

Moses—His First and Second Coming

THE EXODUS IN THE LIGHT OF PROPHECY

BY

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This volume is dedicated to my three sons

PAUL WHITEFIELD GAEBELEIN,

ARNO WESLEY GAEBELEIN,

FRANK ELY GAEBELEIN,

with gratitude to God for their staunch
faith and loyalty to our Lord Jesus Christ
and

IN MEMORY OF THEIR MOTHER
AT HOME WITH THE LORD

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PART I

ISRAEL IN EGYPT

CHAPTER I

A Strange Scene and a Great Prophecy Genesis 15

About four thousand years ago there stood an aged man, somewhere in the land inhabited by a number of Canaanitish tribes. Perhaps his garments showed that he was not a native of Canaan, but a stranger. It was at the close of a most eventful day in his life, when he led to a certain place near his tent three domestic animals, an heifer, a she goat and a ram. Each had been carefully selected; each was three years old. He also carried in his arm a turtledove and a pigeon. We see him taking a knife to slaughter the three animals, which probably had followed him in a docile manner, for they were not wild beasts. There was no struggle on their part when the knife struck them and their blood flowed freely. Each animal he divided in the midst. The turtledove and the pigeon were likewise killed but remained undivided.

A number of years before this man had his abode in the land of the Chaldees in one of its principal cities, the city of Ur. His family were prominent descendants of the first-born son of Noah, Shem. Terah was his father's name. It was not many centuries after the foolish attempt of the descendants of Noah to build a tower which would reach into heaven, when judgment had come upon them in the confusion of tongues, and their dispersion followed. The faith in the one God, the Creator of the heavens and the earth had even then been abandoned. Noah and his sons and their offspring knew God, knew Him in His mercy as well as in His Creatorhood. But soon sin asserted itself and their foolish hearts were darkened. No longer did they glorify Him, no longer built they altars to express their thankfulness, no longer brought they a sacrifice to seek His holy presence. They gave up the faith of Noah and the fathers of centuries before, the pious Sethites, who lived in the faith of God and His promise, given by Him in the Garden of Eden, before God's righteous judgment by water swept over the earth.

They became idolators, sinking deeper and deeper into sin and its vileness (Rom. 1:19-32).

Terah was a worshipper of idols. No doubt his whole family, consisting of his wife, three sons, Abram, Nahor and Haran, as well as other relatives, shared in his perverted worship. Archaeology has brought to light the fact that Ur of the Chaldees was at that time a center of the Chaldean idolatry. As the author pens these lines he has before him on his desk a votive cone of baked clay covered with cuneiform inscriptions, made at that very time, and recovered from the debris of the once flourishing city of Ur.

The stranger in the land of Canaan who divided the animals and laid them one piece against another was Abram, the son of Terah.

At a certain time something startling had happened in the life of Abram, better known by the name of Abraham. A mysterious voice had spoken to him, a voice which he recognized as supernatural in origin. More than that, he had experienced a theophany, a manifestation of God. A trustworthy witness, trustworthy because the Spirit of Truth spoke through him, tells us of this. Stephen, standing over two thousand years later before the Council in Jerusalem, so filled with the Spirit that his face shone as it had been the face of an angel, began his wonderful testimony with these words, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran" (Acts 7:2). We do not know in what form or in what manner He appeared unto Terah's son. That voice demanded a separation from the country in which he was born and brought up, from the relatives and even from his father's house. The God of glory who had appeared, who had spoken to him, had chosen Abram to become the progenitor of a peculiar people, a people to whom God would reveal Himself, a people through whom He could execute His eternal purpose of redemption, in whose midst He would dwell to manifest His glory. That Word of God which had come to the son of an idolator brought conviction and faith

to his heart. "Faith cometh by hearing, hearing cometh by the Word of God."

And so Abram, the son of Terah, obeyed the heavenly voice, and he with his father and some of the kindred, besides Sarai his wife, set forth to go to the land which God had promised to show unto him.

But Abram heard more than the call to separation. The voice of God spoke in *prophetic promises* of great magnitude and far reaching meaning. Abram is to become a great nation, blessing would be his; his name would be great; he would be a blessing as well. Those who bless him would also receive blessing, but woe unto them who curse him, for God's curse would rest upon them. And the greatest of all, "In thee shall all the families of the earth be blessed" (Gen. 12:1-3).

We follow this remarkable man through the record written by Moses, not gathered from fragments nor different traditions, but by direct inspiration. We see this man of faith, later called the friend of God, in the promised land. He erects altars as a worshipper of the God who had called him; he pitched his tent from place to place, the expression of being a pilgrim and a stranger. As he continued in his walk of faith, pleasing God, the promises as to the land to which the Lord had brought him are enlarged. His seed is to possess it, not as a little strip of coast-land but, "from the river of Egypt unto the great river, the river of Euphrates" (Gen. 15:18).

After the battle of the kings in which Abram acted to save his nephew Lot, who, with his household and goods, were brought back from captivity, Melchisedec, the king of Salem, whose name is the king of righteousness, the priest of the most high God, one of the few of that generation who had maintained faith in the one God, met Abram and revealed God to him afresh as the possessor of heaven and earth. When the king of Sodom appeared and offered to victorious Abram the goods, the riches of Sodom, restored through Abraham's victory, he refused to accept them. He honored God in his action.

As a result God honored him. A new and greater manifestation of Jehovah followed. "The Word of Jehovah," the *Word*, a person, the Word, the Son of God, visited Abraham in a vision. Blessed assurance that came to the man of faith, still bringing cheer, comfort and peace to the hearts of the men and women who also walk in faith! "Fear not, Abram, I am thy shield, and thy exceeding great reward" (Gen. 15:1). Abram unburdened himself. What about the promised seed? Is my servant's son to be mine heir? For the first time he hears the promise that another yet unborn son is to be the heir. It was night time when these communications reached Abram. The heavens were ablaze with millions of stars. They glistened brightly in the oriental sky. He who called all into existence bade Abram to step from his primitive tent, and He said, "Look now unto heaven, and tell the stars, if thou be able to number them; and He said "So shall thy seed be." There was no pause, not a moment of hesitancy. Abram believed Jehovah and Jehovah made his faith his righteousness, "He counted it to him for righteousness." In the New Testament this brief declaration becomes one of the mighty foundation stones upon which God's Good News for sinners rests.

Once more Jehovah speaks to assure His chosen vessel, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit" (Gen. 15:7). It was not unbelief when Abram asked the question, "Jehovah God, whereby shall I know that I shall inherit it?" The question led to the strange scene which we describe in the beginning of this chapter. It resulted in a great prophecy.

He is commanded to take these animals and the two birds, and significantly Jehovah said "Take *Me*," they are for Him. All was done by Abram. But why such a command? Furthermore, what has it to do with the question Abram asked? Is it an answer? In what way are these slaughtered domestic animals, the turtledove and the pigeon, a guarantee that Abram and his seed are going to inherit the promised land?

Centuries later, after the birth of the nation Israel, Jehovah gave to Israel through Moses the directions as to worship


and Israel's approach into Jehovah's holy presence. A place of worship was appointed of peculiar construction. Sacrifices were ordained. Blood was shed and above it all Jehovah's voice spoke, "Without the shedding of blood there is no remission of sins." The animals Abram divided in the midst, the heifer, the she goat and the ram, besides the turtledove and the pigeon are all named in the Levitical sacrificial code. All sacrifices which were brought were prophetically types of the one great sacrifice which Israel's Messiah, the Redeemer, the Son of God, was to bring when He appeared among men in the garb of a servant. And so He came, suffered and died; He gave His life as a ransom for many. He paid the price of redemption, and all who believe on Him, and His sacrificial death, Jews and Gentiles, become sharers of his redemption.

But it has a wider scope. Through His sacrificial death on the cross will yet come Israel's full redemption, the national blessings and greatness promised to the seed of Abraham, the redemption of a ruined creation, the elimination of the curse, which rests upon it now, and ultimately a new earth and a new heaven.

We have discovered the reason why God answered Abram's question as He did. "Whereby shall I know that I shall inherit it?" The answer is *through Christ*, through the work of Christ, the sufferings of Christ, the Cross of Christ. Man, a lost sinner, can receive nothing, can inherit nothing apart from Christ. Through Christ all the sinner needs; in Christ all needs satisfied; Christ Himself the fulfiller of every promise; Christ Himself the glorious goal of God's redemption. Christ is all—is the boast of all who trust in Him and in His work as the Sinbearer. Christ is all—must yet be learned by Israel ere the destiny of earthly glory and leadership among the nations can be Israel's future portion. "The gift of God" to individuals who believe, "is eternal life through Jesus Christ our Lord." The gift of national regeneration and restoration, promised to the seed of Abraham is the gift of God through Jesus Christ, the rejected One, who came unto His own and His own received Him not.

Something else followed in those memorable nights, the night when Abraham had the visit of the Word of God, the night when he heard the first "Fear not" from Jehovah's lips, the night when he believed God, when trusting faith became his righteousness. Then the evening, when he brought the sacrificial animals, when Jehovah answered his question, was followed by another night. A deep sleep came upon Abraham. It was not a pleasant sleep, a sweet sleep, restful and undisturbed. Far from that! Instead, the horror of a great darkness fell upon him. He passed, so to speak, through a death experience—deep sleep—horror of a great darkness. What does it signify? The answer is the *great prophecy* which Abram heard. "Know assuredly that thy seed shall sojourn in a land that is not theirs, and shall serve them; and they shall afflict them for four hundred years. And also that nation whom they shall serve will I judge, and afterward shall they go forth with great substance. But thou shalt go to thy fathers in peace, thou shalt be buried in good old age. And in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full" (Gen. 15:13-16).

The prophecy concerns Abram's seed. Six future facts are stated. (1) The seed of Abraham is to be a stranger in another land, which is not theirs, that is not the promised land of Canaan. (2) They are going to be servants, slaves, in that land. (3) They shall pass through great afflictions for four hundred years. (4) The nation which afflicts them would be judged by Jehovah. (5) That the seed of Abraham would experience an exodus with great substance. (6) In the fourth generation they would return to their own land, the land of Canaan.

Every reader of the Word of God knows how literally this was fulfilled. The second book of the Bible, the Book of Exodus, gives us the record when this prophecy became history. The land where they were to sojourn is Egypt. Abraham himself had been there, not through divine guidance, but through unbelief. That significant phrase, "He went *down* to Egypt," appears  for the first time in

Genesis 12:10. As he had left the altar and turned southward on account of the famine, he failed miserably. And now he heard that his seed also would go down to Egypt. As the prophecy announced, they would be enslaved and great afflictions would be their lot.

In this condition we find them in Egypt as recorded by Moses in the Book of Exodus. It ended in a great tribulation and brought judgment upon the Egyptians, their oppressors. Then came their deliverance when they went out of Egypt with great substance and returned to their own God-given land. Such was the fulfilment of this prophecy. Some have found difficulty in the four hundred years mentioned and the four hundred and thirty years of Exodus 12:40, 41.*

Here then is another lesson. The seed of Abraham was to pass through an experience of suffering followed by an experience of a marvellous deliverance, a salvation which displays all the attributes of the Godhead and which is more than a historical fact, for it foreshadows a future, glorious intervention of Jehovah in behalf of His suffering people.

*A solution of the apparent difficulty is given in "The Time Periods of Prophecy," by Dr. Wilbur M. Smith. See page 13.

How the Seed of Abraham came to be in Egypt

Jehovah gave to Abraham in that night, when He revealed to him the future suffering of his seed, a word of personal assurance. "And thou shalt go to thy fathers in peace; thou shalt be buried in good old age" (Gen. 15:15). The divine record shows the fulfilment of this gracious promise.

"And these are the days of the years of Abraham's life which he lived, an hundred and threescore and fifteen years. Then Abraham gave up the ghost, and died in good old age, an old man, and full of years, and was gathered unto his people" (Gen. 25:7, 8). His two sons, the son of the free-woman, his beloved Sarah, Isaac, and the son of the bond woman, Ishmael, carried his earthly remains to the cave of Machpelah, near Mamre, in the field of Ephron the son of Zohar the Hittite. Forty-eight years before, Sarah had closed her eyes, being one hundred and twenty-seven years of age; it was then that he purchased the cave of Machpelah where he laid away the body of Sarah alongside of which he was buried.

Isaac had two sons; Esau was the firstborn followed by his twin brother Jacob. Jacob inherited the blessing. According to the Mosaic account Isaac had but these two sons. His son Jacob, whose name was changed to Israel, had twelve sons, the progenitors of the twelve tribes of Israel. His life was filled with many sorrows and saddening experiences. He witnessed so himself a short time before his death, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. 47:9).

We glance briefly over his remarkable life and point out the evil which was his lot. First he had to flee from his brother Esau, who had sold his birthright for a pottage of lentils; Esau even despised his birthright (Gen. 25:34). Then came the years of servitude with Laban, filled with hard labors, yet with blessings as well. Jehovah never left nor

forsook him, making good the promise in the night when He appeared unto him in a dream-vision, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of" (Gen. 28:15). So Jehovah guided him, kept him and blessed him. He became reconciled to his brother Esau. He came to Succoth. The word Succoth means "booths;" the later instituted feast of Succoth (Pentecost) was partly a memorial of Israel dwelling in tents in the wilderness. But Jacob did something which neither Abraham, his grandfather, nor Isaac, his father, did. While he built for his cattle booths, he built for himself *a house*, as did Lot, Abraham's nephew, who settled down in Sodom and acquired Real Estate. Jacob seemed to think his days of trouble were over. He purchased some land. Yet he continued a worshipper and erected an altar and called it *El-elohe-Israel*. (God, the God of Israel—Gen. 33:20). Soon his rest and comfort were sadly marred and disturbed to the utmost. His daughter Dinah had been viciously attacked and outrageously assaulted by Shechem, the son of Hamor the Hivite. In revenge the two sons of Jacob, Simeon and Levi, committed, in behalf of their sister, wholesale murder and robbed the city. Then we see the patriarch sitting in shame and fear over the terrible deed. He must have been heartbroken. It never left him. He mentioned it upon his death-bed when he said "Cursed be their anger, for it is fierce; and their wrath for it was cruel" (Gen. 49:7).

The voice of God spoke unto him, "Arise, go up to Bethel and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother" (Gen. 35:1). He had never kept the vow of his youth (Gen. 28:22). And as he went to Bethel the strange gods, the Babylonian idols, were put away, a new consecration followed, as well as a new blessing.

God again spoke to him in promise and there he consecrated the pillar of stone. On the journey from Bethel a new sorrow was in store for him. His dearly beloved Rachel died in

child-birth at the roadside after giving birth to a son whom she named *Benoni* (son of suffering) but Jacob called him Benjamin, (son of the right hand), a prophetic type of Him, Israel's Messiah, the Man of sorrows and acquainted with grief, the Man in glory at the right hand of God (Gen. 35: 16-20).

A greater sorrow awaited him, a sorrow which became the greatest of all. Rachel's firstborn was Joseph. Hence Jacob loved him dearly. "Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colors" (Gen. 37:3). One day his sons returned with their flocks, but Joseph was missing. One of them brought a garment to the old patriarch. It was saturated with blood. They held the blood-stained coat before Jacob's eyes and deceitfully said, "This have we found; know now whether it be thy son's coat or not."

One glance was sufficient. How well he knew that coat which he had provided for Joseph, as an expression of his love.

"It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." Then he burst out in strong crying and weeping; he rent his clothes, put on sack-cloth and began the days of mourning for one dead. And how they crowded around him, his daughters and his sons, who well knew that the blood on the garment was not Joseph's blood. They tried to comfort him but he refused to be comforted. His weeping continued. "I will go down to the grave unto my son mourning"—such appeared to him to be his lot the rest of his days. Probably the coat of many colors with its ghastly blood spots became a relic for Jacob. Perhaps he kept it in the choicest place in his dwelling. Perhaps again and again he took it into his hands, gazed upon it, kissed the blood stains and weepingly cried out, "O Joseph! My son Joseph!"

We ask the question, how did the seed of Abraham get to Egypt and why did they suffer there? We give the answer in one word, JOSEPH.

It was the sin of the sons of Jacob, that sin committed against their own brother Joseph which brought them all to

Egypt. If that sin had never been committed, if they had never sold their own brother for twenty pieces of silver, the seed of Abraham probably would not have seen Egypt nor suffered such affliction there. We must examine this most interesting, fascinating, as well as instructive Biblical narrative more closely.

We give a brief survey of Genesis chapters 37 to 47, which contain the story of Joseph. Jacob loved him more than all his other children, because he was the son of his old age, the son of Rachel. He expressed his love for him, as stated before, by giving him a coat of many colors. This produced envy and hatred from the side of the other sons of Jacob. This hatred was fanned by dreams which Joseph related to his brethren. He dreamt of binding sheaves in the field; his sheaf stood upright, and the eleven sheaves his brethren had gathered bowed in the presence of his sheaf. His brethren became infuriated. "Shalt thou indeed reign over us? Or shalt thou have dominion over us?"

A second dream was even more pronounced as to his supremacy. He dreamt that the sun and the moon and eleven stars made obeisance to him. Even his father was greatly disturbed by it and rebuked him in a mild way, yet, "He observed the saying." Then Joseph became the sent one of his father, to seek his brethren. He found them at Dothan. They saw him from afar off and at once made plans to slay him. "Behold this dreamer cometh." Their decision was made quickly, "let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him, and we shall see what will become of his dreams." Reuben interceded for him. He advised that they should not shed his blood. He concocted a plan to drop him into a pit; later Reuben thought of rescuing him and bringing him back to Jacob. And when Joseph arrived, probably rejoicing that he had found them, they fell upon him, tore off the coat of many colors, cast him into an empty pit to leave him there to suffer and to die. But when a caravan of Ishmaelites appeared, Judah suggested that they might sell him as a slave. The price was twenty pieces of silver; they brought

him to Egypt. Reuben, who evidently was not present when this transaction was made, looked for his brother in the pit and found it empty. His grief was great. Then they invented a way out by killing a young goat, dipping the beautiful coat of their brother in its blood, and, returning homeward, they handed the blood stained garment to their father. Joseph was sold to Potiphar, an officer of the reigning Pharaoh.

It was Judah who managed the sale of Joseph. Judah's history and sin as it follows is recorded in the thirty-eighth chapter. Joseph in the house of Potiphar prospered exceedingly, because the Lord was with him. He became the overseer of Potiphar's house. All was left in Joseph's hands. The Egyptian's house was greatly blessed for Joseph's sake. Then came the severe test when the voluptuous wife of Potiphar tried to seduce him. He refused and spoke that noble word, "How can I do this great wickedness, and sin against God?" She persevered, and when refusal upon refusal followed, her wicked love turned into viciousness, accusing the innocent Joseph of the crime he refused to commit. Joseph became a prisoner, suffering innocently, not for his sins, but for the sins of another. The Lord was with him in prison, showed him mercy, and gave him favor in the sight of the keeper of the prison. In prison he met the chief butler and chief baker of Pharaoh, who had offended him. Both had dreams which Joseph, acknowledging that God only can give the interpretation, interpreted, announcing to the chief butler restored favor with Egypt's ruler. And Joseph made a request, "But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house."

The chief baker heard from Joseph's lips the words of doom. All came to pass as predicted by Joseph.

The scene changes. Two years later Pharaoh had a dream. Seven well nourished and fattened kine appeared in his dream, followed by seven lean ones. The seven lean animals ate up the seven fat ones. Immediately a second dream followed. Seven full ears of corn were seen by the monarch of Egypt; seven thin ears devoured the seven full ears.

No one was able to interpret the dreams, just as it was centuries later when Nebuchadnezzar had a dream and the magicians, soothsayers and wise men of Babylon were unable to reveal its meaning. Then Pharaoh's butler remembered Joseph at last. Pharaoh sent for him, and after shaving himself and changing his raiment, Joseph stood before Pharaoh. He acknowledged again his dependence on God, saying, "It is not in me, God shall give Pharaoh an answer of peace." Joseph interpreted the dream, telling Pharaoh that seven years of plenty would be followed by seven years of famine and want. The Egyptian ruler accepted Joseph's advice. He acknowledged that the Spirit of God dwelt in Joseph. His exaltation followed immediately. He became the primeminister of Egypt, as hundreds of years later the young Daniel, held captive by Babylon's ruler, became the primeminister of the empire. Said Pharaoh, "I have set thee over all the land of Egypt." He received the insignia of authority, the ring on his finger, the gold chain about his neck. Heralds announced his coming in the second chariot, following Pharaoh's, "Bow the knee." He received a new name *Zaphnath-paaneah*, which means, Revealer of Secrets. Asenath, the daughter of Potipherah, the priest of On, became his bride. The famine came. Joseph's wise counsel saved the country from starvation. All Egypt had to go to Joseph for corn.

The famine reached far beyond Egypt. It came to the land of Canaan. Jacob and his sons and their families suffered. They were forced to go to Egypt and appeared before their own brother whom they did not recognize. A second visit became necessary. This second visit was chosen by Joseph to make himself known to his brethren. We quote from Stephen's address: "And the patriarchs, moved with envy, sold Joseph into Egypt, but God was with him. And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt, and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Canaan, and great affliction, and our fathers found no sustenance. But

when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the *second time* Joseph was made known unto his brethren, and Joseph's kindred was made known unto Pharaoh" (Acts 7:9-13). Glorious was the news to the aged Jacob, "Joseph is alive!"

What followed is recorded in Genesis. "And God spake unto Israel in the visions of the night, and said, Jacob, Jacob." And he said, "Here am I." And He said, "I am God, the God of thy father, fear not to go down to Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again, and Joseph shall put his hands upon thine eyes." And Joseph arose from Beer-sheba and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh sent to carry him . . . And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, "Now let me die, since I have seen thy face, because thou art yet alive" (Gen. 46: 2-5; 29-30).

Such is the remarkable narrative of Joseph, Jacob's beloved son.

Francis Bacon wrote, "All history is prophecy." This can hardly be true of *all* history. True it is "history repeats itself." Equally true, that the hand of God may be seen in many events of the past in the history of different nations, as well as in current history. God as the governor of nations acts in His providences to accomplish His great purposes. But if we change Bacon's sentence to "All *sacred* history is prophecy," we state a truth which is fully proved. By sacred history we mean the history which is recorded in the inspired Word of God, the Holy Scriptures, the Bible. Some teach that inspiration in the Bible is confined to the doctrines; nor do some distinguish between revelation and inspiration. All is inspired but not everything is revelation. The history of the Bible from start to finish is inspired, written by human instruments, but far different from the instruments which

wrote profane history. The pens of Herodotus, Josephus, Berosus and others were not inspired pens guided by the Spirit of God; but the pens of the Bible historians were. All sacred history is prophecy, being a remarkable forecast of future events, the center of it all, God's redemption purposes. "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10), all sacred history bears this out.

It is not saying too much when we say that the history of Joseph is the most prominent typical-prophecy of the entire Bible. It foreshadows the story of Christ, the Lord Jesus Christ, in His rejection and exaltation in a most remarkable way. Here we can trace prophetically what many centuries later became history in the earthly life of the Only Begotten of the Father, and see pre-written His suffering and His glory.

We do not intend to give the many points of comparison, which are at least fourscore if not more. It is not within the scope of this volume to do so. Nor is it needed, for any painstaking reader of the story of Joseph and the story of the Gospels in the New Testament will be able to see the prophetic meaning of the entire story.

But we must ask again the question we raised in the beginning of this chapter. How did the seed of Abraham get into Egypt and why did they suffer there? We answered this question with the one word "*Joseph*."

A great many years later Moses stood in the presence of Jehovah who had descended in a cloud. When Jehovah passed by He proclaimed a great message. "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquities of the fathers upon the children, and upon children's children, *unto the third and fourth generation*" (Exod. 34:5-7).

It is true that Joseph spoke noble words to his brethren who had sold him. So to speak, he forgave them their sins and remembered them no more, a blessed type of Him who some day will reveal Himself to Israel, when He comes as the Deliverer turning away ungodliness from Jacob—"For

this is my covenant with them, when I shall take away their sins" (Rom. 11:26, 27). But while there are other reasons why the descendants of Jacob suffered in Egypt, away from their God-given land, the great sin they had committed against their own brother must not be overlooked. We do not find in the record an actual confession of their guilt against their own brother. True, their conscience was awakened. When they came the first time to Egypt and stood in Joseph's presence we read, "They said one to another, 'We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us.' Then Reuben's voice was heard once more: 'Spake I not unto you saying, Do not sin against the child, and ye would not hear? Therefore behold, also his blood is required' " (Gen. 42:21, 22). But when they brought the good news to their father Jacob, we look in vain for a confession of their guilt. The afflictions and sufferings of their offspring in Egypt may therefore be looked upon as the harvest of the sin of their fathers.

And here we remember that the seed of Abraham, away from their land, scattered among all the nations of the world, has passed, and is passing still, through ever-increasing afflictions and sorrows. These sufferings have continued, almost without interruption, not for a few centuries, but throughout this age for nineteen hundred years. They began with the rejection of another One, One who is greater than Joseph. He, Himself, Israel's true Messiah, had foretold the future history of Jerusalem, His own beloved city, and the history of the nation. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth till ye say, Blessed is He that cometh in the name of the Lord" (Matt. 23:3). "And when He was come near, He beheld the city and wept over it, saying, If thou hadst known,

even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the day of thy visitation" (Luke 19:41-44). "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

It was an awful cry when that One, the Son of God, according to the flesh, the son of David and the son of Abraham, after He had been delivered by His own brethren into the hands of the Gentiles, and Pilate declared his innocence, that cry which came from all the people, "*His blood be on us, and on our children!*" (Matt. 27:25). God heard these words and in every generation history shows an appalling fulfilment of this request. The end is not yet, as we shall show later. But there will be deliverance also, a glorious salvation, a future gathering of the scattered nation, far greater than the exodus from Egypt.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel from the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither He had driven them; and I will bring them again into their land, that I gave unto their fathers" (Jer. 16:14, 15). "Therefore fear not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:10, 11). "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that

scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. 31:10). Scores of similar prophetic promises could be added assuring Israel a future of glory and blessing.

And now, before we follow the story of Moses, his first and second coming, Israel's suffering and deliverance, as recorded in the opening chapters of the Book of Exodus, prophetic of their present suffering and their coming great national salvation, we must make a few brief remarks on the land of Egypt. This is needed for a better understanding of the account written by the Spirit-guided pen of Moses, the servant of God.

CHAPTER III

The Land of Egypt

Prehistoric Egypt presents a great mystery, which in spite of the widest and continued research is still unsolved. Philology, mythology, anthropology and the exploration of the material culture of Egypt through archaeology have yielded but scant results in the solution of this riddle. Manetho, an Egyptian priest, wrote an ancient history of Egypt; but his work has been lost. Only fragments of it are known through quotations made by the Jewish historian Josephus and the Christian chronologist, Julius Africanus, a friend of Origen, living about 225 A.D. Eusebius, the church historian, has likewise excerpts from Manetho.

Great modern scholars, men of ability and splendid scholarship, have written many volumes on Egypt and have brought most interesting facts to light. The sources from which these facts were obtained are ancient papyri, different monuments, and the scarabs and their inscriptions. We mention the following authorities—George Ebers, Lepsius, Henry Brugsch-Bey, Chabas, W. M. Flinders Petrie, Pinches, Maspero, Hommel, and many others. Archaeology, in recent years, has brought to light marvellous facts as to the high state of civilization of ancient Egypt, its wonderful arts, inventions, and culture.

Where did the ancient Egyptians come from? Different answers have been given to this question. Some leading Egyptologists claim that the native home of the ancient Egyptians was not the continent of Africa. It is claimed by anthropologists that the form of the skull, as studied in the embalmed bodies, the mummies, as well as other parts of the body, indicates a connection with the Caucasian offspring of mankind. So they tell us that the cradle of the Egyptians must be sought in the Asiatic section, from the same region from which the European nations originated, the races which have been termed Indo-Aryan. We are told they left in prehistoric times the soil of their primeval home,

took their way towards the setting sun, and crossing finally the Isthmus of Suez, established themselves on the banks of the River Nile.

At least in part philology, especially comparative philology, it is claimed, supports this theory of their Indo-Aryan origin.

The language of ancient Egypt seems to show no affinity with the African groups of languages.

“On the contrary,” says Dr. Brugsch-Bey, “the primitive roots and the essential elements of the Egyptian grammar point to such intimate connection with the Indo-Aryan (or Germanic) and Semitic languages, that it is almost impossible to mistake the close relations which formerly prevailed between the Egyptians and the races called Indo-Germanic and Semitic.”*

In answer to this it needs to be said, that, according to the Bible, the human race after the flood had but one language. “And the whole earth was of one language, and of one speech” (Gen. 11:1). It also gives us the account of how the different languages came into existence. “Go to, let us go down and there confound their language, that they may not understand one another’s speech” (Gen. 11:7). Comparative philology has established the fact that the human race had originally but one language. For instance, the ancient language of India, the Sanskrit, is the mother of the Indo-Aryan or Germanic family of languages, including the Zend, the Persian, the Greek, the Latin, the Celtic, the Teutonic, Slavonic and other languages.

There are other families of languages, such as the Semitic which comprise the Babylonian, the Assyrian, the Hebrew, the Chaldean, the Arabic, Ethiopic, Syriac and other branches. They are, like the Indo-Aryan languages, related to each other. At the same time, as Professor Max Müller claimed, in the different groups of languages can be traced one universal language, just as it is stated in the book of Genesis. In the light of all this, the statement of Dr. Brugsch-Bey does not have as much weight as it is claimed.

*Dr. Brugsch-Bey: “History of Egypt,” Vol. I, pp. 8-10.

Let us now turn to the Bible, the one book in the world which is absolutely trustworthy in the information it gives, which is the final word in all matters with which it deals. Our Lord declared, "Thy Word is Truth"; elsewhere it is written, "Thy Word is true from the beginning". All the records relating to the beginning of all things, creation, the origin of man, the fall of man, the history of the first age, the judgment of that age by the flood, all is fully authentic and reliable. Science has failed to shake these revelations which deal with the cradle history of the race.

Have these records anything to say about the land of Egypt? We must turn to the tenth chapter of the book of Genesis. Here we find the genealogies of the three sons of Noah and their prolific offspring. The order of these sons is reversed. Shem, the firstborn, does not occupy the foreground. Japheth, his sons and their offspring stand first, followed by Ham, his sons and their children. Shem comes last. In the eleventh chapter the generations of Shem are more fully given, being an introduction to the life-story of the great Semite, Abraham, the son of Terah.

The Hebrew word for Egypt, being employed throughout the Old Testament, is the word *Mizraim*. In Genesis 10:6 the firstborn of Ham is found to be Cush and the second is *Mizraim*, after whom the Hebrews named Egypt, calling that land Mizraim. The Assyrians, as we learn from the inscriptions, called it *Muzur*, equivalent to Mizraim. The same word, *Misr*, also meaning Egypt, is found in the Arabic. But there is more evidence than that, evidence which links Egypt positively with Ham, the second son of Noah.

We have reference to two verses found in the book of Psalms. "Israel also came to Egypt and Jacob sojourned *in the land of Ham*" (Psa. 105:23). "They forgot God their Saviour, who had done great things in Egypt, wondrous works *in the land of Ham*" (Psa. 106:21, 22). Egypt is twice designated as the land of Ham in the book of Psalms.

Here is still another fact. In the oldest inscriptions of Egypt its name is a word which means "black". In their language it is *Kem* or *Kami*, which is the same as Ham.

According to the Bible the original inhabitants of Egypt were descendants of Ham, through Mizraim, the son of Ham. The first civilization of Egypt must have been Hamitic. This goes back to pre-historic times. Later other races mixed with the original inhabitants and the Central Asiatic civilization, the Babylonian, exercised a great influence.

We are not writing a history of Egypt, and cannot follow it at greater length and detail. Egyptian history has been divided into thirty-one dynasties. Some of them are very obscure and can hardly be traced. Manetho wrote of a number of dynasties and omitted others. He mentions the old kingdom dynasties (I-VI); the middle kingdom dynasties (XI-XIII); the new kingdom dynasties (XVIII-XX); the foreign dominion dynasties (XXII-XXV); the restoration dynasty (XXVI); and the Persian dynasty (XXXI).

