventually be the drawing of all men unto him. "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." (John 12:32,33.) Yes; it will be the power of the cross of Christ, it will be the love of Christ and of God there manifested, that will be the drawing power upon the hearts of men when, by and by in his glorious reign, and after the great tribulation of this evil day shall have sealed its instruction upon the hearts of men, making them more humble and teachable, all his goodness and grace shall be brought into effectual operation.

It would be a great mistake, however, to confound this drawing power of the cross of Christ which will by and by be realized by all men, with the statement of John 6:37,44,45 – "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."

The class here referred to is not the whole world drawn by the power of the cross in the age to come, but a special class now being selected out from among the world by the Spirit of God through his word of truth and given to Christ as his peculiar treasure – his bride and joint-heir. In the provisions of his wonderful plan God has thus given to Christ all the loyal, consecrated, faithful ones of the Gospel age. They are his, his jewels, called of God to be joint-heirs with him of his glory and kingdom. Had they not been thus called of God and in his plan given to Christ, they could not of themselves have grasped such an honor. To have done so would have been the height of presumption. Their exaltation is therefore of
*Rev. 17:14* God's own appointment: "they are called and faithful and chosen;" and they are all taught of God – led by his spirit through his word of truth.

And Christ here expresses his pleasure to receive all such according to the divine appointment; and he will raise them up at the last day – the glorious day of his return and the setting up of his Kingdom in the earth – the day, thank God, which even now begins to dawn. R. 1849

***"They shall be Mine," says the LORD of hosts, "On the day that I make them My jewels. And I will spare them as a man spares his own son who serves him."***
***Malachi 3:17***

# THE BRAZEN SERPENT AND ITS ANTITYPE

## NUMBERS 21:1-9

*Partial Article from R. 4047*

When finally the time arrived in the last of the forty years of the wilderness experience for the people to move forward and to enter into Canaan they essayed to go by the nearest route, through Edom. But the Edomites – descendants of Esau – forbade this and threatened them with war. Next they thought of the route pursued by the spies through Southern Palestine; but the Canaanites were prepared and fought them off and captured some of the stragglers. This seemingly greatly discouraged the Israelites, who supposed that because the Lord's time had come they would have no difficulty in entering in and taking possession. They lacked faith thirty-eight years before when they should have exercised it, and now instead they had come to have a kind of credulity that was unwarranted.

So it is with Spiritual Israelites; sometimes credulity is accepted and cherished as instead of faith. Many Christians, for instance, seem to expect that they will be carried to Canaan on flowery beds of ease, without any fighting, without proving their courage, without demonstrating their faith by overcoming various hindrances and obstacles. Let us not make such a mistake; let us understand from the first that God is seeking a class of overcomers, and that there could be no such class unless there were difficulties to overcome, and that it is the patient perseverance in well doing that demonstrates true character.

Israel's credulity shattered, they began their journey to the eastward of Edom through a dense wilderness, "and the soul of the people was much discouraged because of the way" – their hardships, especially their disappointed hopes of an easier route. Here a rebellious spirit again broke out and they murmured, as did their fathers thirty-eight years before, against Moses and against God, declaring that their condition of bondage in Egypt, severe as it was, was preferable to the experiences they were having. Had they possessed a proper faith in God, in his wisdom, love and power, and a proper resignation to the same, their difficulties would have been lightened, their bitterness all have been sweetened. And so it is with those of Spiritual Israel who do not exercise the proper faith in the promises of God. To them the trials by the way and the disappointments are most discouraging, and "hope deferred maketh the heart sick." (Prov. 13:12.) Here again we see necessity for faith and proper devotion. With these we can endure all things; yea, and take adversities joyfully, as the Apostle explains, "Rejoicing in tribulation." (2 Cor. 7:4.) Hope and courage, inspired by the divine promises and strengthened by the experiences of the way, alone will keep us joyful while we are still in the enemy's country.

*Num. 20:14-21*

## LACK OF FAITH

The Israelites murmured against the whole divine arrangement, especially complaining that there was no water, and that the manna that they gathered daily was too light – not strong enough for them; they craved the flesh-pots of Egypt. Similarly some of Spiritual Israel, not properly grasping the hopes and promises, not sufficiently living by faith on every word that proceedeth out of the mouth of God, find themselves in a half-starved condition because unable to appropriate a sufficiency of the spiritual food from lack of spiritual faith and hope. They crave the worldly things, and long to satisfy the carnal appetite, and feel themselves in a measure of bondage under the antitypical Moses. As a punishment for this rebellious condition the Lord permitted to come upon them a host of fiery serpents, the particular kind of which is not certain. They are supposed to have been called the fiery serpents because of red streaks upon the head, and because of a glistening of the skin in the sunlight. Such serpents are found in those desert parts and are very ferocious, very poisonous. Their bite so inflames the body and nervous system as to cause the feeling of fire throughout the entire body, often resulting in death in a very few hours. Such serpents are said to be numerous in those parts, but the "plague" of these seems to imply that they were present on this occasion in vast numbers as a scourge to the rebellious Israelites. Their agonies were increased by the bites of these serpents and by the dying of the members of their families. They began to realize that the chastisement of the Lord was upon them, and they cried to Moses for help, saying, "We have sinned because we have spoken against the Lord and against thee; pray unto the Lord that he take away the serpents from us." And Moses prayed for them.

How often it is thus with Spiritual Israelites. It seems in many instances to require several adversities to awaken them, to cause them to appreciate the great antitypical Moses, the Christ, and to come unto the Father through him for relief. In this connection we remember the words of the Prophet, and see that they well apply to the experiences of many of the Lord's spiritual family, "Before I was afflicted I went astray." – Psa. 119:67.

## THE BRAZEN SERPENT

By divine direction Moses erected on a pole a serpent made of brass, apparently of immense size and capable of being seen by the Israelites from quite a distance. By this means God would teach Natural Israel a lesson of faith. They had sinned, the punishment of their sins was upon them, but his mercy was extended to those who would recognize it by faith. We can well imagine the credulity of the people at first, and how they would say, What benefit could come from looking at a brass or copper serpent on a pole? How could that affect the wounds? How could that heal the dying ones? Is not this a fraud upon us? What does Moses, our great captain, think of us? Why does he thus trifle with us, and why does he not prepare some special balm? However, as the news would circulate that those who

looked upon the serpent were healed, we can imagine the spread of the message among the people and their efforts and zeal to help one another to look and live. We can imagine parents pointing their dying children to the serpent, others helping themselves and being helped to the doors of their tents or other points from which the serpent might be seen. We can imagine better than describe the commotion experienced throughout so large a camp by this arrangement, and we can see that it was not only a penalty for their transgression, but incidentally it became a valuable assistance to their faith. Henceforth they might more clearly than ever realize that God was their leader, that through him they could do all things, and that murmuring against him would bring divine displeasure and some unfavorable punishment.

## "HE WAS MADE SIN FOR US"

We might not have discovered without divine aid the antitypical signification of this incident. But our Lord himself directs our attention to the fact that the Israelites bitten by those serpents represented or typified sinners bitten by sin and suffering from the consequences thereof – the fall. He calls our attention to the fact that he himself was the great antitype of that brazen serpent lifted in the wilderness – that by his crucifixion he who knew no sin was made a curse for us who were transgressors.

***"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."***
***John 3:14***

From our Lord's explanation we perceive the great truth taught by this type, namely, that in no other way has God provided for eternal life for the people than by the acceptance of Christ – yea, more than this, the acceptance of Christ crucified.

How plainly does this show us that it is not sufficient for us to believe in Jesus as the great teacher, classing him with Plato, Zoroaster, Confucius or others, nor even by himself as a teacher above all other teachers. The lesson was that there was a redemption accomplished by our Lord in his crucifixion, which was necessary for us and without which we could not have eternal life.

And further, the lesson outlined in the type is that not only was it necessary that Christ should die for our sins, but that none could be saved through his death except by looking unto him, exercising faith in the merit of his great atonement-sacrifice. It is in harmony with this that we, seeing, look and live. It is in harmony with this that we are looking unto Jesus, the author of our faith, until he becomes its finisher. It is in harmony with this that we are exhorted to look away from our own imperfections and dying conditions to the perfection of life in the Son of

God, who gave himself our ransom price, and that we realize that through faith in his blood we have forgiveness of sins, reconciliation to the Father, and thus eternal life through him.

## ALL THE BLIND EYES SHALL BE OPENED

But alas, says one, if it be true that there is no salvation except through faith in Christ – faith in his blood, faith in his sacrifice, faith in the redemption accomplished thereby – then how few will be saved! Some tell us that they cannot accept so narrow and limited a Gospel, that they believe that the heathen are saved without looking with the eye of faith to the crucified one, that they are as much saved as we who do look. We answer that we must not be wiser than the great Teacher himself, that we must not claim to have a greater benevolence than he who gave his life as our ransom price, and who declares that no man can come unto the Father but by him, and who points out that faith in him is necessary to such an approach to the Father and the getting of life eternal.

But while looking to him from the standpoint of faith and accepting his Word, we hear from him a blessed message, which comforts our hearts and bids us rejoice. He assures us through the prophets that the hour is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. He assures us that every eye shall see him, including those who pierced him.

*Eph. 1:18* Those "eyes of understanding" now blinded, as the Apostle declares, by the god of this world and the cares of this life, will all be opened wide, in God's due time, to see the lengths and breadths and heights and depths of divine love and provision of grace in Christ. Our Lord informs us that the power of his cross is not limited
*John 11:25* to the present life. He declares, "I am the Resurrection and the Life." He declares
*John 5:28-29* that the hour is coming in the which all that are in their graves shall hear his voice and shall come forth. Those who have already seen and already been cured come forth to the resurrection of life, resurrection of glory and blessing and cooperation in the great work of blessing the remainder. Others will come forth to judgments, disciplines, corrections in righteousness, either that they may learn to look and live, or that, persistently refusing divine favor, they shall ultimately be destroyed from amongst the people. – Acts 3:23.

## THE DRAWING POWER

As soon as the Israelites began to realize the divine power behind the brazen serpent they began to respond. Similarly our Lord informs us that as a result of his being lifted up at Calvary he shall ultimately exercise a drawing power upon all mankind. Not that he is exercising this drawing power now, however, for he declares respecting those who now come unto him that they are drawn of the Father. He says, "No man cometh unto me except the Father which sent me draw him." (John 6:44.) Thus the little flock, the Royal Priesthood, the members of

the Body of Christ, are now being drawn. But the great mass of mankind are not drawn of the Father, but will be drawn by the Son, as we read,

***"And I, if I be lifted up, will draw all men unto me."***
***John 12:32***

Thus we see that the drawing of all men is a future work, and to be accomplished by the Christ, while the drawing of the little flock in this present time is the Father's work through various agencies. Let us rejoice in the divine plan, which is so complete, so harmonious, so satisfactory. Let us not mar in our minds the beauties of that plan by any false theories of our own or of other men, but let us receive with meekness the heavenly message that we may be wise, for our own benefit in making our calling and election sure now, and be prepared for a share in the heavenly Kingdom and its work of blessing all the families of the earth under the promise made to Abraham's Seed, the heirs according to the promise. – Galatians. – 3:29.

## "SEPARATE FROM SINNERS"

Our Lord, we are told, was actually holy, harmless, undefiled and separate from sinners. (Heb. 7:26.) Thus, as God's holy one, he took the sinner's place. As the representative of Adam (and the race in his loins) Jesus tasted death for every man, – paying the sinner's penalty. He was made sin for us, he who knew no sin. He was treated as a sinner in order that we might be received by the Father and treated as righteous through the merit of his sacrifice. The chastisement of our peace was upon him, and with his stripes we are healed. Let us learn well the lesson, let us dread the bite of the sin-serpent and its death penalty, let us flee from this and let us receive the healing full and free; let us abide in his love. More than this, let us who at the present time have heard of the grace of God – which invites us not only to be justified through the precious sacrifice of Christ, but also to be adopted by him figuratively as members of his Body – accept the glorious proposition that we may thus become dead with Christ, that we may thus share with him in his sufferings as his members, that we may thus be members in him in the uplifted condition of the future, the glorious condition, and that from him and from us as members of his Body in glory may proceed the blessings of the Life-Giver to all the families of the earth. . .

*Heb. 2:9*
*2 Cor. 5:21*
*Isa. 53:5*
*Rom. 5:1-2*
*Eph. 5:30*
*Rom. 6:8*
*Phil. 3:10*
*1 Pet. 4:13*

who will then be invited to look and to live.

# *Last Words of God's Beloved Servant*

***You shall bless the LORD your God for the good land which He has given you.***
***Deuteronomy 8:10***

AFTER the forty years' sojourn of Israel in the wilderness they were now again on the borders of the promised land and about to enter it. All the rebellious adult generation had died. Only Joshua and Caleb and Moses remained; and even Moses, though faithful and loyal to God to the highest degree, could not enter the land of promise, because, presumptuously and without authority smiting a second time the rock whence flowed the water of life, instead of merely speaking to the rock as he was directed, he committed a sin which typified the sin unto death. The rock represented Christ who was smitten once for the world's benefit; but those who would crucify the Son of God afresh and again put him to an open shame shall not enter into the Canaan of the heavenly rest. Moses did not really commit that sin, but his presumptuous act being a type of it, he could not enter into Canaan, but must die in the wilderness, though he had come to the very borders and in sight of the goodly heritage.

How solemn this lesson to the Church for whose instruction those types were made! Yes, we may come even to the borders of the glorious inheritance of the saints; and not only so, but we may also lead others there, and yet ourselves be castaways and die the second death, if we cease to recognize the one all-sufficient sacrifice of Christ our Redeemer and Lifegiver.

Probably Moses knew nothing of the typical significance of the penalty of his rash act; but without a word of complaint he accepted the chastening of the Lord and made diligent haste to accomplish the work of the Lord for Israel before he should lie down to rest. There is a touching sweetness as well as a grandeur of nobility in the devotion of Moses to the Lord and to his work for Israel. When God bade him made ready to ascend the Mount to view the promised land and there to lie down and die alone, apart from all he had loved and labored for so long, Moses' only reply was an expression of deep concern for Israel – "And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, . . . that the congregation of the Lord be not as sheep which have no shepherd." (Num. 27:12-17.) And God regarded his request and appointed Joshua to succeed his beloved servant Moses.

Then Moses diligently applied himself to the completion of his work, giving his fatherly counsel to his beloved people in whose interests he had sacrificed every earthly good and for whom he had endured hardness – incessant toil and care and privation and reproach and weariness and vexation of spirit for forty eventful years. How tender and wise his counsel! In it all there is no vaunting of self, no boasting of his own faithfulness; but there are strong and earnest words of exhortation, encouragement, instruction and advice, the account of which read in the entire book of Deuteronomy.

If we read these memorable words so full of wisdom and counsel, forgetful of their import to the Church also, the antitypes of fleshly Israel, and merely as items of Jewish history, we miss discerning the very object of their record. "They are written for our admonition upon whom the ends of the world [the present evil world] are come." (1 Cor. 10:11.) Consider a few of these comforting thoughts in the light in which they shine to us, the spiritual antitypical Israel of God, to whom the promises and exhortations spoken directly to fleshly Israel apply in a wider and fuller sense.

**Deut. 4:23,24,30-40**. – "Take heed unto yourselves, lest ye forget the covenant of the Lord your God; . . . for the Lord thy God is a consuming fire, even a jealous God. [See also Heb. 12:29; 10:31.] If thou turn to the Lord thy God, and shalt be obedient unto his voice, . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them [the Abrahamic covenant, of which the Gospel Church, as the spiritual seed of Abraham, are the chief inheritors. – Rom. 9:8; Gal. 3:29]. For ask now of the days that are past, . . . since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is [which God hath done for his spiritual Israel], or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire [out of the glorious manifestations of his adorable presence with the church] as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation by proofs, by signs, and by wonders, and by war, and by a mighty hand and a stretched-out arm, and by great terrors like all that the Lord your God did for you in Egypt before your eyes? [While in those days no wonders were greater than those wrought on behalf of fleshly Israel, they are eclipsed by the greater wonders wrought on behalf of spiritual Israel in their emancipation from the bondage of sin, and in their wonderful leading through all their wilderness way, beset as they have been by foes without and within, hotly pursued by Satan and tempted, tried and persecuted as they have been. What a miracle of grace is every child of God!]"

The text of this lesson is an exhortation to love and loyalty and obedience to God, and to steadfastness in his service. Let us ponder its propositions carefully, and let them sink deep into our hearts.

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." It is not a mere passing sentiment of appreciation that the Lord desires of us: it is all-absorbing love that he desires – a love which delights in God, which meditates upon his law and strives patiently, and at the cost of any sacrifice, to please him. Such love is not natural to us: we must strive for it, pray for it and daily and hourly cultivate it.

Through Moses the Lord indicates how we should endeavor to cultivate this love. It is by meditating upon his just and holy law, his precepts and instructions which manifest to us the glory of his character. Hear him: "And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

The Christian who abandons the daily reading of the Word of God and meditation upon its precepts is not a growing Christian. The precepts and promises of God are very rich; but they have no sweetness to the soul that does not keep them ever fresh before the mind and delight himself in them, and shape all his course in life in strict adherence to the principles therein set forth. Let us say with the Psalmist: "With my whole heart have I sought thee [Lord], O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee." – Psa. 119:10,11.

Then let us weigh well the counsel of verses 10-12, as the principle applies to us with double force. "And it shall be when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, . . . to give thee great and goodly cities which thou buildedst not, and houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage." Beloved, shall the goodness of God ever cause us ungratefully to forget him? Many indeed are the forgetful recipients of his favors. How much of the divine bounty in spiritual things has been accorded to the children of God; yet even these blessings misused may be turned into a curse. The light misused may turn to darkness, and then, how great is that darkness! (Matt. 6:23.) If to serve the flesh we make merchandise of the truth received, ere long that inestimable blessing becomes our accuser before God and we are borne out of the light into the outer darkness. And those who thus go after other gods which their own perverse wills set up are liable to the penalty of verse 15 which, in its application to the reprobates from spiritual Israel, corresponds to the faithful warnings of the Apostle Paul in Heb. 6:4-8 and 10:26-31. R. 1849

# THE DYING MESSAGE OF A GREAT MAN – *R. 4050*

## DEUTERONOMY 6:1-15

*"Beware lest thou forget the Lord." – Deuteronomy 6:12*

***Deuteronomy 6:1-9***

***1 "Now this is the commandment, and these are the statutes and judgments which the LORD your God has commanded to teach you, that you may observe them in the land which you are crossing over to possess,***

***2 "that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged.***

***3 "Therefore hear, O Israel, and be careful to observe it, that it may be well with you, and that you may multiply greatly as the LORD God of your fathers has promised you---' a land flowing with milk and honey.'***

***4 "Hear, O Israel: The LORD our God, the LORD is one!***

***5 "You shall love the LORD your God with all your heart, with all your soul, and with all your strength.***

***6 "And these words which I command you today shall be in your heart.***

***7 "You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.***

***8 "You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.***

***9 "You shall write them on the doorposts of your house and on your gates.***

DEUTERONOMY is the title of one of the most important books of the Bible. From it evidently David and the other prophets of the Old Testament drew considerable of their inspiration, and from it our Lord and the apostles freely quoted. It may be said to be a grand summary of the whole Law of God. It presents to us a number of the orations of that great man of God and leader of Israel – the mediator of the Law Covenant. Its preparation may have been a gradual work on the part of Moses, but its delivery to the people of Israel was apparently reserved until shortly before his death, and about the time the Israelites were ready to pass over Jordan under the leadership of Joshua to take possession of the promised land. The grandeur of its language and figures of speech is freely conceded by all, and some have ranked its orations quite as highly as those of Demosthenes of ancient times and of Burke, the more modern. The evident object of the book was to impress upon the Israelites the glorious lessons of their past, and to inspire them with reverence for Jehovah their God, and thus to be to that people the voice of Moses and the voice of the Lord through Moses, encouraging and admonishing them and, through them, future generations.

Note carefully the loyalty of Moses to the Lord. He boasted not of Israel as "his people," as we frequently hear modern preachers do respecting their congregations – although Moses indeed might have been excusable had he used such language, because he was personally the mediator, the representative of the whole nation according to their covenant with the Lord at Sinai. Note well that his great work as a leader passes comparatively unnoticed, and that his exhortations to Israel are all along the highest conceivable lines of duty towards God and responsibility to him for all the comforts and blessings of the past, as well as for all the hopes they cherished for the future. The preparation and delivery of this oration to Israel reminds us of the words of the Apostle Peter in connection with his epistle when he says, "Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth." (2 Pet. 1:12.)

Not only did these orations of Deuteronomy have a valuable influence upon the Israelites at the important juncture of their passing from the guidance of an old leader to that of a younger one and into a new land, but Scriptural history tells us that six hundred years afterwards, when the nation had fallen into idolatry, when the Temple of Solomon was practically abandoned, and the religious worship of the people was at a very low ebb, the finding of this book, Deuteronomy, in the rubbish of the Temple, and the reading of it first in the ears of King Josiah and afterward at his command in the hearing of all the people, awakened one of the greatest revivals in the history of that nation, and led to the destruction of idols throughout the land and the reestablishment of divine worship. – 2 Kings 22:8-20.

## PROPER FEAR OF THE LORD

Our lesson of today is generally recognized as belonging to the second oration (Deut. 5:11). Some surmise that at the close of this oration the "Book of the Covenant" – the Law contained in Deut. 12:26 – was recited or read. Later the book was placed beside the Ark of the Testimony in the Holy of Holies, as described in Deuteronomy 31:24-29.

*See also "Deuteronomy" on p. in Appendix*

This lesson opens with the statement that the book is a summary of the divine commandments, the statutes and judgments which the Lord commanded to be taught and to be performed in the land of promise. The word "judgments" here, as in many other places in the Scriptures, signifies decisions as to right and wrong. The object of these is stated (v. 2):

*Deut. 6:1*

***"That thou mightest fear Jehovah thy God, to keep all his statutes."***

This was not only to apply to those who entered the land, but to extend to all their children, and their favor in the land and their continuance in it were made dependent thereon. The Apostle counsels us that perfect love casteth out fear, but the Scriptures also show us that the "fear [reverence] of the Lord is the beginning of wisdom." Nor are the two statements in disagreement, for a proper reverence carries with it a fear to displease or offend one who is loved and reverenced. Moreover, it is only the perfect love that fully casts out all fear, and the perfecting of love is a gradual matter. A beginning of love is not incompatible but quite harmonious with the spirit of deep reverence, and, as related to the Almighty, a feeling of reverential awe as respects his greatness and perfection and in contrast with our own littleness and imperfection. It is as the Christian grows in grace and knowledge that he is enabled to "perfect holiness in the reverence of the Lord" and at the same time to perfect his love – the latter eventually entirely swallowing up every feeling of fear, although reverence will remain an integral part of the love, for who could fully love God without reverencing him?

*1 John 4:18*
*Pro. 9:10*

*2 Cor. 7:1*

## EARTHLY PROSPERITY AND REWARD

There is no doubt about it that in this lesson (v. 3), and in many other parts of the Old Testament Scriptures, the Lord distinctly sets before that people earthly prosperity as reward for their obedience and loyalty to him and his laws. This to some has been a stumbling-block; and not recognizing the fact of the dispensational change from the Jewish Age to the Gospel Age, they have applied this promise equally to Spiritual Israel, and their error has resulted in confusion of mind, for it is plain to be seen by any one that earthly prosperity in the present age does not attend the Spiritual Israelite, but rather, as the Apostle expressed it, "Yea, all who will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Ah! how important it is, as the Apostle suggests to Timothy, that we learn

*2 Tim. 2:15* to "rightly divide the Word of truth" – that we notice which Scriptures belong to the Jewish Age, which to the Gospel Age and which others still to the Millennial Age. Observing this rule, everything is plain. Fleshly Israel had earthly promises and not heavenly ones, while Spiritual Israel has heavenly promises, and merely the assurance of bread and water as respects their earthly interests, and no assurance beyond these as respects their temporal prosperity.

So far, therefore, as this teaching of earthly rewards is concerned, instead of reflecting against the book of Deuteronomy and its inspiration, it supports them. The promise to Natural Israel, that they would be blessed in basket and in store, in flocks and in herds, in long life and many children, finds its counterpart in Spiritual Israel on a higher plane. The heavenly Father was pleased to give Natural Israel earthly blessings because they were of the earthly seed, and because the dealings of their dispensation foreshadowed the divine dealings with the world during the Millennial Age in rewarding every good deed and punishing every misdemeanor. To God's people, begotten of the holy Spirit at Pentecost and *2 Pet. 1:4* since, belong the "exceeding great and precious promises," the heavenly glory, honor and immortality as members of the New Creation, spiritual. Your Father is *Luke 11:13* more willing to give the holy Spirit to them that ask him than are earthly parents to give earthly good things to their children. Spiritual Israel, therefore, is to seek to grasp, to appreciate, to enjoy spiritual things by faith now, and, if faithful to the end, will enjoy these actually throughout eternity by participation in the First Resurrection as New Creatures.

As the opening statement of the most important of all truths, the great Prophet, Moses, cried to the people,

***"Hearken, O Israel!"***

**"JEHOVAH OUR GOD IS ONE – JEHOVAH"**

If this statement was true at the time of its utterance, it is still true; if its importance put it at the very top of the list of injunctions, it should still be regarded as the most important amongst the doctrines or teachings of the Lord's Word. Yet what do we see? We see as respects Fleshly Israel that they soon forgot the words of Moses, and time and again they were punished on the score of idolatry – for recognizing other gods, for forgetting the declaration that there is but the one, and his name Jehovah. Quite similarly we find amongst Christian people a tendency to forget this great integral truth that there is but one God and his name Jehovah. Our Roman Catholic friends make many gods: the Father, the Son, the holy Spirit, Saint Mary, all the apostles and saints, are gods of higher or lower dignity, with various degrees of reverence, and objects of adoration and prayer. And even Protestants, while rejecting many of the lesser gods of Romanism, yet, contrary to this Scripture and every other Scripture and without any reason, persistently declare that we have three Gods in one; nevertheless they reject this

statement also and reverse it, saying, that there is one God in three persons! If we attempt to question them and to ask a reason for their hopes and beliefs on this subject they are silent, except to say that it is a great mystery, which neither they nor any one else can understand – how there could be three Gods in one person or one God in three persons. No reasonable mind could grasp this; it would be a mystery indeed. But why should we make a mystery out of the plain, simple statement of God's Word? Why not accept the inspired statement of Moses that there is but one God, and that he has not three names but one name, Jehovah.

Nothing in this need hinder us from recognizing our Lord Jesus as a god also, a "mighty God." Thus the Scriptures describe him, and clearly tell us of his greatness, his wisdom, his love, his power, his full harmony with the heavenly Father, Jehovah, and his full submission to his heavenly Father's will in all particulars. As he himself said, "Of mine own self I can do nothing," "My Father hath sent me," "I came not to do mine own will but the will of my Father"; and again, "The Father is greater than I." (John 5:30,36; 14:28.) Is it not the part of true wisdom and faith to take the inspired Word on this subject as on every subject, and not to trust to wild theorizings of our own or those of other men, which admittedly make confusion and mystery and darken the counsels of the Lord's Word? How beautiful the thought presented in the Scriptures in the language of the Apostle, "All things are of the Father – all things are by the Son." (1 Cor. 8:6.) How beautiful the thought that the Son was the very "beginning of the creation of God," and that "by him all things were made," that he was the active agent and representative in all the great work, not only as respected man but angels also. The Bible teaching of the relationship between the Father and the Son honors both, does violence to neither Scripture nor reason, but leaves the teachable in a happy frame of mind, the more ready to be taught of the Lord on all subjects.

*Isa. 9:6*

*Rev. 3:14*
*Col. 1:16*
*John 1:3*

How beautiful the thought that Jehovah God presented to his first-begotten Son – our Lord Jesus, in his prehuman condition – the proposition that he should be the Redeemer of the world, and that this should be accomplished by the humbling of himself to man's nature, and then the further humbling of himself even to death, even the death of the cross; and that as a result of this humiliation and this evidence of loyalty to the Father, he should be raised from the dead to a plane of nature above and beyond his original glorious estate, made partaker of the divine nature, and share in all the glories of that nature. How grand the thought that the dear Redeemer did thus manifest his love and loyalty, and that he is now exalted and is set down at the right hand of the majesty on high, awaiting the time when in the Father's name he shall take possession of the dominion of the world to rule, to bless with light and knowledge, and to uplift the willing and obedient from the mire of sin and death to all that was lost in Adam and redeemed at Calvary. Truly all who really hearken to the Word of the Lord are made both wiser and happier thereby. "The secret of Jehovah is with them that reverence him, and he will

*Psa. 25:14*

## "SHOW THEM HIS COVENANT"

That wonderful Covenant, shown to all who are seeking the Word in honesty and sincerity, assures us that as our dear Redeemer humbled himself for our and the world's redemption and has been highly exalted, so, if similarly faithful, we may suffer with him now and by and by share his glory and be co-laborers with him in the Kingdom which is to bless all the families of the earth. O, what riches of grace! what loving kindness! what tender mercy! what evidences of divine wisdom, skill, justice, love and power! How this view of the Only Begotten of the Father shows him to us as our Redeemer and also as our Lord and Head, who by and by, according to his promise, will present us as his Bride, blameless and irreprovable before the Father in love. Viewed from this standpoint the recognition of Jesus, our dear Redeemer, the Sent of God, the Savior of the world, is not in derogation of the command of our text, "Jehovah, our God, is one"; for the Apostle assures us that, according to divine authority, all should reverence the Son even as they reverence the Father – not reverence him as the Father, but reverence him as the Son whom the Father has appointed heir of all things, and who, as the Father's associate, is to bless all the families of the earth, and who a thousand years later will deliver up the Kingdom to God, even the Father, that he may be all in all.

## THE CHIEF OR PRIMARY COMMANDMENT

After calling attention to the one true God, Jehovah, we are exhorted, "Thou shalt love Jehovah thy God with all thy heart, with all thy soul and with all thy might." This is the summary of the first great commandment, as approved by our Lord himself. (Matt. 22:37.) It is not in conflict with this that we love our Lord Jesus also, for the Apostle declares, "Every one that loveth him that begat loveth him also that is begotten of him." (1 John 5:1.) He who loveth the Father must love the Son also, who is the Father's express image and who has manifested to us in his own flesh the glorious character of the Father. As the Son loved the Father, prayed to the Father, and felt that he must be about the Father's business, and finally died in the accomplishment of the Father's will – the work unto which the Father had sent him – so with us, imbued with the Spirit of our dear Redeemer, our Head. We as his members must have such a reverence for the Father and for his will as is here specified. The nation of Israel could not love the Lord with all its heart, with its soul, with its might; this exhortation must be understood to be of an individual kind. Similarly the Church, Spiritual Israel, is not called upon to love the Lord with heart, soul, being, strength, but the individuals who are the Lord's and who are seeking to please him, to serve him, to lay down their lives in obedience to his will and in the forwarding of the divine purposes, are called upon so to do.

*Deut. 6:6* "And these words which I command thee this day shall be in thine heart." It is not sufficient, as the Lord subsequently pointed out, that we should make a
*1 Sam. 16:7* profession to be his people, for the "Lord looketh upon the heart." The complaint

of the Lord through the Prophet against Spiritual Israel of today is the same as against Israel of old – "This people draw night unto me with their lips, while their hearts are far from me" – not all, but apparently the great majority. (Isa. 29:13; Matt. 15:8.) The lesson to us as Spiritual Israelites is contained in the Apostle's words that this command of chief love shall be in our hearts. If so, this love for God will permeate everything; we will love him and his service better than we would love sin and its pleasures, better than we would love friends, kindred, houses or lands or any other thing; and whoever has this first great commandment in his heart and is living in harmony with it, will be sure also to have the second commandment, "Thou shalt love thy neighbor as thyself." *Matt. 22:38-39*

## THE FRUITS OF SUCH A LOVE

That the Lord and Moses, his mouthpiece, did not seek to inculcate the mere nominal professions of love for God is clearly attested by the next verse, which declares respecting these divine commands,

***"Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."***
***Deuteronomy 6:7***

One whose mind and heart would be so filled with love for God and the glorious attributes of his character would indeed be a saint. What time would he have for sin or frivolity? What a model home his would be! how well instructed his children would be in the dealings of divine providence and all the gracious promises of the divine Word! What moderation of word and of act would result from this intimate fellowship with God, and yet how the light would shine out from such a life!

The highest attainments under this exhortation were not reached under the Jewish dispensation, as the Apostle most clearly sets forth. The Jew did recognize a grandeur in the Mosaic Law, but it was so far above him and all his abilities that he gradually drifted into mere outward and formalistic observance of its propositions. But the Apostle explains that the highest attainments under this Law may be made by Spiritual Israelites during this Gospel Age. He declares, "The righteousness of the Law is fulfilled in us, who walk not after the flesh but after the Spirit." – Rom. 8:4.

In other words, although we are not more able to accurately keep that grand law than were the Jews, we who are in Christ, having his righteousness imputed as a covering for our blemishes and being made partakers of his holy Spirit, are able to approximate in spirit this grand position. And, although there are not

many such "saints" in the world, we believe that *Watch Tower* readers represent a considerable number of those of whom the description in the verse before us is a fitting one. (v. 7.) And a still larger number are awakening to a realization of the true standard which the Lord has set for those who are following in the footsteps of Jesus. These are more and more watching and praying for the fulfillment in themselves of the Lord's will as here expressed. They are seeking to teach the divine statutes, laws of righteousness, etc., to their children by word and by example. They talk of them continually in their leisure moments, in the house, on the train, on the street – and thoughts of the Lord and his wonderful plan of salvation come first into their minds on awaking in the morning and are last in their thoughts as they retire to rest at night.

We are glad to testify that our increasing knowledge of the readers of this journal leads us to believe that they are in their hearts and in their lives seeking to approximate the condition of mind and heart here set forth as the ideal one, most pleasing to the Lord. At conventions this is particularly noticeable, and many have remarked that, with from five hundred to a thousand gathered from various parts, very rarely is there a word heard respecting business or pleasure or any other matter except as associated and connected with the Lord, his character, his plan and the service of his Truth. Strangers have commented upon this and marveled at it. Nevertheless, what else might we expect amongst those who are growing in grace and knowledge and love – amongst those who are coming nearer and nearer to an appreciation of the divine standards and whose hearts are full of the desire to know and to do the divine will.

Nor would we discourage those who have not yet attained to anything like this, the proper standard for the Lord's people. Rather would we bid them be of good courage and continue the fight against the world, the flesh and the Adversary, and to continue to watch and to pray, and to strive to attain the conditions here set before us as those pleasing and acceptable to our Father in heaven. To have the desire of heart is the first condition, and to heroically carry this forward in all the affairs of life is the second step. The two constitute overcoming the world. Thus God works in us first of all to will aright, and subsequently as we become stronger in faith and knowledge and grace the spirit of the truth works in us to do his good pleasure, so that in all our ways we acknowledge him and request that he may direct our paths. The family worship, the ***Heavenly Manna*** at the table – if we give it as important a place as the earthly food – and the study of the divine plan are channels through which the divine blessing is more and more entering the hearts and lives of many of our readers, and we trust that the good work will continue to go on and progress. Proportionately each one is a burning and a shining light in his home or amongst his acquaintances, whether they acknowledge this or make little of it. His testimony is pleasing to God and hopeful to himself, and ere long the Lord's favor will be abundantly manifested.

## THE JEWISH PHYLACTERIES

Our Lord Jesus referred to a custom amongst the Jews of his day which still prevails – of binding the phylactery upon their foreheads and their arms, while making void the law of God through their traditions. The eighth verse is the foundation for this custom. It says,

> ***"Thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes."***
> ***Dueteronomy 6:8***

A phylactery is a little square leather box attached to a leather strap about a yard long. In the cubical leather box are placed parchments containing four passages of Scripture in four columns. (Exodus 13:1-16; Deut. 6:4,11,13-21.) These the Jews at times fastened upon the head, the box coming above and between the eyes; or again they fastened the box at the inside of the elbow, and wrapped the strap about the arm, holding the end in the hand. Poor Jews! they grasped with fervency an outward form, but, as the Lord pointed out, they missed the real kernel of the Law, namely, love out of a pure heart for God and for their neighbor. The wealthy and infidel Jews have of course abandoned this custom, but it is still in vogue amongst the most earnest or orthodox, who usually spend one hour in prayer every day and in putting on and off the phylactery.

**There is a lesson for us in this failure of Natural Israel to catch the spirit of the divine command. Our Lord said that while they thus made an outward show their hearts had vicious thoughts, unloving, unkind thoughts, and hence they were merely drawing nigh to God with their lips in a formal manner and were not acceptable. We Spiritual Israelites do well to remember that, while we do not use the same outward forms, we might bow the knee and pray long and much and yet be far from acceptable to the Lord unless we allow his spirit of grace and truth to enter into our hearts and there produce that transformation which he tells us is alone pleasing and acceptable to him – a transformation which will make us less selfish, more generous, less proud, more humble, less children of this world, more the children of the Kingdom, seekers less of the things of this present time and more of the Kingdom of God and of the righteousness which it represents and will in due time enforce.**

## OUR OUTGOINGS AND INCOMINGS

***"And thou shalt write them upon the door-posts of thy house and upon thy gates."***
***Deuteronomy 6:9***

It is doubtful if the Lord meant this to be understood and practised literally. It is probable that, instead of introducing to the people phylacteries, the meaning of the Lord's word was that they should consider the divine laws as overshadowing everything that they saw and as affecting everything that they did with their arm (strength) and as affecting every affair of life, in the home and outside of it. However, if the spirit of the matter could have been retained by the Jews, their phylacteries, we presume, would have proved no interference to the divine blessing nor their method of complying with the last requirement (v. 9). They complied with the letter by fastening in a prominent place in the doorway what they termed "***mezuzah***." This is a square piece of paper or parchment inscribed with Deuteronomy 6:4-9; 11:13-21. It is rolled and placed in a small cylinder usually of wood or tin. It is the custom of the pious Jew to touch this with his finger on each occasion of his passing it, and say in Hebrew (Psa. 121:8),

***"The LORD shall preserve your going out and your coming in from this time forth, and even forevermore."***

**The real thought which we attach to this injunction is that everything pertaining to us who are the Lord's, especially everything pertaining to the Church, which is the house, the family of God, is sacred to him and under his blessing, and we must confess him in every matter – "In all thy ways acknowledge him, and he shall direct thy paths."**

Next (vs. 10-12) Moses exhorts on the blessing and prosperity soon to come to them in the Lord's providence should they not turn their hearts away from the source of their blessing.

> ***10 "So it shall be, when the LORD your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build,***
>
> ***11 "houses full of all good things, which you did not fill, hewn-out wells which you did not dig, vineyards and olive trees which you did not plant––when you have eaten and are full––***
>
> ***12 "then beware, lest you forget the LORD who brought you out of the land of Egypt, from the house of bondage.***

And we as Spiritual Israelites – especially we who at this time are enjoying so much refreshment at the Lord's hand in spiritual things – should never forget while enjoying these that they have all come to us through the Father. True, the Father, now as ever, uses means, agencies, Pilgrims, Colporteurs, books, tracts, etc., for bringing his grace and truth to his family, and everything that God is pleased to use for our blessing should be appreciated by us if we are in the proper attitude of heart and truly thankful to him. But neither the good things themselves nor those who bring them to us are to distract our attention from the great fact that all these blessings are of God, who giveth to us liberally, richly, and upbraideth us not for our seeking of them, but rather rewards us richly. As Israel was exhorted continually to remember how God had brought them out of the house of bondage, so we should continually remember how the Lord brought us out of the house of bondage – bondage to sin and error, and that this was accomplished through the great antitypical Moses, our Redeemer.

The closing verses of the lesson are exhortations again for reverence for the Lord and his name, and the repudiation of all other gods or rulers, and the assurance that instead of divine favor would come reprobation if we, after having been recipients of his favors and blessings and the spirit of adoption, should forget our obligations or turn from him unto sin. These lessons, so appropriate to Natural Israel, we recognize as still more appropriate, still more important, to us as New Creatures. Let us then take a valuable lesson, gird up the loins of our minds and strive patiently to the end of the way, when we shall be crowned if we faint not.