The chronology of these dynasties presents a great many difficulties and problems which still await a satisfactory solution. The first three dynasties are shrouded in deep mystery which will probably never be solved. They are linked with supposed gods and demi-gods. They lack all historical support. Mythology claims that the first dynasty covered 12,285 years; the second 1,570 years and the third 3,650 years. But all this has no foundation whatever and is nothing but myth.

The scholarly Dr. M. W. Flinders Petrie makes the date of the first dynasty 4777 B.C. and the fourth dynasty he dates beginning with the year 3998 B.C. But an equally able scholar, Edward Meyer, gives the date of the first Egyptian dynasty 3180 B.C. All this clashes with the accepted chronology which places the beginning of human history at 4000 B.C. The same clash is found in the oldest cuneiform inscriptions of the Sumerians and others. Perhaps some day a scholar will be led to give us more light on this question.

Now there are certain dynasties which the Egyptian historian Manetho does not fully mention. They are obscure dynasties during which Egypt was greatly disturbed. We

are especially interested in these to give us light on the last chapters of Genesis and the opening chapters of Exodus. These dynasties, from the fifteenth to the seventeenth, cover 511 years.

During these years Egypt was under a foreign domination; it was ruled by the *Hyksos*, the shepherd kings. As stated before, Manetho's history is lost, but Josephus, who was acquainted with it, has given in his work a transcript relating to the Hyksos invasion. According to this account the Egyptian lowlands were at a certain time overrun by a wild and uncivilized people. They came from the East. In a short time they conquered the native rulers and took possession of the whole country. We quote a part of this account written by Manetho and cited by Josephus.

"We had formerly a king whose name was Timaios. In his time it came to pass, I know not how, that God was displeased with us; and there came up from the East in a strange manner men of an ignoble race, who had the courage to invade our country and easily subdued it by their power without battle. And when they had our rulers in their hands, they burned their cities and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some and reducing the wives and children of others to a state of slavery. . . . All this nation was styled *Hyksos*, that is, shepherd kings; for the first syllable *Hyk* in the sacred dialect denotes a king, and *sos* signifies a shepherd, but this only according to the vulgar tongue. Some say they were Arabians. The people who were thus called shepherd kings, and their descendants, retained possession of Egypt for a period of five hundred and eleven years."

"Then follows the account of their defeat through the kings of Thebais and others, till the Hyksos were overcome by a king whose name was Misfragmuthosis. Then they departed from Egypt, with all their families and effects, in number not less than two hundred and forty thousand, and bent their way through the desert towards Syria. But as they stood in fear of the Assyrians, who then had dominion

over Asia, they built a city in that country which is now called Judea, of sufficient size to contain this multitude of men, and named it Hierosolyma (Jerusalem).”*

It is evident that Manetho the priest-historian identified these Hyksos invaders with the children of Israel and their exodus from Egypt. Josephus made the same blunder, attempting to glorify his Jewish ancestry by making out that the Hyksos invaders who held rule over Egypt were the children of Israel, who left Egypt and went back to the promised land and built there Jerusalem.

Dr. Petrie states, “We cannot improve on the origin of the name given to these invaders by Manetho—*Hyk*, a king and *Sos*, shepherds.” By this name they are known in Egyptian history.

Research has brought to light that they were undoubtedly descendants of Shem, Semites. According to Brugsch-Bey, an ancient tradition, preserved by several Arabian historians of the Middle Ages, claims that the Hyksos were Arabs. An Arabian tradition tells of a certain man by name of “Sheddad” who invaded Egypt and who conquered that country. Still another tradition passed on by Julius Africanus has it that the invaders were Phoenicians. We wish we could enlarge upon all this and give some of the inscriptions on monuments during that period. It is said that they are rather limited, while many monuments show that names were carefully chiselled out. The succeeding kings of the natives, who ascended the throne after the expulsion of these foreigners obliterated carefully every remembrance of those hated rulers and destroyed as many of their works as possible.

The chronological date of these semitic Hyksos invaders is from 2098 to 1587 B.C. It covers the time when Joseph was sold by his brethren as a slave, as well as Jacob’s and his sons’ migration to Egypt with their families. The children of Israel dwelt therefore in Egypt during a good part of the reign of the Hyksos and during that period there was no persecution, they endured no hardships. When we read

*W. M. Flinders Petrie: “A History of Egypt,” Vol. I, pp. 233, etc.

in Exodus 1:8, "Now there rose up a new king over Egypt, which knew not Joseph," it refers to the time of the defeat of the Hyksos and the end of their rule; another dynasty had come into power. We shall come to this later and find that the birth of Anti-semitism happened at that time. The readers who may desire fuller information as to the sojourn of Israel in Egypt, the 430 years which are mentioned in Exodus 12:40 and also in Galatians 3:17 will find in the already mentioned work "Egypt Under the Pharaohs" splendid material, giving proof of this, especially through the inscription of a memorial stone of red granite of the days of Rameses II found in Tanis. Different other sources, as well as Eusebius in his history, give proof that Joseph attained to his high position under the Hyksos rule. But we cannot refrain from giving the fine testimony of Dr. Brugsch-Bey, which confirms the Biblical account.

"The account in Holy Scripture of the elevation of Joseph under one of the Hyksos kings, of his life at their court, of the reception of his father and brothers in Egypt with all their belongings, is in complete accordance with the pre-suppositions connected with the persons and also with the places and the time. Joseph's Hyksos Pharaoh reigned in Avaris, or in Zo'an, the later city, the city of Rameses and his court. The Hyksos Pharaoh reigned there in Egyptian fashion, yet without excluding the Semitic language. Joseph's Pharaoh gave order to proclaim before him, in the Semitic language, the word "*Abrek*," bow the knee, a word which is still retained in the hieroglyphic dictionary, which was adopted by the Egyptians to express their feelings of reverence at the sight of an important person."*

That Joseph's life was not taken at once by Potiphar, after the wicked accusation of the vicious wife of this officer, is best explained by the kinship which existed between the Semitic Hyksos and Joseph a Semite. Pinches in his "*The Old Testament in the Light of the Historical Records*," says, "Joseph on arriving in Egypt, therefore, found himself

*Brugsch-Bey: "Egypt Under the Pharaohs," Vol. I, pp. 306, 307.

among friends . . . indeed it is possibly on account of this kindly disposition toward him, that Joseph was not at once put to death by his enraged master on hearing his wife's lying accusation against him, for no man, in those days, would have looked leniently upon such a crime as that with which Joseph was charged. In connection with this it is noteworthy that Joseph was consigned to "the prison, the place where the king's prisoners were bound."*

We have ascertained in this brief historical account that Joseph came to Egypt during the dynasty of the Hyksos invaders, who were Semites, that he became the great ruler in Egypt under one of the Hyksos Pharaohs, that the Hyksos being Semitic kin of Jacob and his sons favored them as revealed in the Bible, and that some time after the death of Joseph the Hyksos were driven out of Egypt and another dynasty came into power.

Another question remains. Can the Pharaoh be identified who was the oppressor of Israel in Egypt, and who is the Pharaoh of the Exodus when Israel was delivered from the house of bondage? We let the best authorities speak in answering these questions.

"Ramses (or Rameses) the Second of the nineteenth dynasty is generally held to be the Pharaoh of the oppression, and Meneptah, his son and successor, the Pharaoh of the Exodus. . . . Rameses II, placed as one of the tasks upon the oppressed Israelites the building of the store-cities, Pithom and Raamses, the Pi-Ramessu of the inscriptions, concerning which there is an interesting letter by an Egyptian named Panbesa, who visited it." As Brugsch says: "We may suppose that many a Hebrew, perhaps Moses himself, jostled the Egyptian scribe in his wandering through the gaily-dressed streets of the temple city."

"The successor of Rameses, Meneptah II, is hardly the son whom one would expect to follow such a father. . . . Nevertheless, the reign of Meneptah is of the greatest im-

*Pinches: "The Old Testament in the Light of Historical Records," pp. 255, etc.

portance, for it was he, to all appearance, who was the Pharaoh of the Exodus (proved by documents)."

Here is the translation of one document. "Kheta (the land of the Hittites) is in peace, captive is Canaan and full of misery. Askelon is carried away, Gezer is taken, Yennuamma is non-existent, *Israel is lost*, his seed is not, Syria is like the widows of Egypt. The totality of all the lands is at peace, for whoever rebelled was chastised by King Menepthah."

Now the statement concerning Israel has given rise to a considerable amount of discussion. Naville regards the reference to the condition in which the Israelites were as indicating that they had left Egypt and were wandering, "lost," in the desert. There is also some probability that the expression "his seed is not" may be a reference to the decree of the king, who commanded the destruction of the male children of the Hebrews, which command . . . he may have imagined, had been finally carried out. The question also naturally arises, whether the last phrase, "whoever rebelled was chastised by King Menepthah" may not have a reference to the Israelites, who, from their own showing, were sufficiently peremptory in their demands to be allowed to proceed into the wilderness to sacrifice to their God, to bring down upon themselves any amount of resentment. . . . If we accept the theory that Rameses II was the Pharaoh of the Exodus, and that the Exodus took place in 1335 B.C., then Moses, who was eighty years old at the time of the Exodus, must have been born in the year 1415 B.C.*

Dr. Brugsch-Bey also supports the view that Rameses II (or Ramessu, others: Rames) was the Pharaoh of the oppression, and claims that Rameses II was the father of the unnamed princess who found the child Moses. We quote Dr. Brugsch:

"The city of Ramses is the very same which is named in Holy Scriptures as one of the two places in which Pharaoh

*Pinches: "The Old Testament in the Light of Historical Records," London 1908, pp. 304-308.

had built for him 'treasure cities'. . . . The new Pharaoh 'who knew not Joseph,' who adorned the city Ramses, the capital of the Tanitic name, with temple cities, is no other than Rameses the Second of whose buildings at Zoan the monuments and the papyrus rolls speak in complete agreement. . . . While in fact, that the Pharaoh we have named was the founder of the city Ramses, is so strongly demonstrated by the evidence of Egyptian records both on stone and papyrus, that only want of intelligence and mental blindness can deny it, the inscriptions do not mention one syllable about the Israelites. We must suppose that the captives were included in the general term 'foreigners,' of whom the documents make such frequent mention. The hope, however, is not completely excluded, that some hidden papyrus may still give information about them, as unexpected as it would be welcome."*

The name of Rameses II is found everywhere in the buildings and monuments. These inscriptions state that "he made Egypt anew," referring undoubtedly to the fact that after the expulsion of the Hyksos, Rameses II restored Egypt as it was five centuries before. He enjoyed a long reign of 67 years.

"As Rameses must be regarded beyond all doubt as the Pharaoh under whom the Jewish legislator Moses first saw the light, so the chronological relations—having regard to the great age of the two contemporaries, Rameses II and Moses—demand that Meneptah II should be acknowledged as the Pharaoh of the Exodus. He also had his royal seat in the city of Ramses, and seems to have strengthened its fortifications. The Bible speaks of him only under the general name of Pharaoh, that is, under a true Egyptian title, which was becoming more and more frequent at the time now under our consideration. Pir'ao: (great house) or 'high gate,' is, according to the monuments, the designation of the king of the land of Egypt for the time being. This does not of itself furnish decisive argument; but then, besides, the

*Brugsch-Bey: "Egypt Under the Pharaohs," Vol. II, pp. 103-108.

incidental statement of the Psalmist, that Moses wrought wonders *in the field of Zoan* (Psa. 78:43) carries us back again to those sovereigns, Rameses and Meneptah, who held their courts in Zoan-Rameses.”*

Meneptah then was the Pharaoh of the Exodus who may have found his watery grave in the Red Sea. Egyptologists speak of him as a weakling of vacillating character, as he is so fully revealed in the Biblical account when Moses demanded that he should let Israel go.

To these quotations we could add similar statements from other authorities which mention Rameses II, the Pharaoh of the oppression, the other king who did not know Joseph. But what we have written is sufficient.

*Brugsch-Bey: “Egypt Under the Pharaohs,” Vol. II, pp. 133, 134.

Israel's Suffering in Egypt. The Birth of Anti-Semitism

We remind ourselves, as stated in our first chapter, that several centuries before the history of the first chapter of Exodus was written, Abraham, the progenitor of Israel, had received his great prophetic information from the Lord. An horror of great darkness had fallen on him. Then in that dreadful darkness, as stated in the beginning of this volume, the voice of the Lord was heard.

“Know of a surety that thy seed shall be stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years.” (Gen. 15:13).

In connection with this startling prophecy Abraham also saw between the divided pieces of the sacrifices a “smoking furnace” and a “burning light”; not a burning furnace and a smoking light, as it has sometimes been quoted. The burning light denotes the continuance of the divine light from above; the smoking furnace refers to the sufferings of Israel in Mizraim. Of this Moses wrote in his great resumé of Israel's history in Deuteronomy.

“But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day” (Deut. 4:20). Frequently Israel's posterity was reminded of this fact (see 2 Kings 8:51; Jer. 11:4).

In following briefly the history of the opening chapter of Exodus we call attention to the seventh verse.

“And the children of Israel were fruitful and increased abundantly, and multiplied; and the land was filled with them.” Jehovah-God had promised this very thing, a phenomenal increase, to the fathers of the nation, Abraham, Isaac and Jacob. “And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered” (Gen. 13:16 and other passages.) When we read phrases like “the dust of the earth,” or “the sands upon the seashore” (Gen. 22:17, 32:12, 41:29, etc.), or “like the stars of heaven,” it is not to be understood

literally. It is a form of speech called "hyperbole," to express in this way the greatness of the matter dealt with.

The great increase of the descendants of Jacob was already mentioned when they first came to Egypt. "And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly" (Gen. 47:27). Three times this fact is stated in the first chapter of Exodus (Exod. 1:7, 12, 20). Of special interest is the statement that the greater their difficulties were, the greater their increase. "But the more they afflicted them, the more they multiplied and grew . . . and the people multiplied and waxed very mighty" (verses 12 and 20).

This wonderful increase, when their enemies were plotting to destroy them, is nothing short of a miracle; it is found in all their past history, and contains a lesson which Gentile nations have failed to learn.

In 1836 A.D. a world census was taken and the report was, as to the Jewish population, that three million Jews were living in the different countries. Then followed in the nineteenth and twentieth century many periods of hardships and persecutions for the seed of Abraham. Anti-Semitism arose everywhere, and the greater part of the nineteenth century, as far as Europe is concerned, was filled almost everywhere with the threatening shouts, "Down with the Jews! Down with the Jews!" The twentieth century, with its boasted culture and progress, did not bring a change. Far from that! It brought more persecutions till the modern Haman arose, Adolf Hitler, and staged one of the most awful persecutions of the Jews recorded in the pages of history. His ambition, an ambition which from its start must be looked upon as doomed to failure, was to destroy the Jews everywhere. As we approach the middle of the twentieth century the sorrows and afflictions of Israel are constantly increasing.

Yet in spite of all this, when in 1936 another census was taken, it was found that the Jewish population of the world had risen to *sixteen million*, an increase of thirteen millions

in one hundred years. This is almost unbelievable, but it is a fact.

During the last decade of the nineteenth century I travelled in the Russian Empire for several months. Among other objects of this visit was an investigation of the Jewish people under the government of the Czar, their condition and their needs. It was a time when hundreds of Jews were periodically murdered in European Russia. Their shops and homes were destroyed. Many thousands fled yearly from Russia and came to our shores.

At a certain time I met a Russian official. He said that I should help him to solve a problem. "Ten years ago," he declared, "our government found that we had altogether too many Jews; they were a perfect nuisance, more than that they became a menace. Our people rose up against them on account of their actions and for other reasons. We have persecuted them and they have left our country; many thousands are now over in America. We are glad to get rid of them. But here is our problem. We have just taken another census. The previous census showed a Jewish population of almost three millions, but now after ten years of our efforts to reduce their number, we have discovered that close to four million still live in Russia. How do you explain this astonishing increase?"

I gave him the following answer. "If you read your Russian Bible, you will find that the people Israel lived long ago in a strange land where they did not belong, just as they live with you in Russia, in a land which is not theirs. A great Pharaoh and his government hated them as your Czar hates them. Pharaoh tried to diminish them by every possible means, by afflicting them, making slaves of them and murdering their children. In spite of it all they grew and increased exceedingly. One day the story ended. The proud Pharaoh who had continued the work of his cruel father plunged at the head of his mighty army into the waves of the Red Sea, where they perished miserably. Israel stood triumphantly on the other shore and saw the Egyptians dead on the sea-shore. Your Czar and his government had better beware

lest this story be repeated." And it was repeated when the Russian revolution overthrew the Czarist government.

Great are the paradoxes of Israel. Would you want to see a nation of almost never ending misery, a nation whose history is written in blood and tears, a nation without a homeland, scattered into the four corners of the earth, wandering, no rest for the soles of their feet; a nation suffering as no other nation ever suffered, yet never dying, always reviving; a nation, which, in spite of all, remains a nation, a people retaining their peculiar characteristics? Israel answers to all. And this history of suffering is pre-written, as we shall show later. Moses, their own great illustrious leader predicted it as well as the source of it, their national guilt, their sin in rejecting Jehovah and their disobedience.

Would you want to see a nation prosperous, enjoying the greatest material blessings, possessing an almost fabulous wealth, holding the purse strings of the world, foremost in every cultural occupation, more gifted than most other nations, great scientists, artists, musicians and much else? Israel answers to all. These material blessings are the evidences that God has not cast away the people He chose for Himself, that they are still beloved for the father's sake, that theirs is a great and glorious future, that the God of Abraham, Isaac and Jacob, the God of Israel, is the covenant-keeping God.

The time of prosperity, which they enjoyed while their brother Joseph was alive, had ended, and then their afflictions began. These afflictions in Egypt mark the birth of Anti-Semitism. We point out the two principal sources from which this hatred and affliction sprang.

(1) Their presence in Egypt, their marvellous increase inspired fear. As we learned in our previous chapter, Egypt had passed through a long period of foreign domination. Over five hundred years the Hyksos had been in power. That the seed of Abraham, the descendants of the sons of Jacob, were, like the Hyksos, Semites, must have been known to the new dynasty, the reigning Pharaoh Rameses II. The Egyptians kept historical records. The great favors Israel

enjoyed under the Hyksos régime was known to them. Here then were the near-kin of the despised Hyksos, the Israelites. Their phenomenal increase appeared to be a great menace to Egypt. And it came to pass that the new Pharaoh Rameses II issued a proclamation to his people.

“Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out a war, they join also to our enemies, and fight against us, and so get them up out of the land” (Exod. 1:9, 10).

Josephus in his “Antiquities of the Jews” makes the following comment: “Now it happened that the Egyptians grew delicate and lazy, as to pains-taking, and gave themselves up to other pleasures, and in particular the love of gain. They also became very ill affected towards the Hebrews, as touched with envy at their prosperity; for when they saw how the Israelites were flourishing, and had acquired already plenty of wealth by their virtue and love of labor, they thought their increase was to their own detriment.”*

Their astonishing increase, their prosperity and flourishing condition filled the Pharaoh and his people with fear, lest these foreigners get the upper hand politically, and economically, as well. This fear led to the attempts of their suppression. It produced, what we call in our times, Anti-Semitism. The fear was not unfounded. The promises of God to His earthly people Israel are the promises of material blessings. The Gentile nations for many centuries, throughout the present age, for almost 1900 years, have been gripped by the same fear, as they witnessed the increase and prosperity of the people of whom even a heathen prophet had to witness, “Lo, the people shall dwell alone, and not be reckoned among the nations” (Num. 23:9). Such was the case in Egypt and during other periods of the Old Testament. Such is the case today especially in Germany with its Jew-hating dictator Adolf Hitler. The same spirit makes itself

*“Antiquities of the Jews,” Book II, Chapter 9.

felt in other lands, including the United States. Then follow the various schemes and attempts of suppression and with it the repetition of Egypt's experience. Suppression, hatred and persecution end with failure. The persecuted people became stronger and gained in power. Anti-Semitism, beginning with its first manifestation in Egypt, attempts to counteract the plan and purpose of God concerning His chosen people Israel.

Gentile supremacy is not permanent. Moses in his great spirit-given prophecy concerning Israel spoke of great national blessings, conditioned by their obedience, blessings which are yet in store for Israel.

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all thou settest thine hand unto and He shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in them. *And all the people of the earth shall see that thou art called by the name of the Lord and they shall be afraid of thee.* And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and do them" (Deut. 28:7-14).

To this might be added the many promises of national blessing when the true remnant of Israel will be the great nation, the nation of the Lord's earthly kingdom, a nation which will show forth His praises, as announced by other prophets. We see that the fear of Israel's expansion and supremacy, their future leadership and glory is far from being without foundation. Though not fully known by Gentile nations, not even in the greater part of nominal Christendom, it is nevertheless scented.

Alas! Israel's disobedience and their national sin in the rejection of Him whom God sent into the world, their

Messiah, is responsible for the literal fulfilment of the curses which were divinely uttered by the same lips which announced their future glory (Deut. 28:15-68).

Scattered among the nations of the world, Israel suffers; their afflictions in Egypt are *prophetic* of their present sufferings which will some day end, as the afflictions and sufferings in Egypt ended.

But there is another side to Israel's suffering in the land of Egypt. God used the Egyptians to chastise his people, to teach them through suffering and to bring them back to Himself. They were to be a separated people, not of the world, not of Egypt. The bygone days of prosperity, when Joseph was living, had gradually led them away from the worship of the God of their fathers, with notable exceptions, as illustrated in the parents of Moses. But the vast majority had conformed to Egypt, adopted their ways including their idolatries.

When Joshua had gathered the tribes of Israel before his death, he reminded them of it. "Now therefore fear the Lord, and serve Him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, *and in Egypt*; and serve ye the Lord" (Josh. 24:14). Still stronger is the testimony about their reversion to idolatry given through Ezekiel.

"Then said I unto them, 'Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt, I am the Lord your God.' But they rebelled against Me, and would not hearken unto Me; they did not every man cast away the abominations of their eyes, *neither did they forsake the idols of Egypt*. Then said I, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my Name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt" (Ezek. 20:7-10).

The afflictions Israel suffered in Egypt were disciplinary; He used the Egyptians as His instrument. So it was at other

periods of their history. God used the Assyrian power in the same way. "O Assyrian, the rod of Mine anger and the staff in their hand is Mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge to take the spoil, to take the prey, and to tread them down like the mire of the streets" (Isa. 10:5, 6). But it all changed when the Assyrian acted in pride and defied the God of Israel. When the axe boasted itself against him that hewed therewith and the rod and staff used in punishment lifted themselves up, then the Lord dealt in judgment with the Assyrian (Isa. 10:15-19). The same is true of the other Gentile powers, the Babylonian, the Medo-Persian, the Graeco-Macedonian and the Roman. They were instruments of God to chastise Israel. So it was in Egypt.

They became slaves in Egypt. Taskmasters, superintendents of forced labor, swung their cruel whips over them. They were forced to build for Rameses II the treasure cities of Pithom and Raamses. Egyptologists have located both. Israel in this slavery was driven, with other prisoners, to perform the severest labors. Among these was especially the baking of bricks. Egyptian monuments and sepulchral chambers bear out the Biblical account of Israel's lot in Egypt during the awful days of their oppression.

On the walls of a sepulchral chamber in the interior of the hill of Abd-el-Qurnah is a very interesting pictorial representation, in which the hand of a deceased master has portrayed the industry of these slaves in living colors. Far more convincingly than the comments, written in Egyptian, do these curious drawings enable us to recognize the fate and the severe labor of these unfortunates. Some fetch water in jugs; others knead and cut up the clay soil; others, with the aid of wooden molds, make bricks, or place them in long rows to dry. Still others put them together to form walls of buildings. The inscription shows also an overseer, a taskmaster speaking to the slaves, "The stick is in my hands, be not idle." The drawings and the words offer an important contribution to the Bible accounts in the opening chapters of

Exodus concerning the slavery of Israel. Another striking archaeological confirmation of Exodus 5:10-12 is found in the fact that the ruins of some cities, which have been bared by the spade show that the bricks were of a crude kind and in many of them straw had not been used.

(2) But there is a deeper and even more significant source of Israel's affliction and suffering in Egypt. When Pharaoh discovered that the most rigorous treatment and the whips of their taskmasters could not diminish the Israelites, when they found "the more they afflicted them, the more they multiplied and grew," another scheme was resorted to by Pharaoh. This scheme we fully believe was not Pharaoh's invention, but it was a suggestion from a supernatural power, inspired by that sinister being, the devil, whose instrument Pharaoh was. He commanded certain Hebrew midwives, Shiphrah and Puah, probably the heads of the Hebrew midwifery, to kill every male child, while every female child should be saved. But this command was finally extended to *all* Pharaoh's people (Exod. 1:22).

All the people of Pharaoh became his accomplices, as they obeyed him and executed the gruesome command. No doubt they fell in line with it and only God knows how many Hebrew male infants were murdered. But there came years later a frightful retribution, when in that memorable pass-over night there was not a house in Egypt that had not one dead. Behind this murderous attempt to blot out the seed of Abraham stands the being which our Lord called "the murderer from the beginning." That being well knew God's plan as to the "seed of the woman," the coming Redeemer, the One who would finally crush the serpent's head, under whose feet he would be completely bruised. He knew that He would spring from Israel, that He would be the son of Abraham in His sinless humanity which He would take on in the fullness of time. Hence his sinister attempts from the very beginning to frustrate the redemption purposes of God by making impossible the coming of the Son of God into the world, preventing Him from taking on the seed of Abraham (Heb. 2:16). His first attempt was when he made

Cain kill his brother Abel, because he knew that Abel was the seed of the woman, while Cain belonged to him, as the seed of the serpent. The author has traced, what may be termed "the trail of the serpent" in another volume.*

Many centuries later he tried the same scheme when he knew that the promised child had been born in Bethlehem. He suggested to Herod the king, to send his soldiers to the town and kill every male child two years and under. So Satan made the sinister suggestion to Pharaoh Rameses II, to have all male children exterminated.

This is another phase of Anti-Semitism. Our Lord said, "*Salvation is of the Jews.*" Hitler had through his despicable minions, such as a certain Rosenberg, and others, thousands of placards put up throughout the cities of the Reich—"Die Juden sind unser Unglueck"—the Jews are our misfortune. Then came the attempt to get rid of them. As the present age draws nearer and nearer to its close, the people Israel will suffer more and more till it all culminates in the "Great Tribulation," that brief period of time when Satan will make his final stand and attempt to exterminate the remnant of Israel (Rev. 12). He knows what the future holds in store for him; he knows that the superscription of the cross, above the thorn-crowned head of the Lamb of God, "Jesus of Nazareth the King of the Jews," is not an unmeaning phrase; he knows that some day the Christ crowned with many diadems, appearing with power and great glory, will dethrone him, and that with this event his dominating power, as the enemy of God, will end, and a kingdom will follow under the rule of the King of kings and Lord of lords in which righteousness and peace will reign and the glory of the Lord will cover all the earth. To keep back, if possible, the execution of these purposes of God, which are *so closely linked with Israel*, he tries again and again to blot out the nation of destiny. Behind the Anti-Semitism of the twentieth century lurks the dark shadow of that sinister and mysterious being. He was defeated in Egypt. The Hebrew mid-

*"The Conflict of the Ages."

wives disobeyed the mandate of Pharaoh. They feared God, and God made good His promise given to Abraham "I will bless them that bless thee, and curse them that curse thee." The Lord rewarded them.

As the murderous attempt miscarried in Egypt, so the many other attempts, instigated by the same being, have failed miserably. Soon the day will be when he will be finally defeated. Anti-Semitism increased in Egypt. Israel was pressed harder and harder but the day of salvation came and the Egyptian Anti-Semitism found its grave in the bottom of the Red Sea.

We shall now trace the path of salvation, the salvation of Israel, the great man of God, *Moses*, his first and second coming, the judgments which fell upon Egypt, and the manifestation of God's power and glory in the deliverance out of Egypt. All is the shadow of that coming salvation which seems so close at hand in our days.

PART II

MOSES THE DELIVERER

Moses, the Servant of God

Orthodox Hebrews speak with great reverence of two outstanding characters of their nation. The first is *Abraham*, whom they call "our father"; the other is *Moses*, of whom they speak as "our teacher." Their illustrious names, their faith and their deeds will never be forgotten. Their memories are precious to all Bible believing Gentiles.

In both Testaments, beginning with the book of Exodus and ending with Revelation, the name of Moses is found almost seven hundred times. We read of him in nearly all the historical books, in some of the prophets and in the psalms. Thirty-seven times he is mentioned in the Gospels. Our Lord spoke of him frequently. In other portions of the New Testament we find his name, in Acts, in several epistles and in Revelation.

We agree with the author of a series of studies in Bible characters, who says, "Take him for all in all, regard him not in one, but in many respects, Moses is the greatest character in history, sacred or profane."*

We quote a paragraph from this writer in which he extols Moses as an author who takes precedence of the most venerable authors of ancient times. "Before all others in point of time, what author occupies himself with themes of such surpassing grandeur? Like one who had met God face to face within the cloudy curtains of the awful mount, he introduces us into the counsels of the Almighty; and records events which, receding into a past, and stretching forward into a future eternity, had God for their author, the world for their theatre, and for their end the everlasting destinies of mankind. Apart from the surpassing grandeur of his subjects, even in the very manner of handling them, the world's oldest is its foremost writer. What other poet arises to heights, or sustains a flight so lofty as Moses in his dying song, for instance, in his parting words to the tribes of Israel, ere he

*Thomas Guthrie: "Studies in Character," Vol. I, p. 141.

ascended Nebo to wave them his last farewell, and vanish forever from their wondering, weeping gaze? The inimitable pathos of his style as illustrated in the story of Joseph, the tears and the trembling voices of readers in all ages have acknowledged. In simple, tender, touching narrative no passages in any other book will compare with it; and yet so wide and varied is his range that the writings of Moses contain, infidels themselves being judges, the sublimest expressions man has spoken or penned. By universal consent, for example, no other book, ancient or modern, the production of the highest mind and of the most refined and cultivated age, contains a sentence so sublime as this, 'And God said, Let there be light; and it was light.' "

Now beautiful as these words are, yet they seem to us as stressing Moses' ability and talent as a writer at the expense of what must never be lost sight of, the divine inspiration which produced it all. Care must therefore be taken not to exalt the character, the writings and the work of Moses in such a way as to obscure the fact that the supernatural power of God rested upon him and enabled him to write as he wrote and to do the mighty deeds which he records in his own writings. Like our great Apostle Paul, Moses too could say, humble man that he was, "Yet not I, but the grace of God which was with me." What he wrote, and he certainly wrote the five books, called the Pentateuch, Genesis to Deuteronomy, was all written by inspiration, his pen, like the pen of every other writer in the Bible, was guided by the Holy Spirit. We do not need to examine here the different theories invented by the school of destructive Bible Criticism, which claims different documents, different sources, and denies the Mosaic authorship of the Pentateuch. This modern infidelity goes so far as to assign portions of the writings of Moses to post-exilic days. We say it is unnecessary to write a defense, for the Mosaic authorship, in spite of all these attempts of a boasted "superior scholarship," remains unshaken.