# A PROPHET LIKE MOSES – *R. 3068*

*Partial Article*

**DEUTERONOMY 18:9-19**

*"This is of a truth that prophet that should come into the world."*
*– John 6:14*

AMONG THE GREAT ONES of earth, Moses stands out pre-eminent as a leader, lawgiver and ruler. He really combined in himself the three offices, prophet, priest and king. As a king, the representative of the great King, Jehovah, he would be classed as an autocrat whose meekness and gentleness, nevertheless, protected those under his care against any arbitrary use of his power and authority. Although Aaron was the high-priest proper, yet in a still larger sense he performed his services under, and as representative of Moses – and the latter had equal privilege of going into the Holy and Most Holy, and joined with Aaron at the close of the atonement day in giving the atonement blessing to the people. As a prophet, or teacher and lawgiver, he, under the instruction of the Lord, was far in advance, not only of others of his time but, of the many who have sought to copy and to improve upon the laws which he laid down. In all of this, however, he was merely a type of the great Prophet, Priest and King whom God purposed should in due time, accomplish a still greater deliverance for a still mightier host to a still better kingdom of promise, – the Millennial Kingdom. Moses did not take the title of king or priest, although the humbler title of prophet, teacher or representative of God, represented also in his case the kingly and priestly functions that we have seen.

By this time Israel had reached the borders of Palestine on the east of the river Jordan, and had conquered the Amorites and the forces of Og, king of Bashan, – famous in the Psalms, – the giant of the noted iron bedstead. Moses, now one hundred and twenty years old, being forewarned of the Lord that his mission was at an end and that because of his transgression in the matter of striking the rock the second time he could not enter into the land of promise, had called the Israelites to deliver to them a closing message – a valedictory, as it were.

Our lesson is a part of that valedictory address which, we may presume, was delivered in the great teacher's most impressive style, and represented his most solicitous thought in the interests of the people in whose behalf he had sacrificed the honors of Egypt and for whom he had spent his life. For forty years the people had been trained and disciplined in the ways of the Lord, and yet their great leader realized that they needed special guarding against the evils which had degraded the people of Canaan; – the besetments of Satan, and the fallen angels operating through human agents and mediums. Wherever we may look, amongst all the heathen nations, we find that the evil spirits have had much to do with

the degradation of the human family. Operating along the lines of man's natural and religious instincts, they have perverted these to sensualities of various kinds and have diverted his worship from God, sometimes directly to themselves and devils, and sometimes to four-footed beasts and creeping things and idols of wood and stone, as the Apostles declare. – Rom. 1:23; Rev. 9:20; 1 Cor. 10:20.

Those who investigate the matter will find no room, we believe, to doubt our statement that the fallen spirits are at the bottom of all the religious delusions of the world, – their ability to deceive and mislead being correspondingly less in proportion as the gospel of Christ has shined into a heart or a community or a nation.*

** See pamplet "Proofs That Spiritism is Demonism"*

The great lawgiver enumerates here eight different forms of spirit-deception and miracle-working:

1 **Divination**, the receiving of information from occult sources, from the spirits by means of omens, oracles, etc.

2 **Augury**, the fixing of lucky and unlucky periods and the observance of these which tends to bring the mind into bondage to the evil spirits. At the present time amongst many, Friday is considered an unlucky day, as also certain stages of the moon.

3 **An enchanter**, one able to exercise superior mental control, known today as hypnotism.

4 **A witch or sorcerer**, one who claims to be able to exercise a power over the affairs of others, and in many cases does so, though not to the degree he has frequently gotten credit for, and certainly never in opposition to divine power.

5 **A charmer** – serpent charmers, etc., including also those who claim to be able to put spells upon people and animals, to tie magic knots, etc., by a power something akin to hypnotism.

6 **Consulters** with familiar spirits, amongst spiritualists today there are **mediums** who claim to have their special familiar spirit while others claim a general intercourse with the spirits.

7 **A wizard**, one who claims to be wise in hidden or occult wisdom – possibly as some suggest, describing one who has general intercourse with the spirits as in contradistinction to one who has intercourse only with the "familiar spirit."

8 **A necromancer**, one who professes to hold communion with the dead – as do spirit mediums of today.

Moses declared that all who take part in such proceedings are an abomination to the Lord and that the nations already inhabitating Canaan were being dispossessed and their land given to Israel, in large measure because they had gone over to these doctrines of devils and communion with devils. The Israelites in this respect were to be perfectly free from everything of this kind – were to obtain their information, not from fallen spirits personating the dead or otherwise, but from God through his appointed oracles, laws, commands, etc.

We feel that we cannot too strongly impress upon spiritual Israelites everywhere the necessity of having nothing whatever to do with the present day representatives of these evils. It is not a light thing, therefore, for one who has heard the message of the Lord on this subject, to attend spiritualistic seances, to visit a fortune-teller, or to practice or be practiced upon in any manner by hypnotists, or any other representatives of Satan and the fallen angels and the black arts, or to use any of the various implements of divination now in vogue, such as planchets, etc. In olden times as well as now many of these villainies were practiced by the same individual, as for instance, the witch of Endor was also a necromancer. So stringent were the laws of ancient times that not only the practitioners of these wrongs were condemned to death, but also those who encouraged them by seeking their counsels, etc. Had it not been for these drastic laws no doubt Israel would have come under these debasing influences to a much larger extent than it did, and would have been correspondingly degraded like the heathen nations whose worship is, as the Apostle declares, divergent from the worship of God to the worship of devils, and their instructions instead of being from the Lord are from devils, evil spirits, "seducing spirits."

*1 Tim. 4:1*

We have no hesitation whatever in saying that these evil spirits which ever since the flood have been seeking to gain power over humanity through deceptions and through the operation of various occult powers, have enticed them, bewitched them, brought them under the influence of fear and superstition, and into mental slavery so that they can be and are guided by falsehood instead of by the truth. This is one of the ways in which, as the Apostle states,

***The god of this world hath blinded the minds of them which believed not. . .***
***2 Corinthians 4:4***

and has hindered the light of the goodness of God in the face of Jesus Christ from shining into the hearts of men. As already intimated this same power is still at work even in Christendom, operating through spiritism, theosophy, hypnotism and Christian Science – yea, and we believe also operating deceptively in some who claim to be filled with, and moved by, the holy spirit, producing trance conditions, the vagaries of the "Holy Rollers" and various unseemly things done by people who mistakenly claim that they are filled with the holy spirit, but who are in fact, filled with and controlled by the evil spirits, – for their works they do. Our Lord Jesus and the Apostles were filled with the holy spirit and we may be

sure that its character and its manifestations have not changed since their day: we may be sure, therefore, that spirits that cause people to behave themselves unseemly are "lying spirits." *1 Tim. 4:1-2*

It was under the teaching of these evil spirits that the people of Canaan first established the valley of Hinnom as a place of torture. This valley outside the city of Jerusalem, now known in the Greek language as Gehenna, had erected in it a brass figure of the god Moloch which, being hollow was heated intensely and then into its outstretched arms were occasionally placed children offered thus in sacrifice. God forewarned his people against this and every form of cruelty and also against the evil spirits which would so seduce them and pervert their minds as to lead them to such horrible and insane practices and beliefs. With Israel, therefore, this valley instead of being a valley of sacrifice, became the symbol of the Second Death in that it was made a crematory for the carcasses of dead animals, and for the bodies of certain vile criminals not deemed worthy of honorable burial. Under the Lord's arrangement, however, no torture was permitted in this valley or elsewhere in Israel – not the living, but the dead were consumed in it.

We are glad that we are living in a day when this Moloch torture is detested, a day in which civilized people, at least, look upon all such practices with abhorrence; nevertheless, the evil spirits operating upon the higher plane to suit the higher conditions of the spiritual Israel, have introduced false doctrines among them to such an extent that for centuries the masses of Christendom have attributed to the Almighty God of love a character and disposition far worse than that of Moloch. These false theories have cast into the fire not only a few sacrifices to satisfy Jehovah, but have made the whole human family to occupy this position, to be subjects of eternal torture – except a comparative few who with sincerity of heart and faith and obedience, lay hold upon Christ in this present life and are thus saved from an eternity of suffering. This doctrine of devils was introduced amongst spiritual Israel during the period which we denominate the Dark Ages; it finds no countenance whatever in the Word of God, neither in the Law nor in the prophets, nor in all the dissertations of the apostles of the New Testament; at very most it claims to base itself upon certain misunderstood parables of our Lord and upon certain misunderstood symbolical figures of speech in the Apocalypse. Yet, so completely have the evil spirits done their work, that the masses of Christendom thoroughly believe that the Bible is the authority and groundwork for that awful doctrine of eternal torment, – this Moloch cruelty ascribed to the God of Love, and now that their minds are becoming emancipated so that they can no longer believe such doctrines, they are disposed to reject the entire Bible, the Word of the Lord, because they think that it is the foundation for this awful, blasphemous error. Thus the fallen spirits again mislead many into new devices – Christian Science, Theosophy, Spiritism, etc., anything, everything to get them away from the

*simplicity, beauty and grandeur of the divine Word and plan.*

## LOVE OF GOD IN MOUTH AND HEART – *R. 3071*

### DEUTERONOMY 11:20

*"And you shall write them on the doorposts of your house and on your gates."*

IN HIS VALEDICTORY Moses proceeded to rehearse to Israel the Law of the Lord in full, reciting the blessings that would come from obedience to this Law, and the curses which would surely follow a disobedient course. He even proceeded to prophesy, and in the same chapter, in verses preceding our lesson, he points out that Israel would experience both the blessings and the curses, and that as a result they would ultimately be scattered throughout the earth, but that God, in infinite mercy, would remember them and finally bring them back to himself, and circumcise their hearts, a type of which circumcision they already had in the flesh. – Compare Rom. 11:25-30.

Here the words of our lesson come in and seem to apply specially to Israel restored under the new conditions of grace. Even the most faithful under the Law were
*Rom. 7:24* obliged continually to say, "O wretched man that I am! Who shall deliver me from this death-condemnation" in which I am, under this Law? – Behold the Law of God is just and good and right, and I approve the same with my heart, but am unable to comply with its conditions because of weakness, – death working in my mortal body! The time of Israel's return to divine favor at the close of the Gospel age is the period mentioned by the Lord through the Prophet Jeremiah; saying,

***"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more."***
***Jeremiah 31:33-34***

Under that blessed arrangement of the New Covenant, established in the hands of the greater Mediator, the Christ, the great Prophet, the desires and intentions of the heart, accompanied with the best endeavors of the flesh, will be accepted, even tho the latter be imperfect for a time, and require the blessed influences
*Acts 3:21* of the "times of restitution" to bring them to perfection. Moses' prophecy looks down to this time, grasps the new situation, sees Israel turned to the Lord with new hearts, enabled to keep his Law perfectly; it will not be too difficult for them, but new and plain and possible.

That this is the proper thought to be attached to this prophecy of Moses, is shown by the Apostle Paul. (**Rom. 10:4-10**.)

***4 For Christ is the end of the law for righteousness to everyone who believes.***

***5 For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."***

***6 But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down from above)***

***7 or, " 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead).***

***8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):***

***9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.***

***10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.***

He applies these words to the Church during this Gospel age, as in contrast to the conditions of the Jewish age, which had just closed. The Gospel Church enters into the privileges and opportunities of the New Covenant now, in advance of Israel and the world in general. It is the privilege of the spiritual Israelite now, beforehand, by the exercise of faith to realize in himself acceptance with God, justification by faith; to realize further that the merit of Christ covering all his imperfections, which are not of the heart, continues him in this justified relationship with God, notwithstanding the imperfections of his flesh and of his works – for we "are not under the Law but under grace." To those who can now exercise the faith, all the blessings that will come to the world in the Millennial age are possible – and more. To such these greater blessings are not hidden, but may be seen with the eye of faith. To such they are not far off – pertaining to another age – but are possibilities of the present time, through the operation of faith. Such, having the ear of faith, are not saying, We cannot know the mind of the Lord, for he is afar off in heaven; who shall bring us a clear, definite statement of his will? These already have this declaration of the divine will in the person of Christ, in his teachings, personally and through the apostles. Neither will such say, Christ indeed has come, has died, has gone into the sleep of death; who shall now bring him forth that he may instruct us? For with the same eye and ear of faith they both hear and see that he is no longer dead, but is risen, glorified, empowered of the Father, and that he ever lives to be the blesser and High-priest for all those who approach the Father through him.

*Rom. 6:14*

What then is this message which can thus be heard with the ear and recognized by the eye of faith? The prophet as well as the Apostle declares that it is possible for us to have this salvation, an ever-present power within us, in our hearts and in our mouths. The Apostle declares that this which Moses prophesied is the Gospel which he preached, which we have received; viz., the confession of the Lord with our mouths and faith in him in our hearts.

It is noteworthy that both the Prophet Moses and the Apostle Paul state the matter in the same manner;

- first, **the confession with the mouth**;
- second, **the belief in the heart**.

This form of statement is probably not of accident, either. The confession with the mouth is the first outward evidence given of a faith in the heart; and indeed it seems to be a part of the divine arrangement that all confession of the truth is necessary to a full appreciation of it. True, we cannot properly confess what we do not believe; hence a belief must have precedence to a confession; but the confession is necessary to the expanding, enlarging and completing of faith in the heart. Who ever thinks that the light he has received in his heart can be maintained without a public confession of it is deceived, and hence it is declared, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The righteousness started by faith cannot go on and reach the completion which will mean eternal salvation, unless it be accompanied by acts of faith, most prominent of which is the confession of the lips.

We would like to impress this feature of the divine truth upon all of the Lord's dear people everywhere; realizing that many are weak, puny, sickly, in their spiritual health, because of their failure to follow the Lord's direction – to declare courageously – and as wisely and lovingly as possible – what great things the Lord hath done for our souls. It is not sufficient that we confess the first blessing received, though that is necessary before we can receive additional blessing. But each blessing as received should be promptly confessed, to the praise of him who has called us out of darkness into his marvelous light. This is the law of spiritual development. This is the command to the spiritual Israelite. If he is not obedient, that which was nigh, in his heart and in his mouth, will ere long become far off to him; – the eye of his understanding will cease to see clearly; the ear of faith will cease to distinguish plainly and he will gradually go further and further away from the glorious privileges which are ours, as new creatures in Christ under the New Covenant.

## LIFE AND GOOD; DEATH AND EVIL.

To Spiritual Israelites, who have been begotten of the spirit, adopted into the family of sons of God, and made prospective joint-heirs with Jesus Christ their

Lord, the message is the same that it will be during the Millennial age to the world of mankind; viz., choose life or death. Thank God we have gotten free from that horrible doctrine of Moloch which, perverting the plain Word of God, would declare to us that God has set before us eternal blessing or eternal torment! Not so; his Word is most explicit; the rewards are life or death. Thus our Lord positively announced, "He that hath the Son hath life; he that hath not the Son shall not see life" – and those not seeing life, of course could not experience eternal torment. Nevertheless, this proposition of life or death is a very serious one; much more potent in its influence than any other, because we can believe it; because we can see its reasonableness. How reasonable it is that God should declare to his spiritual Israel of this Gospel age that if, after they come to know him, taste of his good Word, experience the power of the age to come; after they have had the eyes of their understanding opened; after they have heard, seen, appreciated, the divine plan – if after all this they do not love the Lord their God, and trust him in their hearts, and sufficiently, too, to confess him with their mouths, they are unworthy of eternal blessing which he has to give – their lack of appreciation of divine mercy means their unworthiness of life!

*John 3:36*
*1 John 5:12*

How reasonable, too, is this declaration as respects the world of mankind during the Millennial age! Life and death will be the alternatives set before them also. The great Prophet, the Christ, Head and body, as representative of the Father and of his Law, will make matters very clear, very plain, to all those who, when they know the Lord's goodness, have any desire or appreciation thereof. But they too must learn to acknowledge the Lord in their lives, in their hearts, and to confess him with their mouths, else they will be unworthy of the future life. The difference between the two classes, – we of the Gospel age, they of the Millennial age, – will not be as respects the question of life and death. The penalty in either case will be Second Death; the reward in either case will be eternal life. The difference in the reward will be that the faithful overcomers of spiritual Israel will be granted joint-heirship with their Lord on a higher plane of life, sharing with him his glory, honor, immortality; while the faithful of the world, though blessed in lower degree with a restoration of human perfection and life, will, nevertheless, be blessed fully and completely up to their very highest ability to appreciate and desire.

The essence of this command, now applicable to the Gospel Church, by and by to be applicable to restored Israel and all who, under the favorable conditions of that Millennial age, will be accepted as the children of Abraham, is the Law of Love. "I command thee this day to observe the Law of the Lord thy God, to walk in his ways and keep his statutes, and his commandments and his judgements." It is the correct thought that love to God must be from the heart, – voluntary, in order to be of the kind which he desires and will appreciate. "He seeketh such to worship Him as worship Him in spirit and in truth." Why, then, does Moses say, "I command you"? Why does the Lord command love, through the Prophet, since a commanded love would not come up to the standard of voluntary love?

*Deut. 30:16*

*John 4:23-24*

We answer that the Lord sets before us the standard of love necessary to be attained if we would enjoy the blessings which he purposes to give. He commands, in the sense of laying before us plainly and distinctly His only terms for life eternal. As previously pointed out, love is a matter of development and

begins with a kind of duty love,
which gradually growing out as we grow in grace and in knowledge,
expands into gratitude,
then into admiration, and
finally ridding itself of all dross and selfishness,

becomes pure and fervent love.

The Lord is pleased if in our hearts he sees this endeavor to approach in truth the way of life which he has opened through the death of his Son. He is pleased to note our expansion and development under the light of his favor. He is pleased to grant us the covering of the Lord Jesus' merit, and to reckon to us perfection, and to adopt us from the very beginning of our love and consecration; and he will be pleased when we have finished our course, when we have attained the mark, when we have come up to the standard he has set – perfect love – to grant us the blessing of life eternal, which He cannot grant upon any other condition.

These things, really intended for spiritual Israelites, were spoken to natural Israel, as were all the prophecies of the Old Testament. Hearing, Israel heard but did not understand, as now it is our privilege to understand, because we *Heb. 3:4-5* are of the "house of sons," adopted and begotten of the spirit; whereas they were of the "house of servants," for "Moses verily, as a servant, was faithful over all his house; but Christ as a son, over his own house, whose house are we, if we hold fast the beginning of our confidence firm unto the end." To the extent that any natural Israelite comprehended even in part this Law of Love, and endeavored to grasp it, in that proportion he was blessed, notwithstanding the fact that he was under the Law and bound by the Law, and thus a servant and unable to become a Son. We see noble illustrations of these faithful ones of the past, in Moses himself, Joshua, Caleb, Samuel, David, and all the prophets, whose faithfulness the Apostle records, as having been pleasing to God, and who shall have corresponding rewards, althoigh they will not have the reward that is promised to the Church – "they without us shall not be made perfect." – Heb. 11:39,40.

In the closing words of this grand oration, the Prophet cautioned his brethren again concerning any disposition to leave the Lord and accept instead other gods. His words are specially applicable to spiritual Israelites, and we do well to give them earnest heed. We are already by faith in this blessed condition; we have heard the words of eternal life. We already have entered the Canaan-rest condition by faith in our Lord. We, therefore, are in danger from the besetments of

our own flesh and from the besetments of sin abounding and from the Adversary – in danger of making other gods, and turning our hearts away from the proper center of their affections, either to the god of wealth or the god of fame or the lesser gods of the family circle and home, or to the most ignoble of all, self. We are not to be drawn away by any of these from our loyalty to God, nor to render worship or service in any sense to any of these. To do so would mean to turn away from the hopes and joys and blessings now ours. To resist these temptations, and to abide in the Lord's favor, on the other hand, will mean to continue in the joys and blessings and rest of our present state of grace. Thus the Lord sets before us the blessings and the curses, the advantages and the disadvantages, the right course and the wrong course, life and death.

Our choosing of life and blessing and righteousness and God are not merely the choice of a moment; the daily trials and testings of life prove whom we love and whom we serve. Let us examine our hearts and our daily course of life, and note for what we are spending life's energies, what fills our affections, what "satisfies our longings as nothing else could do." To the extent that we find the Lord the center of our lives, our hopes, our aims, and his will the ruling law in every affair of life, in that same proportion we find joy and peace and blessing and growth spiritually. If we thus, under present conditions and trials and oppositions of the world, the flesh and the devil, separate from them and cleave to the Lord, we are choosing the better part, the part of blessing, choosing life, and we shall live and shall inherit the goodly land of promise, the Millennial Canaan, and there be joint-participators with our Master in bringing God's promised blessing to the world, that they also may hear and know and obey his voice, and cleave to him and thus have life, and inherit the other, the earthly, features of the Abrahamic blessing.

Our Golden Text is quite appropriate to this lesson. It is in vain that we say we love the Lord if we do not seek to do those things pleasing in his sight. He is not seeking those who merely give outward allegiance, but those who at heart love him and his righteous arrangements. He is satisfied, indeed, to accept us at the beginning, largely upon our professions of faith and devotion, under the robe of Christ's righteousness, knowing that in our imperfect development we could not love perfectly; but he expects us to grow in grace, knowledge and love, and only by so doing can we abide in his love, and only by abiding in his love can we hope to attain the glorious things which he has in reservation only for those who love him. *1 Pet. 1:4*

***Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.***
***1 Corinthians 2:9***

## THE TRIED AND PROVEN PEOPLE – *R. 5527*

*"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."*
*– Deuteronomy 13:3*

GOD HAD entered into a Covenant with the Children of Israel, in harmony with His promise made to Abraham their father. Four hundred and thirty years after His Covenant with Abraham, the Lord had called Israel out of Egypt, out of the house of bondage, and had made them a nation in the wilderness. He had proposed to them that if they would keep His Law and His statutes He would make of them a great people, above all other peoples of the earth. They had entered into this Covenant with the Lord, and had declared that they were very glad to accept this Divine arrangement and to have the opportunity of carrying God's blessing eventually to all mankind. But now Israel was about to cross over Jordan and enter the land of Promise. Before parting from them, Moses explained to them that it was not enough that they had accepted the conditions of the Covenant and become the Lord's people: God would test them, would prove them.

Why should God prove them? As a people they had left Egypt under the leadership of the chosen servant of God. They had crossed the Red Sea, and sung their praises for deliverance. They had journeyed forty years in the wilderness. They had been refreshed with the water from the smitten rock. They had been fed with the bread from Heaven. God knew all about them when He took them for His people. What more could He wish?

Ah! but their fathers had rebelled against God, and had fallen in the wilderness because of sin, because they had murmured against Him whom they had covenanted to serve. And now Moses explained that God wished to prove to what extent the Covenant would be kept by these their children. He said: You have entered into this agreement which God made with your fathers. You have made a consecration to be the servants of the Lord. Now, are you ready to perform the terms of your agreement?

***"The Lord your God doth prove you, to see whether you love the Lord your God with all your heart and with all your soul."***
***Deuteronomy 13:3***

## GOD'S WONDERFUL CARE OVER ISRAEL

Do you appreciate God? was the query. Do you realize the value of His kindness? Do you truly love Him with all your being – with all your powers, your strength? Are you fully surrendered to the Lord?

For "thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness – to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways and to fear Him.

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it. . . . When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments and His judgments and His statutes, which I command thee this day." – Deuteronomy 8:2-11.

## SUPREME FAVORS TO SPIRITUAL ISRAEL

What an exhortation! What an incentive to faithfulness! Who would not worship and serve such a God! And what a wonderful application can Spiritual Israel make of this Scripture! How marvelously has our God led us, His Covenant people, through the wilderness of this world, and provided for our needs day by day! How the chastenings of His loving hand have kept our feet from wandering; or if we have turned at any time to the right hand, or to the left, how has His love drawn us back! And has He not brought us into a good land, a land of brooks of water, a land of fountains and depths, a land of oil olive and honey, a land wherein we eat bread, the Bread of Heaven, without scarceness? Truly, we have not lacked anything in it. If Israel of old had reason to prove their gratitude and love to God, how much more reason have we, Spiritual Israel!

## MOSES' DYING MESSAGE

After Moses had reminded Israel of all the loving kindnesses of the Lord on their behalf and of their solemn Covenant, he proclaimed to them the ordinances of

the Lord by which they were to be governed, and then gave them most solemn warnings of the consequences of forgetting God and breaking their Covenant. This discourse, of which our text is a part, and which comprises the larger part of the Book of Deuteronomy, was delivered to Israel just before Moses' death in Mount Nebo – the highest point of the ridge of Pisgah – whence the Lord showed him all the land of Canaan, and where he was buried. God had told Moses that He should not go over Jordan, because of his disobedience at the waters of Meribah, when he smote the rock contrary to the command of God. This discourse was his last message to Israel, and is very touching and impressive.

*Deut. 30:19-20* Moses finished his message with these words: "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore choose life, that thou and thy seed mayest live, that thou mayest love the Lord thy God, and that thou mayest cleave unto Him; for He is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Such words were very forceful at such a time; for Moses had told them that he was about to die, and that God would give them a new leader to go with them over Jordan.

## ONLY "ISRAELITES INDEED" ARE SOUGHT

As a matter of fact, we know that Israel did not live up to their engagement, as God had assured Moses would be the case. They were like unto their fathers who died in the wilderness. During the centuries of their dwelling in Canaan, however, there were quite a large number who individually proved worthy of the blessing and favor of the Lord. St. Paul refers to these in Hebrews 11, and *Heb. 11:35* declares their loyalty to God. These are to have a "better resurrection" than their brethren or than mankind in general. The Apostle mentions such characters as Moses, Samuel, David, and many of the prophets and others who were not so honored and prominent as these in an earthly way, but who had the honor of having pleased God.

Their serving the Lord with all their heart and soul could not justify them legally; for they were imperfect and blemished through the fall. But all the powers they had were devoted to the Lord. These became heirs of God – not heirs in the highest sense, because this opportunity was not open in their time. No one could gain this highest position until the Redeemer had come and opened the way. So all these worthy ones who lived prior to the Christian Era, died in faith, not having *Heb. 11:10* received the promise, i. e., its fulfillment. But "they looked for a City which hath foundations, whose Builder and Maker is God." And soon these faithful servants of the Lord will "stand up for their portion."

But we, the Church, must all first be perfected. In this class our Lord Jesus holds the highest place, and by the sacrifice of Himself He opened the door of opportunity to His brethren of the elect class. "Israelites indeed" were honored

with this invitation to become joint-heirs with Christ, sons of God. Only those who love God with all their heart and soul are "Israelites indeed." The average Israelite of our Lord's day was not fit to be of this select company; only "Israelites indeed" accepted the invitation. Throughout this Gospel Age these true Israelites have been entering into this wonderful favor with all their heart and with all their soul. *John 1:47*

It is not because we are more nearly perfect in the flesh that we have obtained this great favor, but because the Lord opened the way, and because we had a love for righteousness and an honesty of heart. Those who lived before our time, during the Law Covenant Dispensation and prior to it, needed justification also; and the same Redeemer who has purchased us has through His sacrifice provided justification for them, that they too may ultimately come into the blessed relationship of sons of God.

## IS GOD'S KNOWLEDGE LIMITED?

The way in which this expression of our text is put might give the impression that God does not know the hearts of men. The Scriptures assure us that God can fully read the heart, "that all things are naked and open unto the eyes of Him with whom we have to do" – no thought or purpose of our heart is hidden from Him. But when we think of the Almighty – what He knows or what He does not know – we are at a loss to form an opinion. So far as our experience goes, there is no one who could know just what he himself would do under any given condition in the future. We may think what we would probably do, but we are not sure. And if we are not sure that we ourselves know what we would do, we cannot see how any one else could know what we would do. We cannot by any mental process understand how it would be possible for God to know what we might do tomorrow, unless He coerced our mind or hedged up our way, so that we could do only one certain thing. *Heb. 4:13*

In the matter of the Gentile Times, God permitted various governments – Babylonia, Medo-Persia, Grecia and Rome – to rule the world successively. We can understand how He could say: "Thus far shalt thou go and no farther." The tendency of sin in the fallen race would lead people to go to any length, if not restrained. In such ways, we can understand how God would know in advance. He knows, too, when the Church will be selected, as He has a definite Plan concerning this selection. He knew that Satan would have the disposition to raise up an Anti-Christ System – a counterfeit of the true Church. He knew how many saints within a given time could be developed under those conditions, and how much time would thus be necessary to gather His predestinated number; for He purposed to permit Satan to operate within certain bounds for the testing of His professed people.

It would not be wise for us to say that there are some things that God could not

know, that He does not know – or that there is ***anything*** that God does not know – but we can say that we are not able to ***understand*** how God could know what we shall think tomorrow, or next week. God made man a free moral agent; and He always respects this free agency, and gives us the opportunity of exercising our own wills. He is not pleased to have people who would work automatically. He permits us to make our own decisions. He has given us His Word, He gives us all needed assistances, and He will help all who are seeking to walk in His way. But these questions, we trust, will all be solved for us ere long. We know that God proves His professed people and demonstrates their heart attitude just as if He did not know – perhaps only as a proof to angels and men.

## WHAT WILL THE ISSUE BE?

God is proving the Church now. There are many of the professed Church of Christ who have never made a covenant with God at all. But He is testing all those who have made a covenant, as to whether or not it is a heart-consecration – whether it is ***self*** first or ***God*** first – whether it is success in life or the honor of God and the doing of His will. He is trying us because He wishes to find out who will be worthy of a place with His Son on the Throne, who will be worthy to reign with Him in the Kingdom, and who of the remainder will be worthy of a place in the company of antitypical Levites, and finally, who will be deserving of the Second Death.

Ours, therefore, is not only the high honor of being sons of God during this Gospel Age, but also of being proved for the lasting rewards. The Jews that knowingly lived in violation of their Law lost merely their temporal life, but did not forfeit their opportunity for the eternal life. But if any of ***us*** do likewise, we shall forfeit the life eternal. Therefore, the dealing of God with us goes beyond His dealing with Natural Israel. Our responsibility, then, is so much the greater, and the issue is final.

The Kingdom is designed only for those who by the grace of God shall in heart, in character, become like the Master, in that they will love the Lord with all their
*Luke 22:42* heart, with all their soul (all their present capacity), and be able to say: "Not My will, but Thine, O Lord, be done." No other heart condition than this of entire submission to God in Christ can make us acceptable for the Kingdom; for no other condition represents full loyalty and full love to God. Let us not forget that
*1 Cor. 2:9* all the Heavenly glories and blessings, which "eye hath not seen nor ear heard, neither have entered into the heart of man," God has prepared only for them who love Him supremely – and who prove this love. But His grace will be sufficient for our every need.

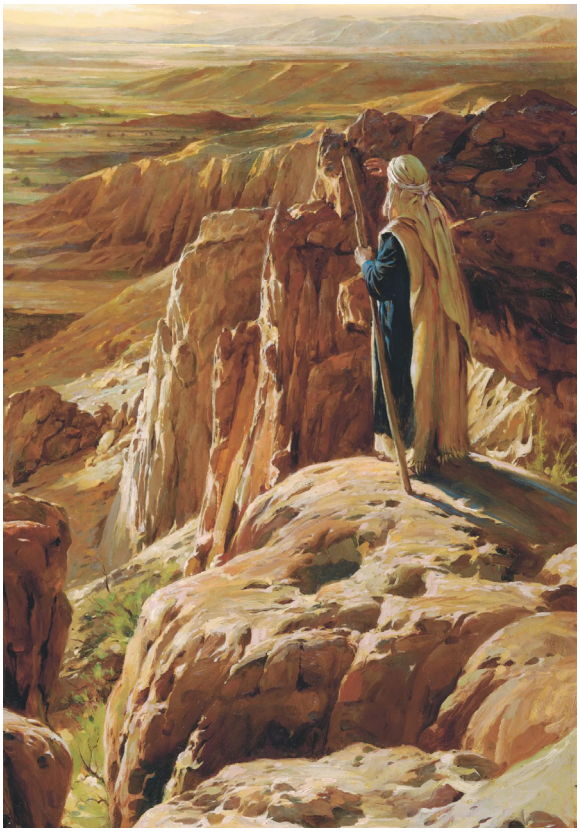
# *Moses Dies on Mount Nebo*

***1 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the LORD showed him all the land of Gilead as far as Dan,***

***2 all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea,***

***3 the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar.***

***4 Then the LORD said to him, "This is the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see it with your eyes, but you shall not cross over there."***



Moses surveys the land from Pisgah

***5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.***

***6 And He buried him in a valley in the land of Moab, opposite Beth Peor, but no one knows his grave to this day.***

***7 Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.***

***8 And the children of Israel wept for Moses in the plains of Moab thirty days.***

***Deuteronomy 34:1-8***

# "SO MOSES THE SERVANT OF GOD DIED."

## DEUTERONOMY 34:1-12

*Partial Article from R. 3077*

OUR LORD ALONE EXCEPTED, no character of history stands out before us so grandly and majestically as that of Moses, the great Apostle Paul, even, being overshadowed by him. If we think of him as a man, we see a sublime grandeur and nobility of character, combining strength with humility, wisdom with love and gentleness. If we consider him as the leader and deliverer of Israel, we find that he accomplished a greater work than any of the kind before or since. If we consider him as the lawgiver, we find in his code of laws justice, wisdom, mercy and an appreciation of human nature far superior to anything of his day, and the basis upon which the laws of Christendom in this twentieth century are built. If we consider him as a statesman, we find him wise, prudent, careful, yet broad. We see how he brought order out of confusion, and changed a disorganized rabble of over a million into a thoroughly organized and well ordered nation. But it is when we come to consider him as the servant of God that his character shines out most brilliantly. His faithfulness to God; his faithfulness to the trust committed to him as the Mediator for his people; his self-sacrificing spirit in connection with the entire work, indicating that he served not the god of fame or of ambition or of self-love, but the Lord of hosts.

The greatness of Moses would be incomprehensible to us from any other standpoint than that which the Scriptures set forth; viz., that he was under special divine direction as God's servant, and that, therefore, being naturally an able, efficient, humble, good man, had these manifold qualities of his character intensified by reason of the Lord's power working in him and through him for the effecting of the divine purposes.

Moses was now 120 years old; 40 years of his life had been spent as an Egyptian prince, in the court of Egypt, educated, trained, and in the public service as a general and a ruler. The second forty years of his life he was a shepherd in the wilderness, because of his love for the Lord, his appreciation of the divine promise, and his preference to share these with his brethren, the Israelites, rather than to continue in the favor of the Egyptians, their enemies and oppressors. We have already seen how this wilderness experience was probably valuable to him, enabling him to transform and transmute the knowledge and experiences already gained into a broad and deep philosophy, the foundation of which was faith in God and respect for his promises. Thus does God sometimes work by natural means to prepare the instruments for his service. The closing forty years of his life were devoted to the exercise of all the knowledge, experience and mental philosophy and faith previously gained, to the service of Israel as their leader,

lawgiver, statesman – prophet, priest and king. And now his work was finished – the work which the Lord intended him to do. Another, Joshua, was to take up the work of leader, and he had already, by the Lord's direction, been formally and publicly ordained to this office, and Moses was ready to die.

In considering the fact that Moses was not permitted to go into the promised land, we are to bear in mind that he, as well as the nation of Israel, was being used of the Lord in a typical manner. We are not to go to the extreme of higher criticism, and to think of the deliverance from Egypt as an allegory. It was all true; the history of a series of facts; but truths and facts, under the Lord's guidance, may be so arranged as to be types of still higher facts, illustrations of still higher principles. One of the reasons mentioned why Moses was not permitted to lead Israel into the land of promise was the second smiting of the rock. The smiting the first time (Exo. 17:1-7) was by the Lord's direction, and the waters gushed forth, but the second time (Num. 20:2-12) the Lord said to Moses, "Speak unto the rock," but instead he smote the rock a second time.

In this he spoiled a type, while he made another type. Christ Jesus, the true Rock, was to be smitten but once for our sins, and as a result of that one smiting at Calvary the water of life would be obtained for all true Israelites to all time; and if for a season the flow was stopped it was only necessary that the Rock should be invoked in the name of the Lord, that the waters might again flow forth. Christ dieth no more; death has no dominion over him; therefore in the type the Rock should not have been smitten a second time. But the second smiting, nevertheless, made a new type, because as the Apostle explains, there are some now who crucify Christ afresh, and put him to an open shame – some of his professed followers denying or ignoring the value of the original sacrifice, denying the blood that bought them, are counted as committing the sin unto death – Second Death – and of these Moses became a type, and as a type of a class which would have to do with the antitype of the rock, he was debarred from Canaan. – Heb. 6:4-6.

But even aside from the making of this type, Moses would not have gone into the land of Canaan; because, from another point of view, he was the type of the Law Covenant, which must end before the people can enter into their rest. As Moses was the representative of the Law Covenant, so Joshua became the representative or type of the New Covenant and of its mediator, Jesus, the Deliverer. "The Law came by Moses, but grace and truth came by Jesus Christ." The Law was a pedagogue or guide to prepare and bring the Israelites along to the borders of Canaan, but the Law could never give them rest, could never take them into the land of promise. Christ, the antitype of Joshua, must do that. We are to remember, too, that Moses' error in smiting the Rock, did not involve him in the Second Death, nor will it work any injury to him as respects the future. It was comparatively a trivial matter, and taught him a valuable lesson which he evidently learned to the Lord's pleasement, and his failure to go into the land

of promise, therefore, should not indicate a continuance of divine indignation against him, but merely a continuance of the divine purpose in making of him a type of a class who would have to do with the antitypical Rock, the antitypical water, and the antitypical smiting.

We might remark here, too, that those who smote the Lord the first time, at Calvary, have the promise of full forgiveness. They shall look upon him whom they pierced, and shall mourn for him, and the Lord will pour out upon them the spirit of prayer and supplication, and they shall have full opportunity of recompense and reconciliation. (Zech. 12:10.) It is those who, with greater knowledge, and after they have become partakers of the holy spirit, and have tasted the good Word of God, and the powers of the age to come, sin willfully and count the blood of the covenant a common thing – these are they who commit the real sin unto death, and for whom the Scriptures suggest no hope, or further opportunity, because they have sinned willfully.

## MOUNT PISGAH VIEWS.

Moses on Mt. Pisgah

At this time the Israelites were in the land of Moab, at the northern end of the Dead Sea, opposite Jericho, and nearly in line with the city of Jerusalem. They awaited the Lord's direction, by the pillar of cloud, before crossing Jordan to take possession of Canaan. Here, Moses' work being accomplished, the Lord led him up to Mount Pisgah's top, a lofty peak 3,586 feet above the sea-level. From this point an extended panoramic view was possible – is possible today. Here Moses saw much with his natural eyes, but much more with the eye of faith, seeing the promises which God had made to the tribes of Israel, through Abraham, Isaac and Jacob, and by his own mouth. He saw of the travail of his soul, and was satisfied. We hear not a murmur respecting the transfer of leadership and the cessation of his own labors. If God had used him in his service to the extent that he was pleased to do, the servant was thankful and satisfied.

"So Moses, the servant of God, died" – not from weakness and infirmity of age, for "his eye was not dimmed nor his natural force abated"; – he died according

to the word of the Lord. Throughout his life he had been the Lord's servant, used and blessed as such, protected and kept by the power of God through the many vicissitudes of life, and he who thus kept him, buried him in one of the many little inaccessible valleys of this Mount Pisgah. The Lord not only hid Moses in the grave, but hid the grave, so that no man knoweth its place. This also illustrates the divine wisdom; for,

**1** Had the place of the grave been known it no doubt would have been an object of veneration amongst the Israelites, a Mecca, to which pilgrimages would have been made, and the man Moses would have been honored, rather than the God whom this man represented, and whose servant and mouthpiece he was.

**2** Doubtless, also, the hiding of the grave was typical, and represented that the Law Covenant, which died and passed away, was not to be revived; that the New Covenant, not only displaced, but thoroughly replaced it, so that there would never more be need for the Law Covenant in connection with the bringing of Israel to all the precious promises of God.

*Lives of great men all remind us*
*We can make our lives sublime;*
*And departing leave behind us*
*Footprints in the sands of time.*

This great truth, so beautifully expressed by the poet, finds a grand illustration in Moses. His life and character are a noble example, not only for the Lord's saints, but also for natural men. No one can study the life of Moses, and note its purity, its lofty ideals, its humility, its obedience to the Lord, its faithfulness to his fellows, without being bettered, ennobled, by the contemplation. And each one thus bettered himself by contemplating this noble character, should in turn seek to leave noble and enduring footprints for others, that perchance "some forlorn or shipwrecked brother seeing may take heart again."

*Deut. chapters 32 & 33*

The Book of Deuteronomy is chiefly composed of addresses by Moses to the Israelites, setting before them the various lessons they had received from the Lord, expounding to them the divine law, their duty to God and to man. It closes with the Song of Moses, and Moses' blessing of the nation, two poems whose beauty and literary merit are acknowledged as being of the highest order. Jacob called his twelve sons when dying and pronounced over them certain blessings. So now Moses, as the father of the nation, in these poems, completes his admonitions respecting them, his warnings and encouragements; and in these prophecies, not only their trials and difficulties and failures are foretold, but also their final victories, as we believe these victories shall ultimately be attained by all the Israel of God – all who will become by faith the children of Abraham – the Jew first and also the Gentile, during the Millennial age. – Rom. 11:11,12,28-32.

This song of Moses was evidently not merely for Israel, but prophetical, and was referred to by our Lord (Rev. 15:3,4), long after that nation had been blinded and given up as respects the high calling of this Gospel age.

> ***3 They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!***
>
> ***4 Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested."***
>
> ***Revelation 15:3-4***

*See also "The Song of Moses and The Lamb" on p. 413*

This is the song of Moses and the Lamb, which the overcomers are to sing, those who, with Christ, shall be members of the body of the great Prophet who shall bless, not only the literal seed of Abraham, but all the true Israel of God; all who shall become Israelites according to the faith and obedience of Abraham. This song, after telling of trying experiences, ends with rejoicing, saying, "Rejoice, all ye nations with his people!" The poem of blessing, which applied most particularly to the tribes of Israel, though doubtless also typical of the elect 144,000 ends with rejoicing, saying, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" – Deut. 32 and 33.

The scribe who wrote the Book of Deuteronomy at Moses' dictation finished its account as a historian, describing the death and burial of Israel's great leader, and declaring the great honor in which he was esteemed, recounting his mighty works, and ascribing these as did Moses himself, not to Moses personally, but to the Lord, who sent him to do them.

## "THE SERVANT OF THE LORD DIED" – *R. 4053*

### DEUTERONOMY 34:1-12

*"Precious in the sight of the Lord is the death of his saints." – Psalm 116:15*

MOSES had faithfully fulfilled the work of the Lord committed to his care down to and including his orations, mentioned in our last lesson, in which he urged upon Israel faithfulness to God similar to that which he had illustrated in himself. The Lord's time had come for a change in Israel's leadership, and Moses was instructed to go up into the mountain called Nebo, whose culminating peak is Pisgah – about nine miles east of the northern end of the Dead Sea. There God gave him a vision, a view of the glorious land where the people he had loved – and in whose interests he had sacrificed the honors and dignities and luxuries of the Egyptian Court – were to have their home as the people of the Lord, under the terms of the Covenant which he had mediated at Mount Sinai. In the clear atmosphere of that country any eye may see much of the land of promise, but under divine blessing and assistance, as in Moses' case, we can readily realize that the vision, the view, could be a very comprehensive one. It was a part of this great leader's reward, which doubtless greatly comforted his heart, enabling him to see that his labor for the Lord had not been in vain, but was destined finally to bring forth great fruitage.

The mental vision of Moses probably took in more than was visible to his natural sight. He understood that the Lord's blessing upon the nation, including that upon himself, was all a part of the great Abrahamic promise. He understood that the coming of Israel into this land which God had given to them was merely one step in the development of the divine plan. He understood that Israel was to become very great in the world, and ultimately be used as the Lord's instrumentality in guiding and instructing all the other nations. He understood that ere this would be accomplished a greater teacher than himself would come, a greater lawyer, a greater leader, a commander of the people – the Messiah. He could see in the promise made to Abraham – "In thy Seed shall all the families of the earth be blessed" – the ultimate results, but he could not see, we may be sure, the intermediate steps of divine providence as they are now open and plain before the eyes of those who are guided by the Lord's Word and Spirit to an understanding of the "deep things of God," which other eyes have not seen nor ears heard.

*Gen. 17:1-16*
*Gen. 22:8*
*1 Cor. 2:10*

### "THE HIDDEN MYSTERY"

The Apostle tells us that the riches of God's grace revealed during this Gospel Age were mysteries hidden from past ages and dispensations. (Col. 1:26.) Due time

for their revealment had not come. Nor were they ever intended to be understood except by the Elect –

***To you it has been given to know the mystery of the kingdom of God, but to those who are outside, all things come in parables.***
***Mark 4:11***

The mystery of the divine plan, which Moses saw not, but which we now see through the apostolic explanation provided by the holy Spirit, is that the natural seed of Abraham, though it will have a part in the blessing of all the families of the earth, will not have the chief part except as it is represented by Jesus and the apostles and members of the early Church, who according to the flesh were of the natural seed of Abraham, but according to the spirit were the spiritual Seed – the true heirs. Neither did Moses nor others of his time see that to this spiritual Seed, which originally was of the Jews, would be added members gathered out of every nation, people, kindred and tongue during this Gospel Age. Nor was it necessary that Moses should see or understand or appreciate more than he did. Greater knowledge would have been confusing to him instead of favorable. Thus, "God moves in a mysterious way, his wonders to perform." And again, as the poet declares:

*William Cowper, 1773*

*Deep in unfathomable mines*
*Of never-failing skill,*
*He treasures up his bright designs,*
*And works his sovereign will.*

As we in mental picture see the great Moses looking over the land of Canaan and feasting upon the gracious promises of God to Israel – as we note his faithfulness in his long and arduous service and his peaceful resignation of his life into the hands of the Lord at its close, in full confidence of the fulfillment of the Oath-Bound Covenant, it points a lesson for us. We similarly are standing at the close of a great epoch. The antitypical Moses, Christ the Head and the Church his Body, has arisen amongst men, and for eighteen centuries has been leading onward in the direction of the Millennial Kingdom. The journey is almost concluded.

*Heb. 6:13-18*

By the Lord's direction the living representatives of the Body of Christ, the antitypical Moses, are already on Mount Pisgah, and, looking beyond, are getting the antitypical vision of the glories of the age to come – of all the blessings that shall come to the world of mankind during the Millennial reign of Christ. With the eye of faith we perceive the blessing of all the families of the earth through the faithful ones of Spiritual Israel and the Ancient Worthies. We see gathering to their leadership and instruction, not only Israel, but all the families of the earth. We perceive the blessing of the light of the glory of the Lord as it shall fill the whole earth and make it no longer necessary for each to tell his neighbor and his brother, Know thou the Lord, because all shall know him. We perceive the fall of

Babylon, the antitypical Jericho, and the rescue at the time of the Great Company of the Lord's true people who there were represented by Rahab. With the eye of faith we perceive the victory after victory which the people will gain over their various foes under the Spiritual Joshua, the Christ of glory. We perceive that ultimately, with still continued victories, even the last enemy shall be destroyed, and the whole groaning creation brought to the glorious place where there shall be no more sighing, no more dying, no more crying, because all the former things of sin and condemnation shall have passed away. This is our present vision from Mount Pisgah, and surely it is glorious and heart-inspiring. Soon in our changed condition beyond the vail we shall be members of the great Joshua, leading all the families of the earth to the victories and blessings promised through faith and obedience.

The prophecy of Baalim might properly be considered as the sentiment of Moses, as, looking down into the future he endeavored to discern the shadowy outlines of the coming blessings of God's Covenant, namely: *Num. 24:17*

> *I see him, but not now;*
> *I behold him, but not nigh*
> *There shall come forth a Star out of Jacob,*
> *And a sceptre shall rise out of Israel.*

"So Moses, the servant of the Lord, died. . . according to the word of the Lord: This is the land which he sware unto Abraham, unto Isaac, unto Jacob, saying,

> ***I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither."***
> ***Deuteronomy 34:4***

As we look into the beauties of the Millennial epoch, the Lord tells us that we shall not go over to possess it, but that it shall be for mankind. But he tells us more, namely, that he has "provided some better thing for us." (Heb. 11:40.) He tells us that we must die, that "flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50.) The glorious vision shown us is merely for our comfort and strengthening in connection with the closing scenes of this age.

In the Hebrew language the expression, "according to the word of the Lord," would literally be, "by the mouth of the Lord," and Jewish rabbis have given this a poetic turn and say, "by the kiss of the Lord." It is a beautiful thought, for while Moses was about to pass to the extreme limit of the curse – death – he was recognized of the Lord and dealt with as a faithful servant; and in view of the fact that the divine plan had arranged for his redemption from sheol, the grave (Hosea 13:14), his death is appropriately described as a sleep. And thus we have the picture of a father kissing his child to sleep, and the other picture of

the glorious morning of the resurrection in which the antitypical Moses, as the Father's representative, will awaken him to the blessings and eternal rewards which are his in the divine plan because of his faithfulness.

## "THE DEATH OF HIS SAINTS"

This is the signification of the Golden Text,

***Precious in the sight of Jehovah is the death of his holy ones.***
***Psalm 116:15***

In a prominent sense our Lord was the Holy One of God, and his death was in the sight of the Father very precious, and his soul was not left in sheol, in hades, in the state of death. He was "raised again from the dead on the third day." And through him not only the faith and obedience of the Church are counted for righteousness, but likewise the faith and obedience of Moses and the Ancient Worthies. It is on this account that these may be called saints, holy ones, because in the divine plan the merit of the Redeemer is imputed to them, and through him all these are now in divine favor. Consequently, precious in Jehovah's sight was the death of all such; and of all now walking by faith and seeking to do his will.

From this standpoint we may understand that the death of our dear Redeemer, like that of all of God's consecrated ones who have died, and much more so, was precious in the Father's sight, and that even though he died as the sinner, crying, "My God, my God, why hast thou forsaken me," nevertheless he died with the Father's kiss. So may it be with all those consecrated to walk in the footsteps of their Redeemer. Covered with his robe of righteousness they are all precious to the Father, and their death under whatever circumstances will really not be accidental, but a kiss of divine approval and seal of the coming blessing in the First Resurrection.

## THE HIDDEN SEPULCHRE

The Lord himself buried Moses, hiding the place of his sepulchre. The primary reason for this probably was to hinder the Israelites from carrying his corpse as a mummy, which in after time might have become a temptation to idolatry. The passage in Jude 9, which mentions Michael contending with Satan concerning the body of Moses, is a hint along this line, that Satan desired to have the corpse to

***Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"***
***Jude 1:9***

use it for the further misleading of the people, but that the Lord through Michael the archangel hindered, prevented this, and kept the burial-place a secret from the Israelites.

But there is another view of this matter which is interesting because it relates to Spiritual Israel. Jesus and the Church unitedly constitute the antitypical, or greater Moses – the Spiritual. Their inheritance is not to be earthly but heavenly, and a grave is a symbol of hope as respects an earthly resurrection. Hence it was appropriate that the type should not show an earthly grave since the antitype has no hope in that connection. Our hopes are not fleshly, not restitutional hopes, but hopes as New Creatures of glory, honor and immortality in joint-heirship with our glorious Head.

## THE MEEKEST AND THE GREATEST

The Scriptures write down Moses as the meekest man, and history has written him down as one of the greatest of men. Our Lord and the apostles and others of the Church are not introduced in this comparison because their greatness is not as men but as New Creatures. They sacrificed earthly occupations, etc., that they might preach the Gospel of the Kingdom and suffer therefor.

Moses the great leader

When one hundred and twenty years old Moses' eye was not dim, his vigor had not fled! This is a remarkable statement in whatever light we view it. Forty years was he schooled in all the learning of the Egyptians, a member of the Court and a general. Forty years more he was hidden from view in the desert region as a herder of sheep, learning, we may be sure, lessons of patience, endurance, self-control and humility. And now, finally, the last forty years of his life he was used mightily of God, and yet maintained humility and exemplified the wonderful qualities of a judge and lawgiver, and later a general, a prophet, a priest, a teacher.

The poet has said of him: –

*Excerpt from "The Burial of Moses" by Cecil Frances Alexander*

*This was the truest warrior*
*That ever buckled sword;*
*This the most gifted poet*
*That ever breathed a word.*
*And never earth's philosopher*
*Traced with his golden pen*
*On the deathless page, truths half so sage*
*As he wrote down for men.*

*And had he not high honor?*
*The hillside for his pall,*
*To lie in state, while angels wait*
*With stars for tapers tall;*
*And the dark rock pines, like tossing plumes,*
*Over his bier to wave,*
*And God's own hand, in that lonely land,*
*To lay him in the grave.*

Our lesson says of him that there has risen no prophet since in Israel like unto Moses, because not only was his birth and development specially under divine blessing and guidance, but he fully submitted himself to the Lord in meekness, in humility, and was therefore specially used of him as a type or picture of the still greater Prophet – the Christ of glory. (Acts 3:22,23.) Let us use the words of others in describing this great servant of God: –

**Moses, the Statesman**: "Inspiration apart, Moses possessed all those endowments and qualities which form the consummate statesman and chief magistrate; an intellect of the highest order; perfect mastery of all the civil wisdom of the age; a penetrating, comprehensive and sagacious judgment; great promptness and energy in action; patriotism which neither ingratitude, ill treatment nor rebellion could quench or even cool; a commanding and persuasive eloquence; a hearty love of truth; an incorruptible virtue; an entire freedom from selfish ambition; an invincible hatred of tyranny and injustice; a patient endurance of toil; a courageous contempt of danger, and a greatness of soul in which he has never been surpassed by the most admired heroes of ancient or modern times. Comprehensiveness, grasp, force, sagacity, were the predominant characteristics of his mind; magnanimity, disinterestedness, an enthusiastic devotion to liberty and an ardent but rational piety, were the leading qualities of his heart."

**As a General**: "Moses delivered his people from the most powerful nation on earth; maintained them amid the perils of the desert for forty years, and led them in confidence against a country settled by fierce tribes, which they conquered."

**As a Lawgiver**: "However much may have been added by the development of the people, like the amendments to the Constitution and laws of the United States, yet through Moses was instituted the great system of civil and religious law."

**As a Poet**: "The two songs in Deut. 32 and 33 and Psalm 90."

**As an Orator**: "The great orations in Deuteronomy stand among the few greatest masterpieces of eloquence in the world's history, if not at their head."

## "WHOM THE LORD KNEW FACE TO FACE"

To others of the prophets the Lord usually manifested himself through visions or dreams or by angels in human form, but seemingly Moses was granted a still closer approach to the divine presence. When thinking of the expression, "face to face," we should understand it to signify that Moses enjoyed a closeness of fellowship and favor with the Lord rather than that he really looked into the face of Jehovah, concerning which it is written, "No man can see my face and live" (Ex. 33:20); and again, "Whom no man hath seen or can see." (1 Tim. 6:16.) It may be that our Lord Jesus as Michael especially represented the Father with Moses, as it was he who prevented the Adversary from having Moses' body after death. But in any event, applying the matter antitypically to the Christ, we see that in a special sense the antitypical Moses in the flesh throughout this Gospel Age has had a favor in connection with the divine presence not enjoyed by any others of previous times. *Jude 1:9*

We see the Lord's face with the eye of faith, for we have seen our Lord Jesus, who represents the Father, and who declares that whosoever hath seen him hath seen the Father – has enjoyed the best possible revelation of the Father whom no man hath seen. Again he declares respecting the Church, his Body, "Their angels [messengers] do always have access to the face of my Father," as though he would tell us that all of our interests and affairs are brought directly to the Father's attention, so that there is no danger of any delay and any peradventure that all things will work together for good to them who love him. Again we see the Father's face in the sense that we see his love, which is displayed to us through a knowledge of the Truth by the holy Spirit granted to us. Not merely divine power do we see, not merely divine wisdom do we see, not merely divine justice do we see – but God himself is love, and he has shown us his love. We who with the eyes of our understanding have seen our Redeemer and come to a knowledge of him have seen the Father and become acquainted with him proportionately, for all things are of the Father and all things are by the Son. "Let me die the death of the righteous – let my last end be like his." – Numbers 23:10.

Our Lord Jesus was the Righteous One, and when we think of death we are to think of him and his death, and to remember that as he laid down his life we also

ought to lay down our lives on behalf of the brethren. As he sacrificed earthly interests and advantages and privileges and pleasures that he might die the sacrificial death in accord with the divine plan, so let us remember that we have covenanted similarly to be "dead with him." For if we be dead with him we shall also live with him; if we suffer with him we shall also reign with him. Our hope of participation with him in his resurrection to glory, honor and immortality, is based upon our faithfulness in participating with him in his death, which means also a share with him in the sufferings of this present time. But standing as we do with the Pisgah prospect before us, strengthened by might in the inner-man, why should either death or its attendant sufferings deter us? Nay, in all these things we will rejoice and triumph through our Lord and Redeemer, our Head!

## "MEN OF LIKE PASSIONS WITH YOURSELVES"

These were the words of the Apostle Paul, and his humble statement respecting himself and his companions is true also of Moses and all the Ancient Worthies,
*Rom. 3:10* and is in full harmony with the Scriptural declaration, "There is none righteous [perfect], no not one." We here quote the words of another respecting the blemishes of Moses' career: –

"Two or three items to his fault are attributed to Moses, as every saint has failed in some point at some time. There is no garden but has some weeds. But the most unjust thing we can do is to measure its value by its weeds and not by its fruits. 'By their fruits ye shall know them.' Moses' few faults are such as will never be noticed at all by a worldly man. They are like a broken limb on a tree loaded with magnificent fruit. All God's works through men are done by imperfect instruments."

*There's a fleck of rust on a faultless blade –*
*On the armor of price there is one.*
*There's a mole on the cheek of the lovely maid;*
*There are spots upon the sun.*

## MOSES, THE SERVANT OF GOD

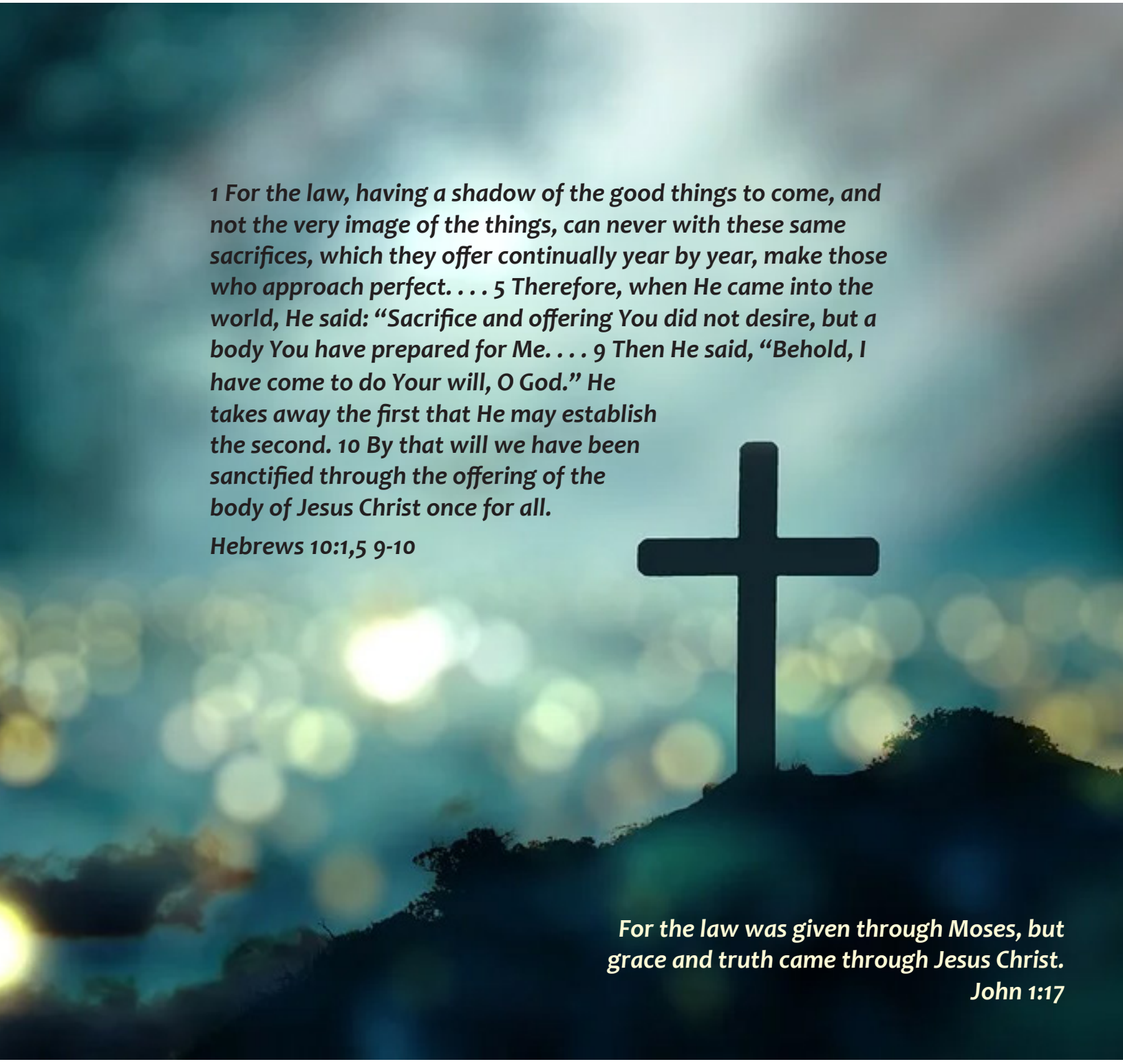
Any one may discern something of the greatness of Moses from the records. Any one may perceive that it required great patriotism to forsake the courts of Pharaoh to cast in his lot with his brethren, the Jewish nation, and to become their leader out of bondage to the Land of Promise. Any one can note the patriotism of the man when, as mediator for his people, he pleaded with God for the forgiveness of their trespasses, declining the proposal that the nation be cut off and that he and his family inherit the promises instead. Any one can see that great faith in God was necessary for the position occupied by Moses. But only comparatively few see the real depths of Moses' character; for only a few grasp the real situation and realize the Divine call to the nation of Israel and the work of Moses as their mediator.

We cannot help feeling sympathetic toward this grand servant of God – "the meekest man in all the earth" – in respect to the particular cause which, as a penalty, barred him from entering Canaan with his people and made him, in a typical way, a representative of those who die the Second Death. After so many years of patience and longsuffering and loyalty to God, in an unguarded moment Israel's great mediator failed in meekness and in loyalty. Directed by the Lord to speak to the rock, which on a previous occasion he had smitten, Moses petulantly smote the rock the second time, saying to the people, "Ye rebels, must we bring you water out of this rock?"

The rock whence came the life-giving stream represented the Rock of Ages – Messiah, who was to be smitten once more. Compare Hebrews 6:6.

The fact that Moses was used as a type of the Second Death class in no sense implies that he experienced the Second Death, nor that he cut himself off from Divine favor. The punishment which he received merely helped to complete the typical picture – he might not enter Canaan – he might not enter the Promised Land.

Pisgah is one of the peaks of Mount Nebo. From it Moses got a considerable glimpse of the Promised Land, toward which his eye of faith had looked for eighty years and toward which he had laboriously guided the nation of Israel for forty years. This grand old servant of God, fully resigned to the Divine will and arrangement, was put to sleep by the Lord whom he served. The Jews have a saying that the Lord kissed him there. . . . He will not live again until the Divinely-appointed time when, under Messiah's Kingdom, he will be resurrected. Meantime he has slept with his fathers. . . . R. 5333


1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. . . . 5 Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. . . . 9 Then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. 10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.
Hebrews 10:1,5 9-10
For the law was given through Moses, but grace and truth came through Jesus Christ.
John 1:17

# These Things Were Types

*Now these things became our examples. . . .*
*They were written for our admonition, upon whom the ends of the ages have come.*
*1 Corinthians 10:6,11*

We get the most good from the experiences of fleshly Israel by seeing through them as types, figures, illustrations, the Lord's providences toward Spiritual Israel:

- Thus Israel's deliverance from Egyptian bondage corresponds to our deliverance from the bondage of sin, condemnation and death.

- Their deliverer, Moses, corresponds to our deliverer, Jesus.

- Their trial and testing at the Red Sea correspond to the test of our full consecration to the Lord at the beginning of our journey – the entrance upon the narrow way. The springs and oases of their desert journey to Sinai correspond well with the times of refreshing of a spiritual kind granted to us in the midst of our trying experiences, resulting from our following our Leader and finding as a consequence the world against us.

- Their coming to Sinai corresponds in some measure with our growth in knowledge and our greater responsibility therefor, and our fuller realization of the greatness of our God and the responsibilities of the relationship to him into which we have entered.

- Their daily portion of manna, God's supply, but painstakingly received, corresponds well to our spiritual sustenance received of the Lord from his storehouse, the Bible. Although the supply is sufficient, time and patient perseverance are requisite for securing it, for gathering it. The fact that their manna came every day, and in the proportion necessary, well illustrates the fact that our spiritual food must be partaken of daily, must be gathered daily – "meat in due season."

- The short journey to Kadesh-Barnea, from whence spies went forth, indicates the short time which should elapse with us before we should enter into the riches of God's favor by faith.

- The viewing of the land enjoyed by Caleb and Joshua represents well the joyful experiences of those who fully trust in the Lord and fully consecrate to him and are already able even on this side the vail to enter into the joys of the Lord by faith.

- The evil report of the other spies, and the unwillingness of the Israelites to go forward in faith to possess the land, represent well the condition of the majority of the Lord's people – they cannot enjoy because they cannot believe, because they have not sufficient faith in the power of God and in the certainty of his promises.

***The LORD is merciful and gracious, slow to anger, and abounding in mercy. Psalm 103:8***

Psalm 103:8 reminds us that the Lord is merciful and gracious, slow to anger and plenteous in mercy, and we see this well illustrated in the case of fleshly Israel in the wilderness experiences, in the history of the Lord's people of this Gospel Age, nominal spiritual Israel, and also in the cases of the faithful ones.

Can we not all realize how patient and merciful the Lord has been to us in our various experiences in life? Can we not see how he would have been fully justified in canceling our Covenant long ago, and that only of his mercy and love have we been permitted to come thus far on the way toward the heavenly Kingdom? Surely a realization of these things should make us both humble and trustful. Moreover the Lord informs us that he has a still further requirement, namely, that if we would appreciate his greatness and mercy through Christ in our own cases we shall exercise similarly mercy and forbearance toward others who may transgress against us. Indeed, so earnest is the Lord in impressing this matter upon us that he positively declares that none of us can maintain relationship with him except as he shall develop this spirit, this character, in relationship to his brethren and fellow-servants. How generous, how considerate, how moderate, how forgiving, all this should lead us to be in our dealings with the brethren, especially with those who have in any measure wounded or injured us or our interests.

Finally, let us remember Moses on Mount Nebo looking across Jordan into the promised land – and preparing for his burial. Let us more and more realize that this should be our attitude; that as the Body of Christ in the flesh we are soon to die, and that beyond the vail we will be New Creatures. Let us remember that the mountain-top of Christian experience should now be our portion, and that from thence the clear eye of faith should be able distinctly to discern the outlines of the glorious inheritance which the Lord hath in reservation for them that love him, the possession of which we are hoping so soon to share. R. 4055

## "LET HIM THAT THINKETH HE STANDETH TAKE HEED." *– R. 2299*

*"All these things happened unto them for ensamples [types]: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."*
*– 1 Corinthians 10:11-12*

IN THE ten preceding verses, the Apostle has pointed out that, as Israel after the flesh was a type of spiritual Israel, so the various evidences of divine favor toward them were types of the greater favor of God bestowed upon his Church in the Gospel age – spiritual Israel.

***1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,***

***2 all were baptized into Moses in the cloud and in the sea,***

***3 all ate the same spiritual food,***

***4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.***

***5 But with most of them God was not well pleased, for their bodies were scattered in the wilderness.***

***6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.***

***1 Corinthians 10:1-6***

As the consecrated people of God are now baptized into Christ, the Mediator of the new Covenant, the appointed leader of the Lord's people, – their wills immersed into his will, their personal identity lost sight of in their identity as members of the body of Christ (beautifully illustrated in symbol in water baptism), so this was typified in the immersion of all the Israelites, when they passed through the Red Sea, with the waters rising on either side as a wall and with the waters of the cloud overhead: they were all thus baptized, buried, unto Moses, in the cloud and in the sea. They all recognized him as the leader upon whom depended their deliverance from Egypt and their finding of the promised land.

So also our spiritual food, the bread which cometh down from heaven – Christ and his word of truth, the gospel of his salvation, were typified in Israel's case by the manna which fell for them daily, and was for a long time their only sustenance. As we require the spiritual food continually, as our daily bread, to give us strength for the journey of life toward the heavenly Kingdom, so fleshly Israel had need of the manna, provided for their strengthening in their way to the typical Kingdom. As the truth and the spirit of the truth must be sought daily by us, if we would enjoy its benefits, and as it is found in small particles, here a little and there a little, and as it requires searching for and pains-taking labor to gather our daily portion of grace and heavenly food and experience in spiritual things, by searching the Scriptures, etc., so this also was typified in natural Israel's experience. They could not gather a stock of manna for the future. It was their daily bread, daily sought. Nor did they find it in large pieces and without difficulty. On the contrary, those who would be fed must pains-takingly gather up its small pieces, and with diligence. Thus "they did all eat of the same spiritual food" – or rather, they did all eat of the food which had a spiritual significance.

As the Lord's consecrated people now have the refreshment of his grace all along the journey of life, and whenever weary and thirsty may come to the Lord for refreshment, and whenever needing purification, may come to the washing of the water through the Word of him who died for us, – so this spiritual truth was typified to fleshly Israel. When in their journeyings they famished for water and cried unto Moses, and Moses cried unto the Lord for them, relief was granted through the smiting of the rock, which typified the smiting of Christ at the hands of the Law, as our atonement sacrifice, our redemption price. As the grace which flows to us through Christ comes as a result of his being smitten for us, his death on our behalf, so the waters flowed to Israel as a result of the smiting of the typical rock. It was dry before the smiting – the waters gushed forth after the smiting. And not only did they drink of the waters freely at that time, but the waters formed a brook which went with them for a long time in their subsequent journey through the wilderness. Thus they did all drink of the same spiritual drink – of the drink which had a spiritual significance, for they drank of the rock which was typical or had a spiritual significance, the waters of which went with them, and that rock was Christ in type, and that water represented the grace of God in Christ.

Having thus established the identity of fleshly Israel's experiences with the experiences and favors of spiritual Israel, the Apostle is ready to enforce from these a lesson. He would have us note that not only God's favors were typical, but that Israel's conduct with respect to these favors was typical of the conduct of nominal spiritual Israel in respect to the realities, the antitypes. "With many of them God was not well pleased:" this implies that he will not be well pleased with many in the nominal spiritual Israel. Again, many of the typical people, "were overthrown in the wilderness:" so the proper inference is that many of nominal spiritual Israel will be overthrown in the wilderness and fail to reach

the antitypical Canaan. For "these things were our figures, examples, – to the intent that we should not lust after evil things, as they also lusted." The thought seems to be that in their experiences God gave us a lesson, or illustration, of what results would come to us if we received his mercies and favors in an improper manner. They were object lessons in wrongdoing, and God's treatment of the wrongdoers was intended to instruct us in respect to what would happen to us if we, blessed with the antitypical favors, should misuse them, and desire or lust after the former things, the sinful things which we left when we quitted the world (typified by Egypt) to follow Christ (typified by Moses).

The Apostle then itemizes some of the notable mistakes made by typical Israelites, and suggests that the temptations of spiritual Israel are along the same lines, only on a higher plane – that their experiences and temptations were typical of the temptations which we must expect to endure, and which he urges us to overcome.

***7 And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play."***

***8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell.***

***9 Nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents.***

***10 Nor complain, as some of them also complained, and were destroyed by the destroyer.***

***11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.***

***12 Therefore let him who thinks he stands take heed lest he fall.***

***1 Corinthians 10:7-12***

**1** Idolatry. He points out how Israel was exposed to idolatrous influences and yielded to them, leaving it for us to apply the lesson to ourselves, and to find what idols are most alluring to spiritual Israelites. Alas! we find that idolatry is very common amongst the nominal spiritual Israelites. Idolatry is the inordinate or undue respect, homage, reverence, or devotion paid to any person, system or thing, – aside from the Lord. Judged by this standard, how many are idolaters! Some idolize money, wealth: they are so devoted to it, so enslaved to it, that they can scarcely think of anything else; they bend all their energies to its service, even at the cost of dwarfing their moral and intellectual

powers, and at the cost of health, and sometimes even the loss of name and fame are risked by the devotees of this idol. This is one of the oldest as well as one of the most reverenced of all the idols of Christendom.

Another idol is Self: reverence paid to this idol is known as selfishness. Its worship has a very ignoble and debasing effect upon its worshipers. It is worshiped under various forms and name – pride, selfish ambition, self-esteem, boastfulness, love of show, tyranny, unreasonable self-will, self-ease regardless of others, gratification of passions, gluttony, drunkenness. After all these things do the Gentiles seek; but true Israelites are supposed to have left or put off all these, when they left Egypt, the world, to become followers of God as dear children, no longer to worship at the shrine of self, but to worship God and to more and more seek and strive after the spirit of his holiness – Love.

Another idol much worshipped is Denominationalism: this form of idolatry had become so popular in nominal spiritual Israel that anyone who does not worship at some of its many shrines is regarded as almost a heathen. One of the principal shrines is Roman Catholicism; another, Greek Catholicism; another, Methodism; another, Pan-Presbyterianism – indeed, there are so many of these shrines that we cannot take time to enumerate them. Suffice it to say that those which do not count their worshipers by millions, count them at least by thousands and hundreds of thousands.

This is one of the most dangerous idolatries of all. Its influence upon many is most insidious, for it has a "form of godliness" – it closely resembles the true worship of deity but is delusive and ensnaring in the extreme. Whoever becomes a fervent devotee at these shrines is apt to bind himself hand and foot, and in doing so often thinks, mistakenly, that he does God service. The true Israelite should awake to the fact that there is but one proper object of devotion – to whom his consecrations should be made, and his every power of service rendered – God only.

*Having a form of godliness but denying its power. And from such people turn away!*
*2 Tim. 3:5*

**2** He points out that with them the sin of fornication was prevalent and caused many of them to fall – 24,000, as is recorded in Num. 25:1-9. As the food they ate typified something higher, as the water they drank typified something better, as the idolatry they practiced found its parallel in more subtle besetments to Spiritual Israel, so their fornication foreshadowed a fornication on a higher plane, and along more subtle lines. While deprecating this sin in the form in which Israel transgressed, we are glad to believe that it is far from being a common or general sin in Spiritual Israel today, even as the lower forms of idolatry, the worshiping of the golden calf, etc., are not common today, indeed, never practiced amongst those who profess to be of Spiritual Israel. The temptation before Spiritual Israel, which was illustrated by fornication in fleshly Israel, is of a more insidious kind, and we are frequently warned against it, in the book of Revelation. (See Rev. 2:21; 14:8; 17:2,4,5; 18:3; 19:2.) The use of the

word in these cases cited seems to imply as its higher meaning or symbolical significance any illicit fellowship with the world, on the part of those who have betrothed themselves to be God's consecrated people: in other words, fellowship in spirit with those who have not the spirit of the Lord, but the spirit of the world. To how large an extent is this improper course, this sinful fellowship, indulged in by the professed Church of Christ! Are not the worldly not only invited but almost pressed into foremost positions in the nominal Church, while those who are faithful to the Lord and who stand aloof from and rebuke worldly aims and methods, are disesteemed as being fanatical and peculiar people? How many will ***fall*** through this cause!

**3** "Neither let us tempt Christ, as some of them also tempted [their leader Moses], and were destroyed of serpents." The reference here evidently is to Num. 21:4-9, which relates how the Israelites rebelled against God's leading at the hand of Moses, and relented that they had started in the wilderness journey for Canaan, and spoke against the manna – desiring the leeks, onions and fleshpots of Egypt, and in consequence were bitten by fiery serpents, so that many of them died. This would seem to represent a tendency or temptation to Spiritual Israelites to lose their appreciation for spiritual things, for the bread of divine truth, and a hungering instead after the pleasures, ambitions, etc., of the world; a rebellion against the providential leadings of the Lord, which are intended not only to bring them ultimately to Canaan, but meanwhile to discipline and fit them and prepare them to enjoy its blessings everlastingly. Such an evil condition, such a yielding to worldly appetites and desires on the part of any, will surely expose them to the bite of the great serpent of sin, whose poison will effectually destroy in them the spiritual life. Any who have already been bitten by such worldly ambitions and desires, are by this lesson taught to look away speedily from themselves to the Crucified One, if they would have life – if they would recover from the bite of the serpent.

As they "***look***" at him who was made a sin offering for us, him who knew no sin of his own, and behold how he who was rich for our sakes became poor, and how he left honor and riches of glory to become our deliverer and to bring us to the heavenly Canaan, they will have such a lesson in humility, and submission to divine providence, and in waiting for the exaltation and glory which God hath in reservation for them that love him, that they will recover from the bite of the serpent. Nevertheless, many in Spiritual Israel have been thus bitten who never recover, because they keep looking upon the serpents and keep under the influence of the evil, instead of looking away to him who is the author and by and by will be the finisher of our faith.

**4** "Neither murmur ye, as some of them also murmured and were destroyed of the destroyer." The reference here seems to be to the account given in **Numbers 16** of a conspiracy on the part of certain leaders of the people, two hundred fifty, "famous in the congregation," who resented the leadership of

Moses and declared themselves equally competent, and better qualified, to do the work of leading Israel and ministering to them in holy things. The result of this conspiracy was **(1)** that the conspirators were destroyed (vss. 28-35), and **(2)** that many of the people of Israel, being in sympathy with the conspirators, were offended and blamed Moses for having caused the death of the conspirators; in consequence of which the Lord visited upon them the plague; they were "destroyed of the destroyer," and nearly 15,000 perished (vss. 41-49). The lesson of this example, written for our admonition, upon whom the ends of the age have come, seems to be

- that we are to expect ***leadings of divine providence*** in connection with the journey of Spiritual Israel. We are not to regard the matter of the Christian progress of the past eighteen centuries as being merely of human leadership, nor to think, therefore, that human leaders could today take hold of Israel's affairs and right matters and bring in the Millennium, as the higher critics, social reformers and religious politicians of our day propose to do. The Lord, the antitype of Moses, is still at the helm, still guiding; nor will he permit the matter to be taken out of his hands. Although Canaan has not been reached as yet, and although the journey has been a long and tedious one, with numerous trials and besetments, nevertheless, it has been accomplishing what God designed in the way of valuable lessons and experiences which his people could not do without, and yet be prepared for the inheritance promised.

- We are to draw from this ensample, also, the lesson that the Lord is at the helm in respect to the very smallest affairs which affect his Zion, that "he setteth up and he pulleth down," and that whosoever attempts to place himself in position in the Church, is violating the divine arrangement, as it is written, "Now God hath set the various members of the body as it hath pleased him." Whosoever, therefore, shall conspire in any manner to overthrow the divine arrangement, will be summarily dealt with by the antitypical Moses. Moreover, all who sympathize with those whom the Lord shall overthrow will be in danger also of dying the second death, because of being murmurers against the Lord and lacking of sympathy with his arrangements or providences.

*Psa. 75:7*

*1 Cor. 12:18*

Based upon these examples from the past, the Apostle urges us, the Gospel Church, each individual Israelite, to be on guard lest we should fall from the Lord's favor and fail to enter Canaan, after the manner of the examples herein set before us, and which the Lord provided for this very reason. It is the common thought, especially with those who are in most danger, that they cannot fall, that they are secure, just as some of the transgressors, herein mentioned, boasted that they were God's holy people, saying, "All the congregation are holy, every one of them, and the Lord is among them." (Num. 16:3). Boastfulness is not a sign of piety, but rather the reverse. Meekness and humility, a realization of our own littleness and of the Lord's greatness, is the most favorable condition for

*2 Cor. 12:10*

those who would keep faithfully on the pilgrim way and reach the Canaan of promise. Thus the Apostle stated it respecting himself, saying, "When I am weak, then I am strong." It is when we realize our own weakness that we realize also our dependence upon the Lord and are willing to be guided of him in his way. Hence, the Apostle in this lesson specially exhorts that those who feel that they are standing, who feel strong, who feel that they are in no danger, shall take special heed to the examples herein before presented, lest they fall.