We quote once more from Dr. Guthrie's work. "History records no such achievements as his, who, without help from

man struck the fetters off a million or more slaves, placing himself at their head, led them forth from the land of bondage, reducing them to order, controlled more turbulent and subdued more stubborn elements than any before or since have had to deal with; formed a great nation out of such base materials, and, conducted to a successful issue the longest and hardest march on record, a march continued for forty years in the face of formidable enemies, through howling wildernesses and desert sands. Then look at the sacred and secular polity which he established in Israel. Moses established in Israel a form of government and a code of laws which neither time nor experience has been able to improve. Like the goddess fabled to have sprung, full grown, and full armed, from the head of Jupiter, or like those who never hung on mother's breasts, the man and the woman whom Eden received to its blissful bowers, it is mature and perfect from the beginning. What a man was he who, in that rude and early age, inculcated laws that have formed, through all succeeding ages, the highest standards of morality! Since his long-distant day men have run to and fro and knowledge has been increased; the boundaries of science have been vastly extended, but not those of morality; nor has one new duty been added to those of the two tables he brought down from Sinai. A perfect code of morals, adapted to all ages, circumstances, and countries, time has neither altered nor added to the Ten Commandments . . . As a legislator, besides moral, Moses established criminal and civil laws, which, unless in so far as they were specially adapted to the circumstances of the Israelites, our senators and magistrates would do well to copy. Inspired with the profoundest wisdom, they are patterns to all ages of equity and justice . . . Nor less wise, I may add, those sanitary laws of which, though long neglected, late years and bitter experience have been teaching us the importance. It is only now, with all our boasted progress in arts and science, that we are awakening to the value of such regulations as, securing cleanliness in the habits and the homes of the people, promote their health and preserve their lives. Anticipating the discoveries of the

nineteenth century and the plans of our modern sanitary reformers, Moses was four thousand years ahead of this age. Judged, therefore, either by the civil or criminal code he enjoined, or by those Ten Commandments which lie at the foundations of all human justice, and shall continue the supreme standard of morals so long as time endures, Moses claims precedence over all sovereigns, senators and legislatures the world has seen.”*

Again we say these are beautiful words and words of tribute to Moses, but they are somewhat misleading. Did Moses strike off the fetters of a million or more slaves? Did he himself lead them forth out of the land of bondage? Did Moses really constitute the erstwhile slaves a nation and did he give them laws to live by? Is he the author of the Ten Commandments?

It has been, and still is, a favored argument with rationalists of every description, among both Jews and Gentiles, in reformed Judaism and modern Protestantism, to attribute all the great activities of Moses as a leader and legislator to the wisdom and genius of the man himself and to eliminate entirely the supernatural. It was his superior education, they tell us, he had received, which enabled him to do what he did, his acquired Egyptian wisdom formulated the moral code he gave to his people. Some rationalists declare that he wrote the Ten Commandments himself, when Scripture tells us that the finger of God had written them. According to these men, Moses practised a deception. He went into a mountain where he claimed to have had intercourse with a higher being, and then told the people that he had received all instructions from God, when all was his own invention.

There is in all Scripture no person (apart from Christ, the God-Man) in whose life *the supernatural is as prominent as in the life of Moses*, the servant of God. From his miraculous preservation as a babe to the day when he ascended Nebo's heights the supernatural is in evidence as nowhere

*Thomas Guthrie: "Studies in Character," Vol. I, pp. 145-147.

else in the Bible. And even after his death the supernatural did not end. According to the record of the Epistle of Jude, Michael, the archangel, appeared to contend with the devil, who had come to dispute with him about the body of Moses (Jude, Verse 9). To deny the supernatural is the well defined effort of all forms of infidelity, from the infidelity in the gutter to the infidelity which stalks about in cap and gown.

To speak of Moses as a great lawgiver, a successful organizer, a remarkable guide, a great liberator, without stating that in all he was but an instrument in the hands of God, who had chosen him to manifest Himself through him to His people Israel, means nothing less than to play into the hands of the enemies of the Bible. All the three sections of his life, forty years in the palace of Pharaoh; forty years in Midian; forty years as the chosen leader of Israel's Exodus and march toward the land of promise, reveal every attribute of the Godhead. God's Omniscience, God's Omnipotence, God's Faithfulness, God's Mercy, God's Love, God's Righteousness and God's Judgment—all are prominent in the life of this man and servant of God.

We are mostly concerned in this work to make clear that Moses is an outstanding type of Christ; and more specifically foreshadowing Israel's future deliverance in the light of their past deliverance out of Egypt.

Such a comparison is fully justified by the Word of God. To verify this we must turn to the book of Deuteronomy and read the words written by Moses. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And

it shall come to pass, that whosoever will not hearken unto My words which He shall speak, I will require it of him" (Deut. 18:15-19).

There can be no question in the light of the context (verses 20-22) that other prophets may be included, but *the Prophet like unto Moses* is Christ. Rabbinical comments are mostly agreed that the Prophet like unto Moses is the Messiah. But let us consult the New Testament about it.

In the first chapter of the Gospel of John the Jews sent Levites and Priests from Jerusalem to John the Baptist to ask him the question, Who art thou? First they asked him if he was Elias and next came the question, "Art thou *that Prophet?*" Whom else did these Priests and Levites have in mind but the Prophet which had been promised by Moses, who would be a Prophet, a deliverer and leader as Moses was? (John 1:21). In the same chapter when Philip found Nathanael he gave him the joyful news, "We have found Him, of *whom Moses in the law*, and the prophets did write, Jesus of Nazareth, the son of Joseph" (verse 45). Whom else could Philip have meant but the Prophet like unto Moses. In the sixth chapter of John's Gospel, after the miraculous feeding of the multitude we read, "Those men, when they had seen the miracle which Jesus did, said, This is of a truth that Prophet that should come into the world" (John 6:14). It refers us to the same promise given to Moses as to the coming of a Prophet like unto himself. We must not overlook the testimony of a man who was so filled with the Holy Spirit that his face shone like the face of an angel, Stephen, the first martyr of the Church of Jesus Christ. His God-given testimony concerning Moses is most illuminating; we shall refer to it again later. At this time we call attention to the following statement, "This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear" (Acts 7:37). Evidently Stephen reminded the gathered Jewish council of the promise of such a Prophet and its fulfilment in Christ, "the Just One of whom ye have been now the betrayers and the murderers" (verse 52).

We have presented conclusive evidence that the Prophet like unto Moses is our Christ, though greater than Moses. The Jews of old believed this way, and the New Testament endorses fully this interpretation.

Let us remember, just in passing, that Moses appeared with Elijah on the Transfiguration mountain, the representatives of the law and the prophets, conversed with Him, of whom they had testified, as to the coming great event, the decease which He should accomplish in Jerusalem, His work on the Cross as the Lamb of God. Some expositors of Revelation claim that Moses will be one of the two witnesses appearing in Jerusalem before the visible manifestation of Christ to take His earthly throne of glory (Rev. 11).

If it were the object of this volume to enter fully into the character and life of this great man of God, we would have to fill many pages with interesting descriptions. That beautiful characteristic of all the saints of God is especially pointed out in Scripture. "Now the man Moses was very meek, above all men which were upon the face of the earth" (Num. 2:3). He was self-effacing, lacked in self-confidence, while on the other hand his faith, his trust in God, make him one of the great men of faith, whom God honored. And what a man of prayer! What a mighty intercessor, who in the hour when God's wrath was kindled against Israel, offered himself, asked to have his name blotted out, in order that the people might live. And God heard his prayer.

We shall now follow the story of Moses as the deliverer of Israel, his first and his second coming, foreshadowing the first and second coming of Israel's Messiah, our ever blessed Lord Jesus Christ.

The Birth of Moses and His Preservation

“And there went a man of the house of Levi, and took to wife a daughter of Levi, and the woman conceived and bare a son . . .” (Exod. 2:1, 2). “And Amram took him Jochebed his father’s sister to wife, and she bare him Aaron and Moses” (Exod. 6:20). These are the records of the parents of Moses and his birth, besides 1 Chronicles 6:3 and 23:13. From these we learn that Moses was not the firstborn, both his sister Miriam and his brother Aaron were older. Aaron was three years old when Moses was born and Miriam must have been at least eight or nine years of age.

As stated before, the children of Israel had in greater part drifted away from the faith of their fathers, remembered no more the promises God made to the progenitor of their race, and had turned to the worship of the idols of Egypt. But there were notable exceptions. We find this in all the subsequent history of Israel. There is always a remnant faithful to Jehovah and waiting for the fulfilment of the promises of salvation through the Messiah. Thus it was in every period of their national declension and apostasy. A faithful remnant returned from Babylon’s captivity. In Malachi’s day, when indifference reigned supreme, the Lord had his faithful ones (Mal. 3:16, 17). In the Psalms the heart’s desire and expectation of the remnant is frequently expressed —“Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad” (Psa. 53:3). When our Lord was about to appear on earth there was such a waiting remnant, waiting for the consolation of Israel. Simeon and Anna (Luke 2:25, 36) belonged to that remnant. During our age there is likewise a remnant according to the election of grace and much more so at the end of our age.

To this remnant in Egypt Amram (meaning, Exalted People) and Jochebed (the honor of Jehovah) belonged. They were a godly couple whose faith was in the Lord God. Their faith is mentioned in the great chapter of the Epistle

to the Hebrews in which the Holy Spirit gives a partial list of the men and women who walked in faith and did the mighty deeds inspired by faith in God and in His almighty power (Heb. 11:23). The faith of Amram and his wife Jochebed is so much more remarkable inasmuch as they did not possess the written word of God; they had no Bibles as we have Bibles to teach faith and trust in God. No doubt they had traditional knowledge as it had been handed down generation after generation.

Josephus in his historical work, "Antiquities of the Jews," gives interesting information about Moses and his birth which probably has elements of truth in it. Inasmuch as not all our readers are familiar with these statements we quote some of them.

He claims that the Egyptians at the time when Moses was about to be born were inspired to make an end of the children of Israel on account of some Egyptian scribes who had made predictions about the birth of a child in Israel. "One of those sacred scribes* who were very sagacious in foretelling future events, told the king, that about this time there would be a child born to the Israelites who, if he were reared would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered throughout all ages. Which thing was so feared by the king, that according to man's opinion, he commanded that they should cast every male child which was born to the Israelites into the river to destroy it."

"A man whose name was Amram, one of the nobler sort of the Hebrews, was afraid for his whole nation, lest it should perish, for the want of young men and was very uneasy about it, and, his wife being then with child, he knew not what to do. Hereupon he betook himself to prayer to God and entreated Him to have mercy on those men who were trans-

*It is of much interest to know that the Targum of Jonathan names as the scribes who made the prediction Jannes and Jambres, who later withstood Moses (2 Tim. 3:8).

gressing the laws of His worship and to render abortive their enemies' hopes of the destruction of their nation. Accordingly God had mercy on him. He stood by him in his sleep, and exhorted him not to despair of His future mercies . . . Know therefore that I shall provide for you all what is for your good, and particularly for thyself that shall make thee famous, for that child out of dread of whose nativity the Egyptians have doomed the Israelitish children to destruction, shall be this child of thine, and shall be concealed from those who would destroy him; and when he is reared in a remarkable way, he shall deliver the Hebrew nation from their distress. His memory shall be famous while the world lasts . . . He shall also have such a brother that he shall obtain the priesthood."

"When this vision had given him all this information, Amram told his wife Jochebed about it. And now their fear increased on account of Amram's dream, for they were under concern, not only for the child, but on account of the great happiness that was to come to him."*

All this is traditional and not an inspired record, but it is more than likely that it is partially true.

The child was born. The mother looked upon the tender babe with admiration, for he was "a goodly child" (Exod. 2:2). Such is the historical record. To this we must add Stephen's description of the child, equally inspired as the historical account. He speaks of the little babe as "exceedingly fair," a better translation is "divinely fair," or, "fair unto God." Still another word is employed in Hebrews 11:23, where the infant is called "proper," the Greek word meaning "well born." What a joyous event it must have been in that Israelitish home as father and mother gazed upon this beautiful child! Both must have looked upon him as the gift of God, and, if the account of Josephus from which we quoted is correct, that they had knowledge of his work and destiny, they must have looked upon the infant with thanks-

*Josephus: "Antiquities of the Jews," Book II, Chapter 9.

giving that the Lord God had sent him to become the deliverer of enslaved Israel.

But it was not all joy. A dark cloud hung over that home. As we have pointed out before, when the great Pharaoh had failed in his attempt to crush out Israel's existence through the midwives, he commissioned all his loyal subjects to become murderers, to go about among the Israelites, to watch their humble homes, and cruel Rameses II gave them authority to snatch every male child from the mother's breast and cast the innocent ones into the river infested with crocodiles, to be devoured by them.

Pharaoh had become despondent. Several thousand years after another king became equally despondent in his endeavor to kill a certain babe. King Herod, when the caravan of wise men, who had come from the East to seek the newborn King of the Jews, did not return to Jerusalem, listened to the suggestion of the murderer from the beginning. He commissioned his subjects to slay all the children that were in Bethlehem and vicinity, from two years old and under. We suppose the soldiers went from house to house in their murderous canvas to reach that *one* child, whom Satan so well knew as heaven's Redeemer.

Perhaps the same was the case in Egypt. As Stephen said: "The same (Pharaoh) dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out our children, to the end that they might not live. *In which time Moses lived . . .*" (Acts 7:19, 20). How anxiously Amram and Jochebed must have listened day and night when footsteps neared their dwelling. Is some one to knock at our door looking for our precious little baby-boy? So the record says "they hid him." Whenever danger seemed to be near they quickly concealed the child. But the danger increased more and more and there came a time when they could no longer conceal the child. At the same time they had faith. What faith was it? Where did they get that faith? It was faith in God, the God of Abraham, Isaac and Jacob. Generation after generation had transmitted the knowledge of God, the God who had revealed Himself to Abraham. They knew

well the more recent history of Joseph and God's providence in his life. Their faith laid hold, they trusted in God, and because they trusted "they were not afraid of the king's commandment." Faith finally removed all fear. Again we say, if Josephus' account is true and God had revealed to the parents the great work of their babe, faith must have sprung from this knowledge.

But now action was demanded. We see the loving mother weaving out of bulrushes a little casket, and to make it waterproof, daubing it with slime and pitch. Perhaps little Aaron stood by and wondered at the tiny cradle which should hold his baby brother, while Miriam, the older one, may have assisted in her mother's work. How many sighs and prayers must have come from Jochebed's heart as she continued in her work, while she may have looked at the little one peacefully slumbering nearby.

The Hebrew word "*Tebah*" which is used for the basket Jochebed was weaving, is the same word used for Noah's ark, made of gopher-wood also pitched within and without with pitch. The word is nowhere else found in Scripture. Noah's ark was the means of the salvation of the eight souls and the preservation of the animals which had entered the ark; Jochebed's ark became the means of saving her child from destruction. The material she used, translated bulrushes, were the papyrus reeds which grew in abundance in marshy places along the banks of the river Nile. Pliny says, from the plant itself the Egyptians constructed boats which were noted for their swiftness (see Isa. 18:2). At last the little ark was ready. It had a covering, and we suppose the mother's love made the little cradle as comfortable inside as it could be made. How tenderly she must have lifted the three months old babe from his resting place and put him into the ark, while little Aaron and Miriam stood by with wondering gaze. Perhaps it was very early in the morning, long before sunrise, that Jochebed and her daughter Miriam set forth to the river, the river of death to so many Hebrew baby boys. No doubt her heart was lifted up in prayer as, perhaps with deep sighing and eyes filled with tears, she

deposited the little ark with its precious contents, not in the river itself, but in the luxuriant weeds on the river's edge, where it would be safe and not drift with the river's current.

We consult once more the work of Joesphus and quote his comment: "They nourished the child three months at home, but after that time Amram, fearing he should be discovered, and by falling under the king's displeasure, both he and his child should perish, and thus make the promise of God of none effect, determined rather to entrust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain. But he believed that God would some way for certain procure the safety of the child, in order to secure the truth of His own predictions. When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and large enough for an infant, without being too straitened . . . they put the infant into it, and setting it afloat upon the river, they left its preservation to God; so the river received the child and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried."*

But this is not according to the inspired record. The parents did not fear the king's commandment; neither was the ark in the river itself; nor did Miriam walk along the river keeping her eye upon the ark carried along by the river. "She stood afar off, to wit what would be done to him" (Exod. 2:4). The place where all this happened seems to have been located. The residence of the Pharaoh was probably at Zoan, or Tanis, on the Tanitic branch of the Nile. At any rate the place could not have been far from the royal residence. How anxiously young Miriam must have waited, never taking her eyes off the little cradle on the river's brink!

She did not have to wait very long. By this time the sun had risen, when suddenly a number of women appeared on the scene. It was no less a person than the daughter of

*Josephus: "Antiquities of the Jews," Book II, Chapter 9.

Pharaoh with her maidens to wash herself, probably to perform certain ceremonial ablutions demanded by her religion. Critics have attacked this story as being impossible, and very contrary to oriental customs that a princess should bathe in an open river. But Egyptologists of high rank, among them George Ebers and Wilkinson, have given definite proof that there was no such restraint at that period of Egypt's history. In fact an ancient monument of Egypt has on it a bathing scene, in which an Egyptian lady of high standing is seen attended by four female slaves.

How little Miriam's heart must have palpitated when suddenly the princess, known to her by her attire, stopped and fixed her eyes upon the little casket. Her curiosity is aroused at once. She tells one of the maids to take up the box and bring it to her. Her command is at once executed. And now she holds in her hands the dripping papyrus casket. She wants to see what it contains; quickly it is opened and then a startling sight. A beautiful babe! Beautifully formed! But more than that—"And behold the babe wept." It was not a loud wail of distress, for if such had been the case the princess would have known the contents of the basket before she opened the lid. It must have been a silent sobbing, with tears flowing from the little eyes. Her woman's heart was touched, touched by the beauty of the little one, and more so by the silent weeping of the little innocent creature. At once she guesses the truth as to this babe. "This is one of the Hebrew children." She knew of her father's cruel edict and instead of telling one of her maids to cast the child back into the waters of the river to accomplish its destruction, she is filled with compassion, perhaps more than that, a protest arose in her womanly bosom over the outrages commanded by Pharaoh. She is at once determined to keep the babe, to take him to her own bosom, and later to adopt him as her own son. Here we are face to face with the working of God's wonderful providences. The Bible is full of them, how God works "in a mysterious way His wonders to perform!" Nor is God's providence ended, it still works in history, often indeed in a "mysterious" way, far beyond our ken; it still

works in our individual lives. Some day God's children, when the time comes, "when we shall know, as we are known" shall read in His presence the story of all His providences and how all things worked together for good, for His own glory and for our eternal welfare.

All in the story we have faintly traced and described was timed from beginning to end. All worked out according to the good pleasure of His will. The wrath of the enemy had to praise Him. Pharaoh, under satanic control, would destroy a whole nation, bent on its annihilation. Unknown to him he houses now one of the Hebrew children in his own palace, who in due time would bring God's judgment upon his proud land and become, under God, the great liberator of the nation.

But we must follow the story as written in the second chapter of Exodus. Moses himself is the author who wrote the account under divine inspiration and one may well suppose that his godly mother gave him also an account of what had happened.

Miriam may have seen the compassion on the face of the princess, perhaps her tears ran down her face when she saw the weeping babe. Miriam acted her part well. She had drawn nigh in an unaffected way, not manifesting any over-eagerness which might betray her identity and raise suspicion in the mind of the princess. She must have overheard the words of the princess, recognizing the crying babe as one of the Hebrew children; she must have seen her perplexity what to do next. It would have been unwise for the princess to return to the palace, rush into the presence of the monarch and acquaint him with her find. What is she to do? Smart little Miriam! In a nonchalant way she ventures a suggestion, which perhaps was more than cleverness, which may have been a supernatural suggestion. "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" It was a splendid and successful stroke. The suggestion went home to the sympathetic heart of the princess. She tells the little maid to do at once what she had suggested. How fast she must have run to her loving mother, who may have tarried not far away from the scene! How eagerly she

must have told her the story of the princess and her compassion! And when Jochebed appeared in the presence of the princess, and saw her little ark with her little darling in the hands of the princess, one wonders if she did not burst out in tears. How happy that godly mother must have been when once more she clasped her baby to her bosom and received him as one who had been as good as dead to her!

“And Pharaoh’s daughter said to her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it” (Exod. 2:9).

What a happy home it must have been when Jochebed arrived with her blessed little one restored to her, now out of danger! What praise they must have offered in that home that night to God for His wonders of mercy!

CHAPTER III

Forty Years in Egypt's Palace

“And the child grew, and she brought him to Pharaoh's daughter, and he became her son, And she called his name Moses; and she said, Because I drew him out of the water” (Exod. 2:10).

How long Jochebed nursed her child and at what age she brought him to Pharaoh's daughter we do not know. She no longer needed to carry him in her arms. We surmise that he may have been in his third year, when one day mother and child set forth to the palace of the princess. The godly mother of Israel, no doubt, did what godly Christian mothers do, told her son the stories of the past, concerning God, concerning creation, Abraham's call, and she may have especially dwelt on the charming story of Joseph, his sufferings in Egypt and his greatness, when God highly exalted him. So the child learned from his mother's lips divine truths, learned about God and His promises made to the fathers, also most likely of the promised One, learned about the race to which he belonged. Jochebed, as his nurse, must have had the privilege of seeing her son in the palace after she had turned him over to the Egyptian princess, and she may have used the precious moments in keeping the imparted knowledge alive in his bosom, exhorting him to faith and trust in God and to remember his ancestry.

And what a handsome little boy he must have been when he entered the courts of the magnificent palace which became his future home! We can imagine how he opened his eyes wide when he saw the splendors of the palace, the beautiful works of art, magnificent monuments and paintings. And the princess? We suppose she rushed at the charming boy, embraced and kissed him, called him “my boy, my son.” What is to be his name. She called him *Moses*, as she said, Because I drew him out of the water.

The etymology of this word Moses (in Hebrew: *Mosheh*) is interesting. Some scholars derive it from the Hebrew verb “*mashah*,” to draw out. Other scholars like Lepsius and

Ebers identify the word with the Egyptian word for child—*mes*, or *messu*, frequently found in Egyptian names, as in *Thotmes*, *Rameses*, and many others.

We prefer the etymology of this word as given by Josephus. He explains it as being Egyptian. According to this historian the princess gave him an Egyptian name. "For the Egyptians call water by the name of *Mo* and such as are saved out of it by the name *uses*; so putting these two words together, they imposed this name upon him."*

This is more plausible than the other derivations. It is accepted by others. "But one Egyptian mark, which clung to the little one through his eventful life, and by which his fame has become the heritage alike of Jew, Gentile and Mohammedan, was the name he bore. The princess called him 'Moses,' because she said, 'I drew him out of the water.' The etymology of this word was long a matter of perplexity; but it is now ascertained that it comes, not from a Hebrew term at all, but is—like *Zaphnath-paaneah*, the name which has been given to Joseph—of purely Egyptian origin."†

But who was the princess, the daughter of Pharaoh? According to Josephus her name was *Thermutis*. He gives no other information. The best authority on this question is Dr. Henry Brugsch-Bey, once professor in the University of Berlin and of Goettingen. His monumental work, published in German, "*A History of the Pharaohs*," is entirely derived from the Egyptian monuments. We prefer his testimony to other Egyptologists for he seemed to have been a staunch believer in the Bible. We quote from the second edition published in 1881 in London (Volume II, pp. 116 and 117).

"Of the daughter of the king (Ramses II) the monuments name, during the lifetime of the Pharaoh, as real queens and wives of Egyptian kings (perhaps sub-kings or brothers) his favorite daughter, called by the semitic name of *Bint-antha*,

*"Antiquities of the Jews," Book II, Chapter 9.

†"Moses the Lawgiver," by Dr. William M. Taylor, London 1894, p. 10.

'the daughter of Anaitis,' and Meri-amon, and Neb-taui. A much younger sister of the name of Merri deserves to be mentioned, since her name reminds us of the princess Merris (also called *Thermutis*), according to Jewish tradition, who found the child Moses on the bank of the stream, when she went to bathe. Is it by accident, or by divine providence, that in the reign of Rameses III, about one hundred years after the death of his ancestor, the great Sesostris, a place is mentioned in Middle Egypt, which bears the name of the great Jewish legislator? It is called '*I-en-Moshe* the island of Moses,' or 'the river-bank of Moses'."

This is most interesting as it undoubtedly confirms the entire story of the babe in the little ark and identifies the very place where the Egyptian princess found him.

Others disagree with the Jewish tradition. There are Arabian traditions according to which her name was Asiat, the daughter of Palmanothes, who was reigning in Helipolis. According to this tradition, she was married, yet childless. We refrain from giving the opinions of other Egyptologists, for, after all, it is immaterial.

The account in Exodus gives us no light whatever on the forty years he spent in the palace of the princess as her adopted son. Moses himself being the author of the book of Exodus is silent on the experiences he had in the royal household to which he belonged. He could have written at length about the luxuries and pleasures he enjoyed. He might have given an account of the love of his foster-mother. According to some scholars, the princess who had adopted him, had designed to place him upon the throne of Egypt. Why this blank? Why did Moses pass over the first part of his life in utter silence? There is a simple answer to this question. It was not modesty which made him refrain from giving a full description of his life as the son of the princess. It was the Holy Spirit who directed him to write and who did not permit him to fill many pages with a description of those forty years he spent as an Egyptian, conforming to Egyptian laws and customs.

There is, however, a brief sentence in the New Testament,

which throws a remarkable light on the silent years which Moses passed over in his own account. We have referred before to the great Spirit-filled witness Stephen and his testimony, when he delivered his address in the presence of the Jewish council in Jerusalem. Here are Stephen's words:

"And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in *all the wisdom of the Egyptians and was mighty in words and deeds*" (Acts 7:21, 22). There is a mass of tradition relating to the wisdom, the education and the great achievements of Moses, which seems to the writer is confirmed by the terse statement of Stephen, covering the forty years. These traditions are found in the writings of Manetho, the Egyptian historian; in Josephus's "Antiquities of the Jews"; in Philo's "*Vita Moses*," in Eusebius and other ancient writers. He studied, it is said, at Heliopolis, in the ancient temple of the Sun, which had been restored to its former grandeur by Thotmes III. There he learned reading and writing and was also initiated into the priestly caste. Archaeology has brought to light that the Egyptians had great libraries. They did not consist, as was the case with the libraries of Babylonia and Assyria, of tablets and cones of baked clay, on which their records in the cuneiform languages were preserved. The Egyptians wrote on papyri leaves. Many of these have been preserved, containing history, religion, letters of famous persons and fiction. In writing, the Egyptians used two kinds of characters, the hieroglyphic and the hieratic; the former were phonetic and the latter cursive. Moses mastered the literature of Egypt and became learned in all the wisdom of Egypt. According to the traditional accounts he also mastered different foreign languages, and was well versed in the literature of the Chaldeans and Assyrians. His mother, no doubt, spoke to him in the Hebrew, the "*Lushan-Ha-Kodesh*," the holy language, which, in spite of his Egyptian education, he never forgot. He was therefore a great linguist. The Egyptians were also famous for their mathematics; he mastered this science. According to Philo's account, he invented boats and engines

for building, instruments for war and of hydraulics. The Egyptians had great astronomical knowledge, shown in the construction of some of their pyramids. Yet the claim made, especially for the Great Pyramid, that its measurements are prophecies covering the "Times of the Gentiles" and fixing dates is one of the most fanciful inventions with which the Church has been afflicted. These "Pyramidists" went so far as to say that the measurements predicted the exact date when the world war was started in 1914. Unfortunately the discovery was made not *before* the war, but many months *after* the war had begun. It is well for God's people to stay away from such foolish speculations. Some have gone so far as to call the Great Pyramid "the Bible in stone," but there is only one Bible, the written word of God. Yet the Egyptians possessed much astronomical knowledge which our age obtained by long and patient research. All this belonged to "all the wisdom of the Egyptians" in which Moses was learned. He studied architecture, the architecture of Egypt, famous, not for its beauty, but for its colossal massiveness and grandeur. Moses must have gazed with admiration at the Pyramid of Cheops, which in his day was close to a thousand years old. How such structures were reared is still a mechanical secret, with which, no doubt, Moses was well acquainted.

Furthermore, the Egyptians had advanced medical knowledge as a part of their wisdom. Mummies have been found in which teeth were discovered filled with gold, while their art of preserving dead bodies is still an undiscovered process. Then mummies are known which reveal brain surgery, known in our days as "trephining." They had considerable knowledge in chemistry; they used the blowpipe, the bellows, the siphon and other instruments. In all these things, inasmuch as Stephen said "in all the wisdom of the Egyptians," Moses had acquired a vast knowledge. We quote a statement of Philo: "Moses speedily learned arithmetic and geometry, and the whole science of rhythm and harmony and metre, and the whole music by means of the use of musical instruments, and by lectures on the different arts."

At the same time his heart must have revolted at the religious side of things. The great French scholar, Francois Lenormant, in his "A Manual of the Ancient History of the East" says of the Egyptian religion, that it was a "refined morality, an abject form of worship, and popular superstitions coarse to the last degree." They worshipped the very things our Apostle Paul marshalls before us in Romans 1:23, "four-footed beasts and creeping things." These vile things, the entire mythology of Egypt, though their original religion consisted in Monotheism, must have been extremely obnoxious to Moses, and was totally rejected by him.

From Josephus we must copy an interesting tradition. As stated before, the princess Thermutis had no child of her own and at one time, relates Josephus, she took Moses, her adopted son, to her father, the reigning Pharaoh, and showed the child to him, at the same time expressing her wish to make the boy her father's successor. This is what she is reported to have said:

"I have brought up a child who is of a divine form, and of a generous mind; and as I received him of the bounty of the river (the Nile), in a wonderful manner, I thought proper to adopt him for my son, and the heir of thy kingdom." After these words she put the boy into her father's hands. He took him and hugged him to his breast, and to please his daughter he took the royal diadem from his head and placed it upon the head of little Moses. But the boy snatched it from his head, threw it to the ground and stepped upon it. When the scribes (Jannes and Jambres) saw this they demanded that he should be killed, for his action was an evil omen.

"This, O king! this child is he of whom gods foretold, that if we kill him we shall be in no danger. He himself affords an attestation to the predictions of the same thing, by his trampling on the government, and treading upon thy diadem. Take him therefore out of the way, and deliver the Egyptians from the fear they are in about him; and deprive the Hebrews of the hope they have of being encouraged by him."

"But Thermutis prevented him, and snatched the child away. And the king was not hasty to slay him; God Himself, whose providence protected Moses, inclined the king to spare him."*

Stephen also spoke of Moses as having been "mighty in words and deeds." What were his deeds? Here again tradition speaks. Josephus gives a long account of a campaign against the Ethiopians; he headed the expedition as general. He gained a great victory which he commemorated by founding the city of Hermopolis. Then he advanced to Saba, the capital of Ethiopia, and gave to it the name of Meroe, after his foster-mother Merris, also called, as stated, Thermutis. The rest of the story as given by Josephus is undoubtedly spurious and legendary.

How much he kept in touch with his suffering brethren we do not know. Nor is there any record that God appeared unto him, spoke to him and revealed unto him His will, instructing him as to his future work as the deliverer of His people Israel. The first manifestation of God Moses had, according to the Bible, was, when, in his eightieth year he stood in holy awe before the burning bush and heard Jehovah's voice speaking out of the bush. Yet by inference we may assume many things which must have happened in his life, when finally he made his wonderful choice and turned his back upon Egypt. We unfold this in the chapter which follows.

*"Antiquities of the Jews," Book II, Chapter 9, pp. 92, 93.

CHAPTER IV

The Choice of Moses. His First Coming

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he looked unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured, as seeing Him, who is invisible” (Heb. 11:24-27).

These beautiful words give the inspired description of the turning point in the life of the adopted son of the Egyptian princess. The child of faith and many prayers, hidden for three months by faith, and committed in faith, resting in his tiny ark on the river’s edge, became the man of faith. Though it is nowhere stated in Scripture, nor are there any hints in tradition, these words demand a considerable and deep knowledge of many things, without which such an action of faith would not have been possible. The seed of such knowledge was sown into his heart by the godly mother of Moses, when she had the exclusive care of him for several years. From her lips he learned first of all to what race he belonged, that he was an Hebrew. She must have told him, in words he could easily grasp, that they were a persecuted, a hated people. Perhaps when Jochebed took her little boy for a walk he may have witnessed the hardships of the people and heard their shrieks when the whips of the taskmasters fell upon their backs, which may have made so deep an impression that it never left him. His mother certainly spoke to him of God, of Abraham, the friend of God, of His promises, of the land which was theirs and of a better lot which awaited them in the future.

As mentioned before, the mother of Moses, perhaps known in the palace only as his nurse, must have had frequent opportunities of contact with her son, and in this way Moses received from her additional knowledge. As he grew up he heard much about his suffering people. They were increas-

ingly looked upon as a menace. All these things came to his attention. He may have had, with others of the royal household, a chance to inspect the work which the slave-nation accomplished. The wisdom he acquired in Egypt included history. Eager to learn more and more, he may have searched for himself and thus gradually obtained more light as to his ancestry. But was all this sufficient to produce such faith as led to his wonderful decision in turning his back on all his prospects, forsaking the riches and glories of Egypt and casting in his lot with the down-trodden slaves of Israel to share willingly their sorrows and their afflictions? Was his obtained knowledge of such a nature that he knew about the promise of the Christ, the reproach of Christ, the recompense of reward? There can be no question that Jehovah by His Spirit imparted far greater knowledge and truths to his mind and heart, than the knowledge he had received at his mother's knees, or that he had learned from history, or gained by research. He must have had *direct* revelations to make the choice he did, if not a direct command, akin to the one which, centuries before, the father of the nation, Abraham, received when he was told to leave his native land. Moses' act of faith was, in some respects, even greater, we make bold to say, than Abraham's faith when told to leave all behind.

"Bred in a palace, he espoused the cause of the people; nursed in the lap of luxury, he embraced adversity; reared in the school of despots, he became the champion of liberty; long associated with oppressors, he took the side of the oppressed; educated as her son, he forfeited the favor of a princess to maintain the rights of the poor; with a crown in prospect, he had the magnanimity to choose a cross; and for the sake of his God and Israel, abandoned ease, refinement, luxuries, and the highest earthly honors, to be a houseless wanderer; esteeming the reproach of Christ greater riches than the treasures of Egypt," and "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

¶ We have two strong reasons in maintaining this position, that Moses received direct instructions and revelations from

the Lord, that the Spirit of God must have acquainted him with the promises of the Messiah-Redeemer and His work, the future great recompense of reward, and the present need of deliverance for Israel.

The first reason is the sentence, "Seeing Him who is invisible." He visualized the Lord. His faith laid hold on the unseen. It brought him in touch with the Lord and He rewarded his faith, by giving him the deeper revelation—knowledge which he needed and which resulted in his refusal of Egypt's riches and glory.

The second reason we find in the illuminating address of Stephen, the mouthpiece, not of tradition, but of the Holy Spirit. Stephen said, "He (Moses) supposed that his brethren would have understood *how that God by his hand* would deliver them (literally, 'was giving them deliverance'), but they understood not" (Acts 7:25). It does not seem out of the range of possibility that the Lord had urged upon him separation from Egypt which he obeyed in faith. Then filled with love and mercy for his suffering brethren, he felt that the Lord would use him as an instrument in setting them free and ending their misery.

And so, when the hour of action had arrived he passed through the portico of the palace, his luxurious home for well nigh forty years, and turned his footsteps towards the habitation of his suffering brethren. Did he realize that he would never return to the palace? The slave keepers of the gate, bowing low before the princely heir presumptive to the throne, never imagined that they would not see his return at eventide.

How long it took him to reach the scene where he could witness once more the sufferings of his brethren we do not know. His errand was "to look upon their burdens" (Exod. 2:11). He stands and beholds! Here they were toiling in misery and harrassed by their overseers. Perhaps he wandered hither and thither until he reached the outskirts of the camp of the toiling masses. Some distance away he saw one of his slave-brethren. Perhaps the unfortunate one had turned aside from the task assigned to him. Even before he

reached the scene he may have heard the cries of pain, for over him stood an Egyptian, with a cruel whip in his hand, which fell with frightful effect upon the prostrate slave. As blow after blow fell upon him, Moses' blood was aroused. Filled with indignation, he rushed into the scene, after having looked in every direction to see if there was a witness to what he was about to do. Then he unsheathed his sword; a few blows and the Egyptian had met his well-deserved fate. A few moments later his body was covered by the desert sand.

This deed has been interpreted in various ways. Was it a deed of righteousness? There was an unwritten law of tradition, a law which came from the God of righteousness, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man" (Gen. 9:6). The Egyptian may have killed other slaves, it may be argued, and Moses became the instrument in God's hand to execute that law. Some claim that he did not intend to kill the Egyptian, others think as he approached the scene, the Egyptian turned against him and he may have acted in self defense. Others think Moses acted as the *Goel*, the redeemer, the nearest kin, and so he had a perfect right to avenge. We cannot condone the deed of Moses altogether. It was a hasty action, an action of righteous indignation; he acted on the right side, but the act was self-willed and presumptuous. His own conscience was ill at ease. Why should he have looked "this way and that way," if his deed was fully warranted? Why this hasty burial of his victim? We believe he never returned after that to the palace, his gorgeous home. His conscience troubled him; at the same time he felt an urge to remain right with his brethren. For he had a deep conviction that his brethren would understand that God had sent him to become their deliverer.

And so the next day he went again to the place of toil and misery. Two of his brethren were fighting. He recognized the one who did the wrong and rebuked him. How astonished he must have been when he received an answer which caused him fear and trembling. "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killest the

Egyptian?" It filled him at once with enervating fear. With all his precaution, what he had done a few hours before, had an eyewitness. He realized that his deed was known. The news of it travelled fast. Pharaoh was already in possession of it. His two widely-known spiritistic advisers, Jannes and Jambres, who hated Moses even then, must have demanded for him the death penalty. And so Pharaoh sought to slay him. All that was left for him to do was to turn his back at once upon the scene of his hasty action. He had humbled himself in going to his brethren. He had acted in their behalf. He supposed his brethren would understand that God had sent him, that he came as their deliverer. But they understood not! One wonders if they knew him and his greatness in Egypt. Perhaps they did. They refused to believe in him. Separated from his suffering brethren, more than that, rejected by them, accused by them to a Gentile monarch, so to speak "delivered into the hands of the Gentiles," nothing was left for him but to become a fugitive, to disappear out of their midst.

The writer of the Hebrew Epistle speaks of Moses as a faithful servant of God. But he speaks of another one, "*who is counted worthy of more glory than Moses.*" That one who is greater than Moses is our Saviour-Lord, Jesus Christ (Heb. 3:1-6). The story of Moses, his choice, his humiliation in behalf of his downtrodden slave-brethren foreshadows, though far from fully, the story of the Christ. May we ever remember as Christian believers, called in Scriptures "sinners of the Gentiles," that Christ, while He came to die for our sins, came also for Israel to save "His people from their sins," and that He died "for the nation" (John 12:51). His coming is twofold. He came in humiliation; He came to His own and as the prophets foretold they rejected Him. He comes the second time, when Israel, as far as the faithful part is concerned, will receive Him, and then He becomes the King of Israel, the Saviour of the nation. So we are fully authorized especially through Stephen's testimony, to apply the story of Moses and see in it the story of the two comings of Christ, our Lord and Israel's Messiah.

In making a brief comparison between Moses and Christ, we quote first of all a text of Scripture which God's people have always loved, and will love in all eternity.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He become poor, that ye through His poverty might be rich" (2 Cor. 8:9). What unsearchable truths and riches this beautiful statement contains! The choice of Moses and his humiliation pale into insignificance in the presence of such words. Here is One whose eternal dwelling place was not an earthly palace, but the glorious habitation of the eternal God in the Heaven of all heavens. Here is One who was not an adopted son, who cherished the love of a famous and powerful princess, but One who rested as the Only Begotten in the bosom of the Father. Here is One, who was not learned in the wisdom of the creature of the dust but who is *the* wisdom of God. Here is One, who had more than a temporary glory, a glory which consists in the faint glitter, as reflected in soap bubbles, which exists for a few seconds and then passes away, but His is an undefinable glory which He had with the Father before the world was. Here is One who was not rich in playthings of silver and gold, who had access to the wealth of Egypt, but One who created all things, whose fabulous riches can never be computed, whose riches are the unsearchable riches of the universe He called into existence.

And such a One, whose riches, whose glories and whose power, all He is and all He has, transcends our human thinking, such a One left heaven and all its glory behind to come down to earth, to the habitation of a race of slaves, suffering under the cruel power of the great taskmaster, the devil, to cast in His lot with them and to redeem them. He left His Father's bosom constrained by His own love for an enslaved, suffering, afflicted race, all mankind. "Lo, I come to do Thy will," was addressed to His Father. And His Father sent Him. Love brought Him down; Love sent Him down.

But here our analogy ends. He did not come to take life, as Moses did, He came to give His life. He did more than

Moses ever could do. Moses visited the scenes of his brethren's slavery, but *He* humbled Himself and the mighty God become a servant, a slave; He came not to be ministered unto, but to minister. And still more than that. He came to die for the slaves of sin, to give His life as a ransom for many and then to set free the slaves and deliver them from the sorrows and sufferings of the slavery of sin.

Greater than Moses is the story of Christ and the Gospel of Christ. Matchless and unfathomable great beyond the description of a human pen! There will never be a poet who can sing its glories and no theologian can ever sound its marvellous depths. Moses finally left this earth, but he left no inheritance. But Christ, after dying for our sins, after His triumphant resurrection and after He had ascended up on high, became the heir of all things, and in love which passeth knowledge, shares the riches of glory with the slaves whose chains He snapped to become His own. Greater than Moses! Worthy of greater glory than Moses!

But in one thing Moses foreshadows His experience. Israel did not understand that God had sent Him, that by His hand deliverance was offered unto them. They refused Him. They did not want Him to be a prince, a ruler, a judge over them. Israel's cry was, when Christ had come, the same which that Hebrew uttered who spoke to Moses. "We will not have this man rule over us." As Moses was rejected when he came the first time, so was He. Then looms up the great truth which we shall follow soon in this volume with its deep significance—"This Moses whom they refused, saying, who made thee a ruler and judge? the same did God send to be a ruler and deliverer by the hand of the angel which appeared unto him in the bush" (Acts 7:35). This same Jesus whom they refused and rejected will come again and will be manifested as the King of Israel, the deliverer of His people.

In Midian. The Burning Bush

Was it Moses' own choosing, or did the Lord guide him to flee into Midian? We believe it was divine guidance. Midian was a son of Abraham from his second wife Keturah (Gen. 25:3). Hence the Midianites were the kinsfolk of Moses. One wonders if Moses was acquainted with this fact. The land of Midian was partly southwest of Moab and partly on the coast of the Aelantic Gulf.

Turning to the work of Josephus, it is strange that he gives an entirely different version of the flight of Moses, the reason for it, from the Biblical record. Josephus does not mention a word about Moses slaying the Egyptian. According to his conception Pharaoh and the Egyptians hated him for an entirely different reason. Josephus gives full information as to the great success of the expedition against the Ethiopians, which Moses headed as General. When he returned in great triumph they suspected him of planning a revolution to overthrow the reigning dynasty. So out of fear, as well as out of jealousy, instigated by the two sorcerers, according to Jewish tradition, Jannes and Jambres, Pharaoh and the people tried to kill him. "When he learned beforehand what plots were laid against him, he went away privately; and because the public roads were watched, he took his flight through the deserts, where his enemies would not expect him to travel. Though he was destitute of food, he went on, and overcame the difficulty courageously."* There may be a small element of truth in this, but the Biblical account given by Moses himself contains the true story of the reason of his separation from Egypt and his flight into Midian.

Once more we find ourselves face to face with but scant information about Moses and his sojourn in the land of Midian. When he reached Midian, the record says, he sat on a well, probably greatly fatigued by his long journey

*"Antiquities of the Jews," Book II, Chapter 11.

through the desert. It reminds us of another One, who, "wearied with His journey, sat thus on the well" (John 4:6). Our Omniscient Lord was waiting for the Samaritan woman, whose life-story of sin and shame He knew so well. But Moses did not know what would happen. After a while seven women appeared on the scene, the seven daughters of the priest of Midian, Reuel (Raguel), to fill the troughs to water their father's flock. But as he looked on the women getting ready to water the flock, a company of wild shepherds appeared trying to drive them away to use the water for their own herds. "Moses stood up and helped them (the daughters of Reuel) and watered their flock." Here again we get a glimpse of the nobility of the character of Moses. It was a fearless, a courageous, a chivalrous act. As he was filled with indignation when the taskmaster smote one of his brethren, so here indignation filled his heart and he acted in behalf of the weak once more. It brought him a reward. The daughters gave to the patriarchal priest, their father, a report of how an Egyptian had saved them from the hands of the rude fellows and assisted them in watering their flock. He became the guest in the home of the priest. And Moses, accustomed to the luxurious living in Egypt, is perfectly content to occupy an humble desert-home, as *He* was, who left the glorious home in the heavens and who said, yet in perfect contentment, "the foxes have holes and the birds have nests, but the Son of Man has not where to lay His head." And more than that, Moses received Zipporah, one of the seven daughters of Reuel, as his bride.

Much has been made by Biblical critics of the fact that in the next chapter of Exodus the father-in-law is called *Jethro*. Then in a chapter in the book of Numbers (12:29) Hobab, the son of Raguel is given as the father-in-law of Moses. (See also Judges 4:11). The meaning of the name Jethro seems to be the key to the solution of the difficulty. The Hebrew root from which Jethro is derived is *Jether*, which means "pre-eminent," or, his Excellency, a purely official title and not a family name. Jethro Raguel would mean, his Excellency Raguel. Hobab was the son of Raguel and was

the brother-in-law of Moses. But why should Hobab be called also his father-in-law in Judges? All semitic languages, to which the Hebrew belongs, are somewhat hazy in expressing relationships; for instance, the same word may be rendered "son," or "grandson"—"father or grandfather" and so also the word father-in-law may be rendered son-in-law. It is just a matter of translation.

A son is born and Moses called his name Gershom, which means "a stranger there." The father himself explains the reason why he named his firstborn by this name, "for I have been a stranger in a strange land."

Apart from this we know but little of his experiences during the forty years of sojourn in Midian. Perhaps they were the best years of his life. He had forty years of training in the world's wisdom, then the Lord took him aside to train and prepare him for the great work as Israel's deliverer. In the obscurity of the desert he was being prepared to be a "vessel fit for the Master's use." As another has said "He was forty years in Egypt learning something; forty years in the desert learning to be nothing; and forty years in the wilderness proving God to be everything."

What blessed experiences he must have had as he tarried in patience year in and year out! Perhaps he was conscious of his future work. Many times he may have had an impulse, courageous man he was, to rush back to Egypt, to learn how his brethren were doing. He had to wait in patience. But there is no record of those years nor any other information. Why are there such gaps in the inspired historical accounts in the Word of God? Why did the Spirit of God give us no account whatever of the greater part of the life of our Lord on earth? Why do we know next to nothing of the time Elijah spent alone, and no detailed account of the sojourn of Paul in Arabia? May be it is reserved for the children of God to receive the knowledge of these silences in the Scriptures in that day when we shall no longer look into a glass darkly, when we shall know as we are known. Heaven is more than perfect rest, perfect peace, perfect joy and perfect praise. Heaven consists in a holy fellowship. A perfect

fellowship with our Lord, with the angels of God and all the saints of God. What a day it will be when we can walk and talk with the great men of God of all ages, and hear from their lips what is hidden at present. Then Moses will tell us what through the providence of God Midian meant to him.

What happened in Egypt after Moses' flight? Here is the answer. "And it came to pass in process of time, that the king of Egypt died. And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage."

Rameses II had died. He was the Pharaoh of the oppression; another Pharaoh took his place. But for suffering, enslaved Israel there was no change. Their bondage did not decrease, but increase. Their sighs, their sorrows, their groans were not lessened. Ever since they had rejected their own brother Moses, who hoped that they might understand his aim and that God would deliver them by his hand, their sorrows, their labors, their afflictions and misery became greater and greater. Numerous expositors have pictured Israel in tribulation crying to God, gathering together to implore divine help, pleading for deliverance, reminding Him of His covenant with their father Abraham. The record does not mention any such thing. As stated before, the greater part of the people had succumbed to the Egyptian idol worship. They had forgotten the God of Abraham, the God of Isaac and the God of Jacob, save a small remnant. *But God* had not forgotten them. God never forgets anything, except one thing, when we acknowledge our sins, confess them, He will remember them no more. He casts our sins into the depths of the sea (Micah 7:19). "I will forgive their iniquities and I will remember their sin no more" (Jer. 31 34).

All else God remembers and He always remembers at the right time, never when it is too late. When His time comes, the hour set for the execution of His plans made before the foundation of the world, He remembers and He acts. God did not hear prayers at that critical hour, but He heard their groaning.

"And God heard their groaning, and God remembered

His covenant with Abraham, with Isaac and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Exod. 2:24, 25). It was pure grace. In sovereign grace He had called Abraham; grace gave him the promises, grace made a covenant, grace sustained him, grace all along the way and that grace still hovered over a people down trodden and in abject misery. While they had forgotten Him, He did not forget them. How beautifully many centuries later He expressed His faithfulness towards His people through the pen of Isaiah. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee" (Isa. 49:15). Such is the comfort of Israel and not alone theirs, it is our comfort, who belong to His heavenly people, with a heavenly calling, the Church.

So when the darkest night, a night of despair and hopelessness had come for Israel, God remembered. God acted in their behalf and the hour of their deliverance rapidly approached.

Briefly we point out the prophetic application. When the appointed time had come, God sent forth His Son, made of a woman, made under the law. He came for Israel. As Moses was rejected by his brethren, so was Christ, and ever since they rejected Him the afflictions and sorrows of the people Israel have increased, till finally their history culminates in a great tribulation, when their groans will be heard by God and when God will act, when the same One whom Israel rejected will come again and be their deliverer.

Can this time be far away? It is an indisputable fact that the seed of Abraham, the Jewish people, suffer today as never before. The shadows of the predicted great tribulation are lengthening; it is getting darker and darker for Israel. The hour must be very near when God will once more remember His covenant. It will mean nothing less than the coming of the same One whom they rejected, whom they despised and esteemed not, when He came the first time.

When Moses returned, commissioned by God, as Israel's

deliverer, he did not return alone. He came with one who became united with him, flesh of his flesh and bone of his bone, as Adam said when he beheld the woman the Lord gave to him. So Christ, when He returns as Israel's deliverer will have with Him His saints and especially His Church, the Lamb's wife.

The first verse of the third chapter in Exodus tells us of what was probably the chief occupation of Moses in Midian. "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian." Moses was a shepherd. As such he is another type of Christ, the shepherd of Israel. Christ came to seek and to save the lost sheep of the house of Israel; so did Moses when he came the first time and visited his brethren. When Moses appeared the second time he appeared in the shepherd's garb.

Our Lord, according to the New Testament, is shepherd in a threefold way. He is the Good Shepherd who came to give His life for the sheep (John 10:11). In resurrection He is the great shepherd of the sheep through the blood of the everlasting covenant (Heb. 13:1). Peter speaks of Him in still another capacity as shepherd. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4). Abel illustrates Christ as the Good Shepherd, who gave His life on account of His brother's sin; Moses typifies Him as the Great Shepherd who leads His people through the desert sands, through whom all needs were supplied; David, the shepherd-king, pictures Christ as the Chief Shepherd. The twenty-second Psalm reveals Him as the Good Shepherd; the twenty-third as the Great Shepherd, and the twenty-fourth as the coming Chief Shepherd.

We must consider that great event when Jehovah, the God of Abraham, Isaac and Jacob, appeared unto Moses and sent him back to Egypt to become the liberator of Israel. It was during the end of his forty years' stay in Midian that on a certain day he wandered with the flock of cattle to the mountain of Horeb, called the mountain of God. All at once a desert bush, a thorn-bush (*Senek*), was seen by him. The bush was on fire, a flame arose out of its midst and we suppose

the crackling of the fire was heard by the astonished Moses. Perhaps fear was mixed with his surprise, for if the fire should spread to other bushes it might lead to a fierce desert fire and endanger his flock. But soon Moses noticed that though the flames were roaring, the bush remained unconsumed. So he decided to step forward closer to the burning bush "to see this great sight, why the bush is not burnt." As he was about to do so, a voice came out of that bush, right out of the midst of it; the voice called him by name, "Moses! Moses!" He answered immediately, "Here I am." The voice demanded first of all not to draw nearer. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Still greater was his astonishment, turning into holy awe, when the voice that called him by name said, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." Then it was for Moses to act. He hid his face; he was afraid to look upon God.

In the second verse of this chapter we read, "The angel of the Lord appeared unto him in a flame of fire out of the midst of the bush." And when this angel in the midst speaks out of the bush He identifies himself as being God, the Lord Himself. Later in the book of Exodus we find the following revelation concerning the angel of the Lord (*Malach Jehovah*). "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions, for My Name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies and an adversary unto thine adversaries" (Exod 23:20-22).

Who is this angel? He has power to keep, power to guide, power to sustain. More than that, he has power to pardon transgressions (and who can forgive sins but God? Mark 2:7). And here is another statement, "My Name is in Him." It was not the first time that the angel of Jehovah appeared on earth, when He was seen in the midst of the flame by Moses. He had appeared unto Hagar, the Egyptian slave, the concubine of Abraham. She recognized Him as a divine

being (Gen. 16:11, 13). Abraham, when tested, found it was the Angel of the Lord, who called unto him out of heaven. Jacob was face to face with Him in Peniel. Jacob called Him "The Angel, the redeemer" (Gen. 48:15, 16). He appeared frequently in the Old Testament, for instance to Manoah and his wife, when He revealed His name as *Pele*, Wonderful. Who was this Angel? How beautifully Isaiah refers to Him—"In all their affliction He was afflicted, and the Angel of His presence saved them, in His love and in His pity He redeemed them, and He bare them and carried them all the days of old" (Isa. 63:9). Who was this Angel?

The question is answered before the burning bush. The Angel *in the midst* of the flame is none other than Jehovah, the "I AM." Thus He speaks of Himself. The Angel is Jehovah the Son in pre-incarnation manifestations. He is the same who was born in Bethlehem, the same who said, "I am the way, the truth and the life."

He demanded of Moses not to draw near into His holy presence, for He is in His holiness a consuming fire. But when He came down to man to become the sin-bearer it is no longer, "Draw not nigh," but, "Come unto Me." After His finished work on the cross, the sinner must draw nigh unto Him in order to receive from Him eternal life and become a partaker of His holiness.

The bush burning with fire, yet unconsumed, was a great miracle. The law of fire is to consume, to destroy so that nothing but ashes are left. But He who is the creator of every law in nature has power to arrest the working of any law, hence a miracle is an act of God which cannot be explained in a natural way; a miracle is a supernatural act. It is a foolish attempt to explain a miracle. it is infidelity to deny it. To get rid of the supernatural is the constant effort of the rationalistic part of Christendom.

Yet they may deny the miracle of the burning bush, without being consumed, the fact which the burning bush illustrates cannot be denied. The burning bush is the emblem of God's people Israel. The thornbush is in itself a worthless thing; thorns are typical of sin. The bush burning, yet un-

destroyed, illustrates the truth that the fires of affliction and persecution can never destroy the people whom God has chosen for Himself. The preservation of Israel, not only in Egypt, but throughout their long history, is God's *standing miracle*, which no historian can deny, it has been and still is the enigma of history. In the midst of the flame in the burning bush Jehovah, as the Angel, dwelt and that is *the secret* of preservation.

Not alone Israel's preservation does this miracle symbolize. The Church of Jesus Christ, constituting His heavenly people, is likewise a bush, ravaged by the fires of persecution yet miraculously preserved. That part of Christendom known as the Church of Scotland adopted the burning bush as her emblem with the words beneath "*Nec tamen consumebatur*"—Yet it was not consumed. She was born in persecution and suffering, but Claverhouse with his dragoons failed to destroy her. This is the case of the entire true Church of Jesus Christ; it has been true in the past, it is true today. Take Russia, a totalitarian state satanically atheistic, whose aim has been and is, to destroy the Church, hoping that by 1937 every house of worship would be destroyed, is now face to face with a miserable failure. When the time comes, as it surely will, when the demon-controlled leaders experience another fire, "which cannot be quenched," when all the enemies of God are no more, the true Israel and the true Church will enjoy their glorious destiny. Jehovah gave the assurance to His people Israel that He would be with them in the fire, that while other nations would have an end, Israel would never cease existing. The same Jehovah has assured His true Church of preservation and victory. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

Let us listen to Jehovah as He speaks out of the burning bush. "And the Lord said, I have surely seen the affliction of my people who are in Egypt, and I have heard their cry by reason of their taskmasters; for I know their sorrows." Blessed words! They had forgotten Him, but He did not forget them. Their eyes had not looked to Him, but His

eye had watched over them; it was by reason of the task-masters that they cried in pain and affliction, but they did not cry to Jehovah their God. He saw, He heard and He knew. He counted every stroke which fell upon their backs; He saw their agonies, their tears, and was acquainted with all their sorrows and heartaches.

He is still the same. We, as true believers, know One is up yonder at the right hand of God, the same who appeared in the burning bush, the keeper of Israel, who neither sleeps nor slumbers. He is there as our great high priest, the great intercessor, who is touched with the feeling of our infirmities, who, while on earth, was in all points tempted as we are, apart from sin. As the merciful and faithful high priest, His loving eye rests upon each individual who has believed on Him and belongs to Him. He still sees, hears and knows! He urges us to roll our burden upon Him, to trust Him. He will never leave nor forsake, but keep and uphold and sustain in every trial, in every sorrow. He still does what the Psalmist so beautifully stated, he keeps a record of our tears, He puts them into His bottle, and some day He will wipe them away (Psa. 56:8).

We have quoted only part of the words which Jehovah spoke out of the bush. He announced the time for action in behalf of His people had come. He is coming down to deliver them; the deliverance promised is "to bring them out" and "to bring them in".

And so He came down and visited His people; He came in judgment upon Egypt; He ended the sufferings and afflictions of Israel, He brought them out of it all and He brought them in.

How all this foreshadows His coming from heaven's glory when He appeared on earth in the form of man, as a servant, needs hardly to be mentioned. He came to deliver, to bring out and to bring in. He came to be the true Passover Lamb so marvellously foreshadowed in Israel's Passover in Egypt. It is in His death, through His precious blood, deliverance is brought to the slaves of sin. But who is able to sound the full meaning of "bringing out and bringing in"! He hath

brought us out of all we are by nature and brought us into all He is and He has. We refrain from enlarging and stating once more the great facts of salvation by grace, the end of our guilt before God, the end of the slavery of sin and the blessed relationships we have now in Him, the Just One who died for us, the unjust, "that He might bring us to God."

Another "bringing out and bringing in" is still in store both for the Church and for Israel. Some day, the day known to Him, the day which seems so very near, as we pen these words, He will come down. He will leave the place at His right hand, and passing through the heavens, He will come down to that place in the air which He has appointed. His own shout will gather His saints together (Thess. 4:17-18). What a bringing out then! What a bringing in, when He leads in a glorious triumph His hosts to pass through the portals of the third heaven into the place, the Father's house with its many mansions! How the spiritually minded among His people long and pray for that day, when He comes down, when He brings out and when He brings in! Even so, come Lord Jesus!

Let us remember present world conditions. While all nations suffer, all nations are in distress, all nations tremble for fear of what the future holds in store, the sufferings of the Jews today belong to the greatest of their long, long history of persecution and sorrow. Even so God's Word has told them beforehand that this should come. Another "Pharaoh" has arisen who outdoes Egypt's Pharaoh in tormenting the Jews, who aims at their destruction. In all the territory Hitler has acquired through cunning and by force, the same program of the suppression of the Jews is to be carried out. Dark hours, yes, the darkest hour of their history, is almost at hand. Nor are Israel's sufferings confined to Europe; they are in evidence in every continent. But the God of Abraham is still the same; He is the unchangeable One. He still remembers, for He is a faithful, a covenant-keeping God. As of old in Egypt He looks from above and says, "I have seen, I have heard—I know." He has seen all the outrages committed by Gentiles against His people.

He hears their groans, the groans of widows and orphans, the groans and moans of millions, on whom He will soon have mercy. He knows all their sorrows. He has pledged His word to deliver them; the covenants He made with Abraham and with David are oath-bound covenants. Their promised deliverance demands His "Coming down." And when He comes down to earth and begins His deliverance He will bring them out. Out of what? Out of all the countries into which they have been scattered; out of all their sufferings and sorrows. He will bring them in. Into what? Into all He has promised to Israel through the mouth of His holy prophets. Into the promised land as a nation which must first of all experience a regeneration, to be a righteous nation, a nation filled with God's Spirit.

But who will be the deliverer? Who will be the chosen instrument to bring them out and to bring them in?

The Second Coming of Moses to Deliver Israel

Moses listened, no doubt, with his face still covered, in holy awe, to the words which came out of the midst of the flame of the burning bush. Once more He heard from the lips of Jehovah that the cry of the children of Israel has been heard, that He had seen their oppression. How great must have been his astonishment when Jehovah addressed him, and acquainted him suddenly that He had chosen him to be the instrument in liberating His suffering people from Egypt.

“Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt” (Exod. 3:10).

The erstwhile candidate to Egypt’s throne, who in faith had turned away from the glory of Egypt, from its wisdom and riches, who in faith had looked to the recompense of reward, and decided to cast in his lot with his enslaved brethren, is to be Israel’s great emancipator in God’s almighty hand. He, who had humbled himself made of himself no reputation, who, for forty years had been a desert shepherd, the occupation the Egyptians despised, is exalted to divine leadership, the executor of Jehovah’s purposes. He, who, forty years ago, filled with compassion, had offered himself as a deliverer to his brethren, to be rejected by them, is now chosen and sent to be Israel’s Saviour. We must once more quote Stephen’s illuminating, inspired comment on the mission of Moses, on his first and his second coming to the people.

“And when he was forty years old, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian. *For he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not.* And the next day as he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are

brethren; why do ye wrong one to another? But he that did his neighbor wrong thrust him away, saying, 'Who made thee a ruler and judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday?' Then fled Moses at this saying, and was a stranger in Midian, where he begat two sons. And when forty years were expired, there appeared unto him in the wilderness of Mount Sinai an Angel of the Lord in a flame of fire in the bush * * *. *This Moses whom they refused, saying, Who made thee a ruler and judge? the same did God send to be a ruler and a deliverer by the hand of the Angel which appeared unto him in the bush*" (Acts 7:23-30; 35).

We dwell on these words, "This Moses whom they refused—the same did God send to be a ruler and a deliverer." It was not another, but the same one who had been refused and accused by his own brethren to the Gentile monarch Pharaoh. His first coming resulted in his refusal, his second coming brings about their deliverance from the yoke of bondage and ends their afflictions. How strikingly this illustrates the story of Israel's Messiah, Christ Jesus our Lord. Inasmuch as we have already described His rejection, we do not repeat what we have said before. But we want to emphasize as strongly as we can, that the same One who was rejected will come a second time, and the rejected One becomes the deliverer "to bring them out and to bring them in."

The author hopes that many Hebrews will read this book. We desire to impress this great fact upon their hearts and minds—*there is no help, there is no hope for Israel apart from Him, who came some nineteen hundred years ago, Jesus of Nazareth*, as His contemporaries called Him. Of late a number of Jewish authors have attempted to write about the person of Jesus and have said some nice things about Him and His teachings. We mention two. Rabbi Klausner of Jerusalem, who wrote his book on "Jesus of Nazareth," in Hebrew, and the other "The Nazarene," by Sholem Asch. The latter volume has had a phenomenal sale as it gives valuable information on the customs and the times when

Jesus was on earth. But neither of these authors acknowledges His supernatural person nor His Messiahship. They do not touch upon the burning question as it was when this wonderful person walked on earth, the question which is still of the gravest importance—"What think ye of Christ (Messiah)? Whose son is He?"