## THY GRACE IMPART

**O Lord, thy promised grace impart,**
**And fill my consecrated heart.**
**Henceforth my chief concern shall be,**
**To live and speak and toil for thee.**

**While joyfully in thine employ,**
**The thought shall fill my soul with joy,**
**That my imperfect work shall be**
**Acceptable through Christ to thee.**

**Thy watchful eye pervadeth space,**
**Thy presence, Lord, fills ev'ry place;**
**And wheresoe'er my lot may be,**
**Still shall my spirit cleave to thee.**

**Renouncing ev'ry worldly thing,**
**And safe beneath thy shelt'ring wing,**
**My sweetest thought henceforth shall be,**
**That all I want I find in thee.**

*– Hymns of Dawn, 208*

## THE VOICES OF THE THREE SIGNS – *R. 4853*

*Also found under R. 2917 and R. 4057*

### *Exodus 4:1-9*

***1 Then Moses answered and said, "But suppose they will not believe me or listen to my voice. Suppose they say, 'The LORD has not appeared to you.' "***

***2 So the LORD said to him, "What is that in your hand?" He said, "A rod."***

***3 And He said, "Cast it on the ground." So he cast it on the ground, and it became a serpent, and Moses fled from it.***

***4 Then the LORD said to Moses, "Reach out your hand and take it by the tail" (and he reached out his hand and caught it, and it became a rod in his hand),***

***5 "that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."***

***6 Furthermore the LORD said to him, "Now put your hand in your bosom." And he put his hand in his bosom, and when he took it out, behold, his hand was leprous, like snow.***

***7 And He said, "Put your hand in your bosom again." So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his other flesh.***

***8 "Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign.***

***9 "And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. The water which you take from the river will become blood on the dry land."***

WHILE PREPARING the Sunday School lessons relating to Moses and his two presentations of himself to the Israelites, as their deliverer from Egyptian bondage, we noted the fact that "these things were written aforetime for our admonition upon whom the ends of the Ages are come." (1 Cor. 10:11.) And, considering the matter from this standpoint, we perceived, as we had never done before, that the ***three signs*** by which the Israelites were convinced that God's deliverance of them was at hand, at Moses' second presentation, must

have been intended to typify some corresponding three signs or testimonies at the second advent of Christ; testimonies which will be convincing to the true spiritual Israelites. In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the antitype must mean that the three signs or testimonies to spiritual Israel respecting the second advent of our Lord and respecting the great deliverance which He is to accomplish, must precede the plagues, the great time of trouble, coming upon the world in general shortly.

*Matt. 24:37*

At first we were perplexed, and said to ourself: "The Scriptures clearly show us that we are now 'in the days of the Son of Man'; our journal has borne as its sub-title, '***Herald of Christ's Presence***,' since its institution in 1879; yet where are these three signs? Already twenty-seven years of the forty-year harvest have passed, and but thirteen remain, in the last four of which [which period we have already entered at the time of the reprinting of this article] we confidently expect the plagues upon the world – antitypical Egypt. Where are these signs or testimonies, which the type teaches us we should expect at this time, to convince all the true Israelites?"

For a time we were inclined to look for ***miraculous*** tokens, but subsequently realized that this would be out of the Lord's order, as the antitype is always on a higher and grander scale than the type: as, for instance, the typical Passover lamb but feebly foreshadowed the Lamb of God, and the great things accomplished through His sacrifice. Feeling confident of the times in which we are living ("in the *parousia* of the Son of Man"), we concluded that in all probability these signs had already been given, or were in process of being given, at the present time.

*Matt. 24:45*
*Luke 12:42*

Still we could not recognize them, and feeling that the matter must ***now*** be to the Lord's household "meat in due season," we besought the Lord earnestly and repeatedly for light upon the subject, while continuing our studies. No light coming, we mentioned the matter to the Bible House family at the dinner table, requesting the prayers of all upon the subject, and that if any had suggestions to offer they would feel free to present them. Seemingly it was in line with the Divine purpose that we should thus come to the point of making confession of inability to solve the riddle, and that our reliance for wisdom was wholly upon the Lord; for within two hours after this acknowledgment the entire matter became clear and lucid to our mind, as we shall now endeavor to show.

Our Lord declares Moses to have been, in some particulars, in some of his transactions, a type of Himself, saying, "Moses wrote of Me." Moses himself declared, "A Prophet [Teacher] shall the Lord your God raise up unto you of your brethren, like unto me." Peter quotes this last expression in his sermon, and emphasizes it. (John 5:46; Deut. 18:15; Acts 3:22.) Moses did not typify Christ in all of his doings, however, nor was his life as a whole a type of the life of Christ. For instance, in his smiting of the rock, contrary to the Divine command, he became a type of those of Christ's followers who put Him to an open shame, and

who, in consequence, will die the Second Death; and as a type of these Moses was not permitted to enter into the land of promise. – Num. 20:11; Deut. 32:51; Heb. 10:29.

Moses typified Jehovah at times also; but in the present instance we are specially interested in considering his conduct with the Israelites in connection with their deliverance from the bondage of Egypt. In this type we see him distinctly as a representative of Christ Jesus. Moses was rich, a prince in high honor, learned in all the learning of his times, but for Israel's sake he renounced these, left them all, and they being bondmen, he took his place amongst them, to be their leader and deliverer. How like this is to the description given us in the Scriptures of our Lord's course! He left the glory of the heavenly condition and spiritual plane of being; He took a bondman's form and was found in fashion as a man. He came to deliver His brethren from bondage. – Phil. 2:6-8, ***Diaglott***.

When Moses came to his own people they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ came to His own, and His own received Him not (John 1:11); and He went into a far country, even heaven itself, from whence He has now, a second time, come, and will deliver all who are "Israelites indeed" from the bondage of sin and death.

Moses was forty years in coming to the point where he offered himself to Israel the first time; then he was absent from them an ***equal*** period of time, forty years, and came again and delivered them. There is a type or parallel in this time feature also; it illustrates the length of the Jewish and the Gospel Ages, as being ***equal***. From the time of the beginning of typical Israel as a nation, waiting for the coming of Messiah, down to the time when Jesus actually presented Himself, was a period of 1,845 years, and from that time, when He died and left them, until the period which the Scriptures show us marked His second coming (October, 1874) was a like period of 1,845 years – corresponding exactly to the two periods at which Moses offered himself in the type.*

* *Studies in the Scriptures,* Vol. 2, Chap. 7

## THE VOICE OF THE FIRST SIGN

At Moses' second presentation of himself to Israel he did not address them personally and directly, as at the first, God having said to him, "Aaron shall be thy prophet (or mouthpiece), and thou shalt be a god unto Aaron." This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Jesus does not address Himself to the true Israelites in person now, as at the first advent, but through His agent, through a mouthpiece. Aaron, the mouthpiece or agent of the Lord, we understand to represent the Royal Priesthood – those of the Lord's consecrated people still in the flesh, still sacrificing – those who have not yet passed beyond the veil into glory. The type, then, seems to say that the signs or testimonies which will convince all true Israelites now living respecting the presence of the Lord and His mighty power to deliver, His ultimate

victory over Satan, sin and death, will be of or from our ***present*** Lord, but by or through the living members of His Body, His brethren, represented in Aaron.

The first of the signs or testimonies to Israel was the casting of the rod upon the ground, and its becoming a serpent, and the taking of the serpent by the tail, and its becoming a rod again in the hands of Aaron. It was Moses' rod, and Aaron was merely his representative in every act. The natural Israelite merely saw this as a miracle, and discerned in it no teaching; but the spiritual Israelite is not to expect a larger rod and a larger serpent, as the antitype, but should expect to comprehend the meaning of the rod and of the serpent as an antitypical instruction or testimony today.

A rod symbolizes authority. Moses' rod was frequently used in connection with the plagues, as well as in connection with the signs, as signifying Divine authority. A serpent is a symbol of evil – of sin and all its consequences – evil in general. The lesson for the spiritual Israelite today is that he is now to understand that all the evil there is in the world is the result, directly or indirectly, of God's having let go of His rod or authority; and they are to understand further that it is God's intention or purpose, as it is also His promise, to take hold upon the present evil conditions, which have lasted now more than six thousand years, and to bring order out of confusion – to re-establish His authority in His own hand.

These acts or signs are said to have "voices" or to be ***testimonies***. (Exo. 4:8,9.) Hence our query must be, Is this sign or testimony now being given to God's people throughout the world? We answer, Yes. Has it been always recognized and presented thus? We answer, No. Was it ever thus presented before this Harvest time? We answer, No. Heretofore it has been a matter of speculation amongst peoples and theologians of all classes and shades of Christian belief, but a question without an answer – Why did God permit evil in the world?

Some have blasphemously held that God has ***caused*** the evil, that good might follow; but this God Himself most emphatically denies, and everything pertaining to His character refutes it. He declares that every good and every perfect gift is
*Deut. 32:4* of Him, with whom is no changeableness nor variableness. "His work is perfect." Others have claimed that a conflict is in operation between God and Satan, between good and evil, and that each side is doing its utmost to conquer the other – with evil and Satan predominant in the world, on account of which it is spoken
*Gal. 1:4* of as "the present evil world," in which there is "none righteous, no, not one."
*Rom. 3:10*

But whatever the standpoint of view, it has been confusion only, until the Harvest time, when the true light upon the subject began to shine forth, showing that when sin entered the world God gave mankind over, let them take their course,
*Gen. 2:2-3* let the rod of Divine authority drop, "rested from His own work," permitting sin and evil to flourish – not, however, intending that it should flourish forever as a serpent, but fully intending, predestinating, and even foretelling, that in due time

He would set up His Kingdom in the person of the Messiah who should lay hold upon that old Serpent, the Devil and Satan, and restrain his power; showing, too, that He will ultimately bring all evil conditions back to subjection and harmony with the Divine authority and law – destroying the evil connected therewith.

This teaching, then, is the sign whose "***voice***" or ***testimony*** was typified by Aaron's casting the rod upon the ground, its becoming a serpent, and his taking it back into his hand again. How much grander the antitypical teaching than the typical sign! How much more forceful! Who of the true Israelites who has heard this testimony is any longer in doubt respecting the speedy deliverance of all of God's people from the power of Satan, sin and death?

We would avoid personality as far as possible, but believe it to be in the interest of the truth and of the true Israelites that we point out that this sign has already been given. ***The Watchtower and Herald of Christ's Presence*** was founded in 1879, and the "voice" therefrom, to the true Israel of God, announced that the second advent of our Lord, as the Deliverer of the world, had already taken place – that He was ***present*** but invisible, a Spirit Being not possible to be seen by any, even His Church, until they should be "changed" and made ***like Him*** in the First Resurrection. The message further declared that He is present for the purpose of establishing His Kingdom, and delivering His saints and the whole groaning creation from the bondage of corruption – as many as will obey Him. And it is very remarkable that very shortly a special number of this journal was issued, bearing the significant title, "***Food for Thinking Christians – Why Evil Was Permitted***."

This voice or testimony was spread abroad amongst the spiritual Israelites in an extraordinary manner – over a million and a half copies being circulated through the mails and at church-doors in the United States, Canada and Great Britain. And the "voice" or testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world, and now in various languages. In that pamphlet, for the first time, so far as we know, was shown that the evil in the world, the bondage to sin and death, and the reign of iniquity and the various oppressions to which the whole groaning creation is subject, are the results of God's having ***let go His authority*** (rod), and not the result of His ***inability*** to hold the authority, nor in any sense the outworking of the ***authority in His hand***. It showed also how complete will be the restraint of evil and its complete annihilation when again the Lord shall take unto Himself His great power and reign.

Could there possibly be a greater or a grander antitype for the sign which Moses and Aaron presented to Israel through the rod and the serpent? Is not the truth on this subject much more convincing to the spiritual Israelite today than any natural signs or wonders or miracles could possibly be? Does not the knowledge now granted the Lord's people respecting "The Divine Plan of the Ages," and its

purpose, and the result, satisfy our longings as nothing else could do, and assure our hearts that deliverance is nigh?

## THE VOICE OF THE SECOND SIGN

The second of the signs to be given to the Israelites was that of the leprous hand. Hidden in the bosom, when revealed it was leprous; but when hidden again, and revealed a second time, it was whole. Again we say that the natural Israelite discerned nothing but the natural sign, but it was intended of God that the spiritual Israelite should discern a much grander lesson, and that a testimony through this grander lesson would be still more convincing to him than was the typical sign to the typical Israelite. A hand is a symbol of power. In this case the hand represented Divine power. Leprosy is a symbol of sin. The teaching, therefore, would seem to be that Divine power was first manifested without sin or imperfection or blemish; secondly, that the same Divine power, hidden for a time, was afterward manifest in sin and imperfection; and thirdly, that the same Divine power, hidden again for a time, will subsequently be manifest without sin.

What teaching or testimony is this? We answer that it is in harmony with the previous teaching respecting the permission of evil, but does not apply to evil in general, but rather to sin in particular; does not apply to the world in general, but specially applies to the people of God – to those whom God uses as His agents or representatives, His ***hand***, His ***power*** in the world. God's power originally was manifested unblemished. But during this Gospel Age He has been represented by His consecrated people, the members of the Body of Christ, who are His ambassadors and representatives; but they are leprous, actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the Divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless, these have been the ***hand*** or ***power*** of God in the world for more than eighteen centuries; but by and by they are to be received into His bosom again, and "changed" in the First Resurrection, so that when manifest again in the future they will be without sin, "without spot or wrinkle or any such thing," and will again be used of the Lord as His Agent in stretching forth His rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death.

*Eph. 5:27*

And is this also a sign or a testimony peculiar to this time in which we live, and was this subject never clearly seen before? We answer, it is peculiar to our day, and was never clearly seen before. In the past many have seen something of justification, something of sanctification, something of a coming Deliverer; but never before have these subjects been seen in the clear light in which they are now seen as related to each other. Never before was the relationship distinctly seen between justification and sanctification and deliverance; that justification is of Divine grace, accepted through faith; that sanctification implies works and sacrifice, based upon justification; and that to these justified and consecrated

ones, who faithfully overcome, by the grace of God in Christ, shall be granted a share in the "glory, honor and immortality" of the ***divine nature*** in the First Resurrection.

But has the voice or sign of this testimony gone forth in any particular channel, as did the preceding voice or testimony? We answer, Yes – in the SCRIPTURE STUDIES series of volumes, the first of which was published in 1886. The united testimony of these relates to the Church, showing original sin, the first step out of it into justification, through faith in Christ, the second step of sanctification, and sacrifice, and the ultimate change, in the First Resurrection, to the divine nature, and glory and joint-heirship. These volumes deal specially with this subject from its various standpoints, the Ransom-Sacrifice of our Lord, on account of which the cleansing will come to us in due time, being everywhere prominently set forth; and also the fact that no absolute purity is to be expected until the Lord shall take us to Himself in our "change."

Supplemental to the teaching of the STUDIES on this subject, and to assist in emphasizing their "voice" and making clear their testimony, the Pilgrim service has been instituted under which various brethren travel from place to place explaining and demonstrating the lesson taught by the leprous hand and its healing, and all of our readers, having heard the testimony, are daily giving it forth to others.

## THE VOICE OF THE THIRD SIGN

Another sign was to be given, the Lord clearly intimating that it would be necessary, and that not all of His true people would hear or heed the "voice" of the first two testimonies. To natural Israel the third sign was the taking of the water from the river, and pouring it upon the earth, where it became blood. They saw merely the sign, the miracle; they read not its meaning, as the spiritual Israelite must seek to do. In explanation of the symbolical teaching of this type we suggest that ***water*** is here, as elsewhere, a symbol of the ***truth***; and that the ***earth*** is here, as elsewhere, a symbol of ***society***.*

** Studies in the Scriptures, Vol. 1, pp. 66-71*

The pouring of the water upon the earth would ordinarily mean the refreshment of the earth, a blessing; and the pouring of the truth upon society would ordinarily be expected to mean a blessing to society; but in the symbol the water turned to blood, repulsive, abhorrent, symbolizing death; and this, in the antitype, would signify that in the present time the pouring out of the truth upon society will produce an effect contrary to what might ordinarily have been expected. Society, civilization, has been claiming, especially within the past century, to be searching high and low for the truth. But this type says that the time has come when these professed truthseekers (the word ***science*** signifies ***truth***) will reject the truth, disdain it, and to them it will seem obnoxious, loathsome, intolerable.

Readers of THE WATCH TOWER will here possibly call to mind our Lord's words respecting this present time, "The sun shall be darkened and the moon shall be turned into ***blood***." We have elsewhere shown the significance of this: * that the moon is the symbol of the Jewish Law, as the sun is the symbol of the Gospel message; and that the Gospel message will become darkness to the eyes of society in general, through the sophistries, Higher Criticism, Evolution theories, etc., of this boastful day; while the Law, represented by the moon, will be viewed as bloody – that its sacrifices will not be esteemed as types, nor appreciated as such, but be regarded as the work of misguided Jews, who slaughtered their animals by the thousands because of their ignorance and superstition, and that the commands which they obeyed were not of God, but of their own conjecture and of priestly connivance. The same thought attaches to this sign or testimony of the water of truth being poured upon the social earth. It will be resented, as ***bloody***, instead of being absorbed as ***truth***.

*Joel 2:31*

** See Studies in the Scriptures, Vol. 4, pp. 590-594*

Is there any thing corresponding to this sign now in progress in the world, that could be esteemed a sign or testimony to the true Israelites, such as never was before given? We answer, Yes, there is. A very remarkable movement has been in progress amongst us during the past ten years, during which the ***Watch Tower Bible and Tract Society*** has supplied tracts and papers free in any quantity to those who would promise to use them judiciously. You have the annual reports, showing the millions of pages which have thus been circulated – the truth being thus poured upon the symbolical earth, society, liberally, in many lands and in many languages. But especially has this pouring out of the water, truth, progressed wonderfully during the past three years, under what we have designated the "volunteer" work, in which hundreds of the Lord's consecrated people have systematically, season after season, distributed to Christian people, papers and booklets which our Society has supplied freely – the donations covering the expense coming in without urging or even request.

But what is the effect of this pouring out of the water upon the most enlightened peoples of the world, professed truth-seekers? Is it gladly received, joyfully absorbed? Only by the few – the vast majority seem to be angered, as the Scribes and Pharisees and Doctors of Divinity at the first advent were angered when they perceived that the Lord and the Apostles were teaching the people, and that without money and without price. (Acts 4:2.) Nothing can be more evident than that the professed teachers of Christendom do not want to be taught themselves and do not want the people to be taught ***the truth***. They bitterly oppose it, and persecute and speak evil of those who in this way are seeking to do good. More and more they are getting so changed from the simplicity of the Gospel of Christ to the theory of Evolution and Higher Criticism and sectarian pride and worldliness that the truth seems repulsive to them, undesirable, bloody. They not only view the typical sacrifices as bloody, but they resent the thought that the antitypical sacrifice for sins was the death of Christ – they resent the thought that Divine Justice required this sacrifice, and that "without the shedding of blood

*Heb. 9:22*

there is no remission of sins," as the Apostle declared. (Heb. 9:22.) It does not fit with their theories.

According to their theories man was created next to the monkey, and has been evolving as a race grandly, up to the present time, and will continue to evolve and develop until he becomes a god, and hence needs only to be let alone; he needs no Savior, no Deliverer from the present condition of things, which are not seen to be evil. They put evil for good, and good for evil, darkness for light, and light for darkness. To these the Truth of God's Word respecting the fall, respecting the Ransom, respecting the coming deliverance and restitution blessings which God has provided in Christ, through the Millennial Kingdom for all the families of the earth – these are all objectionable, contradictory to their theories, hateful, bloody.

As the "voice" of the third sign or testimony was to bring conviction to all of the true typical Israelites, so in the antitype this last testimony or evidence will ultimately bring conviction to all of the Lord's true people in the world today. They will discern that the systems and theologians in whom they have trusted are going farther and farther, day by day, away from the appreciation of the true Gospel – the truth as it is in Christ Jesus – into the outer darkness of the world. All who are loyal to the Lord, as they perceive this condition of things, as they recognize the cleavage between belief and unbelief, from the Scriptural standpoint, will thus be helped, convinced, and enabled to take their stand for the truth accordingly.

It will be remembered that when Moses and Aaron presented themselves before Pharaoh they performed the first of these signs in his presence – the rod turned into a serpent, and being reclaimed was a rod. Pharaoh called for his magicians (types of theologians of today, whose minds, not morals, have become corrupted, and who are reprobates, not morally, but as respects the faith. – 2 Tim. 3:8). He explained to them that Moses and Aaron claimed that this sign was an evidence of Divine power and favor, and asked them if they could not show the same evidences. They replied, Yes, and cast their rods upon the ground, and their rods also became serpents; but Aaron's rod-serpent swallowed up all of these. What did this signify? It might mean that so far as the world is concerned the first sign or testimony which convinced the Hebrews will be claimed to be nothing new; it will be claimed that theologians all along have declared and thought that God blesses evil things, so that they result in good. But we answer that the view of this subject which God has ***now*** displayed to His people is so much more complete that it quite ***swallows up all these*** suggestions and theories of the past. What the Lord is now showing proves to His people conclusively, not only that some accidents are overruled of the Lord for good, but that all evil of every kind is the result of absence of Divine control, and that when the Lord shortly shall put forth His hand, and again take control of earth's affairs, its evil conditions will give place to conditions in accord with the Divine character and authority.

It will be remembered, also, that the first plague which came upon the Egyptians was the turning of all the water of Egypt into blood – the river, ponds, etc. – so that the Egyptians could not drink of the water, but digged for themselves wells near the river. As the water represents truth, the thought here conveyed would be that from the worldly standpoint very soon all truth will become repulsive – every feature of truth connected with the Divine Plan, as represented in the Word of God, will become abhorrent; and the digging of wells would seem to imply that, rejecting the Word of God, the world (Christendom – Churchianity) will seek for truth in various ways of their own.

## WHAT SHALL WE SAY TO THESE THINGS?

It should be a great encouragement to us all to find so clearly expressed in the type what we had vaguely and indistinctly hoped would be expressed, viz., that the Lord's people of the Royal Priesthood on this side the veil are being used of Him in various ways in the accomplishment of His purpose of separating the people of God from others – the wheat from the tares. It is remarkable in this connection that none but the consecrated have ever been successful in connection with the circulation of any of these testimonies. Of the more than a million copies of SCRIPTURE STUDIES now (1901 A.D.) in circulation remarkably few have been circulated by any but those who are believers in their testimony, and who have circulated them through a desire to be instruments and mouthpieces of the Lord in giving forth His Word – even as was Aaron to Moses.

Let us, then, dear brethren and sisters, feel encouraged as, looking into the type, we see so clear a fulfillment in our day of the things written aforetime for our admonition. Let us with fresh courage show forth to all whom we have any reason to believe are "Israelites indeed" the secret of the Divine Plan – ***Why Evil Was Permitted***. Let us prosecute also the work of showing them respecting the hand, the instrumentalities which God has used during this Gospel Age in this service; respecting the justification which covers, in God's sight, though it does not transform us in the sight of men, pointing out also the final victory of the consecrated. Let us persuade the First-Born of Israel to faithfulness until our "change" comes, when we shall be made like the Lord and fit to be His servants and representatives. Let us continue also to pour out the water of truth, whether others hear or whether they forbear. The Lord's assurance is that this sign, this testimony and its ***contrary results***, ultimately shall influence all "Israelites indeed." Let us remember that the opposition of the worldly, even, will prove to be a co-operative influence, in deciding for the Israelites indeed that the Deliverer and the deliverance are at hand. And finally let us apply to ourselves the Lord's assurance to Moses respecting himself and Aaron,

***"Certainly I will be with thee."***

# THE BLOOD OF SPRINKLING OF THE PASSOVER

*– R. 5640*

*"When He seeth the blood the Lord will pass over the door and not suffer the destroyer to smite you." – Exodus 12:23*

THE Passover season, as celebrated by the Jews, draws near – beginning this year on the 30th of March (the 15th day of Nisan actually starting at 6 p.m. Monday, March 29th). But the interest of Christians centers especially in the slaying of the lamb, which preceded this Passover Feast. The Passover lamb was slain on the 14th day of the month Nisan, which date this year begins at 6 p.m. Sunday, *1915* March 28th. The Memorial of the death of the antitypical Passover Lamb, our Lord Jesus, which is celebrated on the same date, will therefore be observed by us on the evening of Sunday, March 28. How much we regret that while millions of Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate this great event of history, but few of either religion discern the real significance of the celebration!

## THE PASSOVER INSTITUTED

Could the minds of all these be awakened thoroughly to its true significance, a religious revival would be started such as the world has never yet known. But, alas! as the Apostle declares, the god of this world has blinded the minds of many; and *2 Cor. 4:4* even some whose eyes of understanding are partially opened St. Peter describes *2 Pet. 1:9* as being blind and unable to see afar off, or holden and unable to see the deep things of God in respect to these ceremonies, which have been celebrated in the world for now more than 3500 years. And, by the way, it must be admitted even by Higher Critics and agnostics in general that an event so prominently marked, so widely observed for so long a time, must have a foundation in fact. There must have been just such an occurrence in Egypt; the first-born of Egypt must have perished in that tenth plague, and the first-born of Israel must have been preserved from it – all who observed the injunction to remain under the blood – else this widespread celebration of the event would be inexplicable.

We need not remind you of the particulars connected with the institution, except to say that the Israelites were held in a measure of serfdom by the Egyptians, and that when the time, in the Lord's providence, arrived for their deliverance, their masters sought selfishly to maintain their bondage, and refused to let them go forth to the land of Canaan. One after another the Lord sent during the year nine different plagues upon the people of Egypt, relieving them of one after another when their king craved mercy and made promises which he afterwards broke. Finally, the servant of the Lord, Moses, announced a great, crowning disaster – that the first-born in every family of Egypt would die in one night, and that in the

home of the humblest peasants as well as in the home of the king there would be a great mourning, as a result of which they would be glad finally to yield and let the Israelites go – yea, urge them to go, and in haste – lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the Divine mandate.

The first three plagues were common to all in Egypt, including the district in which the Israelites resided. The next six plagues affected only the district occupied by the Egyptians. The last, the tenth plague, it was declared, should be common to the entire land of Egypt, including the part apportioned to the Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled upon the sides and the lintels of their doorways, and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey – with full expectancy that the Lord would smite the first-born of the Egyptians with death and make them willing to let the Israelites go, and with full faith also that they would share in this calamity were it not for the blood upon their door-posts and lintels.

## THE ANTITYPICAL PASSOVER LAMB

The Israelites were commanded to celebrate this Passover as the first feature of the Jewish Law and as one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world – even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought it worth while to inquire into the meaning of this celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon the door-posts and lintels? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the Divine command? Truly a reasonable God gives reasonable commands, and in due time will be willing that His faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds?

Although Christianity has the answer to this question we regret that the majority of Christians, because of carelessness, are unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming Epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic Law institution were designed by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God, that its death represented the death of Jesus, the Messiah? and that the sprinkling of its blood symbolizes, represents, the imputation of the merit of the death of Jesus to the

entire Household of Faith, the passed-over class?

Blessed are those whose eyes of faith see that Jesus was indeed "the Lamb of God that taketh away the sin of the world" – that the cancellation of the world's sin is effected by the payment of Adam's penalty – that as the whole world lost the favor of God and came under the Divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of Justice should be made; and that therefore, as the Apostle declares, Christ died for our sins – the Just for the unjust, that He might bring us back to God. Thus He opened up "a new and living way" – a way to life everlasting.

## "A KIND OF FIRST-FRUITS"

Those familiar with the Bible have noticed that therein the Church of Christ is called "the Church of the First-born," and again "a kind of First-fruits unto God of His creatures." (Heb. 12:23; Jas. 1:18; Rev. 14:4.) This implies others ultimately of God's family later born – the after-fruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned, and have generally come to believe that only those who are of the First-fruits will ever be saved, that there will be no after-fruits. But let us look at this type of the Passover – let us notice that it was God's purpose to save all Israelites, and that as a nation they represented all of mankind that will ever come into harmony with God and be granted eternal life in the Land of Promise.

*To the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect.*
*Heb. 12:23*

Let us notice also that there were ***two passovers***. There was a great one, when the whole nation by Divine power was miraculously delivered by the Lord and led by a sand-bar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides. That picture, or type, shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desire to render Him worship – not an Israelite was left behind.

But that passover at the Red Sea is not the one we are discussing particularly on this occasion – not the one whose antitype we are about to celebrate. No; the event which we celebrate is the antitype of the passing over, or sparing, of the first-borns of Israel. Only the first-borns were endangered, though the deliverance of all depended upon the salvation of the first-borns. Applying this in harmony with all the Scriptures, we see that the First-fruits unto God of His creatures, the Church of the First-borns, alone, are being spared at the present time – being passed over – those who are under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when He shall ultimately lead the people forth from the bondage of sin and death are not now endangered – merely the First-borns, whose names are written in Heaven.

## "THE CHURCH OF THE FIRST-BORNS"

The First-born – the "Church of the First-Borns" – are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and of God's willingness to fulfill to them His good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to Him and His service, and in return have been begotten again by the Holy Spirit. With these first-born ones it is a matter of life and death whether or not they remain in the Household of Faith – behind the blood of sprinkling. For these to go forth from this condition would imply a disregard of Divine mercy. It would signify that they were doing despite to Divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb,

*Heb. 10:26* they were not appreciative of it. Of such the Scriptures declare, "There remaineth no more a sacrifice" for their sins. They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-born of Egypt.

We do not mean to say that the first-born of Egypt who died in that night and any of the first-born of the Israelites who may have departed from their homes contrary to command and died therefor, have gone into the Second Death. Quite to the contrary, we understand that all these matters were types, figures, illustrations, foreshadowings of matters on a higher plane, and that the realities belong to the Church of Christ during this Gospel Age since Pentecost. If we sin willfully after we have received a knowledge of the Truth, after we have tasted of the good Word of God, after we have been made partakers of the Holy Spirit and

*Heb. 6:4-6* thus members of the Church of the First-born – if we should then fall away, it would be impossible to renew us again to repentance; God would have nothing further for us; our disregard of His mercy would mean that we would die the Second Death. – 2 Peter 2:12; Jude 12.

From this standpoint the Church of the First-born, through the begetting of the Holy Spirit and the greater knowledge and privileges they enjoy every way, have a greater responsibility than the world, for they are the only ones as yet in danger of the Second Death. This is the lesson of the type and applies to Christians only.

By and by the night will have passed, the glorious morn of deliverance will have come, and The Christ, the antitypical Moses, Head and Body, will lead forth, will deliver all Israel – all the people of God – all who when they shall know will be glad to reverence, honor and obey the will of God. That Day of Deliverance will be the entire Millennial Age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death.

## "AS OFT AS YE DO THIS"

The Apostle clearly and positively identifies the Passover lamb with our Lord

Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (1 Cor. 5:7,8.) He informs us that we all need "the blood of sprinkling," not upon our houses, but upon our hearts. (Heb. 12:24; 1 Pet. 1:2.) We are also to eat the unleavened (unfermented, pure) bread of Truth, if we would be strong and prepared for the deliverance in the Morning of the New Dispensation. We also must eat the Lamb, must appropriate Christ, His merit, the value that was in Him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on His ***character***, and are transformed day by day into His glorious image in our hearts.

We are to feed upon Him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials, which the Lord provides for us, and which help to wean our affections from earthly things and give us increasing appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that here we have no continuing city, but as pilgrims, strangers, travelers, staff in hand, girded for the journey, we are en route to the Heavenly Canaan and all the glorious things which God hath in reservation for the Church of the First-born, in association with their Redeemer as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover lamb. On the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples into the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover supper on that night – the saving of the typical first-born from the typical "prince of this world." But as soon as the requirements of the type had been fulfilled, our Lord instituted a new Memorial upon the old foundation, saying, "As often as ye do this [celebrate the Memorial of the Passover season – annually] do it in remembrance of Me"! (1 Cor. 11:24,25.) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you – who recognize Me as the Lamb of God, who in God's purpose has been slain from the foundation of the world – who recognize that I am about to give My life as the world's Redemption-price – will note this Passover season with peculiar and sacred significance that others cannot appreciate. Henceforth you will not celebrate any longer the type, but memorialize the Antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the Church of the First-born, and meat indeed for the entire Household of Faith.

*Luke 22:15*

## "THIS IS MY BODY, BROKEN FOR YOU"

That the Lord's followers should no longer gather as the Jews had done previously to eat the literal Passover supper of lamb, in commemoration of the deliverance in Egypt our Lord shows by choosing new emblems – "unleavened bread" and the "fruit of the vine" – to represent Him as the Lamb. Thenceforth His followers,

in accord with His injunction, celebrated every year His death as their Passover Lamb, until after the Apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the Dark Ages. Even during the Dark Ages the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of His death in the Passover Supper which Jesus instituted fell into disuse. It was crowded out by that most terrible blasphemy, which has deceived and confused so many millions of Christendom – the Mass – introduced by Roman Catholicism. This in the Scriptures is called "the abomination of desolation," because of the disastrous influence it has had upon the faith and practise of the Lord's people. Although Protestants in general have repudiated the Mass, as being wholly contrary to the teachings of Christ and the Apostles, nevertheless the practises of Protestants are largely influenced yet by that terrible error, from which they have only partially escaped.

## THE MASS IS NOT THE EUCHARIST

Many Protestants will innocently ask, Is not the Mass merely the Eucharist, the Lord's Supper, under another name? O, no! we answer – it is wholly different! The Lord's Supper celebrates the death of Christ accomplished at Calvary. The Mass represents a new sacrifice for sins made every time the Mass is performed. Our Roman Catholic friends believe that when the priest blesses the wafer it becomes the actual body of Christ in his hands, for the very purpose of sacrificing Him afresh. High Mass is a particular sacrifice of Christ for a particular sin of a particular individual. Low Mass is a sacrifice of Christ for the general sins of a congregation. Roman Catholics claim to believe in the merit of Christ's sacrifice at Calvary – that it covered original sin, general sins that are past; but they claim also that the daily sins, shortcomings, blemishes of every individual, require to be cleansed by fresh sacrifices of Christ from time to time. Thus, from their standpoint, as represented in the Mass, and as practised by the Roman Catholics and Greek Catholics and High Church Episcopalians, Christ is being sacrificed afresh all the world over every day. This in the Scriptures is called an "abomination" in God's sight, because it disregards, sets at naught, the fact as stated in the Bible, that Christ dieth no more, "that by one sacrifice He hath perfected forever all who come unto the Father through Him." – Rom. 6:9; Heb. 10:14.

It will be readily seen that the repeated sacrifices represented in the Mass would have the effect of nullifying or minimizing the value of the great Sacrifice at Calvary, represented in the Passover and in the Memorial Supper. How could those who had come to look especially to the Mass for the cancellation of their sins be expected to look with as deep concern and as high an appreciation as otherwise back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebration of the Memorial Supper preceding it fell into disuse long ago.

As for Protestants, repudiating the dogma of the Mass as wholly unscriptural, they have abandoned it and returned to a celebration of the Lord's Supper. Meantime, however, accustomed to the frequency of the Mass, they have considered it merely a matter of expediency how often the Lord's Supper should be celebrated. Hence we find some celebrating it every four months, some every three months, some every month, and some every Sunday. This general laxity and failure to reach a common ground of conformity is due to two things:

1 Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover Supper;

2 They have misunderstood our Lord's words, "As oft as ye do this," to mean, Do this as often as you please, whereas the words really signified, As often as you, My disciples (all of whom are Jews and accustomed to keeping the Passover), celebrate this occasion, do it in remembrance of Me – not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical first-born.

Those who celebrate the Lord's Supper weekly consider that they have Scriptural precedent for so doing because in the Bible we read that the early Church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and the bread was not said to represent the broken body of our Lord. It was a cheerful social custom in the early Church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the Lord's people follow this custom still. The Tabernacle congregation at Brooklyn has such a breaking of bread every Lord's day between the afternoon and the evening services, as a convenience for those living at a distance, and especially as a desirable opportunity for extending fellowship amongst the Lord's people.

*Acts 20:7*

## THE DATE OF THE MEMORIAL SUPPER

As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which ***came closest to*** the spring equinox was reckoned as the beginning of the ecclesiastical year, the first day of the month Nisan. On the fifteenth day of that month, the Feast of Passover of the Jews, lasting a week, began. That Feast of seven days represented the joy, the peace, the blessing, which resulted to the first-borns of Israel from their passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization

of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, in their hearts have a celebration of this Feast of Passover continually – the ***completeness*** of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jew thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it. But our Lord emphasized the importance of the killing of the Passover lamb when He announced Himself as its Antitype and when He invited us to celebrate His death on its anniversary, until, at His Second Coming, our entrance into the Kingdom would signify the complete fulfillment of all our blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, could lay more weight upon the value of the death of Christ, and join more heartily in its celebration – on its anniversary, instead of at various other times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to His request – "As often as ye do this" – annually – "do it in remembrance of Me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the Divine requirements the greater is the measure of our blessing, the more closely are we drawn to our Master and Head, and to each other as members of His Body.

The date of the celebration this year will fall on March 28, after 6 p.m., because at that hour begins the 14th day of the month Nisan, according to the Jewish reckoning. We urge upon all of the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary of His death makes the matter the more impressive.

## "LORD IS IT I?"

We recall the circumstances of the first Memorial, the blessing of the bread, and of the cup, the fruit of the vine, of our Lord's exhortation that these represented His broken body and shed blood, and that those who are His followers should participate – not only feeding upon Him, but being ***broken with Him***, not only partaking of the merit of His blood, His sacrifice, but also in laying down ***their lives*** in His service, in co-operating with Him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord!

Following these thoughts they may think of the course of Judas, who, though highly favored, loved filthy lucre to the extent that he was willing to sell his Master, and was bold enough even while his treachery toward the Lord was being exposed to cry, "Is it I?" The very thought that any who had companied with the Lord could thus deny Him and betray Him to His enemies causes a proper

*Matt. 26:22,25*

loathing of such conduct, and should properly fill us with caution, if not with fear, lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the Truth or any of its servants, the members of the Body of Christ.

Let our minds, then, follow the Redeemer to Gethsemane's Garden, and behold Him with strong cryings and tears praying to Him who was able to save Him out of death – expressive of the Master's fear of death lest in some particular He might have failed to follow out the Father's Plan and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angelic messenger with the assurance that He had faithfully kept His consecration vow and that He would surely have a resurrection as foretold. We behold how calm He was thereafter, when, before the High Priest and Pilate, and before Herod and Pilate again – "as a lamb before her shearers is dumb so He opened not His mouth" in self defense. We see Him faithful, courageous, to the very last, and we have His assurance that He could have asked of the Father and had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, His petition was for aid to endure it faithfully. What a lesson for all His footstep followers!

*Isa. 53:7*

## AN OCCASION FOR SELF-EXAMINATION

On the other hand, we remember that even amongst His loyal disciples the most courageous forsook the Lord and fled, and that one of them in his timidity even denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith, courage and willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress our mind with resolutions that by His grace we will not deny our Master under any circumstances or conditions – that we will confess Him not only with our lips but also by our conduct.

Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes, Pharisees and Doctors of the Law rather than the common people. We hearken to the Master's words, saying, "Marvel not if the world hate you; for ye know that it hated Me before it hated you"; and we see that He meant the religious world in our case also.

## DRINK YE OF THE SAME CUP

The lesson to us, then, is not to be surprised if the opposition to the Truth and the persecutions of the light-bearers walking in the footsteps of Jesus shall come from the most prominent exponents of Christianity. This, however, should neither cause us to hate our opponents nor those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter – "I wot that

*Acts 3:17* in ignorance ye did it, as did also your rulers." Ah, yes! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ – Head and Body. And the Father permits it to be so now, until the members of the Body shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the Body of Christ, the very elect, and the completion of their testing as to faithfulness unto death, will come the conclusion of this Gospel Age – the resurrection change of the Church to be with and like her Lord. Then, as our Master declared, those who now partake of His broken body and are broken with Him in the service of the Truth, those who now participate in His cup of suffering and self-denial, will by and by drink with Him the new wine of joy in the Kingdom – beyond the veil. – Matthew 26:29.

## "LET US KEEP THE FEAST"

With that glorious Morning of the New Dispensation will begin the great work of the world's release from the bonds of sin and death – the great work of uplifting. The Apostle Peter calls that great Epoch "The Times of Restitution of all things spoken by the mouth of all the holy Prophets since the world began." (Acts 3:19-21.) The thought before the minds of those who participate in this Memorial should be that expressed in the Apostle's words, "If we suffer with Him we shall also reign with Him"; "If we be dead with Him we shall also live with Him"; "for the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." – Rom. 8:17,18; Rom. 6:8; 2 Tim. 2:11,12.