The scholarly Pharisees answered Him readily, what every Old Testament believing Jew of today will answer, "the son of David." But when Jesus quoted to them the one hundred and tenth Psalm in which David speaks of the Messiah as *His Lord*, they had no answer. If the law, the prophets and the writings, these three divisions of the Hebrew Bible teach anything, they teach that Messiah, the promised redeemer, is more than a man, He is "God manifested in the flesh," He is "*Immanuel*"—God with us (Isa. 7:14). Any Hebrew can learn this by reading another prophecy of Isaiah. "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder, and His name shall be called, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." (Isa. 9:6). These words of prophecy cannot mean anything else but "*Melech Ha-Moschiach*", King Messiah. The child born, means His true humanity as the offspring of David; the son given, refers to Him as coming from God, the gift of God, His Son. Isaiah also calls Him "*Zemach Jehovah*," the branch of Jehovah. Elsewhere the same prophet reveals Him as the servant Jehovah who is both Creator and Redeemer.

This truth as to Messiah's person is not acknowledged by such able Jewish writers as Rabbi Klausner and Sholem Asch. They do not believe in the Deity of their promised Messiah and while they write well and laud the nobility of His character, and the superiority of His teachings, often erroneously termed, His philosophy, they deny His Messiahship. Nor do they believe in His self-witness, such positive statements, repeated often, that God sent Him into the world, that He came from above, that He pre-existed, a pre-existence which leading Jewish expositors of old have held as

an article of their faith. He spoke of himself as "The *I AM*;" He declared, "Before Abraham was, I am;" He claimed Oneness with God, working the same works God the Father works. These claims of Deity were backed up in His life on earth by the display of Omnipotence and Omniscience. The miracles He did were the credentials of His Messiahship.

The acceptance of Jesus Christ as a lovely character, the approval of His teaching, even the attempt to imitate Him, is not enough. Once upon a time a true Israelite by name of Nathanael, who had said sneeringly, What good thing can come out of Nazareth, after he was face to face with the evidence of the Deity of Jesus cried out in holy ecstasy, "Rabbi, Thou art the Son of God, Thou art the King of Israel" (John 1:49). *God is waiting* for this confession from the hearts and lips of Israel. When it comes something wonderful will happen.

We mention another fact. Jesus Christ was condemned by the Jewish Council for His claim to be the Son of God. The high priest put this question to Him, "I adjure Thee by the living God, that Thou tell us whether Thou be *the Christ, the Son of God.*" The lips, which up to that moment were silent now answered this solemn question affirmatively. The unjust charge of blasphemy was brought against Him. The verdict—He is guilty of death (Matt. 26:63-66). Was He a blasphemer? Was He worthy of death?

In all kindness, my Jewish reader, if you persist in rejecting His claims of Deity, the claims He so often made, you too participate in that malicious, unjust charge against Him, you become a sharer of His rejection. The Messianic question *is* the burning question for Israel today.

So let me state it again—*there is no help, there is no hope for Israel apart from Him Who came nineteen hundred years ago, Jesus of Nazareth.* He was here on earth, He confirmed the promises made unto the fathers, He offered the kingdom unto Israel. He came to seek and to save them. As it was in Egypt when Moses came the first time, "They understood not"; they rejected Him.

But as Moses came, sent of God the second time, *this same*

Moses, whom they had rejected, so the Lord Jesus Christ comes the *second time*, sent back into the world by God, coming for judgment, coming for deliverance, coming to manifest His glory, coming to make good all national promises of blessing given to Israel. The coming Messiah, for whom orthodox Jews hope and wait, will be none other than the same Jesus, as Israel's Saviour out of Egypt was the same Moses whom they had refused.

And so we say, *this same Jesus*, who appeared at the appointed time in Israel's land, who was born of the Virgin (Isa. 7:14) in Bethlehem Ephratah (Micah 5:2), a prophet like unto Moses, yet greater than Moses, who came not to destroy the law, but to fulfill it, will appear the second time. *This same Jesus* who opened the eyes of the blind, who cleansed the lepers of their vile disease, who made the dumb speak, the deaf to hear, who manifested His power over nature, over demons and over death, for He raised the dead, who, in spite of these credentials of His Messiahship, was rejected by those whom He came to seek and to save, will yet become Israel's deliverer, as it was the case with the rejected Moses. *This same Jesus* who was delivered by His own brethren into the hands of the Gentiles, whose hands and feet were pierced, when they crucified Him (Psa. 22:16) who was despised and rejected of men, the man of sorrows and acquainted with griefs, who was stricken for the transgression of His people, on whom Jehovah laid the iniquity of us all, by whose stripes alone healing can come to the sinful soul of man, whose character as sin-bearer was so vividly foretold seven hundred and fifty years before He appeared by Isaiah, the prophet (Chapter 53) *this same Jesus*, whom His own despised and esteemed Him not, will be the only Saviour who can save Israel from their sins and set them free. *This same Jesus*, the true Lamb of God, who taketh away the sin of the world, who shed that blood without which there is no remission of sins, who was buried and rose again on the third day, of whom David as prophet wrote a thousand years before, "Thou wilt not leave my soul in Sheol; neither wilt Thou suffer Thine Holy One to see cor-

ruption" (Psa. 16:10), who was seen after His resurrection by hundreds of witnesses to whom He showed Himself alive, will some day be seen again by every eye and by those who pierced Him.

We wonder, when Moses had disappeared so suddenly, if those who knew of him in Egypt among his brethren, thought him dead. They did not know where he had gone; they did not know if he still lived, but *this same Jesus* whom the mocking crowd saw hanging on the cross, who disappeared out of their midst, is alive for evermore. The One Hundred and Tenth Psalm bears witness to it. The preceding Psalm reveals His rejection by the nation, and next we see Him enthroned as the risen and living One at the right hand of God. "The Lord said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool." The time is soon at hand when the veil will be taken from the eyes of the true remnant of Israel. They will believe on Jesus of Nazareth as their true Messiah, and long for His coming as the promised deliverer. Here is their prayer: "Let Thy hand be upon *the man of Thy right hand, upon the son of man, whom Thou madest strong for Thyself*" (Psa. 80:17).

From there up yonder in the Heaven of heavens He will return, as Moses returned from Midian, to receive from God's hand the throne of His father David, to reign over the sons of Jacob forever, and to receive a kingdom which shall have no end. We say it once more, it will be *this same Jesus*, as it was this same Moses, not another, to bring salvation to Israel.

Ponder over these prophetic words and find their deep and significant meaning: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon Me, *whom they have pierced*, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Israel's repentance; Zech 12:10).

"And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I

was wounded in the house of My friends" (Zech. 13:6). "They shall know Him by the prints of the nails in His hands."

What follows in the history of Moses, his refusal, his objection, does not permit a prophetic application, though it teaches spiritual lessons. We shall follow it very briefly, before we take up again the prophetic threads of this remarkable record.

And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Some have thought that Moses may have feared to return, anticipating that his hasty deed of forty years before might still be remembered and that the successor of Pharaoh Rameses might kill him. But he did not fear the wrath of the king when he forsook Egypt (Heb. 11:27) nor did he fear his wrath should he return. He was a man of faith. Nor is it to the discredit of Moses that he spoke these words in the majestic presence of Jehovah. He felt himself unfit. It is an evidence of how he discounted all the wisdom of Egypt he had acquired, and, if Josephus' account is correct, that Moses was the head of a successful military expedition, when still the adopted son of the princess, Moses equally discounted his ability as leader. Such humility and self-distrust is well pleasing in God's sight. Such instruments God can use to make known through them His own power.

And Jehovah assured him of His presence with him, "Certainly I will be with thee." Therefore he did not need to fear anything. How this reminds us of Him, even as it was Jehovah the Son who spoke, whose name is "Immanuel," "God with us." And if God be with us, who can be against us? Furthermore He gives a token to Moses. He and Israel will find themselves, after their exodus from Egypt, worshipping in this very mountain, where He conversed with Moses. Evidently his objection to become the liberator had lessened for he brings a question to Jehovah, a question which shows he waited for further instruction as to his commission.

Moses said unto God, "Behold, when I come unto the

children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, What is His name? What shall I say unto them?" (Exod. 3:13). Moses probably remembered how the suffering Israelites, with few exceptions, had given up the worship of the God of their fathers. What name should he mention in meeting his brethren who had turned to the idols of Egypt? The answer he received has led among commentators to many discussions, which are needless and useless as well. We shall not follow these. The answer he received is the deep expression, "I AM THAT I AM." In the Hebrew, "*Ehjah asher Ehjah*," the Vulgate translated it by "*Ego sum, qui sum*," and the Septuagint by, "*Ego eimi ho on*." Its meaning is simple, yet is so inexhaustibly deep that the human mind, finite as it is, will never sound its depths. The "I AM" is the Supreme Being, the Self-existent One, the Living One, He who is, who ever was and who ever will be. Thus the I AM is the "*I AM who is*, the Unchanging One." He is the God of the three—Abraham, Isaac and Jacob. The three names in which Jehovah reveals Himself as the Father, the Son and the Holy Ghost. As such He reveals Himself elsewhere.

Let us refer briefly, for instance, to the Aaronic blessing God commanded to be used. "The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace" (Num. 6:24-26). Here the name Jehovah, the I AM, appears thrice. Jehovah who blesses and keeps, which expresses His Fatherhood; Jehovah, whose face shines upon His people, to whom He is gracious, is He, Jehovah, the Son, in whom is shown forth the riches of His grace in salvation; and for the third time Jehovah who gives peace, the Holy Ghost and His message of peace. This does not clash in the least with the great confessional statement of Israel, "*Shema Isroel Jehovah Elohenu Jehovah Echod*," (Hear, Israel, the Lord your God is One), or, as it is the custom of Hebrews not to use the holy name Jehovah, they

substitute for it the word "*Adonai*" and say, "*Shema Isroel Adonai Elohenu Adonai Echod*"—the Lord your God is One.

Frequently, in talking with orthodox Hebrews, they expressed the opinion that Christians believe in three Gods; such is not the case. The Lord Jesus bore witness to that; He said of Himself and His relationship to God, "I and the Father are One" and, again, "Whosoever seeth Me seeth the Father." Nor should Hebrews forget that rabbinical comment expressed the opinion that the face of God, which shines upon His people, is the Christ, the Messiah.

The religion of Egypt was a vile pantheism; all pantheism (teaching that God is everything and everything is God) is vile. Israel had fallen for it, shared in the animal worship of Egypt, the name Jehovah, the Eternal, Unchanging Self-existent One, soon to manifest Himself as their Saviour, called them back to the faith of their fathers.

No reader of the New Testament needs to be reminded that He who revealed Himself as the promised Messiah and who is Israel's Messiah used again and again the ineffable name Jehovah, speaking of Himself as "The I AM."

Moses then received his message. He is to call together the elders of Israel, to tell them that Jehovah, the God of their fathers had appeared unto him and to assure them of His knowledge of their condition, to tell them that deliverance was at hand, that He would act in their behalf.

He also revealed His omniscience and told Moses beforehand what would happen. Moses and the elders are to see the Egyptian king. He told Moses that Pharaoh would not grant their request to let them leave Egypt. But Jehovah would, with an outstretched hand, smite Egypt, do judgment-wonders amongst them, after which their exodus would take place.

Yet Moses still hesitated. With infinite patience Jehovah listened to him. Perhaps his new objection was the result of his former experience. "Behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee" (Exod. 4:1). Perhaps the greater

obstacle was his own unbelief. Then the Lord gave him three signs, all demonstrating that the power of God is on their side and at work in behalf of His people.

The first sign is the sign of the rod. Moses held in his hand the shepherd's rod. It is the emblem of government and power, as well as tender love and care. Of Christ it is written that He has the rod of power (Psa. 110:2). He will use that rod when the day of His power dawns as it is written, "He shall rule (*shepherd*) them with a rod of iron" (Rev. 2:17). Moses did what Jehovah demanded, cast the rod on the ground, and the rod became a serpent. The serpent stands for Satan and his power. When government is out of the hand and control of God it becomes a serpent. And so today the rod of power and government is not in the hands of the Shepherd of Israel, another one is "the prince of this world," so very evident in these days of horror which are now upon the world. We should not forget that the serpent was an object of worship in Egypt. It was the emblem of the goddess *Ranno*, the serpent of *Neph*, the Hieroglyphic of "goddess," and besides this is the sign of royalty. It was the evil power which controlled Egypt. It still controls and governs the modern Egypt, the world which lieth in the wicked One, with its opposition to God and to His people. But Jehovah can deal with the serpent. This is seen in the action of Moses, who, in aversion, had fled from before it, taking the serpent, according to divine command, by its *tail*, and as soon as he laid hold of it, the serpent was changed into a rod in the shepherd's hands. Notice he was not to lay hold of the serpent by grasping it behind the head, but by its tail. This needed faith and confidence, for everyone knows that taking hold of a poisonous serpent by its tail is a dangerous experiment, for it will give the reptile an opportunity to bite. Some day a hand will reach down into this Satan-controlled age, a hand which was wounded, pierced in death, and that hand will take hold of the serpent's tail and then take the government and power unto Himself.

The second sign directs attention to sin and its cleansing. Leprosy is the type of sin. When Moses put his hand into

his bosom, as commanded, and he withdrew it, it had become a leper's hand, white as snow. An illustration of the words of our Lord concerning the heart of man, which is evil by nature, out of which proceed murders, adulteries, fornications, thefts, false witness and blasphemies. Such was Israel's condition and the condition of the entire race. But when Moses put his hand back into his bosom it was cleansed and restored. Jehovah has the power to cleanse His people from their sins. It points to the gracious power of Jehovah to cleanse Israel from their sins, the contamination with the manners and customs of idolatrous Egypt, and make them a holy, a separated nation. We must not overlook the fact that these two signs are spoken of as having a voice, that they speak. "It shall be, if they will not believe thee, nor *hearken to the voice* of the first sign, they will believe *the voice* of the latter sign" (Exod. 4:8). They speak of God's power in outward and inward things. God's power to take hold of the serpent's power; God's power to cleanse them and to transform them into a righteous and holy people. And to Israel these two signs spoke of the presence and power of God with Moses, His messenger.

The third sign speaks in the voice of judgment. The water taken from the Nile, poured upon the ground, turns into blood. The Nile was worshipped in Egypt as a divinity by the name *Hapi*, perhaps identical with *Apis*, the sacred bull of Memphis. Its waters were therefore regarded as sacred, highly beneficial for the health of mankind, and as a great fertilizer of the soil. To change these sacred waters into blood shed on the ground is to turn the stream of life and blessing into death. It speaks of disaster and death to Egypt and its gods. What a sign of coming judgment it was!

Moses, in receiving and executing these signs is a type of Christ. He will take the rod, the government, into His hand, and then Satan's dominion will end. He will cleanse and restore His people Israel, and transform them into a spiritual people. He will execute the judgments of God.

Moses still hesitates and raises another objection, looking to himself, and not to the promised presence and power of

Jehovah, He tells the Lord, as if He needed information, that he was not an eloquent man, as the Hebrew has it, "not a man of many words"; he pleads his slowness of speech and the slowness of his tongue. Most beautiful is the answer he received, not a rebuke, but a gracious reply. "Who hath made man's mouth? Or who made the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? Now, therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exod. 4:10-12).

In infinite patience Jehovah still listened to Moses and met his new objection. Stephen had declared that Moses was mighty in *word* and deed. Perhaps his seclusion in the desert for forty years had deprived Moses of fluency of speech. Would it be a difficult thing for the Creator who made man's mouth also to supply the utterances for the organ of speech? And so Jehovah assures him, "I will be with thy mouth, and teach thee what thou shalt say." What a gracious offer! Multitudes of the Lord's servants at all times have taken these words, and as they delivered the message they found the promise true. What a change there would come in all Christendom, if every minister of the Gospel instead of rambling along in preaching about anything, but the Word of God, if, instead of babbling something about the latest novel or some other unhallowed topic, would turn to the Word of God, receive His message from the inexhaustible treasure of the divine revelation, and claim the promise, "I will teach thee what thou shalt say!"

What a treacherous thing the human heart is! Moses, instead of falling on his knees, praising the Lord for His promise and believing it, makes a final attempt to free himself from the great commission. "O my Lord, send, I pray thee, by the hand of him whom thou wilt send" (Exod. 4:13). It aroused the Lord to anger, but he who knows the motives of the heart knew that Moses' hesitation to accept the commission was the result of humility and lack of self-confidence, and that it was not a wilful disobedience, so grace towards him is at once manifested.

"Is not Aaron the Levite thy brother? I know that he

can speak well. And also, behold he cometh forth to meet thee, and when he seeth thee, he will be glad in his heart." Aaron, three years older than Moses, is to be his spokesman, and share the task with him. Nothing is said that Moses had kept in contact with his family in Egypt. Moses and Aaron had not met for forty years. How often Moses must have wondered about his brother and sister. Are they still alive? Perhaps all Moses heard in Midian was the continued oppression and sufferings of the people. And now he hears that Aaron is alive and that soon they are to meet and to be together as the chosen instruments of Jehovah.

Aaron had received a revelation from the Lord to go into the wilderness to meet his brother Moses (Exod. 4:27). How joyful must have been that meeting!

The work of the two was then announced by the Lord. Moses was to speak to his brother, and put words, the words, he was to speak into his mouth. The Lord assured both that He would teach them what to do. "And he (Aaron) shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Exod. 4:16). What God is to Moses, that Moses is to Aaron in regard to the message, its authority and its delivery. Then the rod in Moses' hand is mentioned again with which Moses was to do signs.

That rod has been the subject of many legends and superstitions among a class of Jews. According to their rabbinical traditions it was cut by Adam in the Garden of Eden, before he had sinned. Noah had it in his possession and put it in the ark; it passed on to Joseph, who took it to Egypt, and finally, to Moses. This foolish invention is surpassed by the British-Israel delusion, which claims that the stone Jacob had for a pillow during the first night away from home, was brought later to England and that it now is in Westminster Abbey, the stone upon which the coronation chair rests. God deliver His people from such fables.

The great manifestation of Jehovah in the burning bush and His conversation with Moses was ended. We suppose the bush assumed its natural state, the flame no longer was

visible; the *Malach Jehovah*, the Angel of the Lord, had disappeared. What else remained for Moses but to drive the flock homeward and request his father-in-law, Jethro Raguel, to let him return to Egypt. Most likely Moses related to him his experience at the burning bush. And Jethro said to Moses, "Go in peace." But ere he left the Lord gave him command in Midian—"Go return into Egypt, for all the men are dead that seek thy life." Almost the identical words are found in Matthew 2:20, when God recalled the child Jesus, His mother and Joseph, from Egypt. That the words in Matthew direct the attention back to Moses' experience is obvious. God watched in both cases that His purposes might be fulfilled.

Immediately after this assurance we see a small group leaving Midian, Moses, his wife Zipporah, and his two sons, to return to Egypt. He received new instructions from the Lord to do the wonders before Pharaoh which had been put into Moses' hand. He also heard that Pharaoh's heart would be hardened so that he would not let the people go. The message to Pharaoh was brief.

"Thus saith the Lord, Israel is My son, My firstborn. And I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold I will slay thy son, even thy firstborn" (Exod. 4:22, 23). As God in sovereign grace, had called Abraham and given to him the promise of grace, without works, so the seed of Abraham, Israel, through the same grace, is called to be God's son, His firstborn.

Such is still Israel's calling. It has not yet been realized. While there is circumcision of the flesh, there is no circumcision of the heart. As a nation they are not yet born again. Nicodemus heard this vital truth from the lips of the Lord Jesus. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). When Nicodemus expressed astonishment, He whom he had addressed as Rabbi, teacher, said, "Art thou a master in Israel and doest thou not know these things?" Before

Israel can be the son of God, God's firstborn, Israel must be born again to enter into her glorious inheritance.

If some of our Jewish readers ask for the evidence we give it to you in the words of one of your great prophets.

"A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and walk in them. And ye shall dwell in the land that I gave unto your fathers, and ye shall be My people, and I will be your God" (Ezek. 36:26-28). This is what has to happen first, and when it happens, Israel's sonship, as God's firstborn, will come to pass.

As soon as Israel turns to the Lord, not in lip-worship, but with all their heart, acknowledges her sin of the rejection of the Messiah, Jehovah Jesus, the nation will have its spiritual regeneration, a new birth. See what God spoke through Moses in Deuteronomy 30:1-10.

When this comes to pass, as it surely will, when Israel becomes among the nations of the world, God's firstborn, then other nations will make the same experience, for when there is a firstborn, others born afterwards are anticipated. This is God's order. First Israel as a nation is regenerated and Israel's conversion is followed by world conversion.

We pass over, without comment, the night scene in the inn by the way, when Moses' life was in danger on account of the neglect of circumcision on one of his sons; Zipporah performed the rite.

Then came the meeting of the two brothers. It was at the mount of God they met. What a happy meeting it must have been! And Moses told Aaron all about his experience of having been face to face with the Lord, the words He had spoken and the signs He had commanded him. And now Moses and Aaron become the two leading actors in the story of Israel's deliverance. It is in order to point out the fact that both, Moses and Aaron, are types of Christ, the Messiah. Moses represents Christ in His kingship; Aaron

Christ as priest, both kingship and priesthood are united in Christ. Moses had to wait for Aaron ere he could go forward in the deliverance of Israel, in which is manifested God's redemption, redemption by blood and redemption by power.

And now the two brothers arrived in Egypt. Obedient to all the Lord had spoken, they called the elders of the children of Israel. Aaron is the mouthpiece of Moses. He relates what had transpired in the life of his brother and then he did the signs in the sight of the people. And *after seeing the signs*, that outstanding characteristic of the Israelites, to *see* first and *then* to believe, they believed, bowed their heads and worshipped.

The Meeting with Pharaoh and the Results

Moses and Aaron after their arrival in Egypt went at once to see Pharaoh. No longer was Rameses II on the throne, for his death had occurred, after the long reign of sixty-seven years. Menepthah II succeeded him. According to the best authorities, he was therefore the Pharaoh whom the two brothers met. He had his royal seat in the city of Ramses and had strengthened its fortifications. Both Pharaoh Rameses and Pharaoh Menepthah held their courts in the fields of Zoan, that is Zoan-Rameses, which is mentioned in one of the Psalms—"He wrought His signs in Egypt and His wonders in the field of Zoan" (Psa. 78:43). Authorities tell us that according to the monuments Pharaoh Menepthah was a mean character, which fits in well with his description in Exodus.

"The successor of Rameses II, is hardly the son one would expect to follow such a father. According to Dr. Brugsch, he does not rank with those Pharaohs who transmitted their remembrance to posterity by grand buildings and the construction of new temples. The monolith found by Petrie in 1896 seems to imply that his lists of conquests were not always so trustworthy as could be wished. Nevertheless the reign of Menepthah is of the greatest importance, for it was he, to all appearances, who was the Pharaoh of the Exodus, as seems also to be proved by the same document."*

It is also claimed that the death of Menepthah is shrouded in mystery. No monument speaks of it; he passed off the scene suddenly, which, if the claim is reliable, would show that he perished in the Red Sea tragedy, when God overthrew Pharaoh and his host (Psa. 136:15).

How must Moses have felt when he walked once more in the familiar places of his childhood days! He gazed upon the magnificent palace, remembered the luxuries and plea-

*Pinches: "Old Testament in the Light of Historical Records," page 305.

asures he enjoyed. And now, in shepherd's garb, and with the shepherd's staff in his hand, with his elder brother at his side, he is back once more. He has appeared the second time. Did anyone recognize him? Did anyone say, it is the same the great princess adopted, *the fanatic*, who gave up the throne? If so, they probably despised him.

But had he made a mistake in turning his back upon Egypt and its glories? No! He is now to become a god unto Pharaoh Menepthah, and Aaron is to be his prophet. He is to be the instrument to reveal a power and glory before which all Egypt pales into insignificance.

Before the ruthless, the godless, the blaspheming Pharaoh, whose audacious family had usurped the symbols of deity for its head-dress, all verified by the Egyptian records, Moses and Aaron appeared with their God-given message. "Thus saith Jehovah God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness" (Exod. 5:1). A startling message! But it did not startle Pharaoh Menepthah in the least. His conscience was hardened. Perhaps with a hellish laughter he sneered, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." The Egyptians had traditions. Pharaohs before had come in touch with the God of Israel. Was Menepthah as ignorant as he claimed to be? Probably he was wilfully blind, that terrible condition which finally let to the hardening of his heart by God Himself. Moses and Aaron repeated their request. This exhausts Pharaoh's patience. He accuses the two messengers with delaying the work of his Israelitish slaves, that the demand to let the people go, made them lazy, so that they rested from their burdens.

Pharaoh did not stop with that, but he increased the hardships of his slaves. More work is laid upon them. The straw they needed for making bricks, they must gather themselves wherever they can find it. Instead of straw they used stubble, as previously stated, confirmed by the discoveries of bricks of certain buildings of that period, which contained no straw, but stubble. Then the whips of the taskmasters cracked as

never before. The children of Israel had officers (*Shoterim*), they were responsible for what the people did. When the required amount of bricks was not supplied these officers were beaten; their complaint to Pharaoh brought no redress whatever. All this had a most detrimental effect upon the people.

It was good news to them when Moses and Aaron told them of what Jehovah had said and promised, and when they saw the signs they believed. They rejoiced.

Suddenly all is changed. The officers waited until Moses and Aaron came from the presence of Pharaoh. "The Lord look upon you and judge, because ye have made our Saviour to be abhorred in the eyes of Pharaoh, and in the eyes of his servant to put a sword into their hand to slay us" (Exod. 5:21).

The only thing, and the right thing, Moses could do, was not to attempt another interview with Pharaoh, but to go to the Lord. His faith is greatly tried. He is disturbed; like so many Christians he raises questions—Wherefore? Why? "Lord *wherefore* hast Thou so evil entreated this people?" He begins to question his mission, "*Why* is it that Thou hast sent me?" Instead of deliverance, greater hardships are now the portion of the people.

Yet what had happened, the increased sufferings, the greater afflictions, were in reality hopeful signs, signs that God was at work. As soon as Jehovah begins to act, all the powers of evil arise in a vain attempt to obstruct or to frustrate the purposes and plans of God. In sacred history covering the past history of Israel we find the same lesson.

It hardly needs to be stated that we are living at a time when the forces of evil rise up in every direction. There is an unseen world of demons and the powers of darkness over which Satan reigns. What manifestation of these unseen powers we are witnessing in our age, fast approaching its predicted end! St. John wrote almost two thousand years ago, "The world lieth in the wicked one," the world—the *aion*, the age, is governed by the author of sin and death.

The head of the kingdom of darkness is a being of superior

wisdom, not at all the being as pictured in Christendom, with horns and hoofs and repulsive countenance. He has insight into the plans of God. He knows when God's time comes, when He is about to act, and then he marshalls his forces of fallen angels and the legions of demons to oppose God.

What is going on in our times is the surest evidence that God is about to act in the accomplishment of His purposes. Politically corruption upon corruption; dictators, godless and anti-Christian; the horrors of war such as no former generation has witnessed; morally a declension everywhere; the lust of the flesh, the lust of the eyes and the pride of life in the front as never before. Increasing crimes, and that in nations which claim to be civilized and boast of leadership, like our own country. In religious matters apostasy, the denial of the faith once and for all delivered unto the saints. All has a common source. These things do not come from the Spirit of Truth, but they emanate from the other spirit, the prince of this world.

And because of these things, which are in the world, we know that God's time of deliverance is near at hand, as Israel in Egypt should have known that Pharaoh's opposition was a sure sign of God's readiness to act in their behalf and to manifest His power.

And so it is, the hardships and sufferings of the people of God first increase ere the promised deliverance arrives. Therefore in our times Israel is suffering. Let My people go—is answered by greater afflictions and persecutions.

This is equally true of the Church of Jesus Christ. It is equally true of the experience of an individual soul. When the emancipation of sins thralldom is about to be effected through the Gospel of Jesus Christ, then the powers of evil begin to harass, to keep the soul enslaved. Profitable as it would be, we cannot enlarge upon all this.

We return to Israel's story. Moses did not go in vain to the Lord with his perplexing problem. Nor do we as Christians. Alas! our mistake is that we often neglect to go first to Him and tell Him our troubles and difficulties.

The message Moses received from the Lord met his greatest

need. It was a message to strengthen the faith of Moses. Without quoting the text (Exod. 6:1-8) we point out the high-points. (1) Jehovah assured Moses of His action against Pharaoh and its results. (2) He tells him again that He is God Almighty, who had appeared unto Abraham, Isaac and Jacob, and had now fully revealed Himself as Jehovah. (3) That He had established a covenant with them to give them the land of Canaan. (4) That He had remembered that covenant as He had heard the groanings of Israel in Egypt. (5) That Moses should give to the enslaved people the message that He is going to redeem them out of Egypt with an outstretched arm and great judgments. (6) That as He brought them out from Egypt they would become His people. (7) That He will bring them into the land which He promised to Abraham, that it should be their heritage. In the beginning of this message stands the sentence, "I am the Lord"; the message closes with the same assurance.

His errand was at once, without any delay, to go to deliver the message, word for word, to his brethren, the children of Israel. He found them in such a dreadful condition, depressed, despondent in spirit on account of the cruel bondage that they did not pay any attention to what Moses had to say.

Once more the voice of the Lord is heard. The Lord sends Moses back to Pharaoh with the same command to let the children of Israel go out of the land. But Moses, instead of putting his full trust in the Lord, the almighty Lord, began to reason. If the children of Israel did not listen to my message, how then can I expect Pharaoh to listen to me? Then both, Moses and Aaron, receive a new charge to be delivered to the people and to Pharaoh.

The generations of the families of Israel are given (Exod. 6:14-27) which we do not need to follow. But at the close of the chapter we find the repeated commission. For the third time He tells Moses that He is Jehovah and commands him to deliver the message, he would receive, to Pharaoh. And once more Moses pleads his lack of persuasive power, that He is of uncircumcised lips.

No rebuke follows this last attempt of Moses to be relieved

from the responsibility, instead of it the Lord tells Moses He would make him a god unto Pharaoh and Aaron is to be his prophet. What the Lord was to Moses as to instruction, that Moses was to be to his brother Aaron, and what the Lord was to him in respect to power, that he was now to be to Pharaoh. Then the Lord unfolds His program of deliverance. He will harden the heart of Pharaoh, multiply His signs and wonders in Egypt. Pharaoh is not going to hearken, so the Lord is going to lay His hand on Egypt and bring out the children of Israel from Egypt by great judgments. The Egyptians will then know that He is the Lord. Another instruction is given. When Pharaoh demands a miracle, then Moses is to say to Aaron, "Take thy rod and cast it before Pharaoh and it shall become a serpent" (Exod. 7:1-9).

The Judgment Begins in Egypt

There was no delay from the side of Moses and Aaron. They went in to Pharaoh as commanded. The court is assembled, Pharaoh Meneptah and his servants. It seems there was nothing said by the two brothers to Pharaoh. Suddenly, without any warning, Aaron, not Moses, cast down his rod before Pharaoh, and immediately it became a serpent. It was the first miracle the Egyptian monarch beheld, but not the last. But was it in reality the miracle of Him, the God of Israel, as Moses claimed, who had spoken through him and demanded to let His people go? From olden times, what is called occultism, was prominent among these ancient nations. Some of the earliest inscriptions in the cuneiform languages, the Sumerian, Accadian Assyrian, Babylonian, are formulae of magic. Pharaoh had a number of these wise men and sorcerers among his servants, as we call them today, mediums, fortune-tellers and other frauds. As stated before, the New Testament mentions the two leaders by name, Jannes and Jambres. They also claimed to be miracle workers. Will they be able to do the same? They cast down their rods, and as soon as they had fallen to the ground, they became serpents. Then occurred another miracle. Aaron's rod swallowed up all their rods.

Just in passing we mention the fact which is not seen in the authorized version. The word serpent is a different one from that used when Moses cast down his rod before his Israelitish brethren. At that time the word used is "*Nachash*" (the same as in Genesis 3:1), but here in Exodus 7:10 the word employed is "*Tannin*," dragon. Both are used in Scripture for the devil.

How did these sorcerers imitate the miracle of Aaron's rod? Was it just legerdemain, nothing but trickery? Even today in India and other oriental countries such exhibitions are given by fakirs, religious beggars, in which various snakes play an important role. They charm them; at their word they stretch themselves out as if they were dead, etc. All

seems to be a secret with them which has baffled investigation. Yet the verdict it is *all* trickery is far from being true. God works miracles, the serpent, the devil has also power to a certain point to produce signs and wonders.

Before our Lord returns, before His second coming, foreshadowed by the second coming of Moses, the mystery of iniquity will find its culmination in the lawless one, the man of sin and the son of perdition. Of him it is written, "whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thess. 2:9). Then the world, including apostate Christendom, which sneered at the true miracles of Christ, will believe the lying wonders which the devil has power to produce, with the same disastrous results, we should say, greater, after Pharaoh had hardened his unbelieving heart.

That the rod of Aaron turned into a serpent and swallowed up the rods of the sorcerers was an evidence that the presence and power of God were with the two divinely commissioned messengers. There are deeper lessons here as to God's permission of evil and how He controls it, into which we do not enter here.

One verse demands closer attention. "And He hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said" (Exod. 7:13). The Lord knew beforehand what would happen that Pharaoh's disobedience and continued unbelief, his defiant opposition to the God of Israel, would force Him to harden his heart in such a way as described in Romans 9:17. "For the Scripture saith unto Pharaoh, Even for this purpose have I raised thee up, that I might show my power to thee, and that My name might be declared throughout all the earth."

Pharaoh's heart being hardened by God Himself so that he became an object of God's wrath has been in bygone days the battlefield of religious controversy. The theological school, known by the name of "Arminianism"* combatted

*At a certain time a prominent lawyer asked the writer the following question: "Why are Methodists called Armenians? Was John Wesley

for centuries Calvinism, the theological system founded by the teachings of John Calvin. It is still going on, in spots at least. Pharaoh's case is used by an ultra-Calvinism as an example. But neither Arminianism nor Calvinism are right, the truth lies between the two creeds. We give a very brief review of the case of Pharaoh, confining ourselves exclusively to the statements found in Exodus.

It was Jehovah's own announcement as to what would happen. "I will harden Pharaoh's heart, and he shall not let the people go." Hence it is claimed that Pharaoh could not do anything else on account of this divine act but to sin and to suffer. But *when* did God carry out His threat of hardening the heart of the Egyptian ruler? Did God begin at once to do this? That would end forever Pharaoh's responsibility, all would be God's own doings. In the beginning of God's controversy with Pharaoh, the appeal is simply to his conscience. No such process as hardening his heart is mentioned. If we read the statement in Exodus 7:3 we find that the divine judgment in hardening his heart was still in the future. "I will harden Pharaoh's heart and multiply My signs and My wonders in the land of Egypt." When the sorcerers counterfeited the signs of Moses, Pharaoh's heart "was strong." It is to be regretted that the authorized version is at fault in translating, "He hardened Pharaoh's heart," when it should be translated "Pharaoh's heart was strong," *he himself hardened his own heart* (Exod. 7:13). Use the revised version to get clear on this matter.

After the waters of Egypt were turned into blood we read again in the King James version, "Pharaoh's heart was hardened," but it is in the original, "Pharaoh's heart was strong," strong in himself to oppose God. The same is true after the second plague (Exod. 8:15). After the third plague his own magicians sounded a warning by saying, "This is the finger of God." Still we read in the original "his heart

from Armenia? I thought he was an Englishman." The system known by that name Arminianism has nothing to do with the Armenian people. It originated with one J. Arminius, a Holland theologian, who lived in the sixteenth century.

was strong," strong in opposing God. After the fourth plague it is still "he made his heart heavy" (Exod. 8:32). After the fifth plague he continued to be stubborn in his resistance.

Five warnings and judgments had all been in vain to bring Pharaoh to his knees. He had resisted all these evidences that God was speaking and dealing with him. He had an opportunity to repent and to listen to God's demand. God knew beforehand that Pharaoh would continue in his stubborn defiance, a defiance which increased as God spoke louder and louder.

A change comes after these five warnings by plagues. The sixth brings the plague of boils upon man and beast. The magicians are especially mentioned as suffering with the rest. Then it is written, "*And the Lord made strong* (hardened) the heart of Pharaoh, and he hearkened not unto them, as the Lord had spoken unto Pharaoh" (Exod. 9:12). The awful doom had come. After pursuing his course of opposition to God, continuing in ever-increasing defiance, nothing was left for God but to hasten his doom by this judicial hardening of his heart. God Himself made now the heart of Pharaoh strong to continue in his path as he rushed onward to his doom.

Is Pharaoh the only example of judicial hardening when God Himself has to act? In answering this question we shall confine ourselves to that which is written as to the end of our age. It is indeed a dream, and nothing but a dream invented by the theories of religious leaders, that our age ends with a universal acceptance of God's Truth as revealed in His Word, and with a universal acceptance of the true Christ of God, our Lord Jesus Christ. Our Lord, in His own prophetic utterances, teaches the opposite. The Holy Spirit through every chosen instrument to write the documents, epistles, as we call them, in which are unfolded Christian doctrines and in which also the future is revealed, gives the same testimony. Paul, Peter, John, James and Jude are these inspired writers. Their testimony is unanimous as to the future of our age. No clash exists, nor could exist, for

behind each penman stands the same omniscient author, God the Holy Spirit. The future of Christendom is boldly written; it brings a turning away from the faith; a denial of the Master who bought them by His blood; a rejection of the supernatural and then a universal apostasy.

During the summer as we write these words a certain "minister of the Gospel" (! ?) in a New England pulpit urged the following: "That religion should break with every theory of salvation and redemption by any power outside of nature, because such doctrines (*Note: the doctrines of the Cross of Christ*) hindered the work of true religion more than any other factor in the story of mankind." Then this blind leader of the blind added, "I am convinced that it is supernaturalism, which is largely responsible for the seeming ineptitude of religion in relation to the problems of life."* And so, Away with Him! Away with His Cross! Away with His Blood! Away with the Holy Spirit! Away with the Bible as the very Word of God! And is this an isolated case? Far from it! It is the very essence of rationalistic modernism with which Christendom is cursed.

The same which happened in the case of Pharaoh will happen yet in Christendom. There will be no repentance, nor turning back to the Cross of Christ and the Christ of the Cross. Then God, when the measure is full, acts as He did with Pharaoh. "*Because they* (professing Christians) *received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they might believe a lie, that they all might be damned, who believe not the truth but had pleasure in unrighteousness*" (2 Thess. 2:10-12).

We return to the record of the book of Exodus. The miracle of Aaron's rod becoming a serpent which swallowed up the rods of the magicians made no impression whatever on Pharaoh. God now begins to act in sending a series of plagues which covered Egypt. We must look upon them as judgments. We treat them first of all in a general way.

*Quoted from *Boston Herald*, Monday, July 29, 1940.

Many commentators speak of ten plagues. The better way is to separate the last, the death of all the firstborn in Egypt, for it stands by itself, it was more than a judgment upon Egypt, it revealed Israel's true redemption. The nine judgment-plagues are the following: The waters of Egypt are turned into blood; the plague of frogs; the dust which was turned into lice; the swarms of flies; the grievous murrain on cattle; the afflictions of boils on men and beasts; the plague of hail; the plague of locust swarms and the plague of intense darkness.

They are grouped in three triplets. The first three—bloody waters, frogs and lice are characterized by loathsomeness, they are of a repulsive nature. The next three bring painful afflictions upon beasts first and the boils upon all the Egyptians. The final triplet—hail, locusts and darkness are nature-plagues.

Another fact must be stated. The first, the second, the fourth, the fifth and the seventh and eighth were all announced beforehand by Moses to Pharaoh; the third, sixth and ninth were executed without a previous announcement. The first, fourth and seventh were announced to Pharaoh in the morning, two of them, the first and the fourth, Pharaoh heard by the side of the Nile.

“This grouping is not a mere external arrangement, but it is founded on the facts themselves, and the effect which God intended the plagues to produce, as we may gather from these circumstances, that the Egyptian magicians, who had imitated the first plagues, were put to shame with their arts by the third, and were compelled to see in it the finger of God, that they were smitten themselves by the sixth, and unable to stand before Moses, and that after the ninth, Pharaoh broke off all further negotiations.”*

The false gods of Egypt were likewise exposed in these plagues, a demonstration that the God of Israel is the only and the true God. The river Nile, because the fertility of Egypt was dependent on its overflow, was worshipped as a

*Keil on Exodus.

god, under the name of *Hapi*, or *Hapi Mu*, the abyss of waters. The Pharaoh was often pictured as standing between two representations of this "god," the Nile, his throne wreathed with water-lilies. The first plague stripped the Nile of all its supposed divine power. Its waters became loathsome, nothing but blood, too disgusting to use. We may also think of God's retributive action. Some eighty years before unnumbered Hebrew innocent babes were thrown into that same river. God began reckoning with Egypt first of all on account of those murders committed. The second plague, the plague of vile frogs, aimed at the Egyptian goddess *Hekt*, whose head was a frog. The Egyptian idolatrous system consisted of ceremonial ablutions, and the frogs contaminating everything must have plunged them into some kind of a religious despair, while the plague of lice played havoc with their purifications, so necessary in their polytheism. They worshipped the sun under the name of the God *Ra*, found in the name of the rulers of Egypt, Pharaoh; the ninth miracle disposed of this supposed god. The other plagues contained the striking evidences of divine retribution likewise. They had tortured the children of Israel with their cruel whips; now their bodies through divine judgment were tortured unmercifully by boils. The loss of crops and cattle through some of these judgments was a retribution for having put all the different hardships and privations upon the children of Israel. Finally there came that night of all nights, when the first born children of Egypt had to meet the sword of the angel of death. They paid now for the death of the Hebrew infants and later their great army of warriors perished mercilessly in the Red Sea.

We shall now examine the different plague-judgments separately and point out their prophetic lessons, as predictions of the coming judgments of the Lord, preceding His manifestation as the Judge, when our age terminates.

The First Three Judgment Plagues

When God acts in the execution of His redemption purposes, it results in two things, blessing, deliverance and glory for His people, and judgments for the world. So it was in Egypt. As Israel's sufferings, sorrows and afflictions increased, Jehovah's intervention in behalf of His covenant people was no longer delayed; step by step their deliverance drew nearer and at the same time it became darker and darker for Egypt. It will be so again in the future, when heaven's long silence will be broken, when once more Jehovah comes down to deliver, to bring out and to bring in.

Similar judgments as those which came upon Egypt will come in the end of this age, when the Lord once more remembers His covenant, when He begins to act to fulfill all which His holy prophets announced in their great messages concerning Israel's future. The great national blessings, so clearly written in the Psalms, by Isaiah and other prophets, will find their fulfilment. It will be preceded by greater afflictions for Israel and finally followed by judgments for the world.

We cannot enlarge in this volume on a fact, which we briefly mention. During the present age, which had its beginning almost 2000 years ago, while Israel is experiencing its world-wide dispersion, away from their own land, Jehovah accomplishes another one of His great purposes. The Gospel, the good news of the salvation of God in and through the Christ, Israel's Messiah, whom they rejected, has been, and is, preached, to the great Gentile world. Through this preaching the sovereign Lord is gathering a heavenly people, as announced to Abraham, a seed like the stars of heaven. It is the true Church of Jesus Christ. "The stone which the builders rejected is become the head of the corner." The stone is the Christ. Israel's rejected Messiah becomes the foundation stone, the cornerstone of the Church.

When God's purpose in this age is accomplished, when the Church of Jesus Christ has fulfilled her earthly destiny and

reached her glorious home in the Father's house above, then the two facts mentioned above will become evident. The Lord arises in behalf of suffering, persecuted Israel, passing through the greatest of all their tribulations, and then He will deal in a series of judgments with their enemies, Gentile nations, as He dealt with Egypt when Israel's hour of deliverance was at hand.

Of these judgments the last book of the Bible bears witness. The book of *Revelation* must be considered as a book written in symbolic language. The judgments announced have more than a literal meaning. They describe disasters which come upon the political, the economic, the financial and social world. They strike at the heart of the world-systems which man has built for his own glory, as it was in the Egyptian civilization, Godless and God-defiant. According to the visions of Revelation the final years of the age, preceding the glorious manifestation of Jehovah-Jesus, a series of Judgments will sweep over the world, as the judgment plagues swept over Egypt.

We speak of these future judgments only in a *general* way. They consist in wars, famines, pestilences and earthquakes. Locust swarms appear, typifying something far more terrible than the locusts which destroyed every green thing in Egypt, they destroy human beings in appalling numbers. There are two outstanding witnesses mentioned who will be at work during these future judgments, one of them has power to turn the waters into blood (Rev. 11:6). Sinister evil powers are then working on the earth, doing far greater work in producing lying signs and wonders than Jannes and Jambres ever could do. Here are other future judgments which remind us of the judgment plagues of Egypt.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had taken the mark of the beast upon them, which worshipped the beast" (Rev. 16:1, 2). Then two judgments follow according to the same chapter in

Revelation, the sea, the rivers and fountain of waters become blood. In these future judgments is included a terrific heat, and such a darkness that they gnaw their tongues for pain. Unclean spirits like frogs are mentioned, all of which reminds us of Egypt (Rev. 16:3, 4, 8, 10, 15).

While we cannot make an application in detail, the fact is established that there will come in the end of our age for the world a series of judgments corresponding to the judgment plagues of Egypt.

As we shall show, the plagues in Egypt were aimed at the corrupt religious system of idolatrous Egypt. By what Jehovah did, their idols, their animal worship all were proved spurious and worthless. And so it will be in these future judgments. The modern world makes it own gods, the god of evolution, the god of mammon, the god of sciences, the god of continued world progress, the god of a spurious gospel; and as Pharaoh said sneeringly, "Who is the Lord . . . I know not the Lord," so the world denies Him and His message. As we have shown before, the supernatural is ruled out. But when these judgments are in the earth, all these modern inventions and modern hopes, the lies of evolution and modernism will go to pieces. As Pharaoh found out that He is God, who sent Moses, so the world will find out that there is a God and that He can reach into human affairs in a supernatural way.

We mention another important feature of this comparison. In spite of all the plagues Pharaoh did not repent, nor did the greater part of his people. He hardened his heart until God dealt with him in a judicial way and blinded his eyes and hardened his heart.

It will not be different during the end of the age when the judgments foretold in Revelation fall upon the earth. Apostate Christendom denies the supernatural; the fool's cry, "There is no God" becomes stronger and stronger. But then God speaks in great judgments, one follows the other. Are they then seeking the face of the Lord, repenting of their sins? We let the Word of God speak. "And the rest of the men which were not killed by these plagues yet repented

not of the works of their hands, that they should not worship demons* and idols of gold, and silver, and brass and stone, and of wood; which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20, 21). "And men were scorched with great heat, and blasphemed the name of God, who had power over these plagues, and they repented not to give Him the glory." "And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues with pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (Rev. 16:9-10).

No repentance! No turning back to God! Hearts are hardened as God hardened the heart of Pharaoh. These facts should speak loudly in these days of increasing apostasy, days when it is so true, "The Judge standeth before the door."

We are now prepared to follow the story of the plagues as they came upon Egypt. In a brief way we follow the first three.

Moses received next the command to meet Pharaoh in the morning as the monarch went to the water. It was a custom in Egypt when the time arrived for the river Nile to rise, indicating the coming inundation upon which the welfare of Egypt depended, for Pharaoh and his dignitaries to go to the river to perform certain ceremonies in worshipping the Nile. We can imagine how proudly Meneptah headed the worshipping group. Upon his head rested a golden, artistically wrought head-dress, a symbol of his own divinity. Suddenly, at a bend of the river, Meneptah saw two men, standing together, awaiting his arrival. He soon recognized them as Moses and his brother Aaron. And now they are

*Cults of devil and demon worshippers, it is said, increase in different parts of the civilized world. A large part of Christendom accepts the doctrines of demons and follows seducing spirits even today (1 Tim. 4:1) in certain cults, some metaphysical and others of an occult nature. If so now, what will it be when finally the restraining influences of the Holy Ghost are withdrawn?

face to face. Without awaiting a word from Meneptah Moses delivered his message. Once more Pharaoh hears that Moses is the messenger of the Lord God of the Hebrews. He speaks in His name. The same demand is made, Let My people go. Something is now going to happen which would show that the Lord is God. The river's waters are going to be turned into blood, so that the fish in them would die and the whole river become a mass of abominable stench. Without waiting for a reply Aaron took his rod and majestically stretched it over the river. Was Meneptah horrified when suddenly all the waters, not only in the river, but in other streams and in pools as well, the reservoirs of their water-works, took on a reddish hue; all the waters had become blood! The "divine Nile" had been turned before Jehovah's word into a river of vileness, abominations and into a river of death. Water, the so necessary element, without which man cannot exist, had become so defiled that its use for any purpose had become impossible. No drinking water, no water for cooking purposes, no water for cleansing, no water for religious ablutions! Frantically we see the Egyptians digging everywhere for water.

Pharaoh turns once more to his magicians who were right on the scene. We see them mumbling their enchantments and in some way, through trickery, or the evil power with which they were linked, they did the same.

But here the voice of infidelity breaks in and raises question marks. How could water so suddenly be turned into real blood? The rationalist claims that probably a mass of red clay had been washed into the river, making it look like blood, but blood it was not. Others say it may have been the result of billions of tiny microscopic animaculae having been generated in the river. Infidelity of any brand makes itself ludicrous by its assumptions over which we can write the well-known Shakespearean phrase, "What fools these mortals be!"

Here is another question which modern infidels have raised. If all the waters of Egypt were turned into blood, how could the Egyptian magicians do the same, inasmuch as

there was no water left? Infidels are superficial Bible readers. The Egyptians dug wells to get drinking water and with these the magicians experimented. It would have been a better way to show their power if they had turned the bloody streams and reservoirs into water again. But soon they will disappear from the scene. Did Israel suffer under this plague? No! For the *Egyptians* digged wells, but not the Israelites. Why should they suffer the same punishment the design of which was to bring relief unto them?

All that is said of Pharaoh is, that he hardened his heart, made it strong in opposition; then he went back to his house to suffer with the rest of his subjects for seven days, when the plague ceased. The God of Israel revealed Himself in this plague judgment as the only and true God, who controls all things in nature and has power over it. Nature and creature worship, as Egypt did, is nothing less than idolatry.

We have called attention before to the lesson of God's retribution. Egypt's ruler, Rameses, fourscore years before consigned innocent Hebrew babes to death by having them thrown into the Nile, and now the adored Nile becomes itself the river of death.

How much of an interval there was between the first and the second plague judgment is not stated. Perhaps it was only a few days later when Jehovah spoke again to Moses. He announces the *second plague* in case Pharaoh refuses to obey the fourth demand to let His people go. It would bring frogs in great abundance out of the Nile. They would enter his palace, as well as the homes of all the people, their bed-chambers, and be found in their beds; they would defile their ovens and kneading troughs. And so Aaron stretched out his hand and it was done.

Frogs abound in Egypt. Naturalists have classified the present species found in Egypt; one is called *Rana Mosaica*, which is very repulsive and its croakings are greatly annoying. And this loathsome creature of the swamps was, like the Nile, an object of worship with the Egyptians. As mentioned before, the goddess Hekt had a frog's head. They called the frog "Queen of the two worlds," and placed it

upon a sacred Lotus-leaf. Generally frogs appear in Egypt after a season of heavy rains. But now they came in such vast numbers and so suddenly that it was all, beyond a doubt, the work of a supernatural power. The God of Israel spoke again; He is the Lord. Feebly the magicians played another trick, and also brought forth some frogs, a comparatively easy thing to do, with frogs swarming everywhere. Why did they not show their power to bring relief by their removal? Because such power they did not possess.

And so the frogs, vile and repulsive, slimy, croaking creatures, were found in Egypt's palaces and in the huts of the poor; they filled dwellings everywhere, the bedchambers were filled with them; sleep departed, for here were the ever-increasing frogs in their beds. Women kneaded their dough to bake bread, one frog after the other hopped in and out. It is difficult to imagine what a terrible agony the plague of frogs brought upon Egypt. Nor did they dare to act in self-defense and slaughter the vile invaders, for the frog was sacred and was the symbol of human life in embryo. In the hieroglyphics it was represented sitting on a ring, one of the emblems of life. The hand of God, with one stroke, demolished all their idolatry and showed Himself once more as the God of power.

A hopeful sign appears at last. The plague was too much for Menephtah. Wherever he goes, day and night, at his table, in his victuals, frogs, nothing but frogs. He calls for Moses and his brother. He becomes a suppliant. "Intreat the Lord, that He may take away the frogs from me, and from my people, and I will let the people go, that they may do sacrifices unto the Lord." And Moses, without inquiring first of the Lord, is ready to do so, for he knew God's long-suffering and mercy. But Moses asks something of Pharaoh. "When shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they remain in the river only?" Pharaoh sets the time; it is to be tomorrow. Had the frogs disappeared suddenly, it might have been explained as a natural process. Why did Pharaoh not say, let them disappear now? Perhaps he

thought that Moses and Aaron needed time to intercede in his behalf. So the morrow came, and suddenly the croakings of the millions of frogs ceased in answer to the earnest pleadings of Moses. Thousands upon thousands died in the houses, in the villages and in the fields. A frightful stench filled the whole land; they gathered them together in big heaps. Pharaoh had the strong evidence given, that "there is none like unto the Lord God." We said it was a hopeful sign when Meneptah sent for God's servants. Alas! he did not bow in humiliation before the God of Israel. When he saw that the plague was gone his wicked heart made itself strong against the Lord to resist Him, as he had resisted before. He hearkened not unto them but persisted in his defiance.

The third plague judgment followed immediately after the removal of the frogs. It is introduced without any warning. As the Lord commanded Moses, so Aaron used his rod, smote the dust of the land and it was changed into myriads of lice, which began to torment men and beasts. Discussion has been going on about the insects out of the dust. The Septuagint translates the word by "*Skniphes*," gnats. Jewish rabbis and interpreters translate the word "kinnim" with lice, which is correct. This plague must have been especially revolting to the Egyptians, who placed much stress upon cleanliness of the body. Herodotus in his history states that the priests shaved their whole body every other day, that no lice or impure things might adhere to them while they were engaged in the worship and service of the gods. Attention has been called to the increasing severity of these plagues. When water became blood it was a distant object, which could be relieved by digging for water; the frogs were loathsome and defiled the houses, but still they did not come so much in touch with their persons, or inflict pain. The lice fastened themselves on the skin of the whole body, sucked the blood and produced a disagreeable itching and pain.*

The magicians were evidently taken by surprise. They

*James G. Murphy: "The Book of Exodus," p. 88.

were not prepared by some trick to meet this plague. More than that—they were unable in any way to create life out of dust. And so they acknowledged, “This is the finger of God.”

After this, the magicians disappear from the scene. They withstood Moses up to this point, and then they were wise enough to withdraw.

Pharaoh, his servants, including the magicians Jannes and Jambres, and all the priests were infested by the plague and suffered torments; they were unfit to enter the temples of their gods. Furthermore all the sacred animals the Egyptians worshipped were suffering like the other animals. Contempt was brought upon everything the Egyptians called sacred. And Pharaoh did not listen to the warnings of his magicians. He continued in his awful course of God defiance. How long this plague lasted, how it was removed, if once more by the prayers of Moses and Aaron, is not stated in the text.

The Judgment Plagues Which Followed

Six plagues follow. We give a brief review and show some of their significant meaning. As we read the text we discover that they are far more severe than the three preceding ones. More and more it becomes evident that the God of Israel, the Almighty God, Creator of heaven and earth, acts and speaks louder and louder. Pharaoh had to acknowledge this fact; he knew a supernatural power was at work. He went as far as to say, "I have sinned," yet the terrible process of his heart-hardening continued.

Once more we call attention to the judgments which, according to the last book of the Bible, in the Revelation, the holy seer, the Apostle John, beheld in the Isle of Patmos. Seven seals are broken, each produces something on the earth; seven angels sound their judgment trumpets and after each the earth and its inhabitants experience a judgment disaster, and finally there are seven angels which pour out their vials into the earth and the distress finds in these vial judgments its culmination. These seven vial judgments are called plagues. "And I saw another sign in heaven, great and marvellous, seven angels having *the seven last plagues*, for in them is filled up the wrath of God" (Rev. 15:1). So as it was in Egypt will it be in the end of our age, when God deals in these mighty judgments with the world; these judgment plagues increase then, as it was in Egypt, in intensity, God speaking in His wrath, as the second Psalm says, "vexing them in His sore displeasure."

Another feature of the remaining six plagues which came upon Egypt is the fact that the exemption of Israel, in the land of Goshen, from these plagues, is now especially mentioned. There is no proof that Israel suffered from the first three plagues; it is clearly stated that the plagues came upon Pharaoh and Egypt, but Israel was not reckoned in. His people Israel were protected from the beginning. Psalm 78:42-52 gives us a hint. His people are spoken of as sheep whom He led forth and guided. We mentioned the fact

before that they were exempt from the first plague and hence from every other one that followed. God does not judge His true people as He judges the world; He does not pour out His wrath upon those He has chosen for Himself. And so it is also with the true Church of Jesus Christ, those who are the chosen ones in Him, who have made their calling and election sure by having believed on Him and who have been put as members into the body of Christ by the Holy Spirit. When these great Revelation-judgments, the pouring out of wrath comes, the true Church is exempt, for the true Church will be no longer here on earth. So every true believer, redeemed by His precious blood and saved by His grace can even now sing, "There is no condemnation, there is no wrath for me."

So Israel's exemption from the six plagues which preceded the final judgment stroke is nothing new; it is, however, now prominently mentioned.

The fourth plague. The next three plagues bring great sufferings upon the bodies of the Egyptians and upon the animals. As it was in the first plague, so it is in the fourth. Moses is to arise early in the morning and meet Pharaoh again at the water and make once more the demand, the fifth, "Let My people go." Then comes the threat, swarms of flies shall fill all Egypt and torment Pharaoh, his servants and the whole nation. They are to fill the houses and shall also be upon the ground. At the same time Moses is instructed to announce the complete exemption of Israel from these tormenting flies. God says, "I will put a division (in the Hebrew—a *redemption*) between My people and thy people, tomorrow shall this sign be" (Exod. 8:20-23). God showed that He is the Lord by having the swarms of flies do their work upon the Egyptians, but not upon His own people. And so the immense swarms of myriads of insects came and wrought an untold torment. Much has been written by expositors of what kinds of flies they were. Philo in his "Life of Moses" describes the dog fly and the gadfly as one of the worst pests of Egypt. They alight on the moist parts of the eyelids and nostrils, and inflict wounds

that create great pain, swelling, and inflammation. They also destroy vegetation in a speedy way. How long Pharaoh and all Egypt stood this plague we do not know. But after they had endured for probably a short season Pharaoh called for the two brothers and made them an offer. "Go ye, sacrifice to your God in the land." Pharaoh's unseen master who controlled him and his action, that is, Satan, was behind this suggestion. You can worship right here in the land! Make Egypt, the representative of the world and its corruption, the place of your worship! Remain right where you are, do not leave your place in the world, let there be no separation! Turning to Christendom, we see this very thing which Pharaoh suggested practised. The Lord said that His people are not of the world, even as He is not of the world. Nominal Christendom knows no separation from the world in true worship. That mighty call in the New Testament is unheeded.

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and I will be a Father unto you, and ye shall be My sons and My daughters, saith the Lord Almighty"(2 Cor. 6:14-18).

How well Moses knew this principle, the principle which holds good in the Old Testament as it does in the New. He rejected Pharaoh's offer. "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" They would have to slaughter for sacrifice the very animals which the Egyptians worshipped. The cow was sacred to Isis, the

goat was worshipped by the Mendesians, the ram by the Thebeans, and the bull was adored by the Memphians.

Moses repeats his demand in obedience to the Word of the Lord, three days journey into the wilderness to sacrifice there. Half-heartedly Pharaoh promises, on one condition, that they do not go far away. Moses, before intreating the Lord to remove the swarms of flies warned Pharaoh not to deal deceitfully any longer. No sooner had the Lord answered the prayer of Moses, and the swarms of flies* had disappeared from the land, wilful, obstinate Pharaoh would not let the people go.

How Pharaoh informed Moses that he had lied again in refusing to keep his promise, we do not know. But soon the Lord sent Moses back to Pharaoh with a sixth demand, Let My people go to serve Me. What patience God had with this vacillating character who rejected God's mercy! God delayed the final stroke because "judgment is His strange work" and He delighteth in mercy.

The fifth plague. For the sixth time Moses is told to go to Pharaoh and to make the same demand. The threat is made that disobedience would bring upon the cattle in the field, upon horses, camels, asses, oxen and sheep a very grievous pestilence (the meaning of the word *Deber*). Egypt was celebrated for its fine horses which were used to draw the swift chariots of war. Again Israel's exemption from this plague is emphasized, "there shall nothing at all die that belongeth to the children of Israel." Then the Lord appointed a time, "tomorrow the Lord shall do this thing in the land." When the appointed time came the Lord acted, and nothing could hinder Him. In like manner has He set the exact time when He will act in the execution of all His

*It says in Psalm 78:45, "divers sorts of flies." The Egyptian beetle may have been included, the *scarabeus*, that is, the scarab, one of the sacred emblems of Egypt, reproduced with inscriptions in the form of a beetle, specimens of which may be seen in our museums. The Egyptians did not dare to kill these scarabeus, the beetle, for by doing so they violated their own religion.

judgments as announced in His Word, when the measure of wickedness and God-defiance and opposition is full.

Then the cattle of Egypt died, but of Israel's cattle none died (Exod. 9:6). To make sure that such was really the case, Pharaoh sent investigators who confirmed the report. Inasmuch as the cattle had died, there was no need for Pharaoh to make another hypocritical request to intreat the Lord to remove this plague. He continued in his refusal and in his stubbornness.

The sixth plague seems to have followed rapidly the plague which affected exclusively the animal world, the quadrupeds of Egypt. Moses and Aaron received the command that Moses should take a handful of ashes from the furnace and sprinkle it towards heaven in the very presence of Pharaoh. It would become small dust which would produce boils and blains (inflamed swellings and pustules) on men and beasts. It is not without significance that the ashes were taken from a *furnace*, probably a lime-kiln. Israel's suffering in Egypt was described as a furnace; in these lime-kilns and ovens for smelting ore, Israel had been so cruelly forced to toil. The law of retribution is at work once more. As soon as the ashes had been sprinkled, the frightful epidemic of boils and blains broke out. Cattle are not mentioned here to suffer, for they had died in the previous plague. There were other animals like the cat, which Egypt also worshipped, and wild beasts; they are now afflicted by the same disease as men were. And the magicians are still present. Since the dust in the third plague had turned to lice, they had kept silent after acknowledging the fact that a higher power was at work. Here they are still in evidence, and all at once they begin to scratch their bodies from head to foot, for the boils came upon them. Perhaps it was at this time that their folly was manifest, as Saint Paul wrote to Timothy. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be made manifest *as theirs also was*." (2 Tim. 3:8, 9). They must have hastened away in shame and in humiliation.

Personal cleanliness was demanded of them as it was a law in the Egyptian religion, and here they are, covered with a vile disease, perhaps worse than smallpox. And now we meet the dreadful statement, "the Lord hardened the heart of Pharaoh and he hearkened not unto them."

The three remaining plagues are connected with nature. *The seventh plague* is introduced by a most solemn admonition (Exod. 9:13-16). Greater judgments are to follow until finally the first born in all Egypt will be swept away.

And then that word of God's sovereign power! "But for this have I raised thee up." I have not stricken thee down with the pestilence, so that thou didst die, like the cattle and the beasts, but preserved thee "to show thee My power," His power of His eternal Godhead, His power as the sovereign God, His power in judgment. "And to declare My name in all the earth," to reveal through these judgments that I am the Lord.

A terrible storm is announced, a storm of hail and fire with thunder is to devastate all Egypt. It is to be a tempest such as is unknown in the annals of Egypt. A warning is given to all the people to act, to get their cattle as quickly as possible out of the fields, to bring them into a place of shelter, and that the people themselves also find a hiding place. Evidently some of Pharaoh's servants feared the Word of the Lord, they had seen enough of the accuracy of Moses' judgment-announcements and they made their servants bring the cattle home from the fields. When the proper time arrived, Moses stretched forth his hand toward heaven. "And the Lord sent thunder and hail, and the fire ran along the ground, and the Lord hailed rain upon the land of Egypt." There was a frightful devastation. "And the hail smote throughout all the land of Egypt all that was in the field, both man and beast, and the hail smote every herb of the field and brake every tree of the field." But the miracle! If the Egyptians looked toward the land of Goshen where their Israelitish slaves had their abodes, they saw the sun shining brightly. Not a single hailstone fell, not a single herb was hurt, not a single tree suffered.