***This is a faithful saying: For if we died with Him, We shall also live with Him. If we endure, We shall also reign with Him. If we deny Him, He also will deny us.***
***2 Timothy 2:11-12***

With these thoughts respecting the passing over of the sins of the First-born through the merit of the precious blood, we may indeed keep the Feast of the Passover with joy, notwithstanding trials and difficulties. So doing, and continuing faithful as the followers of Jesus, very soon we shall have the great privilege of leading forth the Lord's hosts – all who ultimately shall hear and know and obey the great King – out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the Apostle,

***For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast.***
***1 Corinthians 5:7-8***

## THE CUP OF JOY IN THE KINGDOM

On the occasion of the institution of the Memorial of His Death, the Master in His conversation with the Apostles, said: "But I say unto you, I will not drink henceforth of the fruit of the vine until that Day when I drink it new with you in My Father's Kingdom." (Matthew 26:29.) Our Lord was here contrasting two great Days – the Day of ***suffering*** and the Day of ***glory***. This Gospel Age has been the Day of suffering. The Millennial Age will be the Day of glory, and is especially spoken of as "the Day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine – the juice of the grape – represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolizes our Savior's sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine" in the text just quoted [Matt. 26:29], it represented the joys of the Kingdom.

The Father marked out for our Lord Jesus in His earthly experience a certain specific course. This course constituted His Cup of suffering and death. But the Father promised Him that after He had drunk this Cup faithfully, He should be given a different Cup, a different experience – glory, honor and immortality. And then the Savior was authorized by the Father to make the same proposition to those who might desire to become His followers – that if they would suffer with Him, would drink His Cup of death with Him, then they should participate with Him in His future Cup of Joy.

## BY WAY OF THE CROSS

*Matt. 16:25* *Mark 8:35* *Luke 9:24* "Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the wine-press. We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated as humans, and to become New Creatures. "If we suffer [with Him], we shall also reign with Him" – not otherwise. So we joyfully accept the invitation to drink of His Cup. And not until the Cup has been drained to the last shall we receive the other Cup – the Cup of Kingdom joys. While our Lord had a great blessing in the obedience which He rendered to the Father, yet it was a trying time for Him down to the last moment, when He cried, "It is finished!" And so with the Church. We must drink all of the Cup. We must endure all of the experiences. None of the Cup is to be left.

*Rom. 8:17*

*John 19:30*

All the sufferings of Christ will be complete when the Body of Christ shall have finished its course. The new Cup of Joy was given our Lord when He was received up into glory. Then all the angels of God worshiped Him. Soon our Cup of Joy will be given to us. Surely there was a joyous time when the sleeping saints were awakened and entered into their reward and received the Cup of Blessings! (See STUDIES, Vol. III., pp. 233-240; Vol. IV., p. 622.) And one by one those who were alive and remained at the Coming of the Master are being gathered Home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fulness of joy will not be reached until all the members of Christ are with Him beyond the veil. Then we shall share His Throne and partake of His glory. Then with our beloved Lord we shall drink of the new wine in the Kingdom; for the promise is to all His faithful saints.

"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain.

"But Christ, the Heavenly Lamb,
Takes all our sins away;
A Sacrifice of nobler name
And richer blood than they.

"My soul looks back to see
The burden He did bear,
While pouring out His life for me;
And sees her Ransom there."

## LIKE UNTO JANNES AND JAMBRES – *R. 4438*

***8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.***

***9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.***

***10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,***

***11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra. What persecutions I endured: but out of them all the Lord delivered me.***

***12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.***

***13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.***

***14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.***

***2 Timothy 3:8-14 (KJV)***

We are asked whether or not this Scripture is applicable to the present time; and, if so, how we shall understand the expression, "Men of corrupt minds"? Shall we look for these amongst moral reprobates?

We reply that we should understand this Scripture to be applicable at the present time. We should be able to find classes today corresponding to Jannes and Jambres. The Apostle distinctly says in introducing these words, "This know also that in the last days [of the age] perilous times shall come." Undoubtedly the Apostle meant that we should look for the fulfillment of his declaration in the "harvest" or end of the Gospel Age. *2 Tim. 3:1*

We are not to expect these leaders astray in the Church to be moral lepers, reprobates. Assuredly Satan would be too wise to use such as his tools, knowing that he could effect his purposes better through those who outwardly, at least, would be moral and religious. Notice that the Apostle did not say reprobate as respects morals, but ***reprobates as respects the faith***. It does not say men of corrupt morals, but does say men of corrupt minds – men whose minds have become perverted, changed, altered, as respects the Truth. He who does not see any fulfillment of this prophecy and who yet believes that we are living in the close of the Gospel Age should certainly at once begin to look for them and endeavor to locate them.

This passage, in harmony with many other Scriptures, assures us of the trials of faith to be expected in this, our day. Remember the Apostle's words respecting the fire of this day, which shall try every man's work, of what sort it is – gold, silver, precious stones, wood, hay, stubble. Remember the Prophet Malachi's declaration that in this time the special Messenger of the New Covenant would sit as a refiner and purifier of silver. Remember the Prophet David's explanation of our day with its arrows, pestilences, stumbling blocks, etc., and the declaration that a thousand would fall at our side.

Let us not forget either our Lord's positive assurances, that he would keep his very own, his elect – those making their calling and election sure. Remember the declaration respecting this elect Body of Christ that a thousand shall fall at thy side, ten thousand at thy right hand, but it shall not come nigh thee, because thou hast made the Lord thy refuge and habitation. The shielded ones will be those who live very near to the Lord – not only outwardly, but in their heart experiences. These very elect have the assurance that God will give his messengers charge concerning them, so that the feet shall not be dashed against the stumbling stone, but be borne up, lifted higher by the Divinely appointed agencies of Jehovah. – Psalm 91.

Remember again the assurance of the Apostle that although this day shall come upon many "as a thief and as a snare," and that they should not escape the snares, nevertheless the faithful would not be in darkness. Remember our Lord's assurances that although trials and difficulties are to be expected which would deceive, if it were possible, the very elect, yet it will not be possible to deceive the very elect. So close will they be in sympathetic fellowship with the great Shepherd that they will discern his voice and not be deceived by others, of the Jannes and Jambres class. – Mark 13:22.

Remember also the Apostle's words, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Eph. 6:13.) He pictures the armor, the protection that would be granted to a certain class – the helmet, the breastplate, the shield, the sword of the spirit. He expressly indicated that these defences would be provided for "the evil day" with which our age would close. He specially advised that while this armor was available to all of God's people and to be had for the putting on, nevertheless only those who will ***put it on*** will be safe. Why so, is it asked? We reply that this is one of God's tests by which he would prove our love, our devotion, our loyalty to him. Those of little love will be careless respecting the details of the Divine Plan of the Ages. "They will not have time" to search the Scriptures. They will not be disposed to make use of the agencies which God will use for providing this armament in this evil day. They will have preference for some sectarian brand of armor or insist that it must come from some particular quarter, or refuse to wear any armor that they have not manufactured for themselves, or refuse assistance in putting on the armor of light.

All such objections, we may be sure, would mean to the Lord disloyalty, headiness, self-will, lack of humility, etc., incompatible with the conditions of his "call." He is looking for those who humble themselves, and who are glad to have his Truth at any cost, and whose hearts, long famished, hunger and thirst for the Truth, and who know the Shepherd's voice, and who find in his message that which "satisfies their longings as nothing else could do." These will gladly accept the armament and by becoming faithful students will make it their own – will put it on. These will be kept while others will fall at their side.

Those who fall away after once having been partially enlightened, for the most part, are those who never properly applied themselves to know, to understand the Divine Plan. Their disobedience to the words of the Lord through the Apostle, their neglect to put on the armor, proved that they are not of the class whom the Lord prefers in the present "election."

On the other hand it must not surprise us either, that some, after wearing the armor, they tell us for eighteen years and preaching to others its value and necessity, should put it off now, in the closing hours as it were. And now, while the Enemy is about and the fight in progress, they assure us that this armor is proving unreliable, that they themselves have been deceived and have deceived others and that they now have taken it off, exchanging it for a new kind of their own make and brand. We are sorry for such.

Doubtless there were many people in Moses' day who were not at all in sympathy with him and his presentations, but who let him alone and hindered him not. Jannes and Jambres, on the contrary, specially opposed Moses and sought to bring to naught the force of his presentations to Pharaoh and the Egyptians, by ***imitating his doings to a certain degree***. It is not known if these two men were Hebrews or not. Their names are nowhere else mentioned in the Scriptures, though they are mentioned in the Jewish Talmud, where the Hebrew names given justify the inference that they were Hebrews who, to curry favor with Pharaoh or to add to their own fame, resisted Moses and his presentations of Divine Truth, seeking to nullify the influence of the latter. Have we not some similarity in the conditions of the present day? Are there not some whom St. John describes as having gone out from us because they are not of us? Do not these, instead of assisting with the Harvest Work, now seek by every power they possess to oppose it, to nullify it, to belittle its influence? But St. Paul declares that they shall not go far in this opposition until "their folly shall be made manifest," as that of Jannes and Jambres was – by their failure to hinder the Lord's work.

Let us leave such matters with the Lord to reward and to rectify in his own time and way. Let us seek by patient perseverance in well-doing, loyalty, faithfulness, to make our calling and election sure.

# MOSES A MEDIATOR BEFORE AARON A PRIEST

*– R. 4503*

THE record of the institution of the priesthood, the establishment of the tabernacle service, etc., comes after the account of Israel reaching Mt. Sinai – after the account of the mountain quaking and smoking and the terrible sights and sounds referred to by St. Paul (in Hebrews 12:26-28), which, we understand, prefigured the great time of trouble we are expecting, in which society will be shaken and mankind be prepared for the establishment of the Mediatorial Kingdom of Christ under the New Covenant. How shall we understand this fact? How can we harmonize it with the Scriptural thought that our Lord became High Priest more than eighteen centuries ago, when he offered up himself and later as Priest presented his blood on our behalf at the heavenly Mercy Seat; and that since then he has been gathering and sacrificing the body of under-priests, and that he, as the Head and they as the Body, will shortly be revealed as the antitypical Moses, the Mediator of the New Covenant?

We must remind our readers afresh that the various types of the Scriptures do not follow one another in sequential order. Moses assuredly was a type of Christ – Head and Body. (Acts 3:22.) Just as surely Aaron was a type of Christ Jesus, and his sons types of the Church, the Body of Christ, the Royal Priesthood. King Solomon in some respects was a type of Christ. As the rich, the wise, the famous king, his fame was world-wide. Similarly Melchizedek was a type of Christ, in him being blended the kingly and the priestly offices. These types could not all be worked out in one person and at one time; hence we do not so find them. When thinking of Moses as a type of the Mediator between God and men, we should consider him as St. Peter explains, as composed of Head and members, and that God has been raising him up during this Gospel Age. Our Lord, the Head, first was raised to the plane of glory, honor and immortality. Later all of his faithful ones, sharers in his sacrifice, will be sharers in his Divine nature and glory, and will be raised up with him by a share in his resurrection (Phil. 3:10), "the first resurrection," which includes only the blessed and holy. These, his members, shall live and reign with Christ a thousand years and be unto him and unto the Father kings and priests for the blessing of mankind. – Rev. 20:6.

In considering Moses, the mediator of the Law Covenant, as typical of The Christ, the Mediator of the New Covenant, we should view him from this standpoint – as one Head and many members, just as we would Melchizedek, who represents our Lord, the Head, and the Church, his Body, the Royal Priest of the future. On the contrary, Aaron represents the same great Priest from a different standpoint, because his typical work related to Christ and the Church in the present life only – as a sacrificing priesthood – up to the end of the sacrificial work, the

sprinkling of the blood of atonement in the most holy on the Mercy Seat and the inauguration of the new dispensation of glory and blessing. His service, also, in some degree, shows the Millennial work of cleansing humanity from sin and that both the High Priest and the under-priests, his members, will be associated in that work.

Since the two types could not be expressed simultaneously it was every way better that the mediator type and the institution of the Law Covenant, typical of the New Covenant, should precede all sacrificing; yea, precede the appointing and setting apart of the priesthood, even though the active work of the Mediator of the New Covenant cannot begin until the close of this age, when the sacrificing of the "better sacrifices" shall have been completed. Coming first in the record no one who rightly understands the types could misunderstand this to teach that the antitypical Mediator must first come forth and institute the New Covenant, before the antitypical priesthood would come forward and make the sacrifices, the sin-offerings which would make possible the institution of that New Covenant. We have been surprised that anyone could be so blind as not to see that the sacrifice of Christ is the very basis of his work as the Mediator of the New Covenant. Hence he could not be in any sense either a part or all of the antitypical Moses, until after serving as the antitypical Aaron. The correctness of this thought is also borne out by the fact that Aaron was older than Moses.

It follows, then, that those who raised the objection that the Church could not be members of the Body of the Mediator, because the priesthood was not inaugurated until after Moses had mediated and sealed the Law Covenant, put themselves in a very foolish light and show the shallowness of their argument. For if this be an argument against the Church being members of the Mediator's Body, it would be an equally strong argument against our Lord Jesus, the antitypical High Priest, being the Head of that Mediator.

The harmony between the two types is shown in the fact that in the end of the Atonement Day, after Aaron had offered the sacrifice of "the bullock for (instead of) himself" as the sin-offering for his body and his house, the household of faith, and after he had subsequently offered "the Lord's goat" and applied its blood on behalf of all the people, then, as the antitypical Priest, Head and Body, completely clothed in the garments illustrative of his authority and power, he was accompanied by Moses, the mediator, to the altar.

Thus we read:

***"Moses and Aaron went into the tabernacle of the congregation and came out, and blessed the people: and the glory of Jehovah appeared unto all the people."***
***Leviticus 9:23***

## "BETTER SACRIFICES THAN THESE" – *R. 4034*

### LEVITICUS 16:5-22

*"Wherefore he is able to save them to the uttermost that come unto God by him." – Hebrews 7:25*

ONLY those who through the teachings of the New Testament discern that the divine arrangements for fleshly Israel were typical of higher things pertaining to Spiritual Israel – only these are prepared to get proper lessons from the Old Testament Scriptures, and particularly from the institution established by the Lord with Israel through Moses, the mediator of their Law Covenant. The Apostle refers to this on various occasions, assuring us that Israel's arrangements were shadows of better things to follow, and that the substance belongs to Christ, Head and Body, the Church. As those to whom the substance belongs, it is proper that we should understand the types that we may better appreciate the substance, the reality.

To fleshly Israel God appointed five great festivals, all typical.

1 **The Feast of Trumpets** – welcoming the new civil year on the first of Tizri (September, October), one day only. The feast was of special significance every fiftieth year, when the blowing of the silver trumpets announced the jubilee – typical of the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." – Acts 3:21.

2 **The Passover** on the 15th of Nisan or Abib (April) – the first month of the sacred year. It lasted seven days.

3 **The Feast of Pentecost** (in Sivan, end of May) – the first-fruits of the harvest.

4 **The Feast of Tabernacles**, in Tizri (beginning the 15th), – the Feast of In-gathering or thanksgiving.

5 The great **Day of Atonement** (the 10th of Tizri) lasted one day only. While it is named as one of the enjoined festivals it was not a joyous one, but was observed with fasting, mourning (for sin) and prayer, and was esteemed a time for reformation and good resolutions, and a desire for divine favor for the year in advance. It is the work of this day which constitutes our present lesson. Its sacrifices and offerings were not in respect to the sins of the preceding year, as some have suggested. Each Atonement Day made reconciliation for the sins of the people for the ensuing year, and under its arrangement they were God's people and treated as though they were free from original sin, the sacrifices of

the Day of Atonement being reckoned as covering the Adamic condemnation. At the close of each year, therefore, the people were reckonedly back again under Adamic condemnation, and fresh offerings, sacrifices, were made to bring them again into God's favor for another year. The Apostle points out that these remembrances of sin every year – "year by year continually" – (Heb. 10:1), evidenced the fact that the Adamic guilt was not actually canceled, but merely temporarily covered. But he also points out that the better sacrifices, the real sin-offering which God has ordained and which will be effected through the Christ, will need no repetition, because its cancellation of sins will be forever, – "For by one offering he hath perfected forever them that are sanctified" – set apart as members of his Body. – Heb. 10:14.

The sin-offerings of this Day of Atonement were two – a bullock and a goat – the "Lord's goat" as in contrast with the "scape-goat." Our lesson should properly have begun with the opening of the chapter, had those who arranged it studied the "key of knowledge" respecting the anti-typical meaning; for the bullock of the sin-offering was by far the more important of the two. Not only did it take precedence, but it was a larger and better sacrifice. The bullock, as we have shown,* typified our Lord Jesus in his person, the great sacrifice for sins. The application of the atonement made by the sacrifice of the bullock – the sprinkling of its blood upon the Mercy Seat – was specially stated to be for the Priest and his house.

** See "Tabernacle Shadows of the Better Sacrifices"*

## THE "MYSTERY" – THE CHURCH

The Apostle frequently refers to the "mystery" hidden from past ages and dispensations, but now made known unto the saints, namely, "Christ in you, the hope of glory." (Col. 1:27.) Only those who discern this "hidden mystery" (see "The Divine Plan of the Ages," Chapter 5) can appreciate the meaning of the statement that the atonement made by the blood of the bullock was for the Priest and his house. The majority of readers would get the thought that it was made for the High Priest's own sinfulness, and constituted his cleansing and the Lord's blessing upon his home. But those who understand the "hidden mystery" perceive that the High Priest himself represented Jesus, the Head, and the Church, his Body – in another figure Jesus the High Priest and the Church the under-priesthood – the "little flock." And these understand that his "house" refers not to his abode, but to his family or household, which in Aaron's case was the tribe of Levi, and antitypically represents the household of faith, related to Christ, the Head of the Church, his Body. From this standpoint of appreciation of the "hidden mystery" we perceive that the killing of the bullock represented the sacrifice of our Lord as the man Christ Jesus, and that the benefit, the result of that sacrifice, applied to the entire household of faith, especially the Church, which is the Body of Christ – the Head not needing the atonement, as indicated by the fact that the head of the High Priest was uncovered.

Had God so pleased he might have had only the one sacrifice on the Day of Atonement – the sacrifice of the bullock, representing the death of our Lord Jesus. But it pleased God to arrange otherwise in the ceremonies of this Atonement Day. God purposed, as the Apostle declares, not only to accept the consecrated believers as members of the Body of Christ, but to give them a share with the Lord in his suffering as his members, and ultimately to give them also a share as his members in the glory that should follow – the glory, honor and immortality of the Kingdom. The New Testament abounds with exhortations to the Lord's disciples to make a full consecration of themselves, even unto death, to be baptized with Christ's baptism unto death, to suffer with him that they might also reign with him, to be dead with him that they might also live with him. The Apostle also declares that we fill up that which is behind of the afflictions of Christ – suffering for the sake of being members of his Body, the Church.

It should not surprise us to find that this sacrificing on the part of the Body of Christ, which has been in progress for more than eighteen centuries, and which is so prominently marked throughout all the exhortations of the New Testament, is also marked with prominence in the type. Many have treated lightly and as hypocritical language the words of the Apostle,

***I beseech you therefore, brethren, by the mercies of God that ye present your bodies living sacrifices unto God, holy, acceptable, your reasonable service.***
***Romans 12:1***

But as we look into the typical picture of this Gospel Age – the Day of Atonement – we find the sufferings of the Body of Christ clearly set forth, represented in the sacrifice of the Lord's goat. The leanness of the goat as compared with the young bullock fitly represents the inferiority of the Church and anything she has to offer unto the Lord in sacrifice, as compared with the riches of grace which reside in her Lord, who gave the important sacrifice, the basis of our offerings, without which nothing that we could offer would have any value or be at all acceptable before the Father. The fat of the sacrifices was offered to the Lord upon the altar, and represented the love and zeal of the sacrificer. In the case of the bullock there was much fat, in the case of the goat little, representing that the followers of Jesus have by nature comparatively little that they can offer to the Lord at all.

## THE MERIT WAS IN THE BULLOCK

The type also shows that until the bullock was offered the goat's sacrifice would count as nothing, because it is distinctly stated that everything was to be done to the goat that had previously been done to the bullock, just as we are told by the Lord that we must walk in his steps, must suffer with him, must take up our cross and follow him, must go to him without the camp bearing his reproach, so

the hoofs, hides, etc., of the goat were burned without the camp, in the place and after the manner that the hoofs, hide, etc., of the bullock had previously been burned. (See "Tabernacle Shadows.")

Both sacrifices – that of the bullock and that of the Lord's goat – were requisite to complete the atonement for the sins of the people. The Body of Christ and the household of faith have imputed to them the merit of Jesus' sacrifice for sins, and they are thus counted as justified freely from all things through faith in his blood. And before our sacrifices could have any value in God's sight it was necessary that first we should be adopted or accepted as figurative members of the High Priest. Thus the Apostle declares, "Ye are not your own, ye are bought with a price," and recognizing this we have given over our wills, ourselves to the Lord, agreeing to be dead to self and alive only as his members, and as his members we suffer under his direction as our Head. From this standpoint the sufferings of the members of the Body of Christ are the Lord's own sufferings. From this standpoint the prophets speak of the sufferings of Christ – Jesus, the Head, and the Church, his members – and the glory that should follow. The revelation of divine glory and the blessing of the world do not follow the sufferings of Jesus alone, but will follow the completion of the sufferings of Christ when all of his members shall have been offered – presented as living sacrifices.

*1 Cor. 6:19-20*

Looking at the type we see the clear distinction between the result of the sprinkling of the blood of the bullock on the Mercy Seat and the result of the sprinkling of the blood of the Lord's goat upon the Mercy Seat. When the former was accomplished it meant the forgiveness and reconciliation of the members of the Priest's body and all of his household, the household of faith. When the latter was accomplished it meant the forgiveness of the sins of all the people – the taking away of the sin of the world. It was the Lamb of God which was to take away the sin of the world, and our Lord Jesus was that Lamb of God; and it is through his merit that Adam's sin, the sin of the world, shall be forgiven, blotted out, set aside. He was in a particular sense the Passover Lamb, not one bone of which should be broken; but the little flock, his members, are in a larger sense his flesh and his bones, and are never to be separated from him, but to be forever with the Lord in heavenly Kingdom and glory. From this standpoint it will be seen that the antitype of the Day of Atonement is the entire Gospel Age – in which from first to last Jesus and all the members of his consecrated "little flock" will suffer, and by the end of which all sin atonement will be completed and the blessing of the divine forgiveness be extended to all the families of the earth, in harmony with the Abrahamic Covenant – "In thy Seed (the Christ, Head and Body) all the families of the earth shall be blessed."

*Gen. 12:3*

## CASTING LOTS ON THE TWO GOATS

The two goats standing at the door of the Tabernacle represent all of the Lord's consecrated Church at this present time, but show us that it consists of two

classes. Both classes were consecrated alike, but both do not go through the same experiences. The one class follows precisely the experiences of the Lord, as the goat's experiences corresponded to those of the bullock; but the other class, typified by the scape-goat, is the Great Company, who, while making a full consecration of self-sacrifice in the same manner as do the little flock, hold back, neglect to lay down their lives sacrificially and experience therefor the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. 5:5.) These two classes, we remember, are distinctly shown in Revelation 7. The little flock – 144,000, the Spiritual Israelites – represent the faithful members of the Body of Christ glorified; the other, a great multitude whose number was not fixed or predestinated by the Lord, which will come through tribulation and receive palm-branches as servants before the throne, rather than crowns as overcomers in the throne.

The casting of lots as between the two goats seems to have been intended to signify that the Lord does not arbitrarily determine which of the consecrated shall go into either of these classes, but rather that he leaves the matter to us, accepting whomsoever manifests the proper zeal in sacrifice and thus attests his loyalty, showing that he is a copy of God's dear Son. This shows that it is not sufficient to make consecration to the Lord, but that we must proceed to fulfill the terms of our covenant if we would belong to the Lord's goat class – we must suffer, we must sacrifice, and thus make our calling and election sure as members of the Body of the Priest.

## "FOR JEHOVAH" OR "FOR AZAZEL"

We shall not go into all the details of this Day of Atonement, surmising that all of our readers possess the little pamphlet, "Tabernacle Shadows of Better Sacrifices," in which the matter is treated in considerable detail. In harmony with the arrangement of the lesson we are giving special prominence to the two goats.

In the Hebrew, when the lot had been cast upon the goats, one was declared to be for Jehovah and the other for Azazel. The significance of the word Azazel is not very clear, but according to the majority of modern scholars it stood for the prince of darkness; and in Milton's "Paradise Lost" Azazel is represented as the standard-bearer of the infernal hosts – the prince of devils. We agree with this interpretation because it corresponds well with the expression of the Apostle, who – when referring to one class of the consecrated members of the Body of Christ who had not been living up to their privileges – declares, "Absent in body but present with you in mind, I have delivered over such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:3-5.) Similarly we understand that the Great Company, those who have consecrated but failed to sacrifice voluntarily, will be delivered over to Satan for his buffetings, and pass through a great tribulation, with a view to effecting in them by this means a proper penitence for sin and a proper appreciation of the

divine standard of truth and righteousness. The majority of this neglected class the Scriptures seem to intimate will be found in the end of this age – though doubtless there have been some of the same class throughout the age.

The scape-goat does not represent a sin-loving class nor a class which has denied the Lord, but a class of consecrated believers overcharged with the cares of this life and the deceitfulness of riches, and not sufficiently loyal to the Lord and their covenant to forsake all and walk in the footsteps of the Master in self-sacrifice. This class, particularly large in the present day, will be delivered over to the Adversary – to suffer in a time of trouble such as was not since there was a nation – the great time of trouble with which this age will end. Such of them as fail to respond to those tribulations and to seek the Lord will die the Second Death, but such as respond faithfully and loyally will be counted as overcomers, and be granted the palms of victory shown in Revelation 7, and be privileged to a share at the Marriage Supper of the Lamb and the glories and honors of that occasion. It is only their failure to appreciate their present privileges in voluntary sacrificing that will deter them from gaining membership in the Bride class, and their highest position of honor will be as the "virgins, her companions, who follow her [the Bride.]" – Psalm 45:14.

## TWO CLASSES OF SINS

This scape-goat is not sacrificed, does not come upon the Lord's altar, but is sent away into the wilderness for the "destruction of the flesh." The wide difference between sacrifice and destruction must be observed and appreciated. The Apostle reminds us that the bodies of those beasts (whose blood was brought within the vail to make atonement on the Mercy Seat) were burned outside the camp, and then he urges the faithful, "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:13.) Thus the Apostle shows that our Lord Jesus was represented in one of those animals and that we were represented in the other – if we are willing to go with him outside the camp into disrepute, bearing his reproaches and sharing them as members of his Body.

Let us notice the two classes of sins referred to in our lesson, the one propitiated by the blood of the bullock and the goat in the Most Holy, and the other confessed upon the head of the scape-goat, which bore them away. The propitiated sin is the Adamic sin, on account of which the sentence of death passed upon all and weaknesses and imperfections have thus come upon all. This is what is termed original sin, whose curse or blight rests upon the race as a whole. But there are other sins than the original one and its weaknesses and imperfections which we inherit, and which the Lord has canceled so far as the household of faith is concerned, and which he has arranged to cancel so far as the world is concerned. The other sins are stipulated as iniquities, transgressions – in fact, embrace all sins not included in those atoned for by the blood of the bullock and of the goat.

We have not far to look if we would see these iniquities or inequities of the world, especially of "Christendom." There is today considerable light shining upon the whole world, especially on the civilized portion. The principles of righteousness set forth in the Jewish Law and subsequently amplified by the Lord and the apostles, have enlightened the minds of the public in general in respect to justice and injustice, right and wrong, good and evil, so that there never was so responsible a generation as the one now living. Notwithstanding this increase of knowledge, and notwithstanding that there are gross iniquities prevailing throughout the world, we find comparatively few willing to do anything toward a readjustment and equalization of the world's affairs, financial, social and religious. Rather it seems that the majority of those possessing advantages are quite willing to hold to them even though recognizing that they are inequitable, iniquitous.

Meantime, the light of the morning is also awakening the masses, who are more and more crying out for their rights and against the inequities. The Lord is not only permitting this condition of things but is favoring it and helping it along, and informs us that the result will be a time of trouble such as was not since there was a nation. He tells us that in that great final struggle the kings of the world – financial, social, religious and political – will with practical unanimity be found on one side of the question, and that on the other side will be the Lord's "great army," the people for whose equities and for whose rights he will plead, will contend. True, the common people will not realize that the Lord is on their side, and many of them will even ignore him and trust simply to their own contrivances and devices, socialistic and otherwise. Similarly those who are on the side of the kings and princes of earth and their armies will not recognize the kind of battle they are engaged in, that it is one in which the Lord is taking a hand, with the view to the overthrow of present institutions and the preparation of the earth for the rule of righteousness – the Kingdom of God's dear Son – the Millennial Kingdom.

Look now at the scape-goat class: Not faithful to their covenant of sacrifice they are not counted worthy to escape those things coming on the world, and hence will have their portion with the hypocrites and with the world in that trouble, notwithstanding the fact that they are God's sincere children, but overcharged with the cares of this life and not properly zealous for the fulfillment of their covenant and a share in the Kingdom. It is in mercy for this class that the Lord consigns them to that trouble, that in its bitter experiences they may learn the necessary lessons and attest finally, under stress, their loyalty to him and to righteousness. They are represented as having confessed upon them the iniquities of the people – this is from the standpoint of divine justice. Their own sins were forgiven through Christ, as they were reckoned in as members of the household of faith. Hence their sufferings must be for the sins of others; and as they did not suffer as willing sacrificers they are then made to suffer unto death – that the spirit may be saved in the day of the Lord Jesus.

## ALL THE RIGHTEOUS BLOOD REQUIRED

Let us not forget our Lord's words respecting a somewhat similar class which suffered in the time of trouble at the end of the Jewish Age. He said that all the righteous blood shed from Abel's time down to the death of Zacharias should be required at the hand of that generation.

> ***Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.***
> ***Matthew 23:34-35***

In one sense of the word this has the appearance of injustice. We are inclined to ask – Why should that generation be penalized for the transgressions committed centuries before their day? The Lord does not particularize – does not explain the operation of divine justice in the matter, but we may reasonably infer that the answer to the query lies in the fact that the generation of our Lord's day had so many more advantages than all the generations preceding that it deserved severer penalties. As our Lord points out, they had the experiences of the past and disapproved the doings of their fathers who slew the prophets; nevertheless with greater light they did worse, they slew the Son of God and persecuted the members of his Body – his Church.

Similarly the Scriptures indicate that in the end of this age the Lord will require of the living generation a penalty for much of the unrighteousness of the past – and especially for the blood of all the saints shed throughout this Gospel Age in civilized lands. We perceive that much of the evil done against the Lord's holy ones of the past has thus far failed of punishment. Great systems which, in the name of the Lord and in the name of religion, persecuted the true Church have practised and prospered and not yet received their just recompense of reward. Some of these martyrs of the past are pictured to us under the fifth seal as inquiring, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." This is a symbolical picture of justice long deferred crying for vengeance, representing those who are actually dead and know not anything, and cannot know anything until the resurrection. The answer to this query before the seat of Justice is given. We are told that it would be but a little while until others are similarly maltreated, and the intimation is given that then the judgment will come which will compensate for the whole. This is the awful trouble of the near future, when great Babylon will go down as a great millstone into the sea, when every man's hand will be against his neighbor's

*Rev. 6:10*

in anarchy, when there will be no peace to him that goeth out or to him that cometh in – a time of trouble such as was not since there was a nation nor ever shall be afterward.

It is that trouble which the little flock, the Lord's goat class of faithful sacrificers, will escape directly or indirectly, and that the Great Company class will not escape – but on the contrary share. They will come up out of this great tribulation with washed robes, made white in the blood of the Lamb. Not that their sufferings will wash their robes, but that in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning merit, and by faith will be permitted to apply the same to their own cleansing.

## ONCE IN GRACE ALWAYS IN GRACE

These words represent the Calvinistic sentiment that whoever the Lord accepts into his family and begets of the holy Spirit will somehow or other, sometime, in some way, gain the heavenly estate. There is more of truth in this sentiment than some of the opposers of Calvinism realize. It is true that whoever draws back from the Lord, either in repudiation of the atonement sacrifice of our Lord Jesus or by a repudiation of the narrow way and a turning like the sow to wallowing in the mire, goes into the Second Death, "the blackness of darkness" – utter extinction; yet these, we have every reason to hope, will be few in comparison to the whole number begotten of the holy Spirit during this Gospel Age.

Of the whole number of Spirit-begotten ones only a "little flock" gain the prize, and the others, failing of compliance with the terms of their covenant, might be utterly repudiated of the Lord, but he will not do this so long as they do not entirely repudiate him. Their failure to sacrifice willingly will not debar them from his care so long as they are at heart loyal to him. Since the seat in the throne provided for the "little flock" of sacrificers (represented by the Lord's goat) cannot be theirs, it is in mercy that the Lord permits them to become the scape-goat class, and to be driven into the wilderness and severely tried in the great time of trouble – that all faithful at heart may be delivered from the bondage of fear and share a heavenly estate on a lower plane than the Bride. Let us, nevertheless, so far from taking advantage of the Lord's grace and goodness in this manner, feel all the more love for him, so that we will the more valiantly and the more faithfully seek to lay down our lives in divine service and in behalf of the household of faith.

## THE ANTITYPE BEGINS WHERE THE TYPE ENDS

*– R. 4504*

DID not the Law Covenant end at the time of our Lord's death? And if it was a type or a foreshadowing of the New Covenant, would not that be the time for the New Covenant to begin? If the New Covenant will not be ratified until the last member of the Church of Christ has suffered with the Head, would not that imply a considerable interim between the fulfillment of the type and the coming of the antitype? And has it not been *The Watch Tower's* teaching that where the type ceases the antitype surely begins?

As we have already pointed out on previous occasions many make the mistake of supposing that the Law Covenant ended at the cross. On the contrary, the terms of that Covenant are binding upon every Jew from the day in which the Covenant was made to the present time – as St. Paul says, "The Law hath dominion over a man as long as he liveth." (Rom. 7:1.) Every Jew today is under a death condemnation, by virtue of that Law which he is under, yet cannot keep. There are only two possible ways of his getting free from that bondage:

**1** With the end of this age the great High Priest will antitypically offer the blood of "the Lord's goat" "for the sins of all the people"; and this will include the sins of Israel. And then the blessed opportunities of the New Covenant will be opened to them, as God promised. (Jer. 31:31; Rom. 11:27-31.) Then their eyes will be opened and they will see out of their obscurity and gladly accept the Mediator of the New Covenant and begin at once to share that Covenant's blessings.

**2** For any Jew to get free from the Law Covenant ***before*** the inauguration of the New Covenant in the times of restitution, he must ***die to the Law***. As St. Paul declares, "The Law hath dominion over a man as long as he liveth." "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead." (Rom. 7:1,4.) This is in full accord with the Apostle's statement, "Christ is the end of the Law for righteousness ***to every one that believeth***" – to the extent of becoming a follower of Christ and consecrating his restitution rights in death, a living sacrifice, following the example of his Redeemer. (Rom. 10:4.) The present being the time appointed of the Father as the "acceptable year of the Lord" (Isa. 61:2), the "acceptable time" when God is willing to receive sacrifices (first the sacrifice of Jesus, and, subsequently, the sacrificing of those justified by his blood, his followers, who present their bodies (Rom. 12:1), the Jews have as good an opportunity of thus entering into joint-heirship with Christ, the Spiritual Seed of Abraham, as have the Gentiles. And

they have no better opportunity, because there is no other name and no other manner now open to any to obtain a share in the "high calling" to the divine nature, glory and honor.

St. Paul, in writing to the Galatians, warning them against coming under the domination of the Law, does not at all intimate that the Law Covenant had passed away or become dead. On the contrary, he testified that if any would be circumcised they would become "a debtor to do the whole law." (Gal. 5:3.) In the Epistle of Hebrews St. Paul mentions the fact that the New Covenant was promised and that the very intimation of the word ***new*** signified that the Law Covenant had become old, and hence was "ready to vanish away" and lose its force entirely. But he did not say that it had passed away. His plain teaching was that those who by faith accepted the Lord Jesus and became dead with him by baptism into his death were thus made "free from the Law" and were thereafter "not under the Law [Covenant] but under the Grace [Covenant – the Abrahamic Covenant.]" – Gal. 5:18.

One Scripture more requires to be mentioned on this line:

***Blotting out the handwriting of ordinances that was contrary to us (Hebrews), and took it out of the way, nailing it to his cross. Colossians 2:14***

This signifies, not that the Law Covenant was abrogated or done away, but that, so far as the Jews who had accepted Christ were concerned, the demands of all of the Law's ordinances were fully met for them by the Lord Jesus when he was nailed to the cross.

Another evidence that the Law Covenant did not cease when Jesus died, and has not yet ceased, is furnished us in the type of Hagar and her son Ishmael. The Apostle tells us that Hagar allegorically represented the Law Covenant and that Ishmael symbolically represented fleshly Israel, the children of that Covenant. He cites the fact that when the heir, Isaac, was born, the son of the Sarah Covenant, God said to Abraham, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman." (Gal. 4:30.) This signifies that the Law Covenant and its Jewish children were to be outcast from Divine favor for a time. If Hagar had died at that time, the teaching of the type would have been that the Law Covenant ceased then to exist. But Hagar continued to live, and so the Law Covenant was continued, and still has power over every Jew as long as he liveth. If we trace the type further we find that subsequently Hagar returned and was subject to her mistress, and Ishmael, who represented the Israelites, received later a blessing from Abraham, who represented God.

So then, the Law Covenant did not pass away when our Lord Jesus died, nor when he arose from the dead the antitype of Isaac. Consequently the antitypical New

Covenant was not ushered in at that time. Nevertheless, as we have heretofore pointed out, when our Lord presented himself in baptism, saying, "Lo, I come to do thy will, O God" (Heb. 10:7), he set aside the first (the typical) ***sacrifice*** that he might establish the second (the antitypical) ***sacrifice***. The three and a half years of his own sacrificial ministry were typified in the killing of the bullock of the day of atonement. Immediately on his ascension, applying his blood on our behalf for our reconciliation to the Father that we might become his joint-sacrificers, he at once began the secondary part of the Day of Atonement sacrifices – the killing of "the Lord's goat" taken "from the people" and whose blood would subsequently be applied "for all the people."

***Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.***
***Leviticus 16:15***

This sacrificing of the Church, in one sense, was done by the great High Priest on the Day of Pentecost. But it has been a progressive work, and all of the sacrifice is not yet accomplished, and will not be until the last member of the Body shall have gone into sacrificial death, in the Redeemer's footsteps. Thus we see that the setting aside of the type and the establishing of the antitype required a long period. And this Atonement Day matter, while all-important, was by no means the only typical feature of the Law Covenant. Did it not foreshadow the coming out of the High Priest in garments of glory and beauty to bless the people? And is not this feature of the Law still unfulfilled? And can it pass away before this fulfillment? We hold that it cannot, and that the instant of its passing away will be the instant in which the New Covenant will come into force with the same people – Israel.

***25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.***

***26 And so all Israel will be saved, as it is written:***

***"The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob.***

***27 For this is My covenant with them, when I take away their sins."***

***Romans 11:25-27***

# A VISION OF THE KINGDOM – *R. 3793*

## LUKE 9:28-36

*"This is my beloved Son. Hear him." – Luke 9:35*

THE SCENE on the Mount of Transfiguration, to be appreciated, must be viewed from the standpoint of our Lord's words. Eight days before, our Lord had promised his followers that some of them would not taste of death until they should see the Kingdom of God. He did not explain to them whether they would see the Kingdom in reality established in eight days or whether they would see a vision of the Kingdom. He left their minds full of wonder and expectancy, and then at the appropriate time took with him Peter, James and John, the three most prominent of the twelve apostles, who went up into the mountain, presumably Mount Hermon.

From a comparison of the accounts some have surmised that possibly the Lord and the apostles remained in the mountain all night, as Jesus sometimes did, away from the multitude, in quiet, in prayer. In one of the accounts we are told that the apostles were heavy with sleep, and the inference seems to be that they were awakened at the proper time to see the vision; that its glorious grandeur was too great for them; that they fell upon their faces in fear, which was increased as a very dense, black cloud enveloped them, and when they heard a voice in the cloud saying, "This is my beloved Son: Hear him." One account shows that it was necessary for the Lord to touch the apostles, saying, "Arise, and be not afraid."

### JESUS SAID IT WAS A VISION

So far as the apostles were concerned everything that they saw was so actual, so real, that they supposed the whole matter actual, just as John in the visions of Revelation saw, heard, spoke, etc., and just as Paul explains that in one of his visions matters were so real that he could not have told whether he was in the body or out of the body – whether he was still on earth having a vision or whether he had actually been taken away for a time and shown realities. Thus it is with all visions: their every detail is as actual and as perfect as though it were a fact. Our assurance that this transfiguration was a vision is in our Lord's words: "And as they were coming down from the mountain Jesus commanded them, saying, Tell the vision to no man until the Son of man be risen from the dead." When we have our Lord's direct statement that it was a vision it would be folly for us to perplex ourselves to explain it upon any other theory or hypothesis, such, for instance, as wondering how Moses and Elias could be there without a resurrection, especially when it is remembered that Jesus was the first to rise from the dead, "the firstborn from the dead." – Rom. 8:29; Col. 1:18.

## THE MEANING OF THE VISION

Our Lord's words of eight days previous show clearly that the vision was intended to be a foreshowing of the glories and honors of the Kingdom in some sense of the word. It represented then the Son of man coming into his Kingdom – into his dominion. Peter, one of those who saw the vision, informs us that he got this lesson from it – that he was persuaded respecting the majesty of Jesus, of his dignity as the Messianic King, and the fact that all there pictured in vision would eventually be fulfilled. He says, "We have not followed cunningly devised fables when we declared unto you the power and coming of Jesus, but were eye-witnesses of his majesty [his kingly glory] when we were with him in the holy mount." – 2 Pet. 1:16,18.

The central figure, therefore, of that vision was Jesus himself. Moses and Elias were merely accessories to fill out the picture. It was the Son of man who was to be honored, whose kingly dominion was to be represented, so that the disciples, who were to be so severely tried in their faith respecting him very shortly, might have a firm conviction respecting the authenticity of his claims as Messiah – that they might be able to witness a good confession of him to others, and be prepared through faith to accomplish the work of God to which they had been chosen as apostles of the Lamb – that the three who were with the Lord were representatives of the twelve, in whom the latter would all have confidence.

## "HE WAS TRANSFIGURED BEFORE THEM"

The account is very explicit; his countenance was changed, his raiment became white and glistening, the heavenly glory fairly shining in his entire person. He was not changed actually. That change from human to divine, beginning at his baptism, when he received the anointing of the holy Spirit, the begetting of the holy Spirit to the divine nature, did indeed develop, change him from glory to glory, shining out in all the conduct of life; but his actual change did not occur until three days after Calvary, when he was raised from the dead by the glory of the Father. Then that which was sown in weakness was raised in power, that which was sown in dishonor of men was raised in glory, that which was sown in the fleshly body which knew no sin, but was holy, harmless, separate from sinners, was raised a spiritual body, filled with all the fulness of the divine nature.

What the disciples saw, therefore, was not this change from human to divine, but a vision of it – a picture of it. Somewhat similar was the vision granted to Saul of Tarsus on his way to Damascus, when smitten down by the light above the brightness of the sun at noonday. He declares that the Lord appeared to him at noonday, a light shining above the brightness of the sun. Something of this brightness, this light, this transcendent grandeur was pictured before the three apostles in the holy mount, and no wonder that they fell upon their faces with fear – they were in trepidation in the presence of such glorious grandeur. Respecting

the divine glory we read that Christ, "whom no man hath seen or can see," – since his resurrection – "dwelleth in a light which no man can approach unto."

Whenever even a vision is granted to mortals of this heavenly grandeur they must be specially protected of the Lord that the glorious brightness does not injure the mortal eye. In the case of Saul of Tarsus, we know that, lacking this protection, his sight was destroyed and he was blind for certain days, until by a miracle his sight was partially restored, though even then the defect remained a thorn in the flesh to his last moments – a reminder of how once he had been a persecutor of the just, an injurious person as respects the Lord's cause – reminding him also of the propriety of humility, and assisting in keeping him very humble, so that he describes himself as being one of the least of all saints.

Indeed we may safely conclude that those of the Lord's people who have seen with any kind of vision the glories of the Lord or have had a glimpse through the eyes of their understanding or otherwise of the glorious character and person of our Lord and God, have had the opportunity of realizing more than ever their own littleness and insufficiency. As it was the three most advanced ones of the Lord's followers who were granted that vision of the Kingdom, so since then it is the most advanced of the Lord's followers, the most humble, the most zealous, the most faithful, who are granted the clearest visions, the clearest perceptions of the glories of the Kingdom, and these are permitted to reveal to others of the elect little flock more and more of the grandeurs of the divine arrangement as each may be able to hear and to appreciate and to understand the same.

What wonderful privileges are ours at this day! Abiding in the Lord's love and favor, with loyalty of heart toward him, it is now our privilege of going up into the Mount of God and seeing wonderful things. Our visions are of a different kind. Before us are opened the glorious things of all the past – the divine revelations to Abraham and the prophets and through Jesus and the apostles – all of these things now are opened before us, radiant with harmonious beauty. Ours is a vision of Moses and the Lamb, and ours is a picture of Moses and the Lamb in the very highest and grandest sense.

## "MOSES AND ELIAS APPEARED"

No intimation is given to us of why Moses and Elias were introduced into the vision. We must draw an inference. Since it was a vision, and as Christ was shown in the vision as a King, these two faithful ones of the past must be viewed in their relationship to Jesus and the Kingdom. These two, as will be remembered, like Jesus, had fasted each forty days: thus representatively they were one with the Lord in a remarkable devotion to the heavenly Father – in the practice of self-denial from a desire to be acceptable to the Lord and to fully acquaint themselves with the divine purposes.

Moses evidently represented the Mosaic dispensation. He stood as a representative of Israel after the flesh, and possibly as a representative also of Abraham, Isaac, Jacob, Enoch and all the faithful of the past, as we read,

***Moses was faithful as a servant over all his house.***
***Hebrews 3:5***

Are they to have a place in the Kingdom? We answer, Yes. The divine promise is that when Messiah shall be glorified, the ancient worthies – whom Moses evidently represented in this vision – will be made princes in all the earth, agents or representatives of the heavenly Kingdom, its ministers of righteousness amongst men. (Psa. 45:16.) Nevertheless those ancient worthies, as we have previously seen, are separate and distinct as a class from the Church. John the Baptist, the last of the prophets, than whom the Lord declares no prophet was greater, belonged to that fleshly house of faithful servants of God, who instead of being the fathers shall shortly be the children of Christ and serve the cause they love as the princes of Messiah. But they without us shall not be made perfect: God having reserved some better thing for us. – Heb. 11:40.

## ELIJAH, THE CHURCH'S REPRESENTATIVE

Elijah in the vision evidently represented the Gospel Church. We have already pointed out that Elijah's work was an attempted reformation, such as the Church has been commissioned to attempt throughout this Gospel age. We have already pointed out (see MILLENNIAL DAWN, Vol. II., chap. 8) that Elijah typified the Gospel Church in all of his course; that the 1260 days of the drouth and famine while Elijah was in the wilderness prefigured the 1260 years of drouth and famine while the Church was in the wilderness during the "dark ages"; that the persecutor of Elijah was Jezebel, while the persecutor of the Church is symbolically called Jezebel. (Rev. 2:20.) We have seen that the emergence of Elijah from the wilderness and the measure of reformation that took place prefigured the Reformation movement of the sixteenth century and onward, and that his subsequent fleeing from Jezebel represented later persecutions, and that Elijah's eventual taking away in a whirlwind, in a chariot of fire, illustrates the ultimate gathering of the last members of the Gospel Church in connection with the time of trouble.

Now look at the vision, the picture, and note its significance – Jesus glorified, transfigured, radiant like the sun as in Revelation (1:14-16), and with him in the Kingdom glory and brightness, represented by Elijah, the Elijah class, the Gospel Church, the little flock, his joint-heirs in the Kingdom, and also associated with him the ancient worthies portrayed by Moses. A conversation is represented as taking place respecting our Lord's crucifixion. And so it is that not only the ancient ones trusted in a sacrifice to come, but the Gospel Church trusts in the

sacrifice already accomplished for her, and there is a full communion or fellowship between the two. Furthermore, when the Kingdom shall be established, assuredly all of the Lord's faithful ones will look to Calvary and its great sacrifice for sins as being the very center of the divine program or arrangement on which hangs all the blessings both for the Church and for the world through the Kingdom of God's dear Son.

***As He prayed, the appearance of His face was altered, and His robe became white and glistening. And behold, two men talked with Him, who were Moses and Elijah.***
***Luke 9:29-30***

## "THIS IS MY BELOVED SON: HEAR HIM"

The essence of the entire vision was to impress upon the minds of the apostles the fact that Jesus was the Messiah, that he was worthy of being heard, that he was the mouthpiece of God, that he that honored him honored the Father also. This voice was heard from the cloud, which represented the darkness and trouble which would be permitted to come upon the Lord's followers in the midst of all the trials of the dark days that were coming upon them in connection with Jesus' rejection by the Jews, his scourging, dishonor, crucifixion, death, burial. In all this they were to remember the voice of the Father, "This is my beloved Son," and were not to be discouraged nor allow their faith to grow faint. Similarly throughout this Gospel age the Lord has frequently permitted the same dark cloud to come over his faithful ones, that they might be the better prepared also

to listen to his Word, his message, "This is my beloved Son," and this vision of the Holy Mount is an assurance respecting the glorious Kingdom which he will establish, which will be the end of darkness and trouble.

As the apostles were overpowered by the brilliancy of the vision and feared when they entered the cloud and heard the voice, so we in our weak and imperfect conditions sometimes find it difficult to grasp the glorious things which God hath set before us. The picture of the things unseen as yet is so wonderful as to amaze us. The fact that we have been invited to be heirs of God and associates with Jesus Christ our Lord in his Kingdom is too wonderful for us to grasp. We begin to fear lest we should fail in so great an undertaking. It is well for us to realize our own littleness and unworthiness, and to see that the whole matter is of the divine arrangement. It is well for us under the circumstances that the dark cloud of trouble and opposition is permitted to keep us very humble, that we may indeed fall on our faces in the dust. It is well that we should listen to the voice from heaven, saying, "This is my beloved Son: hear him." It is well that we should hear the Son assuring us that all things shall work together for good to those who love God. It is well that we should exercise faith in him that speaketh from heaven, lest we should become weary and faint in our minds. It is well that the Master teach us as he taught his disciples, and that looking up we should see Jesus only, that we should realize that in him alone is our help, that God hath laid help upon one who is mighty to deliver, and that so realizing that all of our help is in Christ Jesus we should hold fast to the relationship which we have already secured through faith in his blood and through consecration to him.

## MAKING THREE TABERNACLES

The impulsive Peter cried out, "Lord, it is good for us to be here: let us now make three tabernacles – one for thee, one for Moses and one for Elias": not knowing what he said. How many there are who, Peter-like, want to be doing something, want to be rearing earthly tabernacles. How few at first catch the real spirit of the vision and realize that it represents things that are yet to be attained and not things of the present time of temporary tabernacles. All about us we see the disposition to rear costly temples of an earthly kind to the Lord, and a neglect of the vision in its real meaning, sentiment, teaching – that it points to the future, to the enduring perfect Temple condition, when everything imperfect and temporal shall have passed away and the Kingdom of God's dear Son shall have been fully established.

Let us remember that Jesus did not accept Peter's proposition for earthly temporary tabernacles, but directed the minds of his followers to the eternal things of the Kingdom, which are to be brought to pass in God's due time. May the Master's touch ever keep us more and more awake to the privileges of our position, to the glorious opportunities that are granted to us of participating with him in his Kingdom.

*5 Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. 6 In burnt offerings and sacrifices for sin You had no pleasure. 7 Then I said, 'Behold, I have come---in the volume of the book it is written of Me---to do Your will, O God.' "*
*Hebrews 10:5-7*

# A Prophet Like Moses

*The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear.*
*Deuteronomy 18:15*

Jesus and Moses

***22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you.***

***23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.***

***Acts 3:22-23 (KJV)***

# A PROPHET, LIKE UNTO MOSES – *R. 2858*

*– Acts 3:22-23*

*Br. Russell wrote this article in August 1901 to refute a claim made by a popular evangelist and faith healer, John Alexander Dowie (1847-1907). Not only does Br. Russell refute the claim, but also he well shows the true application of Acts 3:22-23.*

WE AGREE that the time for the fulfillment of this prediction is near, even at the doors; and now one, styling himself "Rev." John Alexander Dowie, heralds himself to the civilized world as being this Prophet. We are not hastily to accept his dictum, and to exclaim, "Verily, this is he of whom Moses, in the Law, and the prophets did write." Nor, on the other hand, are we hastily to decide that he is an imposter, a false prophet, simply because he happens to live in our day. Rather, in view of the fact that we are expecting the fulfillment of this Scripture we should look the subject carefully over, and weigh all the Scriptural testimony, and thus decide as to the truth or falsity of Mr. Dowie's claims. And, doubtless, in doing this, our investigation of the subject from a Scriptural standpoint will prove profitable to us, whether favorable or unfavorable to Mr. Dowie; – whether they prove him the Prophet foretold, or a deceived and deceiving false prophet.

Analyzing our text, we perceive that its expression, "like unto," has the sense of antitypical; hence the Prophet to be expected must be much greater every way than Moses, as an antitype is always far superior to its type. Moses was the Mediator of the Law Covenant, and thus stood between Israel and God, as we read in reference to the sealing and delivery of the Law Covenant: "The Lord our God made a covenant with you in Horeb. . . . The Lord talked with you face to face in the mount out of the midst of fire. ***I stood between God and you*** [a mediator, or go-between], at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount." (Deut. 5:2-5.) From this we see that Moses, the typical prophet, was very great, very influential, had a very high office; and this would signify that the future Prophet whom God had in mind, and whose coming was foretold thirty-five hundred years ago by Moses himself, and further pointed forward to by the Apostle Peter in our text, must, as the antitype of Moses, be wonderfully great, wonderfully powerful, a still greater Mediator between God and men, a still mightier Law-giver whose word would be omnipotent, and violation of which would eventually mean destruction; – as it is written "Every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23.) Even at first glance every unprejudiced mind would say that Mr. Dowie, and every other man on earth, seems far too insignificant, far too small to fill the requirements. Not only too small for the antitype, but far inferior even to the type.

Turning to the record of Moses' words in the Old Testament, we find them in Deut. 18:15-20, and here we see that the particular feature of Moses' work as a prophet and law-giver to Israel, which is here referred to as typical of a greater work to be accomplished by a greater Law-giver and Prophet, was the work which he performed for Israel as the Mediator of the Law Covenant at Mount Sinai, in the district called Horeb, already referred to. At the time of the giving of the Law, Israel witnessed a wonderful manifestation of divine power. "All the people witnessed the thundering and the lightning, and the noise of the trumpet and the mountain smoking; and when the people saw it they removed and stood afar off. And they said unto Moses, Speak thou with us and we will hear; but let not God speak with us, lest we die." (Exo. 20:18,19.) In response to this their request God appointed Moses to be their Mediator or representative. Moses communed with the Lord in the mount, and received from him the Law, and came to the people and communicated the Law to them, and obtained their assent to the Covenant; and then, as a representative both of God and of Israel, Moses sealed the covenant; – ratified it by taking the blood of bulls and of goats and sprinkling first the book of the Law, or tables of stone on which the commandments were written, as representing Jehovah, and sprinkling, secondly, the people, as binding them. Thus the covenant between God and Israel was established at the hands of Moses, the mediator. It was at this time of the recognition of Moses as the Mediator of that Covenant that the Lord impliedly taught that the time would come when he would make a new and better Covenant, and establish it in the hands of a new and greater Mediator (the Christ); saying, "I will raise them up a prophet from among their brethren like unto thee, and I will put my words into his mouth." – Deut. 18:18.

The Apostle assures us of this; – that the Law-Covenant was a type, an illustration of a greater and more wonderful covenant, between God and his people in the future. He points out to us that as Moses was a type of Christ, the great Prophet, so the animal-blood he used in sealing that typical Law Covenant represented or typified the blood of Christ – the blood which seals, makes binding, ratifies, the New Covenant. Our Lord referred to the same thing in connection with his death, and the institution of the Memorial Supper, when he said, "This is the blood of the New Covenant, shed for many for the remission of sins." – Matt. 26:28.

We are sure that we are right in this application; because the Apostle, in Heb. 9:19,20, refers us back to the sealing of the Law Covenant, saying, "When Moses had spoken every precept to all the people, according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you." The entire tenor of the Apostle's argument shows us that he understood and taught that the antitype of this was to be found in Christ, in his sacrifice for sins, and not in Mr. Dowie, or any work that he might do. Continuing the same argument, into the next chapter (Heb. 10:16), the Apostle shows that the work of our Lord Jesus in offering up himself, as the ransom-price

for mankind, was sealing the New Covenant, the antitypical covenant, which God had promised through Moses, and through all the prophets, saying, "This is the covenant that I will make with them after those days, saith the Lord."

The Apostle evidently understood that the covenant which Moses, the prophet, instituted, ***typified*** the better covenant, which the greater Prophet, Christ, would institute in due time. Proceeding to compare these two prophets, the typical Moses and the antitypical Christ, the Apostle says, "He that despised Moses' law died without mercy; . . . of how much severer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the [New] Covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?" (Heb. 10:28,29.) The Apostle's argument evidently is that if God puts so much dignity upon the typical prophet, Moses, that violation of his covenant would mean death, we might reasonably expect that a severer punishment would come to all those who shall be brought under the benefits of the New Covenant, and who shall then spurn them, not appreciating the fact that they were secured by the precious blood of Christ, the antitypical Prophet.

Continuing the same line of thought, viz., a comparison of the two mediators, and the two covenants, the Apostle draws to our attention the fact that Israel could not endure the terrible manifestations of divine power and justice at Mount Sinai, although they were only typical; and that as the typical Israelites needed and desired to be dealt with representatively instead of directly, through a mediator and not personally, – to be in the hands of the mediator, and not in the hands of God. So, says the Apostle, in respect to the New Covenant, and in respect to those who have apprehended that it was sealed with the blood of Christ, and that it is in operation now, and that we have the benefits of it conferred upon us. – If we should repudiate this New Covenant it would mean that we would thereby repudiate Christ (not Mr. Dowie), as our Mediator, and would fall into the hands of the living God, to be dealt with directly by him, and that without mercy. The Apostle clinches his argument, by saying, "It is a fearful thing to fall into the hands of the living God." – Heb. 10:31.

It would be a fearful thing to fall into the hands of the living God, not because God is unjust, but because he is just; and because we are imperfect, and therefore could not hope to meet the requirements of the law of absolute justice. Divine justice would be to us as a consuming fire, destroying us, because we could not comply with its requirements. It is for this reason that God has appointed for us a covenant of mercy, of which Jesus is the great Prophet and Mediator, – not Dowie. God having appointed this one channel of mercy it is for us to accept it as he proffers it, or, rejecting it, to fall into the hands of Justice, and to meet our desserts, utter destruction. Those who reject Christ, the Mediator of the New Covenant, will suffer more than those who rejected the typical mediator, Moses; for the latter lost merely the present life, but will have share in the restitution

blessings of the next age; while all who intelligently and willfully reject the Mediator of the New Covenant will die the Second Death. This is in full accord with the statement of our text, "The soul that will not hear [obey] that Prophet shall be destroyed from amongst the people."

Having seen from Moses' own words and their context that this use of the word "prophet" signifies teacher, law-giver, mediator, between the people and God, and that this declaration looked forward to the giving of a greater law at the hands of a greater mediator and prophet and law-giver, we now turn to the words of the Apostle, which precede our text. (Acts 3:19-21.) We find Peter discussing the second coming of Christ, and under the power of the holy spirit explaining to the people that with his second advent would come great blessing, "times of refreshing from the presence of the Lord," but that the heavens would retain him until those blessed times of restitution should be due. He connects this argument with the words of our text, showing that Moses' prophecy of the great Prophet, of whom he was but a type, would have its fulfillment at the second advent of Jesus, in the power and great glory of his Kingdom – "whom the heavens must receive, until the times of restitution. . . . For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto [antitypical of] me." This leaves no room for question, at the bar of any reasonable mind, that the Prophet like unto Moses, announced for centuries as being the very center of the divine plan for the blessing of all the families of the earth, could not be fulfilled by Mr. Dowie, nor by any other ordinary or extraordinary man, but by him of whom Moses, in the Law, and the prophets did write – the Christ.

The more we will examine the subject the more we will find it to expand, and the more we will appreciate the lengths and breadths and heights and depths of the divine plan. The Prophet like unto Moses, the great Law-giver, the great King, the great Mediator, will be the foretold "Seed of Abraham," in whom all the families of the earth shall be blessed – through the divine laws which he will enunciate, and the regulations he will enforce. And this Seed of Abraham, as we have already seen, as the Apostle has most clearly set forth, consists of our Lord Jesus, as the Head, the chief, and all of his faithful elect Church as members – as his body, "which seed is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." – Gal. 3:16-29.

In this view of the matter our Lord Jesus was raised up eighteen centuries ago as the "Head" of this great Prophet. He was raised up amongst his brethren, "a first-born among many brethren." He is not ashamed to call us "brethren," although he is the sanctifier and we the sanctified; he is the head over these brethren; and as such he has been raised – how high? Let the Apostle answer: "Far above all principality and power, and might, and dominion, and every name that is named" (Eph. 1:20-23); and the promise to his faithful followers is that they shall be counted with him as his "Bride," or, under another figure, as his "body," – "members in particular of the body of Christ." (2 Cor. 11:2; 1 Cor. 12:27.) They

also shall be raised, up, up, up. Already these are raised above the condition of the world, in that they have been favored of God, and called with a high calling, a heavenly calling in Christ Jesus. Already they have been raised up, in the sense of being transformed by the renewing of their minds, that they may prove the good and acceptable and perfect will of God. Already they are reckonedly risen with Christ, and walking in newness of life. And these, the members of the body of Christ, have the promise that they shall be raised up still further in due time – that they shall "have part in the first resurrection," to glory, honor and immortality; that they shall be like Jesus, their Head and Lord, and see him as he is, and share his glory, far above angels, principalities, and powers, and every name. – Eph. 2:6; Rom. 2:7; Rev. 3:21.

Thus we see that the great work which God began in the person of our Lord Jesus, and in the sacrifice which he made for our sins and in his own exaltation in resurrection power, has not been lying idle since; but a work has been in progress in behalf of the world. Jesus personally has exercised the office of High Priest to and for the under priests, his "body," during this Gospel age, selecting, instructing, fitting and preparing them for the far more exceeding and eternal weight of glory in the future in behalf of the world. And we can easily see also that this work of raising up the great Prophet (Head and body) from amongst mankind, to a higher nature, even to be "partakers of the divine nature" (2 Pet. 1:4) will soon be accomplished. Then what glory! What blessing, when this great Prophet, Priest and King shall exercise, in the name and spirit of Jehovah, the authority of earth, to bless mankind, to cause the social uplift which the whole world so greatly needs, but which can come from no other source; to restrain, and ultimately to completely overthrow, the powers of evil, of darkness, and of sin, and thus to purify and cleanse the world and bring in the glorious time promised, when there shall be no more sighing, no more crying, no more pain, no more death, – because the former things of sin, and its penalty, death, will have passed away! All who remain at that time, after that glorious reign shall have completed its work, will be in full harmony, mentally, morally and physically, in deed and in truth, with Jehovah God, and the righteous laws of his empire – all who would not obey the great Prophet, and thus come into accord, having been destroyed from amongst the people according to the divine declaration.

Hallelujah! What a Savior! What a wonderful and comprehensive plan is this, which our great Creator has mapped out, of which we are, first, the subjects, and afterward, by his grace, his active agents in bringing to the world of mankind. O, there is a grandeur in the divine plan which Mr. Dowie evidently has never seen – a grandeur to which he is blind, because the Lord hath not revealed it unto him, because, even now, in the dawning of the morning, the god of this world still blinds his mind.

A lesson in connection with this subject which is applicable to all of the Lord's consecrated people, is the lesson of humility. Only as we are in a humble attitude

of mind can we get a view of the lengths and breadths and heights and depths of the divine plan. Otherwise we would continually find our view of God and of his Word and plan obscured by self. Thus the Lord declares that he resists the proud and showeth his favor unto the humble. Let us, therefore, dear brethren, instead of thinking of ourselves as great ones, on the contrary remember that we are dust, and that as the poet has expressed it, –

"My highest place is lying low
At my Redeemer's feet;
No real joy in life I know
But in his service sweet."

"He that exalteth himself shall be abased; he that humbleth himself shall be exalted. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (Luke 14:11; 1 Pet. 5:6.) Let us seek to be servants of the Lord and of the flock – faithful servants, ready and willing to lay down our lives for the Lord, for the truth, for the brethren.

## THE ANTITYPICAL PROPHET

*Excerpt from R. 3068*

*"This is of a truth that prophet that should come into the world."*
*– John 6:14*

Having thus forewarned the people, Moses reminds them that he is only a type of the greater Prophet whom the Lord had previously promised. The previous promise was at Mt. Sinai in Horeb, when God typically represented the giving of the New Covenant and when the people saw the lightnings, heard the thunderings, and felt the tremblings of the earth, which represented the great time of trouble in the end of this age; then they cried out unto the Lord entreating that instead of directly communicating with them he would do so through Moses as mediator. It was there that the Lord intimated that in the introduction of the antitypical New Covenant it would be at the hands of a still greater Mediator than Moses, – that great Prophet whom the Lord would raise up.

Our Golden Text points us to the Man Christ Jesus as this great Prophet! but the people who made this declaration did not fully comprehend the situation. Had they done so they would not a few days after have crucified the Lord. As a matter of fact, Jesus in the flesh was not the great Prophet, though his work in the sealing of the New Covenant with his blood at Calvary was necessary before he could be made alive in the spirit – as the new creature, put to death in the flesh but quickened in the spirit; put to death in weakness but raised in power; put to death in dishonor, but raised in glory, put to death in the flesh, an animal or human body, but raised a spiritual body on a plane of glory, honor, immortality. This great Prophet that God has promised is not a man, not of the human nature; but is the Lord of glory who has bought the whole world at the cost of his own life and shortly is to be its great Prophet, Priest, and King, to lead, to direct, to rule, to correct, to uplift and to ultimately bring to perfection whosoever wills to be in harmony with God – and the remainder will be cut off in the Second Death. The Apostle Peter brings out this feature of the ultimate end of all who will not obey the great Prophet, in his discourse recorded in Acts 3:23, "It shall come to pass that every soul which will not hear [obey] that Prophet, shall be destroyed from among the people" – the Second Death.

But still more wonderful than this is the divine plan: from the divine standpoint our glorified Lord Jesus is to be the Head, and the faithful of his Church are to constitute the members of this great Prophet. The Lord God raised up our Lord Jesus as the Head of this Prophet more than eighteen centuries ago, and since then he has been finding amongst the redeemed children of men, those who shall ultimately be counted worthy through him to be reckoned in as joint-heirs of the Kingdom, members of the body of this great Prophet. Although in all a little flock, 144,000, the calling has been so special and the testing or approving and disciplining, so thorough, that it requires the entire Gospel age to find and to perfect these members, and when all shall have been found, and all shall have been raised up by first resurrection power to glory, honor and immortality and joint-heirship with their Lord and Head, then the great Prophet shall have come and then his great work will be before him. Then will come the deliverance of all who are God's people, who desire to sacrifice to him, to worship him and to be separate from sin; all such will have an opportunity for deliverance and for leading and guidance into Millennial Canaan under this great Prophet. Praise God on behalf of the world for such a glorious outlook! praise God for the privilege of our present blessings of invitation and opportunity to become identified with this great Prophet, by faithfulness to him who bought us with his own precious blood!

## MOSES WROTE OF CHRIST – *R. 691*

*"For had ye believed Moses ye would have believed me; for he wrote of me."*
*– John 5:46*

***37 "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.***

***38 But you do not have His word abiding in you, because whom He sent, Him you do not believe.***

***39 You search the Scriptures, for in them you think you have eternal life, and these are they which testify of Me.***

***40 But you are not willing to come to Me that you may have life.***

***41 I do not receive honor from men.***

***42 But I know you, that you do not have the love of God in you.***

***43 I have come in My Father's name, and you do not receive Me. If another comes in his own name, him you will receive.***

***44 How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?***

***45 Do not think that I shall accuse you to the Father. There is one who accuses you---Moses, in whom you trust.***

***46 For if you believed Moses, you would believe Me, for he wrote about Me.***

***47 But if you do not believe his writings, how will you believe My words?"***

***John 5:37-47***

Moses as both writer and prophet has the endorsement of Christ and the apostles. It is doubtless true that Moses wrote a large share of the Pentateuch, – the first five books of the Bible, – but we are nowhere told by any Bible writer that he wrote all of them. Hence, it cannot be against either the genuineness or authenticity of these books, because one of them contains a record of Moses' death and burial, written, of course, by some one else, after Moses died.

It seems as applicable now as in the Saviour's day that the disbelievers in Moses are of necessity disbelievers in Christ. To reject Moses after Christ has endorsed him, is not characteristic of a believer in Christ, though there are those in our day who inconsistently reject Moses, overlooking or ignoring the endorsement. They seem to see no connection whatever between the gospel and Moses' writings. For this reason the Jews rejected Christ, though they trusted in Moses, while these of our day reject Moses though claiming to trust in Christ. Verses 45 and 46 make a clear distinction between trust and belief, and make the latter more important. To believe Moses, according to this statement of Jesus, involved an intelligent view of the ***meaning*** of his words. The Jews trusted in Moses and accepted the letter of his writings: but had they ***believed*** Moses, that is, if they had seen the spirit, or deeper meaning of his writings they would have accepted Christ.

This statement of our Saviour is equivalent to saying that in the deeper sense Moses was a gospel writer. There is, it may be safely said, more gospel in Genesis than in Matthew. In this Matthew is not belittled. The full gospel covers all the ages until the whole world is saved. This fullness of the gospel was given in Genesis, in the sense that the undeveloped seed contains all that can be produced from it. The fulfillment of the gospel is like the process of development of what was before hidden in the seed. Matthew records the ***beginning*** of the fulfillment of the types and prophecies of the great plan of the ages. He tells an important, and fundamental part; but still not the whole which the seed contains.

The ***depth*** of Moses' writings, then, is the cause of their modern rejection, as it was also the cause in part at least of the Jewish rejection of Christ.

The Jews boasted of being Moses' disciples, and yet their ignorance was the ground of their inconsistency. The same inconsistency exists now. Does it not have the same cause? It is better doubtless to say inconsistency, than guilt, as ignorance is guilt only to the extent that it may be avoided, and it is not best for mortals to Judge the motives. Jesus did not say they were ***guilty***, though He spoke of their ignorance, their inconsistency, and their low moral state, – not having "the love of God" in them. His words were not intended so much to blame, though severe, as to reprove and enlighten, by showing their low condition. Verse 39 is not a command to "Search the Scriptures," as is commonly inferred from this rendering. It was a statement of ***fact*** designed to reprove them. Other versions read in substance thus: "Ye search the scripture, for in them ye think ye have eternal life, and they are they that testify of me and yet ye will not come

to me that you may have life." In the light of this statement their ignorance and consequent inconsistency of action were clearly reproved.

The moral state of the soul has much to do with the ability to receive truth, especially the ***deeper*** truth of the word. Jesus said,

***If any man will do his will, he shall know of the doctrine.***
***John 7:17 (KJV)***

Then loyalty of heart is one of the conditions of clearness of perception and understanding. Truth not understood has no saving or exalting effect. This makes stony ground hearers. There is no depth of earth. But Jesus says, the good seed,
*Luke 8:15* sown "in good and honest hearts," brings forth fruit.

The mission of Jesus among the Jews was that of a Divider and Reaper. He did not come among them to make proselytes from the Gentiles, but to prove and develop the qualities of the good and honest among them. These He called His
*John 10:27* "sheep;" – "My sheep hear my voice." These accepted of Jesus because they were in such a moral state that they could appreciate His teachings. The Divinity, the Father, in Him had an attraction for them, and thus they were drawn to Christ by the Father dwelling in Him; and in John 6:44, Jesus asserts, what from this standpoint appears a necessary fact, that no man can come to Him without the drawing of the Father. How then can any person be drawn to Christ who rejects His divinity? It should be observed that this was the point at issue when Jesus made this statement. Jesus had just asserted that He "came down from heaven;" while the unbelievers declared Him to be Joseph's son. They used this as proof that He did not come down from heaven, as some are still doing. And Jesus said, "Murmur not among yourselves. No man can come to me except the Father which hath sent me draw him." They rejected the divinity of Jesus for the same reason that they could not see him in Moses' writings – the subject was too deep for them. Let us beware lest we fall after the same manner of unbelief. (Heb. 4:11.)

***41 The Jews then complained about Him, because He said, "I am the bread which came down from heaven." 42 And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?" 43 Jesus therefore answered and said to them, "Do not murmur among yourselves. 44 "No one can come to Me unless the Father who sent Me draws him, and I will raise him up at the last day.***

***John 6:44***

The method by which Moses wrote of Christ, was not direct statement, but was by figure, type and allegory. Even in his most direct words he did not ***say*** Christ,
*Gen. 3:15* though that was what he ***meant***. "Her seed shall bruise thy head," which all

admit refers to Christ and his work, and is therefore gospel, – it will be observed is highly figurative. When a prophet like unto Moses was promised, it was based upon a comparison, and, but for later developments, none could have applied it to the Lord Jesus. When the promise was given of blessing to all nations through Abraham's seed, the language was perhaps as direct as nay; but no one could have guessed from the wording of the original promise that the "seed" meant Christ. In the letter it was Isaac, and in the broadest literal sense included the fleshly descendants; but the Spirit in Paul takes the cover off and shows us that the seed meant Christ, and in the broadest view includes them that are baptized into Christ. – Gal. 3:16,29. Though the Old Testament did not ***say*** Christ, the New Testament shows that it ***meant*** Christ. What it meant was represented or typified by what it said. In this way we see that the gospel was ***covered*** or ***veiled*** by the Old Testament writings. The gospel was in the Old Testament as the kernel in a shell; and no one can understand those writings and say that Jesus is the Christ but by the Holy Spirit.

One who denies the authority of the New Testament writings has no means of proving that Christ is the seed. They should, to be consistent, reckon the seed, the covenant, the circumcision and everything else on the plane of the flesh, for that is all that the Old Testament teaches. But if the New Testament writings are discarded there is no proof that Christ has ever come, or that LIFE and IMMORTALITY have ever been brought to light. ***The promises and threatenings of the Old Testament are*** PURELY ***of an*** EARTHLY ***and*** TEMPORAL CHARACTER. Of course we refer to the ***letter*** of those writings.

The manner of the unbelief of the Jews was that of failing to see the spirit of their sacred writings. To them the truth was veiled, because of the veil upon their hearts. The carnal or fleshly state of mind is to the spiritual as the letter of the word is to its spirit, because only the mind in the spiritual state can discern the deep or spiritual things of the word. The more spiritual the degree of mind the greater its ability to understand the deep things of God. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." 1 Cor. 2:14. The same thing is true of all writings that have a surface and a deeper meaning, whether in the Old Testament or in the New.

*Light is sown for the righteous, and gladness for the upright in heart. Psa. 97:11*

"Light is sown for the righteous," and the love of God shows itself in the love of truth and righteousness. Spiritual truth is the test of spirituality; and the truth of God is a mine in which may be found jewels of all grades, adapted to all degrees of spiritual development, and in which the most advanced may dig with the assurance of finding ***inexhaustible treasures***. "The letter killeth but the spirit giveth life" (2 Cor. 3:6) is a statement by Paul, showing the upward and downward tendencies of feeding on the two phases of truth. He draws a contrast on this principle between the law and the gospel and between the letter and the spirit of the old Testament writings, and shows that the bondage of the Jew was

in reading the Scriptures with veiled hearts.

> ***12 Therefore, since we have such hope, we use great boldness of speech---***
>
> ***13 unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.***
>
> ***14 But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.***
>
> ***15 But even to this day, when Moses is read, a veil lies on their heart.***
>
> ***16 Nevertheless when one turns to the Lord, the veil is taken away.***
>
> ***17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.***
>
> ***18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.***
>
> ***2 Corinthians 3:12-18***

They knew what the word said, but its spirit was hidden from them. "The same vail remains untaken away in the reading of the Old Testament. . . . But when it shall turn to the Lord the vail shall be taken away;" that is, when the real truth, the gospel, in those writings is seen, it will no longer appear dark, but it will bring light and glorious liberty. "Where the spirit of the Lord is there is liberty." The effect of seeing and feeling the fullness of God's love for all the world as seen in the Mosaic writings can only be beneficial in making the mind like the mind of God. May the Lord anoint our eyes that we may see and be free indeed.

. . . Moses wrote of Jesus as the ***ransom*** for all, to be testified in due time:

- Moses wrote of the RANSOM in every sin-offering enjoined, the ***life*** of the beast which typified the man Christ Jesus being ***given as a propitiation*** [satisfaction] for the sins of the people whose sins it bore, and to make atonement for which its blood was shed.

- Moses wrote of the RANSOM when he told of how God clothed the guilty pair expelled naked from Eden, with coats of skins to cover their nakedness instead of their own scanty fig-leaf covering. Therein Moses told of the uselessness of man's effort to cover himself with garments of righteousness that would not endure, and the need that God should do it for him; nay, more, of the fact that God would provide a covering, but at the cost of the LIFE OF ANOTHER.

- Moses wrote that the one who would "bless" all the families of the earth must first ***redeem*** them with his own life, in that touching narrative of the offering of Isaac, in whom centered the promise, a sacrifice upon the altar.

- Moses wrote that the New Covenant must be ratified, made operative, sealed, with the ***blood of the covenant***, i.e., by the death of him who ratified it, by ratifying the typical covenant with blood representative of ***his own***, as the Mediator of that typical covenant and type of Jesus, the Mediator of the New Covenant.

- Moses wrote not only of the value of the blood of the Lamb of Passover, but of the ***necessity*** that all who would be of the first-born spared, ***must be under that blood of sprinkling*** AS WELL as have the Lamb within. Thus he wrote that we must not only recognize Jesus as God's spotless Lamb, but must recognize the value of his death as our ransom price, and must sprinkle it outside – publicly declare the same.

- Moses wrote of the ***ransom*** work of Jesus, and, in fact, described his whole mission, in the types of the Day of Atonement. There he puts the sacrifice of Christ in the fore-front, and makes it the centre and ***basis*** of all the blessings coming to the people, which he here shows to be the fruitage, result or consequence of the ***ransom-sacrifice***. The ***blood*** (evidence of shed life, ***i.e., death***) was sprinkled upon the mercy-seat to ***make*** an atonement to God FOR the sins of the people. The penalty of man's sin was death; hence the death of the animal (typical of Jesus) making satisfaction for man's sin. As a ***result of that giving of his life*** (typically) ***a ransom for all***, the priest was ***granted*** the right to go forth to the people who were lying in the dust and, pronouncing their sins canceled, bid them arise from the dust and again enjoy communion with God.

- And Moses wrote further of Christ and the results of his ransom in the typical Jubilee year, for at that time, when the priest came forth from the sacrificial work of the Day of Atonement, he caused the trumpet to blow announcing the JUBILEE begun – the times of RESTITUTION of all things spoken by the mouth of all the holy prophets since the world began.

And what unbiased mind can ignore the fact of a coming restitution, if all "the promises and threatenings of the Old Testament are purely of an EARTHLY character." All the promises of the New Testament which mention ***anything more*** than blessings of earth and human nature, apply to and limit those ***superabundant blessings*** to the "Seed" specially selected during this age to be the instruments made use of in ***blessing*** all the families of the earth with the ***restitution*** (restoring to a ***former*** condition or estate) of all things spoken by the mouth of all the holy prophets. And what unprejudiced mind cannot see that this and ***this alone*** would be the work of Christ as expressed in the declaration: He came to seek and to save (recover) ***that which*** WAS LOST.

## CHRIST MADE A CURSE FOR ISRAEL – *R. 5046*

*Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree."). – Galations 3:13*

IT HAS ESCAPED the attention of many Bible Students that, while the Israelites had many advantages every way under their Law Covenant (Rom. 3:1,2), yet each one who failed to meet all the requirements of that Law Covenant came under a curse, or sentence, not upon individuals of other nations. Thus it is written, "Cursed is every one [every Israelite] that continueth not in all the words of the Law [Covenant] to do them." – Gal. 3:10.