Hail and fire, that is, electricity, are the results of the same cause. Warm air filled with moisture meets with an upper current of cold air and then both are produced. Returning once more to the last book of the Bible, the Revelation, we find hail and fire mentioned when the first angel sounds his trumpet (Rev. 8:7). And in the eighteenth Psalm we read, "The Lord also thundered in the heavens, and the Highest gave His voice, hailstones and coals of fire," an expression of His wrath. Thus His divine wrath rested upon Egypt, but no evidences of His wrath were present in the land of Goshen.

Then came from the lips of Pharaoh, not from his heart, which was now thoroughly hardened, a confession. "I have sinned this time, the Lord is righteous, and I and my people are wicked." He requests prayer and his lips, only his lips, make the promise, "I will let you go, and ye shall stay no longer." The awe-inspiring hail, the fire and the thunder are removed, as soon as Moses was outside of the city and had lifted his imploring hands to heaven, yet Moses knew what would happen after this judgment-plague disappeared. He said to Pharaoh, "But as for thee and thy servants, I know that ye will not yet fear the Lord." As soon as the skies had cleared, "he sinned yet more and hardened his heart and his servants."

Soon Moses is told to go once more into the presence of the Egyptian monarch to make an eighth demand to let Israel go. "Thus saith the Lord God of the Hebrews, how long wilt thou refuse to humble thyself before Me?" His refusal would bring *the eighth judgment plague* upon him and upon his land. It consisted of swarms of locusts in such immense numbers that the earth was covered by them. Moreover they came in thick clouds so that the land was darkened, obscuring the sunlight. They stripped the whole land of every green thing. Read the first chapter of Joel to see the devastation of the land of Egypt in Joel's day.* Such

*"The Book of Joel," by the author, with a new metrical version, gives most interesting information about the locusts and the four stages of their development. It also gives the prophetic meaning in connection with "The Day of the Lord," which Joel pictures so vividly.

locust visitations still occur in the Near East. The wheat and the rye which had not been smitten in the previous plague now disappeared completely. Before this judgment was executed, when Moses had spoken to Pharaoh and without another word, he left dramatically his presence, some of Pharaoh's servants spoke up and exhibited their common sense in admonishing Pharaoh to let Israel go. "Knowest thou not yet that Egypt is destroyed?"

It seems this remonstrance had some effect, for Moses and Aaron are ordered back to the palace to face Pharaoh once more. He tells them, "Go serve the Lord your God, but who are they that shall go?" And when he heard that all the people and the flocks and herds were to leave, he demanded that only the men were to go, and then, in anger, they were driven out from Pharaoh's presence. In a short time the locusts had done their work. When Pharaoh saw the terrible havoc he sent for Moses and Aaron in haste. Once more his lips babble a confession. "I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord, that He may take away from me this death only." The latter means death by starvation, for all the crops had been destroyed and their cattle had been greatly diminished. We have called attention before to the locusts mentioned in Revelation. These appear under the fifth trumpet. But these locusts are of an entirely different nature than the literal locusts of the eighth plague and the locusts in the first chapter of Joel. The locusts of Revelation (chapter 9) come out of the pit of the abyss. So great will be the torments they inflict upon human beings that they seek death, and try to commit suicide. "And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them" (Rev. 9:6). What horrible days are in store for the modern Egypt, for this present world which has rejected God's offer of mercy, a greater offer than Egypt ever heard!

When Moses had prayed, a strong west wind came and in less than no time the locust swarms were swept away and

they perished in the Red Sea. Nothing whatever came of the assumed repentance of the ruler of Egypt.

The ninth plague comes unannounced. The Lord's command is at once executed by Moses. His hand is stretched forth toward heaven and a thick darkness covers Egypt for three full days. They could not see each other; none could leave their homes, all business transactions stopped, night, a dreadful night enshrouded all. What fears must have come upon them! Their hearts must have trembled for fear of the things which are coming. And the same is true in the present world-darkness which our Lord predicted. "Upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of the heavens shall be shaken" (Luke 21: 25, 26).

Rationalists have tried to find an explanation for this miracle by the Simoon, a hot wind which generally appears at a certain time in Egypt and blows uninterruptedly for three days. But while the Simoon produces a yellow dimness, it does not bring a darkness which could be felt. The sun, worshipped by the Egyptians, had been smitten so that its light was blotted out for three days. But there is a special significance in the ninth plague, when we connect it with Meneptah.

"In the tombs of the kings at Thebes there is to be seen, fresh and lifelike, the admirably sculptured effigy of this king—a weak and cruel face, with the receding forehead of his race, but also their nose like beak, and their sharp chin. Over his head is this inscription:

"Lord of the Two Lands, Beloved of the god Amen;
Lord of Diadems, Beloved of the god Ptah;
Crowned by Amen with dominion of the world,
Cherished by the Sun in the great abode."

This formidable personage is delineated by the court sculptor with his hand stretched out in worship, and under it is written, "*He adores the Sun; He worships Hor of the*

solar horizons.”* Thus, as a sun-worshipper, he discovered the sun could not help him, that there was a greater power, a greater light and life-giver than the sun, even He who called the physical sun into existence.

And here we remember how frequently the sun is mentioned in the days of judgment yet to come. “Behold the Day of the Lord cometh . . . for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity, and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible” (Isa. 13:9-11). “The sun and the moon shall be darkened, and the stars shall withdraw their shining” (Joel 3:15).

Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light” (Matt. 24:29). “And the sun became black as sackcloth” (Rev. 6:12). “The sun and air were darkened” (Rev. 9:2).

The Egyptian darkness was a divine miracle indicating the gathering of the dark clouds of judgment. And so will be the turning of the sun into darkness in that day when He, the Sun of Righteousness, appears.

But there was still another miracle. Every Egyptian who turned his face towards the land of Goshen where Israel dwelt, saw no dark clouds there. Their dwellings were lit up. “All the children of Israel had light in their dwellings.”

And Pharaoh had another proposition. They may go and take their little ones along. But the rich flocks and herds they possessed were to stay. Moses refused Pharaoh’s offer. With his hardened heart, Pharaoh finally exhibited his rage. “Get thee from me, take heed to thyself, see my face no more! For in that day thou seest my face thou shalt die.” And Moses was well satisfied with it, knowing as he did, that he was not in Pharaoh’s hands but in the care of the God of Israel. He answered him—“Thou hast spoken well, I will see thy face again no more.”

*Dr. Chadwick, Bishop of Derry, on “Exodus,” p 161.

The Great Judgment Stroke and Israel's Redemption

The three triplets of judgment plagues passed with their disastrous results to Pharaoh and Egypt, left him obstinate, as the heart-hardening process had gone on step by step, until God hardened his heart and made him a vessel of divine wrath. Every plague was supernatural. While some of the afflictions, like locusts, and cattle diseases, and electric storms were common to Egypt, what had happened was uncommon, for the visitations came by the word of the divinely sent messenger and ended suddenly as soon as he prayed to the God of Israel. They demonstrated that the God of Israel is the Lord of all and over all and the polytheism of Egypt collapsed completely.

And now all is ready for the final stroke. The judgment of all judgments upon Egypt is about to be executed, when the firstborn in all Egypt, everywhere where the token of redemption was absent, is to fall prey to death in a night of horror and woe. In connection with this judgment we have Israel's birth as a nation and Israel's redemption by the blood of the Passover-lamb.

We look upon the eleventh chapter of Exodus as a prelude to this most important event, Egypt's judgment and Israel's redemption.

The Lord told Moses that the time has come when He would bring judgment upon Pharaoh and Egypt, which would lead to their liberation. And first of all Jehovah gives through Moses an instruction which they had to carry out to the letter. "Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold." They were to enrich themselves with these precious metals which were so plentiful in ancient Egypt.

We retrace our steps and go back to Abraham's night vision in which he heard the prophecy concerning the enslavement of his seed in a land which was not theirs. In this prophecy we find these words, "and afterwards shall they

come out with great substance" (Gen. 15:14). The fulfilment of this prediction was now at hand. Jehovah Himself had confirmed this prophecy when Moses stood before the burning bush.

"And I will give this people favour in the sight of the Egyptians, and it shall come to pass, that, when ye go, ye shall not go empty. But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment, and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians" (Exod. 3:21, 22).

We cannot overlook the sneers of infidels of every description who have tried to make coin out of this command. Some of them ridicule the idea that a higher Being should give such immoral instructions and command theft; others called the children of Israel a band of thieves who brazenly stole, and modern Anti-Semitism of the despicable Hitler type has used this incident to brand all Jews constitutional cheats. Sometimes even Christian readers seemed to be puzzled about it.

In the first place the word "*borrow*" is one of the unfortunate mistranslations in the King James version. It does not mean any such thing. The Hebrew word (*shaal*) has only one meaning, and no other is possible. It means "to ask." It is found many times in the Old Testament and is translated in the right way, except in one other passage. They were to ask for these valuables. The same infidels say that they took what did not belong to them. They forget that Israel was entitled to all they received from the Egyptians; they had toiled for it, and by their labors the land had been enriched, hence they took with themselves what was their own. The Egyptians themselves seemed to have realized this, for they were favorably inclined toward them. Many of the Egyptians had witnessed the tyranny which had ruled over Israel, they knew their suffering, they sympathized with them. Perhaps fear also played a certain part in their willingness to surrender their silver and their gold. They had seen the plagues, they had suffered under each, and now, antici-

pating greater judgments, they became willing to help the people who had a God of such majestic power. To this must be added the fact, stated in the text, that Moses had obtained a great reputation in the land of Egypt. While Pharaoh despised him and threatened his life, he was great in the sight of Pharaoh's servants and in the sight of the people.

Then comes the solemn message from the Lord. "About midnight will I go out into the midst of Egypt. And all of the firstborn in Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of the beasts. And there shall be a great cry throughout all the land of Egypt, such as there has been none like it, nor shall be like it any more" (Exod. 11:4-6).

The time has come when not Moses shall be the instrument in judgment, *but Jehovah Himself is going to be on the scene* about midnight, and act as Judge in slaying the firstborn everywhere. Then the difference between the Egyptians and Israel is to be manifest in the highest possible degree. While Egypt will be filled with cries of woe, with weeping and gnashing of teeth, such peace will prevail among the children of Israel that not even a dog would move his tongue, literally, no dog will even make the faintest attempt to growl or snarl.

The twelfth chapter of Exodus, which is now before us, is one of the richest chapters in the Bible. It contains typical teachings which are next to inexhaustible. We shall touch upon only a few of them which are in line with the prophetic unfoldings we have followed. Judgment is now to come upon Egypt in the death of all the firstborn. They were guilty before God. But was Israel less guilty? They were a sinful nation, and if it had not been for God's gracious provision through the blood of the sacrificial Passover-lamb, all Israel would have shared in the judgment of Egypt.

In the foreground of this chapter stands the announcement, "this month shall be unto you the beginning of months, it shall be the first month of the year to you." It was the month called *Abib*, the "green ear" month, because the corn was then in the ear. After the captivity the name of *Abib*

was changed to *Nisan* (part of the month of April). A new beginning in Israel's history was at hand, which was nothing less than the birth of Israel as a nation. The sufferings and afflictions through which they had passed were the birth-pangs, but now deliverance from bondage was at hand, the past is blotted out and left behind, they face a new existence, therefore a change in the beginning of the year is commanded.

In the future, which does not seem to be far away, Israel will have another national experience, a new birth, a national regeneration and restoration which also will be preceded by birth-pangs, which come during the time of their great tribulation, and the blood of the true Passover-lamb will bring then to believing Israel redemption, as the blood of the lamb in Egypt sheltered them from judgment and brought about their deliverance.

The instructions which Moses received concern the killing of the Passover-lamb (Exod. 12:1-14) and the feast of the unleavened bread (verses 15-20). It is known to all Christians who study their Bibles that the Passover-lamb, and its blood, is one of the outstanding types, perhaps the most prominent, of our Lord Jesus Christ, as the Lamb of God and His blessed work. It would require many pages to follow the application in all its details. This we do not attempt, save for a few general remarks. The New Testament makes the application to Christ very clear as we learn from John 1:29; 1 Corinthians 5:7; 1 Peter 1:18, 19. The spotless character of our Lord is indicated in the demand that the lamb had to be without blemish. Taken out from the herds, separate; all has a meaning. Four days the lamb had to be set aside before it could be killed. This was done to test its fitness. Thus, He, our Lord, was tested in a four-fold way. The Gospel records reveal this. The lamb was to be sacrificed "between the evenings," that is, between noon and the night, the afternoon, corresponding to the time when the true Lamb of God died on the cross. All the other details find their typical application, including the eating of the lamb, the bitter herbs, the girded loins, the staff in the hand, the sandals on their feet, and the eating in haste. But the

most important feature was the blood of the sacrificial lamb, which had to be put on the two door posts and upon the lintel of every house. Without the blood on the houses the firstborn of Israel would have been slain. It was the blood which secured redemption. We quote the solemn announcement.

“For I will pass through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment, I am the Lord. And the blood shall be for you a token upon the houses where you are, and when I see the blood, I will pass over you and there shall be no plague upon you to destroy you, when I smite the land of Egypt” (Exod. 12:12, 13).

Supposing an Israelite had selected for his house a spotless lamb, had followed all the instructions to the letter, had watched his lamb for four days, and it stood the test in every way. The night finally came when the Lord passed through all Egypt. The head of that family, let us imagine, admiring the lamb and its purity, took it in his arms and said, “I wait here as night comes on and present this lamb to the coming One.” What would have happened? The sword of the Lord would at once have been unsheathed and if the Israelite was the firstborn, in spite of holding the lamb in his arms, would have died on the spot. Not the lamb itself, without blemish, could save but the *blood* of the lamb alone. Israel, the Israel of today, has not yet learned the lesson, that good works, a decent character, prayers and repentance, or anything man does, cannot redeem, cannot give shelter, cannot save or give righteousness and peace. Nor do millions of nominal, professing Christians know it. The blood alone can do that, the blood of Jesus Christ, the Son of God, who died as the Lamb of God on the Cross. “The Lord hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth, He was brought as a lamb to the slaughter, and as a sheep is dumb, so He openeth not His mouth” (Isa. 53:6, 7). “Without the shedding of blood there is no remission of sins.” Without the shedding of blood

there is no escape from condemnation, no exemption from judgment, no shelter and safety, no approach unto God and no peace with God. The blood alone, the sacrificial blood, the blood of the perfect substitute, the Holy One can redeem and give God's fallen creatures, whether Jew or Gentile, that which covers fully the sinner's need.

Blessed words these, "When I shall see the blood I will pass over you!" God's holy eye is upon the blood and therefore it does not rest upon the people. He does not see or look upon the character of a person, whether amiable or not, He does not look upon their works, their service, their sufferings, nor upon the good they have done, nor upon the ungodliness they practised—*God sees the blood and the blood alone*. He justifies the ungodly, whether Jew or Gentile. And this is the great lesson Israel will have to learn when another awful night of terror and judgment comes.

We must forego the expansion of all this as we find it in the New Testament doctrines of our salvation by grace, resting upon redemption by blood. Infidel modernism among Jews and Gentiles rejects all of it. Wellhausen, one of the high priests of the modern apostasy attempted a denial of the underlying principle of sacrifice, which is sin.

"A sacrifice was nothing but a meal; an underlying reference of sacrifice for sin, speaking generally, was entirely absent. The ancient sacrifices were wholly of a joyous nature, a merry-making before Jehovah with music."* The blood as an atonement, shed by the Holy victim, the Lamb of God, is totally rejected or interpreted as meaning something entirely different, as expressed by another leading rationalistic Bible-expositor, who says, "We speak not of blood as it is commonly understood, but of blood as the life, the love, the heart—the whole quality of Deity." And so the whole modernistic-rationalistic school claims that the Hebrew feasts were some kind of agricultural-harvest gatherings and that the term "Passover" originated not at all in Egypt, but had its origin in the passage of the Sun into Aries.(!)

*Wellhausen, "Israel," pp. 76, 81.

It is to be deplored that modernism in Judaism, known as "Reformed Judaism," has fallen for much of these modern-sceptical theories, hence the fraternizing of so-called Christians, who have thrown overboard faith in the supernatural, and modern Judaism, which no longer clings to the Messianic hope.

And with Passover, which becomes from now on a Jewish memorial feast, is inseparably connected another feast, the feast of unleavened bread. Here too is a great lesson upon which we touch but briefly. Leaven in every portion of the Bible, in the Old Testament and the New Testament, in every passage, including the parable of the leaven (Matt. 13), is the type of evil, of corruption, of sin. An unleavened condition is the opposite, it stands for purity, for holiness. The feast of unleavened bread is so very closely linked to Passover, the feast of redemption by blood, and teaches the lesson that if God redeems He redeems unto His own holiness. Those whom He has redeemed by the precious blood of Christ, the Lamb of God, are called to share His holiness. As we hear Him say in Leviticus, "I am holy, be ye also holy." To be holy means separation; separation from Egypt, from the world, separation unto God. Such is the high and holy calling of every individual who has been redeemed and such is the calling of Israel, as the chosen people of God.

When the day comes in which Israel in faith looks to Him who was foreshadowed in Egypt's Passover-lamb, when they shall look upon Him whom they pierced (Zech. 12:10; John 19:37), when all their sins are cast into the depths of the sea (Micah 7:19), when His Spirit will be poured out upon them, then Israel will be *the holy nation*, all righteous, and a kingdom of priests.

The fateful night had arrived. In the land of Goshen all the instructions Moses had received from the Lord and had communicated to Israel, had been minutely carried out. Each household had its lamb. Each was killed according to the directions received. The blood was carefully preserved, not a drop was wasted. Inside the dwellings the meal is pre-

pared to be partaken of by all in the manner prescribed. Outside the head of the family stood with the basin of blood. He holds in his hand a spray of hyssop, that humble plant which grows out of the wall (1 Kings 4:33). It denotes humility. Then the blood was applied. We suppose the words Moses had spoken were in every mind and every heart, "the blood shall be to you for a token upon the houses where you are;" "when I shall see the blood I will pass over you." The blood was for *them* a token, an assurance of redemption and security. It was an act of faith. Outside the blood—inside the eating of the lamb, whose shed blood gave them perfect shelter! Blessed types! We are justified and redeemed by His blood, we are and shall be saved from wrath, and He is our food, we eat of Him, whose blood has redeemed us. All obeyed the command. "None of you shall go out of the door of his house until morning." We are not to content ourselves with having once availed ourselves of the sheltering blood, we must abide there—till the morning, that coming morn of glory when we shall enter into our heavenly Canaan above.

The Passover meal is finished. Their loins are girded, the sandals on their feet, the staves in their hands. *It is midnight.* What is going to happen! Silence prevails everywhere. Outside are the dogs. Their slumber is undisturbed. None of them utters a sound; they rest peacefully. Yet the holy Jehovah was present in the land of Goshen; He was passing through. His footsteps were not heard nor was a single hut disturbed. Peace reigned, no matter how timid hearts beat faster, when that midnight had approached. No death and no judgment was there on account of the blood.

But listen! What are those distant sounds? They become louder and louder till finally the sounds became mighty waves of wails and lamentations, shrieks of horror, shrieks of terror. And mixed with terrified human voices are heard the mournful bleatings of the cattle.

"And so it was, that at midnight Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat upon his throne unto the firstborn of the captive

that was in the dungeon and all the firstborn cattle" (Exod. 12:29).

Let us picture the scene in Pharaoh's palace. Did he sleep that night? How could he, as he knew the threat, the imminent danger. We may imagine how he, in great restlessness, tossed wakeful on his couch. Egyptian history gives the proof that his firstborn shared with him the throne under the name of *Menepthah Seti*. Midnight has come. Suddenly Pharaoh hears a commotion in the ante-chamber where the chief servant keeps watch. There is a shriek and a sudden crash, then an ominous silence. He calls for his body-servant. There is no response. In haste Menepthah swings open the door and there his servant is outstretched on the floor, smitten by sudden death. Menepthah must at once have thought of his own, his firstborn. He rushed to his chamber. With a torch in his trembling hand he enters and looks upon the dead body of his son. Egyptian history shows that Menepthah Seti, the son of Menepthah II, never held an independent sceptre, but had died early.

Indescribable must have been the terror everywhere. All over Egypt they knew the great danger. All Egypt, the entire population in cities, in towns, in villages, in hamlets, in isolated dwellings, was awake that night. Father and mother in greatest anxiety watched for the midnight hour. Suddenly something happened. The faces of the firstborn blanched, there came a gasp, may be a shriek, and all was over. House after house, dwelling after dwelling, prison after prison, passed through the same experience. Then followed the loud, the vehement oriental lamentations. At the same time something occurred in their many temples. They were concerned about their animal deities. Surely they could not be stricken! But Jehovah had included them in His judgment. As they entered the temples the corpses of the sacred animals glared at them with their glassy eyes. The night of terror, the night of horror, the night of judgment, the night of death beggars description.

Pharaoh and all the Egyptians knew the source of this judgment visitation. He did not wait for the dawn of morn-

ing. It was still night when he sent for Moses and Aaron urging them to go out of Egypt. Take all your children with you! Take your flocks and your herds! Go serve Jehovah! Bless me also! The latter a hasty, unmeaning request, was produced by the deadly fear to which he had succumbed. And the Egyptians were even more urgent to get them out of the land. They said, "We are all dead men."

There was no delay from the side of Israel. They took their dough before it was leavened, their kneading-troughs. And as they asked for the gold and silver, they received all in abundance. What a sight it must have been when the great caravan formed, ready for the exodus, to journey from Rameses to Succoth! Six hundred thousand men, besides children, a multitude of them and the wives, in all probability close to two million! They were joined by a mixed multitude. These were non-Israelites, besides disaffected Egyptians, slaves probably, who thought to obtain freedom in this way, and who were glad to flee the country. What a curse that mixed multitude became which joined themselves to Israel! (Num. 11:4). From Rameses, the king's city, upon which the blood-ransomed hosts turned their backs, they travelled to Succoth (booths) indicating the wilderness journey which was now before them.

The Exodus from Egypt had started. God had remembered His covenant with Abraham, Isaac and Jacob. As we stated before, when God's time comes, when He acts in the execution of His purposes, it brings blessing to those who are His people and judgments to the world.

We have traced in the judgment plagues which came upon Egypt the judgments in store for the world at the close of our age, when God remembers, when God acts in behalf of His people. That there is an analogy between the two, the past judgments which fell upon Egypt and the future judgments in store for the world, is evident. But to apply all these things which happened in Israel's exodus and Egypt's judgments in *detail* to the future is not possible. We shall therefore make the application in a general way.

Egypt's night of woe will be repeated on a far larger scale

when He, who is greater than Moses, comes down, when the once rejected Christ, as Moses had been rejected, comes down to deliver His people Israel, to bring them back from all the countries where they are scattered today, not in a long and tedious wilderness journey, marked by unbelief, but with songs of joy and victory. We shall write of this when we come to the song of Moses and of Israel which they sang on the other shore of the Red Sea, when God had made known His power in their behalf.

We give glimpses from the Word of God of what will happen in judgment when He comes down, when it shall be fulfilled what He promised Himself.

“Immediately after the tribulation of those days (foreshadowed in Israel’s tribulation in Egypt) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory” (Matt. 24:29-30). Then the sword of judgment will be unsheathed for He comes to deal with the wickedness and violence on earth.

But we must not overlook the event connected with His return to judge. “And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other” (Matt. 24:31). This is not the gathering of the Church as certain teachers claim. It has nothing whatever to do with the Church and her gathering, which is revealed in 1 Thessalonians 4:16-18. It is the regathering of Israel, it is that greater Exodus from all countries. Link with it Isaiah 27:13. “And it shall come to pass in that day (the day of His glorious manifestation), that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem.”

That day is often revealed through the pen of Isaiah. It is a day of judgment for the world. “For, behold, the Lord

cometh out of His place to punish the inhabitants of the earth for their iniquity, the earth shall also disclose her blood, and shall not cover her slain." But Israel, the true Israel, will find their protection in Him, "until the indignation be overpast" (Isa. 26:20-21). We would have to cover the entire messages of the prophets to give a complete picture of that coming day, when the Lord comes down, when He executes a judgment far greater than the judgment of Egypt, when He leads out, gathers back and restores His people Israel.

Of this solemn day of a world-wide judgment Jeremiah wrote: "For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at My hand, and cause all the nations to whom I send thee, to drink it. And they shall drink and be moved, and be mad, because of the sword that I will send among them . . . Thus saith the Lord of hosts, Behold, evil shall go forth from nation unto nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be in that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:15-33). And so the New Testament speaks of that day when the Lord comes down, at the end of the judgments shown in Revelation, when a climax is reached.

"And I beheld when He opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken by a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island was moved out of their places. And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the

great day of His wrath is come. And who shall be able to stand?" (Rev. 6:12-17).

One question is frequently asked. Will all the Jews living in that day share the blessings and the glory of that greater exodus and receive the covenant promises? Both Testaments answer this question. When that day comes many Jews will be atheists, as they are today, who have no more use for their national hope, and as for the Messianic hope, it does not exist for them at all. They even persecute those of their brethren who hold on to the promises of God, as it is in Russia today. There are apostate Jews in Sovietism who hold on to Lenin's saying "Religion is the Opium of the people;" they aim at the extermination of all religions including the orthodox Jewish faith which holds on to the Messianic hope. These apostates can never share the blessings of the Abrahamic covenant. Zechariah 13:8-9 shows that certain parts will be cut off and have no share in the inheritance. But read Ezekiel 20:33-34. The rebels, the apostates, we read in this prophecy, "shall not enter into the land of Israel," they will have no share and part in the blessings promised.

This is also the teaching of the New Testament. During the period of Israel's great tribulation a false Messiah will appear in their midst in Jerusalem. He is described in (Revelation 13:11-18); he is the Antichrist and arises from among the Jewish people. He will demand worship and many Jews will worship him, as well as Gentiles. They take the mark of the beast. Instead of sharing Israel's covenant blessings, these apostates will be swept away by judgment.

But there is a believing remnant. Their eyes will be opened and when finally those who have been loyal to the hope of their fathers, waiting patiently for the promised Redeemer-King, accept Him, when they shall look on Him whom they have pierced, and a great national repentance follows, then "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. 12:10; 13:1). As the blood of the Passover lamb sheltered their forefathers in Egypt from judgment and

brought them deliverance, so will the blood of Messiah, the true and perfect Lamb of God protect, shelter and cleanse them from all iniquity.

CHAPTER XII

The Red Sea Victory Over Israel's Enemies Redemption by Power

The second part of Israel's deliverance under the leadership of Moses, their God-appointed deliverer, took place at the Red Sea. While the deliverance from Egypt's slavery, their exemption from judgment was by *blood*, the deliverance at the Red Sea was by the *power* of God. It disposed of all their Egyptian enemies and has likewise a prophetic significance in connection with the future.

We are sure it would be most profitable if we could now follow the typical meaning in connection with the Gospel of our salvation. It would prove helpful to show how our great New Testament Epistle to the Romans, the Epistle which unfolds the salvation of God, emphasizes these two phases of our salvation. First, which must *always* be first, redemption by blood, salvation from the guilt of sin and judgment and redemption by power, which delivers from the dominion of sin as Israel was completely delivered of the power of Egypt at the Red Sea. We must leave it to the reader to make this application.

God began to lead at once the redeemed hosts of Israel. He chose their way for them as He chooses our way still as we depend on Him. The request which Joseph had made was not forgotten. "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry my bones from hence" (Gen. 50:25). It was an act of faith (Heb. 11:22). His body was embalmed and deposited in a sarcophagus. "And as the people bore his honored ashes through the desert, these being dead spoke of bygone times, they linked the past and the present together, they deepened the national consciousness that Israel was a favored people called to no common destiny, sustained by no common promises, pressing toward no common goal."*

As they left Succoth, the visible sign of Jehovah's presence

*Bishop Chadwick on "Exodus."

with His people appeared, a cloud by day and a pillar of fire by night, to lead them by day and by night. In this cloud and pillar of fire, to guide and to protect, Jehovah Himself was present (Exod. 14:19; Num. 14:14; Psa. 105:39); and from it He communed with Moses as the representative of the people (Exod. 19:3-9; Num. 12:5). He is also spoken of as the Angel of the Lord, the same who appeared to Moses in the burning bush (Exod. 14:19).

Moses and the children of Israel, that vast throng, as they left Egypt behind and saw the visible signs of the presence of Jehovah, no doubt rejoiced greatly. Neither Moses nor any of the people knew what was in Pharaoh's heart and what a test was before them. But God knew and made Pharaoh's plans known to Moses. Perhaps Pharaoh received a report about the strange route the great caravan had taken, little knowing that the Lord was guiding them. Pharaoh said, "they are entangled in the land; the wilderness has shut them in" (Exod. 14:3). Then the Lord declared once more, "I will harden Pharaoh's heart, and he will pursue after them, and I will glorify Myself in Pharaoh, and in all his force, that the Egyptians may know that I am Jehovah" (Exod. 14:4). And so Pharaoh and his servants regretted that they had permitted Israel to go. He mustered all his might and his strength. He had a powerful army. He made ready his own war chariot and took his people with him. There were six hundred chosen chariots, besides all the other chariots of Egypt, each well provided with captains, besides a great cavalry. Evidently he intended to deal one decisive blow at the marching Israelites to force them to return and become slaves once more.

It looked very dark. The Lord Himself commanded them to turn and establish a camp before Pi-hahiroth, between Migdol and the sea. It means they were hedged in on both sides by mountains and before them was the sea. Probably Pharaoh knew their position, knew how hopeless it was, that escape was impossible and that they would fall an easy prey to his great army. The Israelitish hosts had come out with a high hand, rejoicing over their escape. Perhaps they did

not dream of any danger as they encamped in the narrow valley with high cliffs on both sides and the sea in front of them. But suddenly those in the rear of the great camp saw the clouds of dust of the powerful marching Egyptian army; they heard the rattling of the hundreds upon hundreds of chariot wheels. Nearer and nearer came the pursuing hosts. The news spread quickly. In a short time the whole camp of well nigh two million human being was filled with consternation. There seemed to be no way of escape. They could not go backward, they were hemmed in on both sides, and in front was the Red Sea. Great fear took hold on them. Then they cried unto the Lord. Alas! if only they had kept on crying to the Lord and had waited for His answer. But in a little while a frightful despair took hold of them. They were shouting this and that. Some said to Moses, "Were there no graves in Egypt, why hast thou taken us into the wilderness to die?" Others joined in and said, "Wherefore hast thou dealt thus with us to carry us forth out of Egypt?" Others reminded the great leader of what they had told him in Egypt: "Let us alone that we may serve the Egyptians. It would have been better to serve the Egyptians than to die in the wilderness." True there was not the slightest prospect of salvation for them, total destruction stared them in the face. But just this desperate position, their hopeless condition, their dark prospects, their supreme danger, is what God needed to show His power in deliverance.

Christian! if ever you are in such a position of hopelessness, when there seems to be no way out, when you look to the right and to the left and find yourself hemmed in, when you cannot go forward nor backward, then it is not the time to murmur or to despair, it is the time to rejoice. For here is God's great opportunity to show His power to save.

As it has been said, "Unbelief leads to interpret God in the presence of the difficulty, instead of interpreting the difficulty in the presence of God. Faith gets behind the difficulty and there finds God in all His faithfulness, love and power."