The Apostle shows that this curse was upon only those who were under that Covenant, saying, "What things soever the Law [Covenant] saith, it saith unto them who are ***under the Law*** [Covenant.]" (Rom. 3:19.) Moses also made the same statement – "The Lord our God made a Covenant with us in Horeb. The Lord made not this Covenant with our fathers, but with ***us***, even us ***who are all of us here alive*** this day." (Deut. 5:2,3.) Indeed, no other arrangement would have been just, for the blessings of that Covenant and its promises of life were to the one nation. (Rom. 9:4.) How, then, ***could*** its ***curse*** extend beyond the nation which enjoyed its favors and privileges?

The blessings of that Law Covenant were earthly, and so also were its curses; with one exception, noted further along, neither blessings nor curses related to the everlasting future. The future had already been determined for them and for all the race of Adam, in the death sentence pronounced in Eden. Nothing short of the ransom price – the corresponding price – which our Lord gave long afterwards, could set aside that original sentence, and secure for mankind a complete release from the sentence of death. The sin-offerings of Israel's Day of Atonement were not of permanent value, but only for a year in advance, and were, therefore, repeated yearly.

### THE LAW COVENANT GUARANTEED LIFE TO ONLY ONE MAN

The blessings and curses of the Law Covenant were very particularly explainedto Israel. (See Deut. 28, entire chapter.) This Covenant included every member of the nation of Israel, so that they shared in common the blessings or the curses. There was ***one provision***, however, for an ***individual***, namely, that ***the man*** who would fully obey all the requirements of the Law should ***live*** – be guaranteed lasting life. (Lev. 18:5.) Even if Israel may have imagined it possible for all or for many of the nation to thus gain life everlasting, we can see that God never had

any such expectation concerning them. He knew from the beginning what He has taught us by experience, as well as by the inspired words of the Apostles, that "By the deeds of the Law shall no flesh [i.e., none of the fallen race, needing justification] be justified in God's sight." – Rom. 3:20.

The Man Christ Jesus, who obeyed the Law absolutely, was the One in the Divine purpose for whom the provision was made, that "He that doeth these things shall live." Consequently, He had a right to life everlasting, and therefore might have asked for more than twelve legions of angels to defend Him from those who sought His life. Had He done so, He would have received them. (Matt. 26:53.) But He ***laid down*** His life. The one death, begun at Jordan and "finished" three and a half years later at Calvary, accomplished two things: one for Israel only, the other for the whole world.

Since the children of Israel, as well as the other nations, were Adam's posterity, they in common with others shared his sentence of death, and were redeemed by our Lord's offering of Himself a sin-offering and corresponding price for Adam and those who lost life in Adam. (Rom. 5:12,18.) But since Israel alone, and no other nation or family or people of earth, had been brought under the terms of the Law Covenant made with them at Mt. Sinai, therefore only Israelites needed to be "redeemed from the curse of the Law [Covenant]." – Gal. 3:13.

That the one Man, Christ Jesus, could justly redeem our race is stated by the Apostle, and is clearly evident when we see that all men were sentenced in the one man Adam; but how could ***one man*** redeem the multitudinous nation of Israel from the curse of their Law Covenant?

## MOSES THE TYPICAL FATHER OF ISRAEL

We answer that in connection with Israel's Covenant there is a point that few have noticed. It is that God dealt with only ***one*** man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as ***children under age***.

See Moses' own words regarding the matter: "And Moses said unto the Lord, Wherefore hast Thou afflicted Thy servant? And wherefore have I not found favor in Thy sight that Thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing ***father*** bearing the sucking ***child***, unto the land which Thou swearest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favor in Thy sight; and let me not see my wretchedness." – Num. 11:11-15.

The Lord talked with Moses in the Mount. The Lord gave the tables of the Law to Moses. And Moses spoke to the people, gave them the Law and bound them by the terms of the Law Covenant.

- "Moses alone shall come near the Lord." – Exo. 24:2.
- "As the Lord spoke unto Moses, so did the children of Israel." – Num. 5:4.
- "The people cried unto Moses; and Moses prayed unto the Lord." – Num. 11:2.
- God "sent Moses His servant." – Psa. 105:26.
- "They envied Moses also in the camp." – Psa. 106:16.
- "He [God] said that He would destroy them, had not Moses, His chosen, stood before Him in the breach." – Psa. 106:23.
- "Remember ye the Law of Moses My servant." – Mal. 4:4.
- "Moses. . . hath in every city them that preach him." – Acts 15:21.
- "Did not Moses give you the Law?" – John 7:19.
- "What did Moses command you?" – Mark 10:3.
- "One accuseth you, even Moses, in whom ye trust." – John 5:45.
- All Israel were "baptized unto [into] Moses, in the cloud and in the sea." – 1 Cor. 10:2.
- "He that despised Moses' Law died without mercy." – Heb. 10:28.
- "The Law was given by Moses, but grace and Truth came by Jesus Christ." – John 1:17.

> So thoroughly was the ***one man*** Moses the representative and typical father of the nation of Israel that God could and did propose its destruction and the fulfillment of all His engagements with Moses' family instead. (Exo. 32:10,31,32.) It was thus, as God's representative on the one hand, and as Israel's representative on the other, that Moses could be and was the mediator of the Law Covenant between God and that nation.

## CHRIST THE "EVERLASTING FATHER"

When the Man Christ Jesus, by full obedience to the Law Covenant, became entitled to life everlasting under its provisions, He had attained the right to "Moses' seat," the right to supersede Moses as the Lawgiver and representative of the nation. Of Him Moses bore witness saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things." – Acts 3:22; Deut. 18:18,19.

By fulfilling the requirements of the Law Covenant and by His obedience even unto death, Christ became the heir of its promise of ***life***, and the prospective Mediator of the prospective New Covenant, based upon that better and everlasting sacrifice for sins, which, therefore, needed not to be repeated yearly, and was effective, not for Israel only, but for all the families of the earth, for "this Man," "the Man Christ Jesus, gave Himself a Ransom for all." (1 Tim. 2:6.) Hence this Gospel of the New Covenant was for the Jew first and also for the Greek (or Gentile). Thus the one sacrifice, finished at Calvary, did not only a special work for Israel, but also a general work of redemption for the world, including Israel, which suretied the New Covenant and in due time will make it operative for all mankind.

Thus seen, the expression, "Christ is the end [fulfillment] of the Law [Covenant] for righteousness [justification] to every one that believeth" (Rom. 10:4), can apply only to Jews who have by faith accepted Christ. It cannot apply to others – either to those who never were Jews and who consequently were never under that Covenant, or to those who still trust in Moses' Covenant and who are still vainly seeking life by obedience to its provisions, law, etc.

## ISRAEL NOW UNDER THE CURSES OF THE LAW

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It became dead in the sense that its proffer of life ceased when our Lord Jesus fulfilled the requirements of the Law Covenant, and inherited all of its blessings and life-rights; but it ***lives*** in the sense that its blessings and curses still cling to Israel, as so many assets and liabilities. Hence all the children of Jacob are still bound by this Law Covenant, ***unless they have died to it***.

Only those who realize that they cannot gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses and to become dead to all such expectations, and to accept the death of Christ, the Ransom price for Adam and all his race, as the basis of a new hope of a new life. Hence, only those Israelites who by faith reckoned themselves as hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by His sacrifice, and who in ***will*** are ***dead to sin*** – only such could be united to Christ as members of the "Seed" of the Abrahamic Covenant.

Thus, according to the Apostle's reasoning, the idea of so ***blending*** the two Covenants that Christians are united to both Moses and Christ, is wholly out of the question. Gentiles, who never were under the Law Covenant, ***could not***, of course, be ***released*** from it; and in order for a Jew to be released from that Covenant he must by faith recognize that Jesus Christ fulfilled the terms of the Law Covenant, and then must consecrate his flesh to death with Christ as reckonedly a member of Christ's flesh, that so doing he might be reckoned as a "New Creature," united to the Lord as a member of His spiritual Body.

The text, "Christ is the end [or fulfillment] of the Law [Covenant] for righteousness to every one [***under it***] that believeth" (Rom. 10:4), does not conflict with the above; for only ***believers*** are specified. Eph. 2:15, "Having abolished in His flesh the enmity of the Law of commandments contained in ordinances," and Col. 2:14, refer to Jewish believers, for whom the handwriting of ordinances is blotted out, while Col. 2:20 refers to the Gentile converts who must become dead to the "rudiments of the world," before entering upon the Covenant of sacrifice, even as the Jews must become dead to the rudiments of their Law Covenant.

## ISRAEL'S PRESENT EXPERIENCE A PART OF THEIR COVENANT

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ they were nationally blinded until the end of the Gospel Age (Rom. 11:7,25), and that God declares that He has not cast away His people of that Covenant, but that under the New Covenant He will open their eyes to see Christ as the only Door of hope, that of a new life purchased with His own blood. – Rom. 11:27,29; compare Deut. 30:1-9.

Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant. (See **Deut. 28:15-67**.) **Verses 49-53** describe the Roman siege, etc.; **verses 64-67** describe the condition of Israel since. As shown in previous writings the Lord (Lev. 26:18-45) declared the symbolical "seven times," 2,520 years, of Israel's subjection to the Gentiles, and their deliverance – A.D. 1914. Thus their present experience was foretold as a part of their Covenant.

Israel as a nation is still bound by that Covenant which they at first supposed would bring ***life***, but which experience proved could bring them only ***death***, because of the weakness of their flesh and their inability to fulfill its requirements expressed in its Law of Ten Commandments. There is only one door of escape from it, viz., Christ, and the New [Law] Covenant which is soon to be made with Israel. God shut them up to this one and only hope (Gal. 3:23), and He promises that by and by, when the Gospel Church, the Body of Christ, has been selected,

He will open their blind eyes and cause them to see Christ in His true character – as their Redeemer from sin and their Deliverer from death and their Covenant of death. – Rom. 11:25-29.

## CHRIST MADE A CURSE FOR ISRAEL ONLY

As to the significance of the statement,

***"Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree," (Galatians 3:13)***

the Apostle in this text is speaking, not to Christians in general, but to those Christians who had passed from Moses into Christ – out of the Law Covenant into the Covenant of sacrifice with Christ, as members of His Body. It would not be true to say that Christ redeemed us Gentiles from the curse of the Law, for we were never under the Law. Those, therefore, who were under the curse of the Law were Jews. The Apostle classifies himself with Israel, some of whom were in Galatia, some in Palestine, etc. "Christ hath been made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

The particular sense in which Christ redeemed the Jews was as a nation and not as individuals. The whole nation was involved in the contract made at Sinai. Consequently, in order to meet all the requirements of the people as a whole, the One who would redeem Israel from the baneful effects of the Law Covenant must suffer the extreme penalty imposed by that Covenant. Therefore to redeem Israel from that condemnation our Lord had to be crucified.

As for the remainder of mankind, they suffer from the sentence of death that came upon Adam, but no particular form of death was implied. The Jews alone needed this particular form of death for their release. The whole nation was under this Law Covenant because the contract was made with them as a nation and through one mediator, Moses. Our Lord will redeem the whole nation from their failure to keep that Law, from the condemnation of that Law, by instituting the New Covenant, by taking over into the New Covenant all those who were under the old Law Covenant.

That New Covenant will go into operation in due time. Christ has already redeemed the Jews and all mankind in the sense that He has laid down the Ransom price; but He has not yet redeemed them in the sense of recovering them nor even in the sense of applying that price. At the end of this Age He will apply the price for Israel and the world; and then the New Covenant arrangements will go into effect for the blessing of all who come under its regulations.

## WAS IT NOT NECESSARY? – *R. 4160*

*"And he said to them, O thoughtless and slow of heart to believe all that the prophets have spoken! Was it not necessary for the Messiah to have suffered these things, and to enter his glory? And beginning at Moses and through all the prophets, he explained to them in all the Scriptures concerning himself." – Luke 24:25-27 –* ***Diaglott***

THE OCCASION of this utterance will be remembered: our Lord thus addressed two of his disciples on the way from Jerusalem to Emmaus after his resurrection. They were discussing the strange and wonderful event of the few days previous, when a stranger suddenly drew near and, walking with them, said, "What manner of communications are these that ye have one to another as ye walk and are sad?" And, not recognizing the stranger as the Lord himself, one of them said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done. Yea, and certain women, also of our company, made us astonished, which were early at the sepulchre, and when they found not his body, they came saying that they had also seen a vision of angels who said that he was alive. And some of those with us went to the sepulchre and found it even as the women had said; but him they saw not."

Then follow our Lord's words, "O thoughtless and slow of heart to believe all that the prophets have spoken. Was it not necessary for the Messiah to have suffered these things, and to enter his glory?" The ***necessity*** of those things was the great lesson which he endeavored to impart to these confused and bewildered but earnest disciples.

From the standpoint of Christians today, the necessity of those things is much more easily discerned than from the standpoint of the early disciples in close proximity to those marvelous events. But, nevertheless, there are some now who thoughtlessly stumble into very erroneous conclusions, drawn from a reckless and heedless interpretation of the Master's plain teaching. They say, Yes, it was necessary for Christ to suffer because the path of suffering is the only path to glory. Christ had to suffer and so all must suffer; and the glory will follow as a natural consequence, as these words of the Lord teach. This is a very plausible argument to many who lean too much to their own understanding. A more reflective mind would say, No, that is not sound logic; for the glory of Jehovah was not attained through suffering; neither was that of the angels, nor of the Son

of God in his pre-human existence. And a more attentive mind would say, No, that was not the ground of necessity for his sufferings to which the Lord referred; for he called attention to the divinely inspired prophecies which of necessity must be thus fulfilled; that the suffering was necessary, because it was a feature of Jehovah's plan for human redemption, and was so expressed by the prophets; and we know that unless it were a feature of that plan, Jehovah would not have required it. The Apostle Paul tells why it was necessary to the plan, saying that it was in order to manifest Jehovah's righteousness in remitting the sins of the already condemned world, showing that he is just, and yet the justifier of the condemned ones who believe in Jesus, whom God sent forth to be a propitiation, a satisfaction, a substitute for them – who also freely gave his life as a man, his humanity, a ransom for the many – for the numerous posterity of Adam who had inherited his sin and condemnation. – Rom. 3:26.

Hear again the significant query of the Master,

***"Was it not necessary for the Messiah to have suffered these things?"***

The query is designed to awaken the thoughtless to a close observance of the justice and wisdom of Jehovah's course in this matter. Suppose for a moment that God had promised mankind salvation from death without this, which our Lord terms a "necessary" provision, what would have been the result? Thoughtful minds will at once see that ***such a course would have proved***:

(1) That God is a changeable God, declaring at one time that the wages of sin is death, and afterwards reversing his decision and granting life to the condemned;

(2) That either in the first or in the second case he was unjust – either that the penalty of death was too severe and, therefore, unjust, or else, if it were not unjust but a righteous penalty, that he was unjust in reversing such a righteous decision;

(3) Such a variable course would unsettle all confidence in God. We would be led to question continually his righteousness and wisdom, and could never feel assured against a sudden and unaccountable change of his attitude and dealing toward us. If he promised us life and happiness today, we could not know that tomorrow he would not take back his word and consign us to misery or death.

Such would have been our sad condition had not this necessity to which our Lord referred been fully met by the sufferings, even unto death, of "the man Christ Jesus, who gave himself a ransom for all," in compliance with the wise and just plan of God for human redemption. (1 Tim. 2:6.) By this means mankind is justly released from the just penalty which God pronounced against us; for a loving, benevolent Redeemer took our human nature and then sacrificed it in our behalf – thus bearing, in our stead, the exact penalty due to Adam and inherited

from him by all his posterity. Thus our debt was paid, and all who have faith to believe in the promise of life through Christ are now ***legally*** free from the condemnation under which they were born, though the appointed time for their actual release has not yet come. They hold in their possession a promissory note – the sure covenant of Jehovah – sealed with the precious blood of Christ, and payable at the "time appointed," the Millennial Age. Thus they are free men in Christ; they are saved by faith, though they still "walk through the valley of the shadow of death." And, comforted by the rod of divine discipline and the staff of divine counsel and favor, they fear no evil, knowing that in due time the promise of everlasting life shall be fully verified to them.

But there was another feature of necessity in the divine plan, to which our Lord referred – "Was it not necessary" also "for the Messiah to enter his glory?" The question is to you and to me, as well as to those early disciples; and the fact of its being propounded implies our ability to discern the necessity. Yes, it was necessary. Why? Because we needed, not only a redeemer to assume and cancel our past indebtedness, but also an able teacher and leader – a prophet and king – to break the fetters of sin and death and lead us out of our bondage. If the promise of life and liberty were given alone, without such help, we would still be in the same sad state; for the prison-doors of death are strong and securely barred and bolted, and we cannot burst them open; and the fetters of sin and sickness, of mental, moral and physical imbecility, are firmly clasped about us, and we have not the power to shake them off. And so we feel the necessity of a mighty deliverer, as well as of a loving redeemer. And, thank God, in his only begotten and well beloved Son we have both. He is our Deliverer, as well as our Redeemer, our Saviour, our Prophet, our Priest, and our King – strong to deliver and mighty to save; for though as a man he sacrificed all that he then had – his humanity – even unto death, God, accepting that sacrificed humanity as the price of our redemption, renewed his existence in a higher nature – even in his own divine likeness. And thus this second necessity of the divine plan is met in the provision of one who has "all power in heaven and in earth given unto him," and who is therefore abundantly able, not only to awaken the redeemed race from the silence of death, but also to establish fully all of those who desire and will accept of his favor in everlasting righteousness and consequent worthiness of eternal life. Thus, through the blessings of his kingly and priestly office, he will, in due time, present all the willing and obedient faultless before the presence of Jehovah's majesty, to receive his benediction and to enter fully into the eternal joys of his loving favor. "In his presence is fullness of joy, and at his right hand [in his favor] there are pleasures forevermore." – Psa. 16:11.

*Matt. 28:18*

Consider, then, oh thoughtless ones, how necessary it was that the Messiah should both suffer death, and also enter his glory. Both the humiliation and the exaltation meet our necessities in such a marvelous way that we clearly recognize the fact that only divine wisdom and love and benevolence and grace could have planned the wondrous scheme. "Thanks be unto God who giveth us the victory,

through our Lord Jesus Christ."

Not only was the death and resurrection and exaltation of Christ thus necessary to God's plan of salvation as viewed from a philosophical standpoint, which the Lord would have us thoughtful enough to observe, but as viewed from the standpoint of prophecy the necessity is also clear; and we should not be slow of heart to believe all that the prophets have spoken.

Beginning at Moses, the Lord traced this line of prophesy for the two with whom he conversed, showing how it had been fulfilled in himself; and though his words are not recorded, we still have Moses and the prophets and can read them for ourselves. Moses said to Israel,

***"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."***
***Deuteronomy 18:15***

And here, in the risen Christ, was the beginning of the fulfillment of that promise. Moses had also in the typical ceremonies of the Day of Atonement prefigured both the sacrificial sufferings and the subsequent glory of Christ. The sacrifice of the bullock (Lev. 16:11) prefigured the former, and Aaron – in his robes of typical glory and beauty coming out of the tabernacle after the sacrifice had been accomplished and the blood presented in the "Most Holy" as a typical propitiation for the sins of Israel, and lifting up his hands and blessing the people, who until then were lying prostrate on the ground to represent the whole human race in death – prefigured the resurrection glory of Christ and his coming out of the Most Holy presence of Jehovah to bless the whole world in the Millennial Age. (See "Tabernacle Shadows of Better Sacrifices.") Was it not indeed ***necessary*** to the fulfillment of these divinely instituted types, says our Lord, for the Messiah to suffer these things and to enter his glory?

Again, Moses testifies of Christ in recording the incidents of the typical sacrifice of Isaac by his father, Abraham, who received him again from the dead in a figure (Gen. 22:1-18; Heb. 11:19), thus prefiguring Jehovah's offering of his only begotten Son and receiving him again from the dead.

***Concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.***
***Hebrews 11:19***

Again, there were all those prophecies which so particularly described the circumstances of his death – "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth;" "He made his grave with the wicked (the sinful human race), and with the rich (in the tomb of

the rich man, Joseph of Arimathaea – Matt. 27:57-60), in his death" (Isa. 53:7,9); "He keepeth all his bones; not one of them is broken" (Psa. 34:20); "Thou wilt not leave my soul in hell (***sheol***, the grave), neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10); "They pierced my hands and my feet;" "They part my garments among them, and cast lots upon my vesture;" "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." (Psa. 22:16,18; 69:21.) How minutely all of these have been fulfilled!

And Isaiah (53:5) said, "He was wounded [not for his own, but] for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and with his stripes we are healed." And Daniel (9:26) said, "Messiah shall be cut off, but not for himself." And Zechariah (13:1) said, "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Then they told of his glorious reign, saying, "When thou shalt make his soul an offering for sin, . . . the pleasure of the Lord shall prosper in his hand," "He will swallow up death in victory." – Isa. 53:10; 25:8.

Yes, it was necessary to the fulfillment of all these prophecies that Christ should both suffer death and that he should also enter his glory; and in these blessed facts all thoughtful believers may rejoice. A little while and all the faithful, as members of his Body, shall have filled up the measure of his sufferings and shall enter his glory. Then shortly his glory will be revealed, and all flesh shall see it; for the mouth of the Lord hath spoken it. – Isa. 40:5.

# *The Song of Moses and The Lamb*

***2 And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.***
***3 They sing the song of Moses, the servant of God, and the song of the Lamb, saying:***
***"Great and marvelous are Your works, Lord God Almighty!***
***Just and true are Your ways, O King of the saints!***
***4 Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested."***

***Revelation 15:2-4***

These overcomers sing a song. A song symbolizes a beautiful and harmonious expression. It is the song of Moses and the Lamb. That is, the song or preaching of these overcomers is in perfect accord with the Law and the Gospel. It is the same which Jesus (the "Lamb") taught, and which Moses taught in the Law and types. Not only does the description of the overcomers indicate that they are but a little fragment of the nominal Church, but the words of this song teach us the same – that the class who proclaim these things are few.

The words of the song are given, or the leading points of the preaching which will be done by the overcomers – "***Saying, Great and wonderful are thy works, O Lord God, the omnipotent***. Alas! how few are sufficiently acquainted with God's plans to recognize the fact that they are great and wonderful. Very few can sing this first note of the song, and fewer yet can sing it to its close. The second note is, "***Righteous and true are thy ways, O King of the nations***." (Diaglott.) Look at this; we can sing of the righteousness and justice of God's dealing with the nations, since we have come to see how he has permitted evil and death to come upon all, as a lesson, to teach us to appreciate life and righteousness. ***We*** can see righteousness, justice, mercy, and love in God's dealing, since we see in his Word

that there is to be a ***restitution of all things*** which God hath spoken by the mouth of all his holy Prophets since the world began." (Acts 3:21.) Who, but those who see the ***restitution*** to be accomplished in the next age, could sing this part of the song? Not one; Christendom in general fears to think of God's justice in dealing with the nations in general, the great majority of whom have gone down into death without any knowledge of ***the only name*** whereby we must be saved. The righteousness, and justice, and love of God's dealing, can only be seen by looking at the work of the next, as well as at that of present and past ages. Yes indeed we rejoice to proclaim to all who have an "ear to hear" – Just and true are Jehovah's ways in ruling the nations.

The next note is in perfect harmony with the last – "***Who shall not fear, O Lord, and glorify thy name***? since thou alone art bountiful." Our great Creator's every dealing is an act of favor – even the evil which man was permitted to bring upon himself is to be overruled for good; and we ask ourselves the question, ***Who shall not fear and glorify God*** when, in the coming age, his wonderful goodness is manifested, and when the ***knowledge*** of the Lord shall fill the whole earth? We would be inclined to believe that ***every one*** should praise his love everlastingly, were it not that Scripture clearly discloses a second death, which tells of some who will be accounted worthy of it.

"***For all the nations shall come and worship in thy presence, because thy righteous acts are manifested***." This is the last note of the song, and is full of force and meaning. How ***few*** are proclaiming, either publicly or privately, this part of the song. Some believe that many of the nations now dead are in a place of mental or physical torture, there to remain to all eternity. Others claim that they are dead, and will never again have life; others that those who are dead, will be raised from death to pass a mock trial, and be destroyed. But how few can sing this song of ***restitution***, declaring that ***all nations*** shall yet come from death, and shall ***worship*** their Lord and Redeemer, when brought to a knowledge of the truth. (1 Tim. 2:4.) Even Sodom, a nation long since destroyed, shall come and worship. (Ezek. 16:48-63.)

Another symbol is the "Harps of God." The song is sung in tune and harmony with the harps. The harp of God we believe to be the Bible, its many strings or chords are the Law, Prophets, Psalms, Gospels, etc. Many Christians have the "***harp***," but few have it so strung and tuned that they can bring forth harmony enough to accompany "the song of Moses and the Lamb." The overcomers have the harp well in hand – in fact, without it and the inspiration of its music, they never could have been ***overcomers***. They have them tuned, too. How forcible this picture! Truly, it would have been incomplete without the harp of God. R. 497

It is the Song or message of Moses and the Lamb, because Moses was the type of Christ and in all of the sacrifices of the Law he typified or foreshadowed the sacrifice of Christ, "The Lamb of God, which taketh away the sin of the world." (John 1:29)

This song is not given in a miraculous manner, but must be learned, as is intimated by the statement,

***They sang as it were a new song before the throne, before the four living creatures, and the elders, and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.***
***Revelation 14:3***

Many indeed have learned a bar or two; some perhaps a stanza; but ability to sing the song to a finish implies such a faithfulness to God, such a study of his Word, such a relationship with Christ, as none can attain except the "very elect," those "filled with the spirit."

All this implies patience and perseverance. And can we wonder that the Lord should make such stringent regulations when we remember the high glory and honor and immortality promised to this faithful "little flock"?

[Let us] go forth in His name, rejoicing as we go, praising Him with our lips, singing the New Song which he hath put into our mouths, "even the loving kindness of our God." It costs something to sing this song. Only those who have learned to play upon the Harp of God, who have all its strings attuned to perfect harmony, can properly render this "Song of Moses and the Lamb." Never until today has it been possible to produce such melody from this wonderful Harp; for never before have all its chords been properly placed and attuned. Now its music is entrancing! Then let us take this wonderful Harp of the Ages, and as we sweep its chords, let us sing with the spirit and with the understanding this wondrous, glad New Song! NS634, R. 5441

# *Some Better Thing For Us*

Referring to the ancient worthies and their faithfulness (12:18-24), we are reminded of our much more favored position on the stream of time; for we are not approaching, as were they, the established typical kingdom of God under the typical mediator Moses; but, in point of time, we are approaching the glorious antitype of that – the Kingdom of Christ. How inspiring is this thought of the proximity in time to the glory of the Kingdom! And if this was true of the early Church, how much more is it true of us who are living in the end, the "harvest," of the age

***Hebrews 12:18-24***

***18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,***
***19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore.***
***20 (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow."***
***21 And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")***
***22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,***
***23 to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,***
***24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.***

The Apostle would also lead us to a fuller appreciation of the glory to be revealed in the setting up of the real Kingdom – the antitype – by a reference to the glory that attended the setting up of even the typical kingdom, and the enunciation of its righteous code of divine law. (Verses 18-21; see also 2 Cor. 3:7-11; Exo. 19.) That was a scene whose majesty and glory caused all Israel to fear and tremble; and even Moses said, "I exceedingly fear and quake." But, he says, that manifestation of glory was nothing in comparison to the glory that excelleth, which shall attend the setting up of the real Kingdom. That will be the glorious New Jerusalem, the

true Mount Zion, the city (government or Kingdom) of the living God, the city for which Abraham looked afar off. It will be the general assembly of the Church of the firstborn in the midst of a welcoming host, "an innumerable company of angels:" it will be the gathering together of the Church unto Christ, the mediator of the New Covenant which speaketh better things than the blood of Abel – not vengeance, but peace, pardon and life, – and unto God, the Judge of all, and to the spirits [lives] of just men made perfect; – first the earthly phase of the Kingdom, and finally the full number of the restitution host.

***2 Corinthians 3:7-11***

***7 But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,***
***8 how will the ministry of the Spirit not be more glorious?***
***9 For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.***
***10 For even what was made glorious had no glory in this respect, because of the glory that excels.***
***11 For if what is passing away was glorious, what remains is much more glorious.***

What a glorious prospect! and how full of solemn import to us specially, who have approached to the very threshold of this blessed hope; – solemn, in that the overcoming to be done before we reach the goal will tax all our fortitude and faith and test every principle of righteousness to the utmost. To do this will require the greatest humility and dependence on Christ, not only for redemption but also for grace to help in every time of need. If we should allow pride and self-righteousness to come in and our ears to grow dull to the voice of him that speaketh from heaven, we shall no more escape the wrath of God than would an Israelite have escaped it had he disobeyed the voice which commanded that he should not touch the mountain where God appeared unto them and spoke to them through their mediator Moses; for our God is a consuming fire to all who attempt to approach him except through our mediator, Christ, just as, in the type, he was a consuming fire to any who disregarded the mediation of Moses. R. 2035

*ONLY FOR JESUS! — Lord keep it forever*
*Sealed on the heart and engraved on the life!*
*Pulse of all gladness and nerve of endeavor,*
*Secret of rest, and the strength of our strife.*

# Appendix

## Charts & Helps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# The Five Books of Moses

## *The Pentateuch*

*See also* "Pentateuch" in the *Prologue*

### Genesis

### Exodus

### Leviticus

### Numbers

### Deuteronomy

# Genesis

R. 2834 and R. 1623

GENESIS, as a word, signifies creation, beginning, – the act, process or mode of producing or originating. The Bible points out Jehovah God as the great first cause of all things. It addresses its counsels and promises only to those who recognize their Creator with the eyes of their understanding, and declares that those who do not recognize this great first cause, God, are so degraded, have their intellects so perverted, that they are ***non compos mentis*** – fools. (Psa. 14:1.)

The claim of this book, to be regarded as a part of divine revelation, is established beyond question by the authority of Christ and his apostles. It was a part of that collection of sacred writings, the Oracles of God, which were committed to the care and guardianship of the Jewish people. (Rom. 3:2.) Of these writings, collectively, the Savior and his apostles often speak as the Word of God; recognizing, and directly asserting, their divine authority and inspiration. See such passages, for example, as Matt. 5:17-19; John 5:39; Rom. 3:2; Matt. 22:43; Mark 12:36; 2 Tim. 3:16; 1 Pet. 1:10-12; 2 Pet. 1:21. This book, was, therefore, as a part of these divine writings (called in the New Testament the Scriptures, the Holy Scriptures, the Oracles of God), expressly recognized by the Savior and his apostles as of divine authority, and was declared to be "profitable for teaching, for reproof, for correction, for instruction in righteousness." – 2 Tim. 3:16. The genuineness of the book (in other words, that it is a DIVINE BOOK; that, in this sense, it is not a spurious production) is thus established by the highest authority.

The Book of Genesis was therefore an integral and necessary part of that divine code, which, under the name Law (Deut. 31:9,24), Law of Jehovah (Ex. 13:9), Book of the Law of God (Josh. 24:26), Book of the Law of Moses (Josh. 23:6), Law of Moses (1 Kings 2:3), is ascribed to him as the writer. This is claimed by himself, in the body of the code. It is there said, that "Moses wrote this law" (Deut. 31:9), that he "made an end of writing the words of this law in a book, until they were finished." – Deut. 31:24.

The general divisions and contents of the book are as follows:

**First division, chapters 1-3**. Account of the Creation, and of the entrance of moral evil into the world.

**Second division, chapters 4-9**. Account of sinful man, and of the prevalence of irreligion and immorality, from the fall to the first universal manifestation of divine justice in the destruction of the guilty race.

**Third division, chapters 10,11**. Continued development of its history and proof of its alienation from the true God, and of the want of a self-renovating power.

**Fourth division, chapters 12-50**. Initiation, and progressive steps, of the divine arrangement for the renovation of the race.

# Exodus

R. 1623 and R. 3982

The Book of Exodus recognizes as known facts,

- God's "covenant with Abraham, with Isaac, and with Jacob" (Ex. 2:24),
- his relation to them as "the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:6), and
- their posterity as "his people" (Ex. 3:7),
- styling him "the God of their fathers" (Ex. 3:13,15,16), and
- "Jehovah, God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 4:5);
- his "appearing to Abraham, to Isaac, and to Jacob," and
- his "covenant with them to give them the land of Canaan, the land of their sojournings" (Ex. 6:3-5, 8);
- the charge given by Joseph (Gen. 50:25) respecting his remains (Ex. 13:19);
- the six days of creation and the rest on the seventh. (Ex. 20:11).

The record (Ex. 1:6) that Joseph died, and all his brethren, and all that generation, seems to cover a lapse of considerable time, since Joseph himself lived seventy-three years after the coming of his father and brethren to dwell in Egypt, and apparently until his death Joseph was the governor – next to the king. Meantime the Israelites under special divine providence multiplied greatly.

It is quite generally claimed amongst scholars that Rameses II. was the Pharaoh who specially harried the Israelites in the endeavor to prevent their increase in numbers and influence, and his son Menephtah I. is supposed to have been the Pharaoh reigning at the time of the exodus of the Israelites.

To rightly understand the history of Israel we must remember that the divine purposes as represented in the Oath-Bound Covenant made with Abraham were behind and intermingled with all of Israel's experiences. And more than this, the natural seed of Abraham were to furnish a type, illustration, picture, of the experiences of Spiritual Israel on a higher plane. . . . Furthermore, their tribulations would tend to bind them in sympathy more closely together as one nation, one people. Additionally their rigorous treatment as slaves would impress upon them more than ever their Abrahamic heritage in the promise of the Lord that they should be a great people and ultimately be used of him in the blessing of all the nations of the earth.

The Book is organized into three sections:
- Prologue –– Chapters 1 – 2
- God Saves Israel –– Chapters 3 – 19
- God Makes a Covenant with Israel –– Chapters 20 – 40

# Leviticus

SM70,71

Year by year continuously for over sixteen hundred years the Israelites kept up their attempt to gain Divine favor by obedience to the terms of their Law Covenant. And year by year they failed afresh, until Jesus came to be the antitypical Priest, in order that He might eventually become the antitypical King of Israel and the world.

The great lessons taught by Israel's experiences of
more than sixteen centuries were:

1. That all are sinners;
2. That no sinner can justify himself;
3. That an Atonement for Sin is necessary before Divine favor can be fully obtained for all mankind;
4. That since the penalty is death, only by a sacrificial death can sinners be released from the death penalty.

When God called Israel as a nation out of Egypt, it was under the provision that He would make a covenant with them through Moses. That covenant was that if they would keep the Divine Law they should be released from all condemnation and have everlasting life. The alternative, failure, meant punishment with death. If they would obey the Law they should not only live everlastingly, but be qualified to be Abraham's specially promised Seed, through whom all nations would be inducted into the keeping of the Law and into the attainment of everlasting life.

Foreknowing their inability to keep this Law, God arranged for their continuance in His favor under that covenant by reviving it every year on the tenth day of the seventh month, the Day of Atonement. On that day the year of their relationship to God terminated.

The sacrifice for sins occurred on the Day of Atonement, and consisted of two parts: first, a bullock was slain and its blood sprinkled in the Most Holy, and through it Atonement offered for the sins of the priestly tribe only; then the high priest took his secondary offering, a consecrated goat, and treated it as he had treated the bullock. And its blood subsequently was sprinkled in the Most Holy, "on behalf of all the people," all the remaining tribes of Israel. – Lev. 16:15.

As Israel typified the world, the Atonement Day was arranged for them as it will be on a larger, grander scale applicable eventually to all of Adam's race.

# Numbers

R. 4037

Most commentators divide Numbers into three sections based on locale:

**- Mount Sinai - Kadesh-Barnea - the plains of Moab**,

linked by two travel sections; an alternative is to see it as structured around the two generations of those condemned to die in the wilderness and the new generation who will enter Canaan, making a theological distinction between the disobedience of the first generation and the obedience of the second.

Despite the strong chronological order and the clear distinction of the three geographic locations, the key theme of censuses among the Israelites and the parallels between the old and new generation seem to be a better fit for this book if seen as a theological account rather than a purely historical one.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but complain about the hardships along the way and about the authority of Moses and Aaron. They arrive at the borders of Canaan and send twelve spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. - *Wikipedia*

The Israelites spent nearly a year at Mount Sinai before they were ready to begin the march for the land of promise. During that period quite a constructive work was accomplished amongst them, which transformed them from a horde of comparatively unorganized emigrants into a powerful nation, with covenant relationship to God. Their organization now was a combination of political and military arrangement under judges and officers over thousands, hundreds, fifties and tens. (Ex. 18:25; Deut. 1:15.) Besides this they had a general council of seventy – supposedly the original Sanhedrin. – Exodus 24:1; Num. 11:16.

During this stay at Sinai the priesthood was organized, also the Tabernacle constructed and its religious services instituted, with the outlines of the feasts and fasts appointed of the Lord for perpetual observance throughout their generations. That certainly was a year of great advancement with them as a people – a year of great accomplishments in making them ready for the land.

The wilderness of Sinai possessed rich though small valleys, and while there the people and their flocks and herds evidently prospered. The census according to Numbers 1:2 showed their enumeration to be 603,550 men of twenty years old and upward, besides 22,273 Levites. This would imply a total number of about 2,000,000.

# Deuteronomy

R. 4050 and R. 5344

DEUTERONOMY is the title of one of the most important books of the Bible. From it evidently David and the other prophets of the Old Testament drew considerable of their inspiration, and from it our Lord and the apostles freely quoted. It may be said to be a grand summary of the whole Law of God. It presents to us a number of the orations of that great man of God and leader of Israel – the mediator of the Law Covenant. Its preparation may have been a gradual work on the part of Moses, but its delivery to the people of Israel was apparently reserved until shortly before his death, and about the time the Israelites were ready to pass over Jordan under the leadership of Joshua to take possession of the promised land. The grandeur of its language and figures of speech is freely conceded by all. . . . The evident object of the book was to impress upon the Israelites the glorious lessons of their past, and to inspire them with reverence for Jehovah their God, and thus to be to that people the voice of Moses and the voice of the Lord through Moses, encouraging and admonishing them and, through them, future generations.

Not only did these orations of Deuteronomy have a valuable influence upon the Israelites at the important juncture of their passing from the guidance of an old leader to that of a younger one and into a new land, but Scriptural history tells us that six hundred years afterwards, when the nation had fallen into idolatry, when the Temple of Solomon was practically abandoned, and the religious worship of the people was at a very low ebb, the finding of this book, Deuteronomy, in the rubbish of the Temple, and the reading of it first in the ears of King Josiah and afterward at his command in the hearing of all the people, awakened one of the greatest revivals in the history of that nation, and led to the destruction of idols throughout the land and the reestablishment of divine worship. – 2 Kings 22:8-20.

The Book of Deuteronomy may in a general sense be said to be the dying message of Moses to Israel. It is supposed to have been uttered within a few days of his death.

- The first address begins with Chapter 1:6 and concludes with Chapter 4:40.
- The second address begins with Chapter 5 and extends to the end of Chapter 26.
- Third address, Chapters 27, 28.
- Fourth address, Ratification of the Covenant, Chapters 29 and 30.
- Joshua appointed to be the successor of Moses, Chapter 31:1-8.
- The Song of Moses, Chapter 32 – "The Rock of Israel" – delivered on the very day in which his summons came.
- The Blessing of the Tribes, Chapter 33, on the same day.

The tenor of these addresses was hope toward God, faith in the promises and loyalty to their Covenant engagements.

# Three Periods of Moses' Life

| Birth – 40 years | 40 – 80 years | 80 – 120 years |
|---|---|---|
| In Pharaoh's Palace | In Midian | In the Wilderness at Sinai |
| Acts 7:23-28<br>Exo. 1 – 2:15 | Acts 7:29-30<br>Exo. 2:16 – 4:28 | Deut. 34:7<br>Exo. 7:7<br>Exo. 4:29 – Exo. 40 |
| Prince of Egypt<br>Royalty | Shepherd<br>Fugitive | Mediator<br>Leader |
| The first forty years brought him to ripe manhood and made him familiar with all the learning of the Egyptians. R3989<br><br>Forty years he was schooled in all the learning of the Egyptians, a member of the Court and a general. R4054 | The second forty years began when he fled after killing the Egyptian and had found that his brethren were not prepared for deliverance nor willing to accept his assistance as their friend and brother. These forty years were spent living as a shepherd in the service of his father-in-law, Jethro, otherwise called Ruel. This period ended when he returned to Israel, under the divine direction, and successfully led forth the Israelites from Egypt. R3989 | The third forty-year period of his life, beginning with the exodus, terminated with his death at the end of the forty years in the wilderness, just as the people of Israel were about to cross over into Canaan. R3989<br><br>Finally, the last forty years of his life he was used mightily of God, and yet maintained humility. R4054 |
| ▪ "Was learned in all the wisdom of the Egyptians"<br>▪ "Was mighty in words and deeds"<br>▪ Wanted to help his people, the Israelites<br>▪ Thought he could lead them | ▪ Heartbroken and discouraged<br>▪ Learned patience<br>▪ Learned humility<br>▪ Was very meek, "the meekest man on the face of the earth" | Used by God as a great<br>▪ Judge<br>▪ Lawgiver<br>▪ Prophet<br>▪ Priest<br>▪ Teacher<br>▪ Mediator of the Law Covenant |
| Psalm 90:1-6 | Psalm 90:7-12 | Psalm 90:13-17 |

# The Ten Plagues

Exodus 7:14 – 12:30; Psalm 105:26–36; Psalm 78:43-51

Upon Both Egypt and Israelites

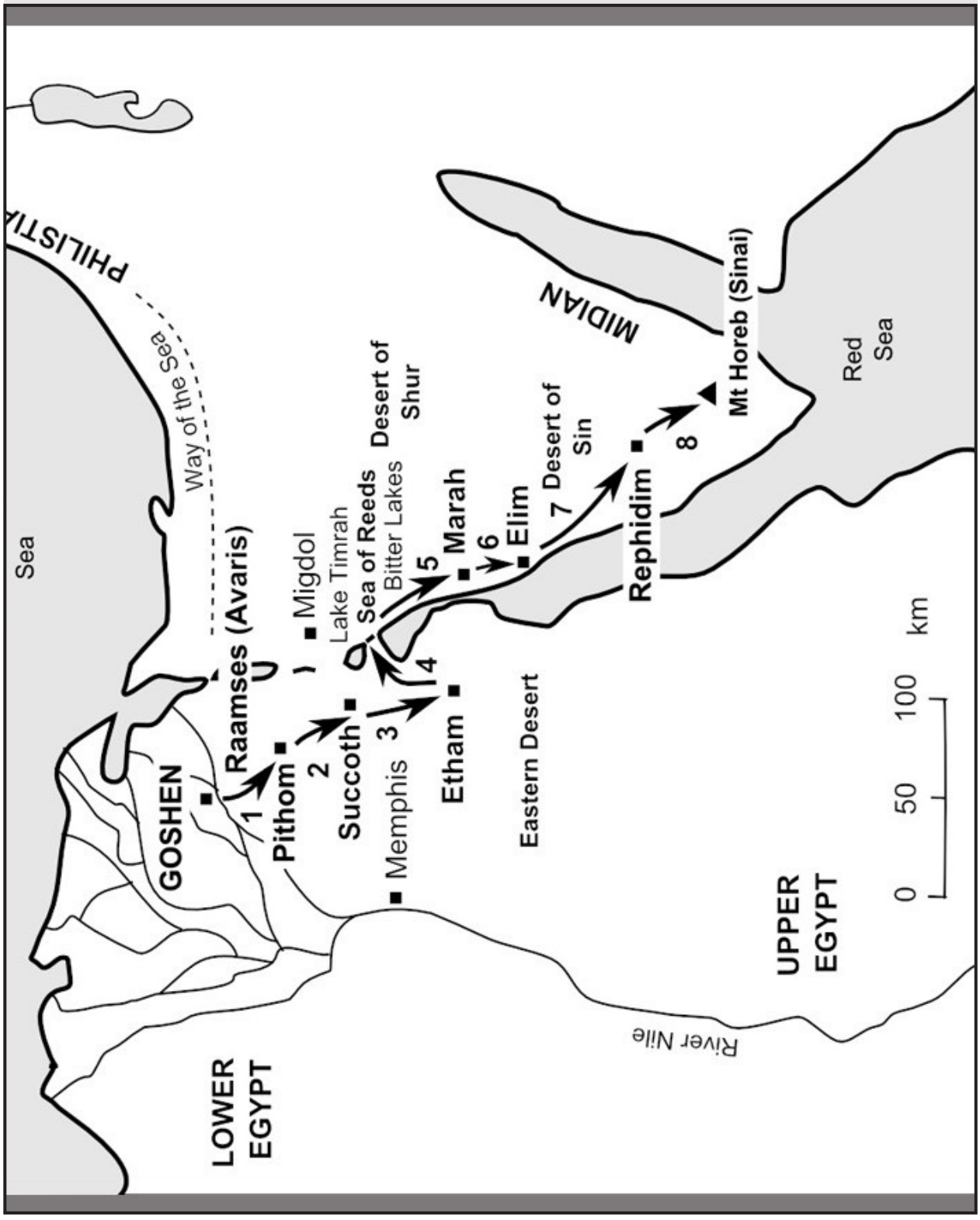
Upon Egypt Only

June / July -- March / April

| | PLAGUE | MANNER | DESCRIPTION | HOW LONG | TEXT |
|---|---|---|---|---|---|
| 1 | WATER TURNED TO BLOOD | Aaron's rod<br>Full warning | The waters of the Nile River turned to blood. Fish were killed; no drinking water. | 1 week | Ex. 7:14-25<br>Psa. 105:29<br>Psa. 78:44 |
| 2 | FROGS | Aaron's rod<br>Full warning | Frogs infested the land of Egypt. Vast numbers of frogs came up from the Nile and were abundantly found on every surface inside and outside. | 3 days | Ex. 8:1-15<br>Psa. 105:30<br>Psa. 78:45 |
| 3 | LICE | Aaron's rod<br>Full warning | Small, stinging insects similar to mosquitoes infested the land of Egypt. | several days | Ex. 8:16-19<br>Psa. 105:31 |
| 4 | FLIES | No rod<br>Less warning | Swarms of flies, possibly biting flies, infested the land of Egypt. | 3-4 days | Ex. 8:20-32<br>Psa. 105:31<br>Psa. 78:45 |
| 5 | PLAGUE ON THE CATTLE | No rod<br>Less warning | Serious disease--something similar to Anthrax destroyed the livestock. | 2 days | Ex. 9:1-7 |
| 6 | BOILS | No rod<br>Less warning | Painful oozing sores broke out on man and beast. | unknown | Ex. 9:8-12 |
| 7 | HAIL | Moses' rod<br>No warning | A cyclone of hail and flaming fire rained down destroying their crops and property, breaking trees and causing injury and death to man and beast. | 1-2 days | Ex. 9:13-35<br>Psa. 105:32-33<br>Psa. 78:47-48 |
| 8 | LOCUSTS | Moses' rod<br>No warning | Swarms of locusts stripped the land of any plant life. They ate anything green. | 5-6 days | Ex. 10:1-20<br>Psa. 105:34-35<br>Psa. 78:46 |
| 9 | DARKNESS | Moses' rod<br>No warning | Thick darkness covered the land. No one could see anything or anyone. | 3 days | Ex. 10:21-29<br>Psa. 105:28 |
| 10 | DEATH OF THE FIRSTBORN | Warning to Pharaoh; Instruction to Israelites | The angel of death killed every firstborn son. | 1 night | Ex. 11:1-12:30<br>Psa. 105:36<br>Psa. 78:50-51<br>Psa. 135:8 |

The entire ten [plagues] are supposed to have covered a period of nine months – not that they were continually enforced in that time, but that considerable intervals occurred between them. R3884

# ONE POSSIBLE ROUTE FROM EGYPT TO SINAI



# The Ten Commandments

| | | COMMANDMENT | SCRIPTURES | O.T. CROSS REFERENCES | WHAT JESUS TAUGHT |
|---|---|---|---|---|---|
| *Duties Toward God* | 1 | **You shall have no other gods before me.** | Ex. 20:3<br>Deut. 5:7 | Ex. 34:14<br>Deut. 6:4, 13-14<br>Psa. 81:9; Jer. 25:6 | Matt. 4:10<br>Matt. 22:37-40<br>Luke 4:8 |
| | 2 | **You shall not make any carved images, nor bow down to them.** | Ex. 20:4-6<br>Deut. 5:8-10 | Deut. 4:23<br>Psa. 97:7; Isa. 42:8<br>Isa. 44:9-20 | Matt. 6:24<br>Luke 16:13 |
| | 3 | **You shall not take the name of the LORD your God in vain.** | Ex. 20:7<br>Deut. 5:11 | Lev. 19:12; 22:2<br>Lev. 24:15-16 | Matt. 5:34; 6:9<br>Luke 11:2 |
| | 4 | **Remember the Sabbath and keep it holy.** | Ex. 20:8-11<br>Deut. 5:12-15 | Ex. 16:23-30<br>Ex. 31:13-16<br>Lev. 19:30 | Matt. 12:1-13<br>Mark 2:23-27<br>Luke 6:1-11 |
| *Duties Toward Fellow Man* | 5 | **Honor your father and your mother.** | Ex. 20:12<br>Deut. 5:16 | Ex. 21:17; Lev. 19:3<br>Deut. 21:18-21; 27:16 | Matt. 15:4-6<br>Mark 7:9-13<br>Luke 18:20 |
| | 6 | **You shall not murder.** | Ex. 20:13<br>Deut. 5:17 | Gen. 9:6<br>Lev. 24:17 | Matt. 5:21-24<br>Luke 18:20 |
| | 7 | **You shall not commit adultery.** | Ex. 20:14<br>Deut. 5:18 | Lev. 18:20; 20:10<br>Deut. 22:22 | Matt. 5:27-28<br>Mark 10:11-12<br>Luke 18:20 |
| | 8 | **You shall not steal.** | Ex. 20:15<br>Deut. 5:19 | Lev. 19:11, 13<br>Lev. 19:35-37<br>Zech. 5:3-4 | Matt. 15:18-20<br>Mark 12:38-40<br>Luke 18:20 |
| | 9 | **You shall not bear false witness against your neighbor.** | Ex. 20:16<br>Deut. 5:20 | Lev. 6:1-7; 19:16<br>Deut. 19:15-21<br>Psa. 101:5-7 | Matt. 5:37; 19:18<br>Mark 10:19<br>Luke 18:20 |
| | 10 | **You shall not covet.** | Ex. 20:17<br>Deut. 5:21 | Deut. 7:25<br>Job 31:24-28 | Matt. 6:25-26<br>Luke 8:14; 12:15<br>Luke 18:20-24 |

# A Comparison of Moses and Paul:

## *Extraordinary Leaders of The House of Israel*

| Description | Moses | Paul |
|---|---|---|
| **Appointed spokesman and teacher of The Covenants** | **The Law Covenant**<br>Exo. - Deut. | **The Grace Covenant**<br>Gal. 3:7-29; 4:21-31; 5:1-6; Romans 9<br>**The New Covenant**<br>Heb. 8:7-13; Heb. 9:11-15 |
| **Chosen from birth to be a future leader** | **To Natural Israel**<br>Exo. 2:5,6,10 | **To Spiritual Israel**<br>Gal. 1:15-16 |
| **Received top education** | Exo. 2:10; Acts 7:22 | Acts 22:3; Gal. 1:14<br>Phil. 3:6 |
| **Escaped death in a basket** | Exo. 1:22; 2:3 | Acts 9:23-25<br>2 Cor. 11:32-33 |
| **Involved with murder immediately before his calling** | Exo. 2:12 | Acts 7:58<br>Acts 9:12 |
| **Talked to a Spirit Being after seeing a bright light** | Exo. 3:2-4 | Acts 9:3 |
| **Physically affected by the bright light of a Divine Being** | Exo. 34:29-20<br>2 Cor. 3:7-8 | 2 Cor. 12:4-7<br>Acts 9:8-9 |
| **Fled to dessert for extended time and there grew in knowledge** | Exo. 2:15; Exo. 3<br>Heb. 11:27 | Gal. 1:15-18 |
| **Given assistance of a "right-hand man" to embark on his mission from God** | Exo. 4:10,14-16 | Acts 9:26-27 |
| **Rejected earthly riches and position of power** | Heb. 11:26 | Phil. 3:4-8 |
| **Was not an eloquent speaker but produced powerful written documents** | Exo. 4:10 | 2 Cor. 10:10; 11:6<br>1 Cor. 1:17 |
| **Wrote major sections of Scripture** | Pentateuch<br>First five Books of the Old Testament | 14 Epistles of the New Testament |

| Description | Moses | Paul |
|---|---|---|
| **Performed extraordinary miracles** | Acts 7:36 | Acts 19:11-12 |
| **Taught Circumcision of the heart** | Deut. 30:6 | Rom. 2:29; Col. 2:11 |
| **Fellow Hebrews rejected his message of truth and salvation** | Acts 7:39 | Acts 18:4-6<br>Acts 22:18 |
| **Fellow Hebrews chose slavery and bondage over freedom and salvation** | Exo. 14:11-12<br>Num. 14:3-4 | Gal. 4:25-26<br>Gal. 5:1-4 |
| **Repeatedly asked God for a request but was denied** | Deut. 3:25-26 | 2 Cor. 12:7-10 |
| **Loved and cherished his brethren so much, was willing to give his life to save the people of Israel** | Exo. 32:31-32 | Rom. 9:2-3 |
| **Given a view of the Promised Land** | Saw earthly phase<br>Deut. 34:4 | Saw spiritual phase<br>2 Cor. 12:1-4 |
| **Pointed to Jesus** | Pointed forward to Jesus: Types in tabernacle to be fulfilled in the future.<br>Leviticus 9 & 16; John 5:36 | Pointed back to Jesus: Types in Tabernacle were fulfilled in Jesus.<br>Hebrews 9 |
| **Instructed on The House of God** | The literal Tabernacle<br>Acts 7:44<br>Gen.28:17<br>Ex. 25:9 | The spiritual Temple<br>1 Cor. 3:16-17<br>Eph. 2:21<br>Heb. 9:11<br>1 Tim. 3:15 |
| **Instructed on the Priesthood** | Aaronic<br>Exo. 28:1-4<br>Heb. 7:11 | Melchizedek<br>Hebrews 7 |
| **Faithful to the end of his mission** | Deut. 34:7,10<br>Heb. 11:2<br>Heb. 11:24-29 | Phil. 3:13-14<br>2 Tim. 4:7 |
| **Will receive highest possible reward** | Psa. 45:16<br>Isa. 32:1<br>Luke 13:28-29<br>Isa. 24:23 | 2 Tim. 4:8<br>1 Thes. 4:13-17<br>1 Cor. 15:23,51-52<br>Rev. 20:4 |

# "Both the Houses of Israel"

STUDIES IN THE SCRIPTURES, VOL. 2, p. 247-248

***Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.***
***Hebrews 3:5-6***

## CORRESPONDENCIES OF THE
## MOSAIC AND CHRISTIAN DISPENSATION

| *ISRAEL AFTER THE FLESH* | *ISRAEL AFTER THE SPIRIT* |
|---|---|
| **A HOUSE OF SERVANTS**<br>1 Cor. 10:18; Rom. 7-8; Rom. 4:16; Heb. 3:5 | **A HOUSE OF SONS**<br>Gal. 4:5-7, 30-31; Gal. 6:15-16; John 1:12; Rom. 8:15 |
| **FOUNDED IN JACOB'S TWELVE SONS**<br>1 Kings 18:31 | **FOUNDED IN JESUS' TWELVE APOSTLES**<br>Rev. 21:14 |
| **A KINGDOM AND PRIESTHOOD, A HOLY NATION**<br>Exo. 19:6 | **A ROYAL PRIESTHOOD, A HOLY NATION**<br>1 Pet. 2:5,9 |
| **AARON, FLESHLY HIGH-PRIEST**<br>Heb. 9:7 | **JESUS, THE SPIRITUAL HIGH-PRIEST**<br>Heb. 9:11 |
| **CIRCUMCISION OF THE FLESH**<br>Rom. 2:28-29 | **CIRCUMCISION OF THE HEART**<br>Rom. 2:28-29 |
| **LAW OF SIN AND DEATH**<br>Rom. 8:2 | **LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS**<br>Rom. 8:2 |
| **EARTHLY PROMISES**<br>Gen. 13:14-17; Acts 7:2-5 | **"BETTER PROMISES"**<br>Heb. 9:23, Heb. 11:40 |
| **IN CAPTIVITY TO LITERAL BABYLON**<br>1 Chron. 36:20 | **IN CAPTIVITY TO MYSTIC BABYLON**<br>Rev. 17:5, Rev. 18:4 |
| **LENGTH OF FAVOR 1845 YEARS, FROM JACOB'S DEATH TO ISRAEL'S REJECTION AND THE BEGINNING OF SPIRITUAL ISRAEL, A.D. 33** | **LENGTH OF FAVOR 1845 YEARS, FROM JESUS' DEATH TO THE BEGINNING OF CHRIST'S REIGN AND THE REJECTION OF BABYLON, A.D. 1878** |
| **THE NOMINAL SYSTEM CAST OFF, A.D. 33**<br>Matt. 23:38 | **THE NOMINAL SYSTEM SPEWED OUT, A.D. 1878**<br>Rev. 3:16 |
| **37 YEARS IN FALLING, TO A.D. 70**<br>**THE END OF THE AGE A HARVEST OF 40 YEARS**<br>Luke 10:2,16 | **37 YEARS IN FALLING, TO A.D. 1915**<br>**THE END OF THE AGE A HARVEST OF 40 YEARS**<br>Matt. 13:24-30, 36-43 |

| *ISRAEL AFTER THE FLESH* | *ISRAEL AFTER THE SPIRIT* |
|---|---|
| **PRESENCE OF CHRIST IN THE FLESH AS REAPER**<br>John 4:35-38 | **SPIRITUAL PRESENCE OF CHRIST AS REAPER**<br>Rev. 14:14-15 |
| **OUR LORD'S PRESENCE AND THE SACRIFICIAL CHARACTER OF HIS DEATH, THE STUMBLING-STONE** | **OUR LORD'S PRESENCE AND THE SACRIFICIAL CHARACTER OF HIS DEATH, THE STUMBLING-STONE** |

**"He shall be for a stone of stumbling and for a rock of offence to *both the* [nominal] *houses of Israel."* Isa. 8:14**

## THEY KNEW NOT THE TIME OF THEIR VISITATION

Luke 19:44, Matt. 24:38-39

**OUR LORD PRESENTED IN THREE CHARACTERS––AS BRIDEGROOM, REAPER, AND KING**

John 3:29; John 4:35,38; Matt. 21:5,9,4; 2 Cor. 11:2; Rev. 14:14-15; Rev. 17:14

| | |
|---|---|
| **AN ADVENT MOVEMENT AT THE TIME OF JESUS' BIRTH, THIRTY YEARS PRIOR TO HIS ADVENT AND ANOINTING, AS MESSIAH, AT BAPTISM**<br>Matt. 2:1-16; Acts 10:37-38 | **AN ADVENT MOVEMENT IN 1844, THIRTY YEARS PRIOR TO THE ACTUAL TIME OF HIS PRESENCE, TO AWAKEN AND TEST THE CHURCH**<br>Matt. 25:1 |
| **ACTUAL PRESENCE OF THE LORD AS BRIDEGROOM AND REAPER–– OCTOBER A.D. 29** | **ACTUAL PRESENCE OF THE LORD AS BRIDEGROOM AND REAPER–– OCTOBER A.D. 1874** |
| **POWER AND TITLE AS KING ASSUMED THREE AND A HALF YEARS LATER–– A.D. 33** | **POWER AND TITLE AS KING ASSUMED THREE AND A HALF YEARS LATER–– A.D. 1878** |

## FIRST WORK OF THE KING, JUDGMENT

| | |
|---|---|
| **NOMINAL JEWISH HOUSE REJECTED; LITERAL TEMPLE CLEANSED**<br>Matt. 20:18; 21:5-15; 23:37; 24:2 | **NOMINAL CHRISTIAN HOUSE REJECTED; SPIRITUAL TEMPLE CLEANSED**<br>1 Pet. 4:17; Rev. 3:16; Mal. 3:2 |
| **ENTIRE DESTRUCTION OF JEWISH POLITY, ACCOMPLISHED IN 37 YEARS AFTER BEING CAST OFF––OR 40 YEARS FROM THE BEGINNING OF THE HARVEST ––A.D. 70** | **ENTIRE DESTRUCTION OF NOMINAL CHRISTENDOM, ACCOMPLISHED IN 37 YEARS AFTER BEING CAST OFF––OR 40 YEARS FROM THE BEGINNING OF THE HARVEST ––A.D. 1915** |
| From the Death of Jacob to the Cross, the period of favor to the Nominal House of Servants, 1845 years, followed by the exaltation of a faithful few, and by casting off, trouble and judgments upon the others. | From the Death of Jesus to A.D. 1878, the period of favor to the Nominal House of Sons, 1845 years, followed by the exaltation of a faithful few, and by casting off, trouble and judgments upon the others. |

# A Comparison of Moses and Jesus

*"The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear."*
*Deuteronomy 18:15*

| Moses | ← Description → | Jesus |
|---|---|---|
| Pharaoh ordered killing of all baby boys<br>Ex. 1:22 | **Infant life threatened** | Herod ordered killing of all baby boys<br>Matt. 2:16 |
| Hidden in a basket<br>Ex. 2: 2-5 | **Life miraculously saved** | Warned by an angel<br>Matt. 2:13-14 |
| Fled from Egypt; Called by God from a burning bush<br>Ex. 2:15, 19; Ex. 3:4, 10<br>Hos. 11:1; Heb. 3:16 | **Called out of Egypt** | "Out of Egypt I called My Son."<br>Matt. 2:15 |
| Adopted by a princess<br>Ex. 2:9-10 | **Adopted by a parent** | Adopted by Joseph<br>Matt. 1:18-24<br>Luke 3:23 |
| An unwilling servant became a willing servant<br>Ex. 4:10; Ex. 14:31<br>Num. 12:7-8; Psa. 105:26<br>Deut. 34:5 | **Servant of God** | The greatest servant of all<br>Isa. 42:1; Isa. 53:11<br>Matt. 12:18; John 13:13-17;<br>Acts 3:26 |
| Meekest man on earth<br>Num. 12:3 | **Meek and Humble** | Meek and lowly in heart<br>Matt. 11:29; Phil. 2:8 |
| Spent 40 years in Midian<br>Acts 7:23,29-30 | **Preparatory Experiences for 40 Years/40 Days** | Spent 40 days in wilderness at the beginning of his ministry<br>Matt. 4:1-11; Luke 4:1-13 |
| Tempted and tried by Pharaoh (pictured Satan)<br>Ex. 7:9 - Ex. 10:27-29 | **Tempted and Tried** | Tempted by Satan himself<br>Matt. 4:1-11; Luke 4:1-13 |
| Taught Israelites to observe the Passover memorial<br>Ex. 12:14; Num. 9:2-4 | **Instituted yearly memorials** | Taught Spiritual Israelites to observe Memorial of his death<br>Luke 22:19; 1 Cor. 11:23-26 |
| Sacrificed an unblemished lamb for Passover<br>Ex. 12:3-6 | **Passover Lamb Sacrificed** | Jesus WAS the Passover lamb "sacrificed for us"<br>John 1:29; 1 Cor. 5:7; 1 Pet. 1:19 |
| Delivered Israelites from bondage in Egypt<br>Ex. 4:18-20, 29-31 | **Deliverer** | Delivered mankind from prison house of death<br>Luke 4:18-21; Rom. 5:17-19 |
| Natural Israelites baptized into Moses<br>1 Cor. 10:1-2 | **Israelites Baptized Into** | Spiritual Israelites baptized into Christ<br>Rom. 6:3-4; Gal. 3:27 |

| Moses | ← Description → | Jesus |
|---|---|---|
| Manna sent from heaven<br>Ex. 16:15, 35<br>Deut. 8:3, 16 | **Food sent from heaven** | Jesus the true, living<br>Bread sent from Heaven<br>John 6:32-33, 47-51, 58 |
| God spoke only to Moses and Moses spoke to the people<br>Ex. 24:2; Ex. 35:4;<br>Num. 30:1 | **Mouthpiece of God** | Jesus said, "For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. (John 12:49)<br>Also John 3:34; 7:16; 14:10 |
| Fasted on Mt. Sinai<br>Ex. 34:28; Deut. 9:18 | **Fasted 40 days and 40 nights** | Fasted in the wilderness<br>Matt. 4:2; Luke 4:2 |
| Acts 7:22 | **Mighty in Word and Deed** | Luke 24:19 |
| God used one man only as Mediator of Law Covenant<br>Ex. 20:21; Ex. 24:2<br>Num. 16:5; Heb. 9:19-22 | **One Man Only** | God used one man only to mediate New Covenant<br>1 Tim. 2:5-6<br>Matt. 26:28; Luke 22:20;<br>Rom. 5:15; Heb. 8:6; Heb. 9:15 |
| Mediator of the Law Covenant<br>Ex. 19:5-8; Deut. 5:1-5 | **Mediator** | Mediator of the New Covenant<br>Heb. 9:15; Heb. 12:24 |
| Gave Ten Commandments<br>Deut. 4:13; Deut. 10:4 | **Gave Commandments** | Gave New Commandment<br>John 13:34 |
| Divinely instructed to build physical tabernacle<br>Ex. 26:30; 1 Chr. 6:48; Heb. 8:5 | **Purposed to build House of God** | Building spiritual temple which is his body<br>Matt. 26:61; Eph. 2:20-22<br>Heb. 10:19-21 |
| Complained against; Conspired against, almost overthrown<br>Ex. 17:3; Num. 14:2;<br>Numbers 12 & 16 | **Endured Murmurings and Rejection** | Rejected, mocked, crucified<br>Luke 9:22; Luke 17:25<br>Matt. 27:41-44 Luke 23:21<br>Mark 15:13-14; 29-32 |
| Smote rock once and water gushed forth - Ex. 17:6 | **Rock Smitten** | Jesus WAS Rock smitten once for All; Gave water of life - John 4:14 |
| Instead of speaking, struck rock twice - Num. 20:11 | | Twice = putting Christ to an "open shame" - Heb. 6:4-6 |
| Moses lifted up brazen serpent on pole<br>Num. 21:8-9 | **Lifted Up** | Jesus himself lifted up on the cross<br>John 3:14; 12:32-33; Phil. 2:8 |
| Grave never found<br>Deut. 34:6; Jude 1:9 | **Bodies not found** | Tomb was empty<br>Luke 24:2-3,12,23; John 20:6-7 |
| Typicial father to Israel<br>Num. 11:11-15 | **Figurative Father** | "Everlasting Father" to World<br>Isa. 9:6; Isa. 53:10; Heb. 2:13 |
| Song of Moses<br>Ex. 15:1-19; Deut. 32<br>Psalm 90 | **Associated Songs** | Song of Moses and The Lamb<br>Rev. 15:3<br>New Song Rev. 14:3 |

# PREPARATION FOR THE FULFILLMENT OF THE DIVINE PROMISE TO ABRAHAM

*"In Thee and Thy Seed Shall All the Families of the Earth Be Blessed"*
*R. 4537*

| *The Type* | *The Antitype* |
|---|---|
| 1. **Moses** was the typical mediator between God and the people of Israel (who typified the world of mankind); undertook to bless them by mediating for them with God the Law Covenant. Under his mediation their past sins were ignored, provided they would keep perfectly the Divine Law. The arrangement failed because they could not abide in covenant relationship with God, being unable to keep the Law of God perfectly. | 1. **Jesus** by prophesy of Divine appointment is the Mediator "between God and men" – the world. He undertakes the satisfaction of Justice for all, and then to bless all under his Millennial Mediatorial Kingdom (through Israel represented by the Ancient Worthies) by affording all the opportunity to become Israelites indeed and thus ready for transfer to the Father anew under everlasting Law Covenant conditions. |
| 2. By Divine arrangement the **typical mediator** associated with himself the priestly tribe – Aaron and his sons and the entire tribe of Levi – "his house," by whom the sacrifices of mediation were offered. | 2. By Divine arrangement **Christ, the real Mediator**, during this age is associating with himself a priestly class – the Church – a "little flock," "the royal priesthood" and "a great company" or "household of faith," antitypical Levites. |
| 3. This **house of Moses** (the tribe of Levi) was specially chosen of the Lord as his "first-born." It alone represented the first-born of Israel spared in the Passover night, when the first-born of Egypt were slain, in that Passover night. | 3. This "**household of faith**," of which the "royal priesthood" is a part, is called by the Lord "the Church of the first-born." It includes all those passed over in the Gospel Age "night" preceding the Millennial Day of general deliverance. |
| 4. While Aaron was the chief of that house, he was subject to Moses, his brother. As the Lord declares, "I have given thee Aaron to be thy mouthpiece and thou shall be a god (ruler) unto him" – a superior. | 4. "Wherefore, holy brethren, partakers of the heavenly calling, consider Jesus Christ the high priest of our profession" or order. (Heb. 3:1.) Consecration as a priest preceded Kingship and its Mediatorial work for men. |
| 5. Aaron and the underpriests and Levites all assisted **Moses** – were his servants and under his direction in the mediating in the various services incidental to the satisfaction of Justice and the sprinkling of the people, "reconciling" them prior to the inauguration of the Law Covenant, which represented their harmony with God and his acceptance of them so long as they should keep his Law. Thus it is written, "Moses verily was faithful as a servant over all his house" – the Levitical tribe. | 5. "But **Christ** as a Son (is) over his own house, whose house we are if we hold fast the confidence of our rejoicing firm unto the end." (Heb. 3:6.) This service includes the propitiation offerings and later the blessing and teaching of the world to prepare all for a renewal of covenant relations with God as before the fall. All agreeing, "All these things of Divine Law will we do!" as did Israel to Moses, will be blessed with Millennial opportunities – restitution – to enable them to do perfectly – for direct relationship with God. |

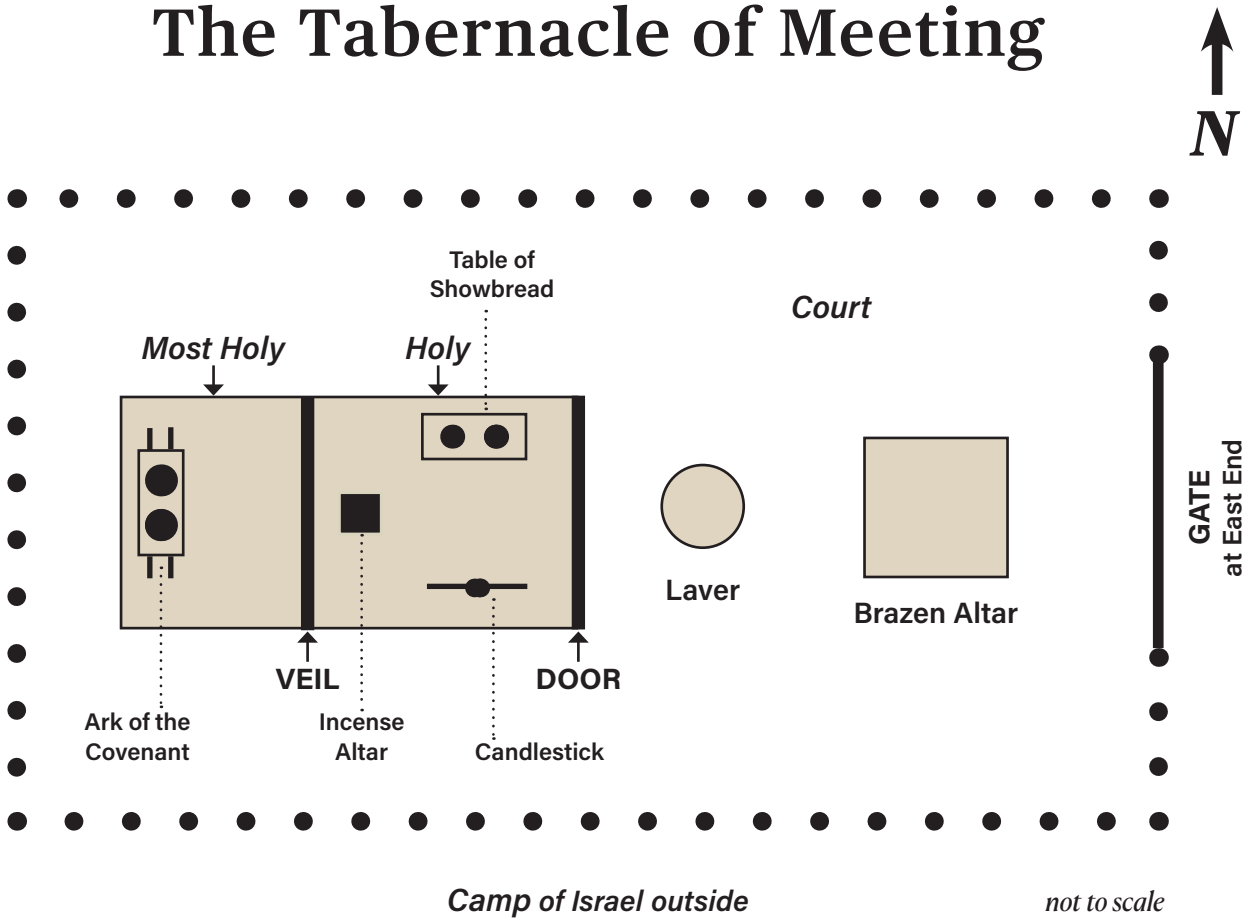
| *The Type* | *The Antitype* |
|---|---|
| 6. The **priests** participated in the offering of the "calves and goats" whose blood sprinkled the tables of the Law and subsequently sprinkled all the people. For was it not this same sin-offering which was repeated "year by year continually" and which could no more than typically cleanse from sin? – Heb. 9:19-21. | 6. The **antitypical priests** are invited to join with the High Priest in the work of sacrificing necessary to the inauguration of the Mediatorial Kingdom. "I beseech you therefore brethren by the mercies of God (justifying you by faith) that ye present your bodies living sacrifices, holy and acceptable to God and your reasonable service." – Rom. 12:1. |
| 7. The killing of the bullock and the goat for the sin-offering, whose blood propitiated for the sins of the house of the mediator and also for the sins of all the people, was efficacious for a year, and was "repeated year by year." Since it never really took away the sin, the blessings which came from it were merely temporary, as was indicated in the necessity for the annual repetition. (Heb. 10:1.) The two killings and the two sprinklings of the Mercy Seat foreshadowed plural antitypes. | 7. The antitypical bullock and goat, "the better sacrifices" of Jesus and his "members," his under-priesthood (all the merit proceeding from Jesus' sacrifice and through his under-priests) will be fully efficacious and need no repetition. The High Priest offered himself (the bullock) at Jordan and "finished" the sacrifice at Calvary. Following this he offered his Church (the goat) at Pentecost, and this sacrifice will finish with the death of his last "member" in the flesh. – Heb. 10:22,23. |
| 8. As a result of its sacrifices being only typical, the Law Covenant failed to give eternal life and blessing to Israel. Hence they did not attain their glorious hopes of participating with Messiah in the blessing and instruction of all the families of the earth – in line with the promise made to Abraham. But what they failed to attain as a whole the elect did attain to, and the remainder were "blinded" until all of the elect "members" of Spiritual Israel – the Antitypical Moses and his house – should first be delivered by the power of God in the First Resurrection. – John 1:13; Rom. 11:25-31.<br><br>No Jew can get eternal life under the terms of the Law Covenant except by one of two methods. (1) During this "acceptable time" he might become a "member" of the Anointed Priest, King, Mediator by becoming "dead to the Law and alive toward God through Jesus Christ." (Rom. 6:11; 7:4.) (2) In the Millennium the old Law Covenant will be supplanted by the new Law Covenant, and all under the old will then for a thousand years have the opportunity to come under the New Covenant – through its better Mediator, the Christ. | 8. As a result of "the better sacrifices" of the true Mediator – King and Priest – the Gospel Church, accepted by the Father as a sacrifice at Pentecost, progresses "until we all come to the full stature of a man in Christ" – Jesus being the head and we his "members." (Eph. 4:13; Acts 3:23.) Jesus and all his "members" are ministers (servants) of the New Covenant. (Mal. 3:1; 2 Cor. 3:6.) The first service is to sacrifice. At the end of this age the blood, "holy and acceptable" through Jesus' merit (Rom. 12:1), will be applied "for all the people." Then Messiah's Kingdom will at once restore to perfection the Ancient Worthies, who will at once be in New Covenant fellowship with God. These as the earthly seed will become the "princes" through whom the Millennial Kingdom blessings will extend to all mankind. The result will be glorious: All the families of the earth will be blest with knowledge and assistance out of sin and death conditions back to the renewed covenant conditions of eternal life upon terms of obedience. The rebellious will be utterly destroyed in the Second Death. |

# Shared Titles and Positions

*I will raise up for them a Prophet like you from among their brethren.*
*– Deuteronomy 18:18*

| Moses | Title/Position | Jesus |
|---|---|---|
| Acts 7:34-35 | **Deliverer** | Luke 4:18; Rom. 5:18<br>Rom. 7:6; Rom. 11:26; |
| Ex. 18:13,16,22 | **Judge** | John 5:28-30<br>2 Cor. 5:10; 2 Tim. 4:8 |
| Deut. 33:5 | **King** | Matt. 2:2; 21:5; 27:37<br>John 12:13; 18:37; Rev. 17:4 |
| Ex. 24:12; Deut. 1:3,5<br>Deut. 4:8,44; Deut. 31:9-11 | **Lawgiver** | Matt. 22:35-40<br>John 13:34; 15:12 |
| Ex. 24:1-12<br>Gal. 3:19 | **Mediator** | 1 Tim. 2:5; Heb. 8:6<br>Heb. 9:15 |
| Ex. 24:2; Ex. 35:4;<br>Num. 30:1 | **Mouthpiece** | John 12:49<br>John 3:34; 7:16; 14:10 |
| Lev. 8 & 9<br>Psa. 99:6 | **Priest** | Heb. 3:1; Heb. 4:14-15<br>Heb. 6:20; Heb. 7:26 |
| Ex. 2:5,9-10<br>Ex. 2:14; Num. 16:13 | **Prince** | Isa. 9:6; Dan. 9:25<br>Acts 3:15; 5:31 |
| Deut. 18:15,18<br>Deut. 34:6 | **Prophet** | Matt. 13:57; Matt. 21:11<br>Luke 24:19; John 7:40;9:17 |
| Num. 12:7-8<br>Deut. 34:5; Josh. 1:1 | **Servant** | Isa. 42:1; Matt. 12:18<br>Acts 3:26; 4:27 |
| Psa. 77:20<br>Isa. 63:11 | **Shepherd** | John 10:11,14<br>Heb. 13:20; 1 Pet. 2:25; 5:4 |
| Deut. 4:1,5; Deut. 31:22 | **Teacher** | Matt. 9:11; Matt. 23:8;<br>Luke 20:21; John 13:13 |

# The Tabernacle of Meeting




***Camp*** **--** The condition of the world of mankind in sin
***Court*** **--** The condition of Justification by faith
***Holy*** **--** Present condition of those who are Spirit Begotten and fully Justified by the blood, New Creatures in Christ
***Most Holy*** **--** Perfected condition of New Creatures who have been faithful unto death and have been resurrected to glory, honor, and immortality

**GATE --** where one enters and "sees" the sacrifice of the bullock on the Brazen Alter; the point at which one recognizes the sacrifice of Jesus and comes in from the world to become justified
**DOOR --** the point where one fully enters in to wanting to follow Jesus, becomes a New Creature in Christ Jesus and sacrifices the life outside of living for Him; Jesus says "I am the door." (John 10:7,9). The Justified Believer presents himself as fully laying down the earthly life (Rom. 12:1).
**VEIL --** the "Way" which Jesus opened when he died and the veil was rent. Literally when a faithful follwer of Jesus dies they cross this veil into heaven to be with him and see him as he is. Figuratively and presently, faithful new creatures catch glimpses of the glory to come and enter in with Hope (Heb. 6:10; Heb. 10:20).

For detailed lessons on the Tabernacle types and sacrifices, see *Tabernacle Shadows.*

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All works by C. T. Russell

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**B** Volume 2 Studies in the Scriptures: *The Time is At Hand*
**C** Volume 3 Studies in the Scriptures: *Thy Kingdom Come*
**D** Volume 4 Studies in the Scriptures: *The Battle of Armaggeddon*
**E** Volume 5 Studies in the Scriptures: *The At-One-Ment Between God and Man*
**F** Volume 6 Studies in the Scriptures: *The New Creation*

**HG** *Harvest Gleanings*
**PD** *Photodrama of Creation*
**R** *Reprinted article from Zion's Watchtower*
**T** *Tabernacle Shadows of the Better Sacrifices*

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