But now Moses speaks. No doubt, in this extremely critical hour, when everything was at stake, he had turned to the

Lord in prayer. In fact Exodus 14:15 supports this fact. The Lord had spoken to him, so that he knew what would happen. So Moses, the man of faith, spoke courageously to the disheartened and despairing people. "Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today; for the Egyptians whom you have seen today, ye shall see them again no more for ever. For the Lord shall fight for you, and ye shall hold your peace." What magnificent words exhibiting trust in God and in His power! Surely such faith was born in close communion with the Lord, who also revealed unto Moses the coming fate of the proud Egyptian army.

Was it a mild rebuke to Moses, when the Lord said, "Why criest thou to Me?" Have I not shown My power in Egypt? Am I not on your side? Then came the command, "Speak to the children of Israel that they go forward." Go forward! And that required faith, moving in a direction where no escape seemed possible.

Then Moses received his instructions. He is to lift his rod over the sea, and to stretch out his hand over the sea and divide it. He receives the assurance that the children of Israel shall go on dry ground through the midst of the sea.

Faith was connected with all. "By faith they passed through the Red Sea as by dry land, which the Egyptians assaying to do were drowned" (Heb. 11:29). In connection with the instructions Moses received, the greatest assurance was given to him and to the people. "I will get Me honor upon Pharaoh, and upon all his hosts, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord." That is why the Lord had commanded the great caravan to camp in a place which, from the human side, was a place of despair, that He might show His great power and manifest Himself as the Lord Almighty both in the deliverance of His people and in the judgment of their enemies.

Something startling happened next. Let us visualize it. All that day, when the camp was in consternation, they saw ahead of them the pillar of cloud, in which the Angel-Jehovah

dwelt. He went before as He still goeth before His people. Night is coming on. What is going to happen? Will the Egyptian hosts stage a night attack? Will their chariots mow down the defenseless women and children of Israel? Suddenly the pillar of cloud, that majestic column changed its position. It moved from the front to the rear. Suddenly the Egyptian army faced a dark cloud, which obscured their vision. It was night. But while the dark cloud blotted out the vision of the army, on the side of Israel the fiery cloud gave light. So the night for Israel brought safety, while the Egyptians were in darkness, waiting for the morning. But even then the hundreds of chariots could not move; they were held back by the pillar of cloud, the protecting cloud. But it seems Moses had carried out the Divine instructions at once. He acted in the evening. He stretched out his hand over the sea and all night long God, the Creator, whose power controls winds and waves, commanded a strong east wind to blow *all that night*. When the morning dawned, the foremost of Israel's caravan looked out over the *Yam Suph*, the Red Sea. How great must have been their astonishment when they saw no longer waves tumbling over each other, white-capped waves, but the sea in a wide path had become dry land! The Creator had worked a miracle. But greater still must have been their astonishment when they saw the flow of the waters arrested, a wall of water on the right hand, a wall of water on the left. Two walls of water, they formed *a grave*.

Then the great mass of people began to move. The command "Go forward" is obeyed. Each stepped on in faith. But here is an apparent difficulty. The hosts of Israel were nearly two million. How long did it take them to pass through the way God's power had made for them? They had to pass through the Red Sea and reach the other shore, before the Egyptian army could follow them. How long did the passage require?

The text tells us that it was in the "*morning watch*" that the Lord troubled the Egyptian army which had entered the Red Sea. The solution of the difficulty may be found in the

fact that the pillar of cloud remaining in the rear of the Israelites, thus making an immediate advance of the Egyptian army impossible, gave the Israelites a chance to proceed, and twenty-four hours later Pharaoh's host discovered that the children of Israel had passed through the Red Sea and then started their pursuit. Josephus makes this suggestion. "The Egyptians were so distressed by the toil of their pursuit, that they thought proper to put off fighting until the next day."*

What a sight it must have been! The entire caravan, including the mixed multitude, going down into the Red Sea, with the two walls of water on either side! For probably twenty-four hours the march continued without interruption. The light from the pillar of fire illuminated their path, and besides it was full moon. Then came the fatal morning watch, fatal to the proud army of Egypt's king. Twice they looked. They saw that the pillar of cloud no longer obstructed the view and how astonished they must have been when they saw the camp vacated. The rear of the Israelitish hosts were seen just about to leave the path through the Red Sea and to join the mass of people who had already reached the other shore.

In great haste command is given to start after them. Pharaoh and all his mighty military leaders were blinded. They did not see the waters on both sides of the way into which they madly rushed. They had but one object—to conquer the Israelites; being judicially blinded they saw only this and nothing else. "And the Egyptians pursued, and went in after them to the midst of the sea, all of Pharaoh's horses, his chariots and his horesmen" (Exod. 14:23).

It is the morning watch. All at once, as they had reached the midst of the sea, they looked again. They saw that mysterious pillar of cloud; it flashed fire now. They looked, and all at once there is seen in the center of the cloud a terrifying figure. "In the morning watch *the Lord* looked unto

*"Antiquities of the Jews," Book II, Chapter 11.

the host of the Egyptians through the pillar of fire and the cloud."

Terror seizes upon them. Their chariots labored heavily in the wet sea sand. Hundreds of them lost their wheels. That terrifying face looked on! And now they discovered that they are facing perdition. Shouts upon shouts from their commanders, "Flee, flee from the face of Israel! Flee, for the Lord fighteth for them against the Egyptians!"

But who is that figure on yonder shore. There he stands majestically with his rod in his hand. Just that moment, when the hundreds of Egyptian chariots and the thousands of men are struggling in the sand, when that face had filled them with terror, that man on the other side of the sea had heard the voice of Jehovah speaking to him.

"Stretch out thine hand over the sea that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen."

Moses obeyed. The Egyptians see it distinctly, that outstretched hand. Horror upon horror, the two walls of water collapsed. With an unspeakable fury the waters break loose. One of the greatest military disasters, if not the greatest, in history, happened.

"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh, that came into the sea after them; there remained not so much as one of them."

Later an unknown Psalmist wrote in Hebrew poetry:

"And He rebuked the Red Sea, and it was dried up;
And He led them through the depths as through the wilderness.
And He saved them from the hand of him that hated them.
And redeemed them from the hand of the enemy.
And the waters covered their adversaries.

Not one of them was left.
So they believed His Word;
They sang His praises" (Psalm 106:9-12).

The Red Sea disaster answered the question proud Meneptah had so scornfully asked, "Who is Jehovah?" Jehovah had manifested His power.

Redemption by power in behalf of Israel. We repeat, it was the symbol of a grave when they passed between the two walls of water. A type of Him and His work, who died and who was buried and who arose the third day. The power of redemption by blood, the blood of the Passover-lamb, without which there cannot be redemption power.

Jehovah manifested His power at the Red Sea in the complete defeat of the Egyptian army. And Israel was an eyewitness of this great judgment.

“Thus the Lord saved Israel that day out of the hand of the Egyptians and Israel saw the Egyptians dead upon the seashore. And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord, and His servant Moses” (Exod. 14:30-31).

Several years ago a leading American modernist made a trip covering the route of Israel from Egypt to the Holy Land. He had Bedouins for his guides. They pointed out to him the traditional place where it is said Israel crossed the Red Sea. The guides explained the water was very shallow, not more than two inches; frequently a strong wind drives the water out of the sea so that it appears dry. Thus the miracle of Israel's passage through the Red Sea was explained. But he did not explain how the great army of Pharaoh perished in two inches of water. Rationalists are careless Bible readers.

And now for the prophetic meaning of the Red Sea victory. It will be repeated on a larger scale in the future. It will come in that day when Israel turns to the Lord, when the true remnant of Israel will experience first of all redemption by blood, the blood of the true Passover-Lamb, the Lamb of God, Israel's only true Messiah and their King, the Lord Jesus Christ. Then comes a far greater disaster upon the world than the disaster which happened in the Red Sea, when judgment falls upon the enemies of God and the enemies of His people.

As our age draws to its close, the age in which Israel is nationally set aside, dispersed among Gentile nations, their enemies increase and become more powerful. Hence the

afflictions and sufferings of Israel also increase until they find a climax in a final great onslaught by the powers of darkness. We have stated this time before. Moses in his great prophecy in Deuteronomy calls it "the day of their calamity" (Deut. 32:35). Jeremiah reveals that final effort to crush Israel as "the time of Jacob's trouble" with the assurance "he shall be saved out of it" (Jer. 30:7). Daniel's testimony is still stronger, "And at that time shall Michael stand up; the great prince which standeth for the children of thy people (Israel); and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be written in the book" (Dan. 12:1). Our Lord fully confirmed it (Matt. 24:21). That such a time is fast approaching hardly needs another mention. Wherever Hitler sets his foot in the viciously acquired territory in Europe, He follows his program of hate and persecution of the Jewish people, and his associate, Mussolini, is not far behind. What an outrageous act when this bombastic fellow recently bombed a harmless, peaceful Zionistic colony in the Holy Land! These are the first streaks of the coming storm which some day will break loose against Israel, aiming at their total destruction.

Without citing a mass of prophetic predictions, we confine ourselves to a very few which will be sufficient to show what will happen.

There will be in the future a concentrated effort, not by certain individuals, but by nations, which will attempt the complete overthrow of Israel. History records many sieges of Jerusalem, but there is one siege which awaits a future fulfilment. "For I will gather all nations against Jerusalem to battle . . . then shall the Lord go forth and fight against those nations as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east . . . and the Lord my God shall come and all the holy ones with thee" (Zech. 14:1-5). When did this ever happen? It will come at the close of the Times of the Gentiles, when nations press down

upon Jerusalem, after a part of the nation has returned to their homeland, Palestine.

Of this Zechariah, the great post-exilic prophet, had written in a preceding chapter. "Behold, I will make Jerusalem a cup of trembling unto all people round about, when they shall be in a siege both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered against it" (Zech. 12:2, 3). The leader of nations which come against Jerusalem, as Pharaoh came against Israel, is the little horn so prominent in Daniel's vision (Chapter 7). He arises in the midst of the ten horned beast, the restored Roman Empire, and is its demon-possessed leader and head. He is a Gentile whose headquarters will be the city of Rome. In the Book of Revelation he is called the beast, the beast which rises out of the sea of nations (Rev. 13:1). He leads a host of nations against Jerusalem, which will be the storm center of the great tribulation. When the Lord appears out of the opened heavens, as the King of kings, the Lord of lords, He will find an assembly of nations under the leadership of this beast, to make war with Him who comes as the mighty conqueror. "And I saw the beast, and the kings of the earth and their armies, gathered together to make war against Him that sat on the horse (the returning Christ) and against His army." The hosts of angels and the redeemed (Rev. 19:11-19). As He appeared in the pillar of cloud and fire when Pharaoh pursued Israel, so He will appear in power and great glory and overthrow the beast and his armies in one great judgment which will result in their complete defeat.

Another combination of nations which will attempt the overthrow of Israel is the one which rises out of the North-east, Gog and Magog, under the leadership of a mighty prince, the prince of Rosh (according to the Hebrew text). This invasion is described in Ezekiel, chapters 38 and 39. We do not enter here into the time and the circumstances of this invasion, but call attention to a few statements which

may be compared with what happened in the exodus of Israel. It will be a mighty army which comes then against Israel to cover the whole land in the latter days (Ezek. 38:15, 16). Then God's fury will be manifested as it was manifested against the Egyptian army (Verses 18, 19). Their defeat is predicted. As Israel saw the dead Egyptians on the seashore, so Israel in the future will see the dead of the Gog and Magog invaders (Ezek. 39:11-14). And as Jehovah said in Egypt, "they shall know that I am the Lord," so it will be in this future judgment. "So will I make My holy name known in the midst of My people; and I will not let them pollute My holy name any more, and the nations shall know that I am the Lord, the Holy One in Israel" (Ezek. 39:7).

And here we must quote that message of comfort Isaiah so beautifully gives, but which is so little remembered by Israel.

"Behold, they shall surely gather together, but not by Me. Whosoever shall gather together against thee shall fail for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the water to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall arise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isa. 54:15-17).

The true Israel, not the apostates in their midst, but those who turn to the Lord as a godly remnant, has nothing to fear. The Lord is on their side, as it was in Egypt. He will remember His covenant in the future as He did in the past. He will deliver them, while judgment will deal with all their enemies.

How much more could we add from Israel's history. Once a great Assyrian army, headed by blasphemers, marched proudly against Jerusalem. All was settled. They would conquer and none could deliver Israel out of their hands. General Rabshakeh, representing the Assyrian king, defied

the God of Israel as Pharaoh did. Like Pharaoh, the Assyrian said, "Who is the God of Israel?" Quickly, like Pharaoh's hosts, the great army of the Assyrians surrounded Jerusalem. Their advance against Jerusalem is graphically described in Isaiah 10:28-33. All Jerusalem trembled. But Hezekiah was a godly Israelite. He and the people cast themselves upon the Lord. They stood still to see the salvation of God. King Hezekiah prayed a wonderful prayer. We quote the closing sentences. "Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the Lord, even Thou only" (Isa. 37:20). Just as Egypt had to learn through judgment that the God of Israel is the Lord, so the Assyrians had to make the same experience, and so will the nations at the close of our age.

What happened in Hezekiah's day? "Then the angel of the Lord went forth, and smote in the camp of the Assyrians 185,000." As Pharaoh's powerful army was wiped out, so perished the great army of the Assyrian. And so will perish in that day the enemies of God and the enemies of Israel.

CHAPTER XIII

The Song of Redemption

Glorious sight! There they stand the hundreds of thousands on the other side of the Red Sea! Moses and Aaron in the foreground; before them roll the waves of the sea. Here and there struggling horsemen are still seen, while the thousands who perished are strewn along the shore. Hundreds of chariots have been swept to destruction. The redeemed hosts are no longer in Egypt. Far off they behold the outlines of pyramids, obelisks and other stately structures of the land where they had been slaves. And as they saw the great work the Lord had done, the work of their deliverance, the work of judgment upon Egypt, a holy fear took hold on them. They feared the Lord, believed the Lord as well as Moses, once rejected, but now accepted as the instrument of their salvation. Suddenly the Holy Spirit came upon Moses and as he opened his lips he begins to sing a great song. Once he plead slowness of speech, slowness of tongue and lack of eloquence. All is changed as he bursts forth in this song.

The words "song" and "singing" are not found in the first book of the Bible, the book of Genesis. We know there was singing in the hour when God called the universe into existence: "When the morning stars sang together, and all the sons of God shouted for joy" (Job. 38:7). It was not redemption's, but creation's song. Then sin marred God's creation. Death is much in evidence in Genesis. It begins with God's perfect creation and ends with a coffin in Egypt. There is no song in Genesis. The first singing recorded in the Bible is the song of Moses after redemption by blood and redemption by power had taken place. Only those who are redeemed can sing that song; that is why angels can never sing it, for these holy creatures need no redemption. Singing began on the other side of the Red Sea. Singing took the place of groans and moans, as some day redemption songs, songs of deliverance, songs of praise, songs of eternal joy will fill the earth. The great Hallelujah chorus of redeemed

Israel, in which redeemed nations will join, the Hallelujah chorus of a delivered groaning creation, all is yet to come. It will come in the day of His glory, when He brings out and brings in, when He will sit upon the throne of His glory.

The first redemption song led by Moses is of great beauty and has a deep meaning. We agree with others as to its greatness and depths. It is a sublime Hebrew poem. "Like all great poetry, this song is best enjoyed when it is neither commented upon nor paraphrased, but carefully read and warmly felt."* We quote from another expositor of note.

"I cannot attempt its exposition. I only call you to note the remarkable circumstance that it is presumably the oldest poem in the world; and that, in sublimity of conception and grandeur of expression, it is unsurpassed by anything that has been written since. It might almost be said that poetry here sprang full grown from the heart of Moses, . . . Long before the grand old ballads of Homer were sung in the streets of Grecian cities, or the foundation of the seven-hilled metropolis of the ancient world was laid by the banks of the Tiber, this matchless ode, in comparison with which Pindar is tame, was chanted by the leader of the emancipated Hebrews on the Red Sea shore; and yet we have in it no polytheism, no foolish mythological story concerning gods and goddesses, no gilding of immorality, no glorification of mere force; but, instead, the firmest recognition of the personality, the providence, the supremacy, the holiness, and the retributive rectitude of God. How shall we account for all this? If we admit the divine legation and inspiration of Moses, all is plain; if we deny that, we have in the very existence of this song a hopeless and insoluble enigma. Here is a literary miracle, as great as the physical sign of the parting of the sea. Even if you deny the latter, you cannot get rid of the former. When you see a boulder of immense size, and of a different sort of stones from those surrounding it, lying in a valley, you immediately conclude that it has been brought thither by glacier action, many, many ages

*Bishop Chadwick on Exodus.

ago. But here is a boulder stone of poetry, standing all alone in the Egyptian age, and differing entirely in its character from the sacred hymns either of Egypt or India. Where did it come from? Let your rationalist furnish his reply; for me it is a boulder from the Horeb height whereon Moses communed with the great I AM—when he saw the burning bush—all left here as at once a witness to his inspiration, and the nation's gratitude."*

How true it is, apart from direct inspiration, there is no explanation of this great song of redemption. We look at it briefly.

We suppose Moses receiving it through the communication and power of the Spirit of God, uttered it stanza by stanza; each was repeated by all the people. When finally finished the women, under the leadership of Miriam, the sister of Moses and Aaron, who is here called "the prophetess," chimed in, in a refrain, with their musical accompaniment and with dances. What a scene! The aged Moses, still holding the rod in his hand, with uplifted face, uttering line after line as it flowed into his heart, the people in holy joy repeating every line and finally the colorful picture, the women, led by Miriam, sounding the timbrel and swinging in dances, expressions of their joy, unto the praise of the God of Israel!

I. The acknowledgment that Jehovah is God.

"I will sing unto Jehovah, for He is gloriously exalted;
The horse and the rider hath He thrown into the sea.
My strength and song is Jah, and He is become my
salvation.

This is my God, and I will glorify Him,
My father's God, and I will exalt Him" (Exod. 15:1-2).

In the beginning of the song Jehovah is acknowledged as the God of Israel. No longer do they cling to the idols of Egypt. He who spoke out of the burning bush, whom Moses beheld in the midst of the flame, who manifested His power in the judgment plagues, who sheltered His people, so that

*Dr. W. M. Taylor on "Moses."

no plague came nigh unto them, who saved them by the blood of the Passover-lamb, who led them through the Red Sea and delivered them from all their enemies—*He* is the God of Israel. Modernism, that unholy offspring of rationalism, has invented a myth, according to which Jehovah was nothing but a tribal god. Israel had the fullest demonstration that Jehovah is God; Jehovah the Son, our Lord, is God.

They acknowledged that Jehovah became their salvation. Salvation is of Jehovah and in Jehovah, not in ourselves. Israel is yet to learn this mighty truth.

II. Jehovah's Great Victory.

'Jehovah is a man of war; His name is Jehovah.
Pharaoh's chariots and his army hath He cast into the sea.
His chosen horsemen are drowned in the Red Sea
The depths cover them; they sank to the bottom like a
stone.
Thy right hand, Jehovah, is glorious in power.
Thy right hand, O Lord, crusheth the enemy.
In the greatness of Thy majesty Thou overthrowest
Thine enemies.
Thou sendest forth Thy fiery wrath; it consumeth them
like stubble.
And by the breath of Thy nostrils, the waters heaped up.
The floods stand up like a heap; the depths are congealed
in the heart of the sea.
The enemy said, I will pursue, I will overtake, I will
divide the spoil.
My soul shall be satisfied upon them.
I will draw my sword; my hand shall seize them.
Thou blowest with Thy breath, the sea covered them;
They sank as lead in the mighty waters" (Verses 3-10).

They give Jehovah the glory; they acknowledge that they had nothing to do with the victory, nor is Moses mentioned in his capacity as the chosen deliverer and leader. He has no martial achievement to boast of nor any renown whatever. In the great deliverance man had no part. From start to finish it is Jehovah. Jehovah is the man of war, both judgment and deliverance were accomplished by Him. The

right hand of Jehovah is in this section of the song mentioned twice, and for the first time in Scripture. It is found in the Psalms and elsewhere, and always illustrated His saving power. The right hand of Jehovah saves and upholds. His right hand is the hand of power and victory. Who else can be meant but He who is now at the right hand of God, our Saviour-Lord.

III. Who Is Like Thee?

“Who is like Thee among the gods, Jehovah?

Who is like Thee, glorious in holiness,

Fearful in praises, doing wonders?

Thou stretchedst out Thy right hand, the earth swallowed
them.

Thou ledest, in Thy mercy, the people Thou hast
redeemed;

Thou guidest them in Thy might to Thy holy habitation”
(Verses 11-13).

The greatness and the different attributes of God are now celebrated. Could there be another God, like Jehovah, the God of Israel? He is glorious in holiness, a God of holiness, who is light, in whom there is no darkness at all. How different from the gods of Egypt, beasts of uncleanness; how different from the gods of Babylonia, India, Greece, Rome and others who partook of the vices and immoralities of those who worshipped them, encouraging vileness. He is the God who alone can do and does wonders. Marvellous too in all His righteous judgments. And this mighty, holy, glorious, wonder-working Jehovah, stoops down to man, sinful and lost, to manifest His infinite love and mercy. The people whom He has redeemed, He leads. With His almighty power in almighty love He guides His people to His own holy habitation, a redeemed earthly people finally into Immanuel's land, the land of promise and of glory, where they shall dwell as a holy nation; His heavenly people to His holy habitation in the Heaven of heavens, the Father's House. Who is a God like unto Thee!

IV. All Enemies Powerless.

“The nations have heard—they are afraid,
Terror hath laid hold on the inhabitants of Philistia.
Then the dukes of Edom are confounded;
The chiefs of Moab, trembling took hold of them;
All the inhabitants in Canaan melt away.
Fear and dread fall upon them;
Because of the greatness of Thine arm they are still as
stone,
Till The people pass, Jehovah—
Till the people Thou hast purchased pass over”
(Verses 14-16).

The mighty deed of the overthrow of the Egyptian army at the Red Sea assures all future conquests and victories. The nations, the Canaanitish tribes heard of it and with Philistia they were afraid, they were terror stricken and trembled. And if there was no victory for Israel but defeat instead, as their subsequent history reveals, the failure was not in Jehovah, the God of Israel, but in themselves. Yet finally all the enemies of God's people will lick the dust (Psa. 72:8) and the people He has purchased will be victorious.

V. The Glorious Goal.

“Thou shalt bring them in and plant them
In the mountain of Thine inheritance;
In the place Thou hast made for Thy dwelling, Jehovah—
The sanctuary, Lord, which Thy hands have established.
Jehovah shall reign for ever and ever” (Verses 17-18).

The goal of glory for Israel is the fitting finale of this first redemption song. Though they are dispersed today among all the nations, yet will they finally reach the destined goal and receive the blessing and the glory in their own God-given land. Then glory will dwell in Immanuel's land, when once more the Shekinah rests in their midst, when another Temple, will be erected a future house of worship to which His visible glory will return. The promised kingdom has come. Jehovah reigns for ever and ever.

Such is the Song of Moses and Israel, celebrating redemption and prophetic of the consummation of redemption, when all groans have ceased and songs will take their places.

Let us then listen to the voice of prophecy, to the songs of the future. We are writing in a time when the whole earth is filled with groans and moans as never before in earth's long history, staggering under the curse of sin and all its miseries. Israel is hemmed in on all sides in a far wider and more desperate condition than at the Red Sea. Never before has there been "distress of nations with perplexity," in fulfilment of the predictions of the greatest of all prophets, the Lord Jesus Christ. Military Christendom, composed of nations which some call "Christian nations," have produced armies unknown in previous history. Death-dealing instruments, bombing planes, mechanized forces are at work and their achievements are the unspeakable sufferings of millions of men, women and children. Some tell us, it has just begun, the worst is still in the near future. Our own peace-loving country is now beginning the building of a military machinery in defense of our form of government, our dearly-bought liberties and our homes. Heathen nations in the Far East keep step with the nations which claim "civilization." Among these heathen nations an increasing antagonism to Christianity is coming to the front, which seems to aim at the termination of all missionary enterprises.

It is getting darker: The darkest night is fast approaching! But it will not always be night, a bright and glorious morning is coming. That long predicted morning, without clouds (2 Sam. 23:4), a morning when the shadows flee away, a morning when He, the glorious Sun of righteousness with healing beneath His wings will rise and triumph; it ends earth's groans and will bring the songs of victory, the songs of redemption. For this happy day the world is waiting. It will come not through democracy, saved and restored out of the present world-chaos, not through a "new deal," nor through a new ethical philosophy, or a so-called moral rearmament, but through the same Jehovah whom Moses and

Israel acknowledged in His mighty salvation in the first great song of redemption.

All this is written large in our precious Bible. All we can do is to give a panorama of Scripture as seen and written by the holy men of God as they were moved by the Holy Spirit.

We begin with Isaiah's visions. Well has he been named the great Evangel, for the Holy Spirit, through him, has revealed in a marvellous way Jehovah-Jesus and His redemption. Marvellous is the prophetic picture of our Great Saviour, Jesus Christ our Lord, as given through Isaiah's pen, the suffering servant who is seen as the sin-bearer in one of the peaks of his prophecies (Chapter 53). Equally great, if not greater, are his visions of the future of glory, by Him and through Him alone, King Messiah, the Lord of glory. Hence singing is prominent in his visions.

We find in the beginning of Isaiah's prophecy a chapter which records a future song, sung by saved and restored Israel (Chapter 12). When will this song be heard?

"And in *that day* thou shalt say
 O Lord I will praise Thee
 Though Thou wast angry with me
 Thy anger is turned away
 And Thou dost comfort me.
 Behold the most mighty,
 God is my salvation.
 In Him will I trust, and not be afraid.
 For Jah, even Jehovah,
 My strength and my song
 Is now my salvation" (Isa. 12:1-2).

So we ask—"in *that day*"—*what day*? The preceding chapter gives the answer. In the day when the Branch, the Messiah out of the stem of Jesse, that is the son of David, shall appear, when He smites the earth with the rod of His mouth and with the breath of His lips slays the wicked, girded with righteousness. In that day He will recover the remnant of His people Israel from Assyria, from Egypt, from Pathros, from Cush from Elam, Shinar and Hamath and from the islands of the sea, when the outcasts of Israel and

the dispersed of Judah shall be gathered from the four corners of the earth, when animal creation will partake of the blessings of redemption, when the earth shall be filled with the knowledge of the Lord. In that day when the rejected One, Jesus the Messiah, comes, as Moses came, the second time, then Israel's remnant will welcome Him and acknowledge His salvation.

Then songs of praise will burst forth in a greater volume than at the Red Sea.

"Sing unto Jehovah
For He has done excellent things
Let it be known all over the earth.
Cry out and shout, thou dweller in Zion,
For great is the Holy One of Israel
In the midst of thee" (Isa. 12:5, 6).

Dark is the background of that portion of Isaiah, which has been called "Isaiah's little Apocalypse," beginning with the twenty-fourth chapter (Chapter 24:1-13). But then is heard the jubilant voice of the remnant of Israel for deliverance has come to them. "These shall lift up their voice, they shall sing for the majesty of Jehovah, they shall cry aloud from the sea. Wherefore glorify Jehovah in the East, even the name of Jehovah, the God of Israel. Give glory in the isles of the sea." It will be Israel's deliverance and judgment for the world (Isa. 24:21). It will be a more glorious exodus than the exodus from Egypt's slavery, a greater deliverance, a greater joy and a greater glory.

"And the ransomed of the Lord shall return,
And come with singing unto Zion
And everlasting joy shall be upon their heads;
They shall receive gladness and joy,
And sorrow and sighing will flee away" (Isa. 35:10).

In Moses' song we read that Jehovah is a man of war, a mighty conqueror. And so Isaiah reveals Him.

"Jehovah shall go forth as a mighty man,
He shall stir up zeal like a man of war
He shall cry, yea, shout aloud
He shall prevail against His enemies" (Isa. 12:13).

We hear again the singing, the rejoicing, the praises of a delivered nation (Isa. 42:9-12). Glory will be given to Jehovah and His praises will be heard in the islands of the sea.

Most blessed words which we now quote! Israel is God's servant. "Thou shalt not be forgotten of Me" (Isa. 44:21). But they need to return, they need salvation, salvation by blood first of all, such as their fathers received in Egypt, sheltered behind the blood sprinkled doors. And now, when they return and see Him the true Lamb of God, He speaks to them in words of comfort and assurance.

"I have blotted out as a thick cloud,
Thy transgressions,
And as a cloud thy sins.
Return unto Me;
For I have redeemed thee" (Isa. 44:22).

And what follows now? What will be next? What else but a redemption song.

"Sing, O ye heavens, for Jehovah hath done it!
Shout triumphantly, ye lower parts of the earth!
Break forth into singing ye mountains!
Sing thou forest with all its trees!
For Jehovah has redeemed Jacob,
And glorified Himself in Israel" (Isa. 44:23).

Great is the prophecy concerning Christ our Lord, Israel's Messiah, in another portion of this great prophet (chap. 49). He is the true Servant of God. He came the first time to be rejected, as Moses was rejected. Here in this prophecy we hear His own words of grief, "I have labored in vain, I have spent my strength for nought and in vain" (verse 4). But comfort is given to Him. Though Israel was not gathered when He came in humiliation, the rejected One becomes the light for the Gentiles, "that Thou mayest be My salvation unto the end of the earth" (Isa. 49:6).

"Thus says Jehovah,
The Redeemer of Israel, His holy One,

To Him whom man despiseth,
To Him whom the nation abhorreth,
To Him the servant of rulers.
Kings shall see and arise
Princes shall come to worship.
Because Jehovah is faithful
The Holy One of Israel
Who hath chosen thee" (Isa. 49:7).

Then comes through Him, the One whom the nation Israel abhorred, salvation and deliverance. He brings back His people from their long captivity.

"Behold these shall come from afar,
And, lo, these from the north and west,
And these from the land of Sinim."

And now we hear once more their song of redemption, their praises.

"Sing O heavens, Be joyful O earth!
Break forth into singing, O ye mountains!
For Jehovah hath comforted His people
And hath compassion upon His afflicted" (Isa. 49:13).

The fifty-fourth chapter of Isaiah is one of great beauty, of marvellous prediction. Can there be anything more graciously beautiful than these words spoken to God's beloved Israel!

"For a small moment have I forsaken thee
But with great mercies will I gather thee.
In overflowing wrath hid I My face from thee for a
moment;
But with everlasting kindness will I have mercy on thee
Saith Jehovah, thy Redeemer" (Isa. 54:7, 8).

And the first word of this great prophecy is "*Sing!*" When will that singing begin? When will the great glory promises of this chapter be realized? Not till the true Israel, still holding to God's covenant promises has spoken in the words of the preceding chapter, and confessed Him the true Lamb of God.

"He was despised and rejected of men,
 A man of sorrows and acquainted with grief
 And we hid as it were our faces from Him.
 He was despised and we esteemed Him not.
 Surely He has borne our griefs,
 And carried our sorrows,
 Yet we esteemed Him stricken,
 Smitten of God and afflicted.
 But He was wounded for our transgressions,
 He was bruised for our iniquities,
 The chastisement of our peace was upon Him,
 And with His stripes we are healed" (Isa. 53:3-5).

Read Jeremiah's testimony in which Israel's redemption song is heard, when they are brought back from the north country and from the coasts of the earth (Jer. 31:1-9). And oh! if only the nations would listen to Jehovah's message to them, written in connection with the Israel's song of gladness. "Hear the Word of the Lord, O ye nations and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him, as a shepherd does his flock" (Jer. 31:10).

And how much more could we add to all this showing the future redemption songs of redeemed Israel, converted nations brought into His kingdom, and the songs of creation from which the curse has been removed!

Study the Psalms! Read the Psalms of suffering, the Psalms filled with tears, the Psalms with their deep cries for intervention from above, the prayers calling to God to act. Then the singing, when He rends the heavens and comes down; the singing unto the Lord, the praise of His mercy, the celebration of His wonderful acts. One Hallelujah follows another till finally this great Book of Psalms ends with a mighty Hallelujah chorus in which heaven and earth join.*

"Sing, O daughter of Zion; shout O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even Jehovah, is in the midst of thee, thou shalt not see evil any more" (Zeph. 3:14). The

*The author's "Exposition of the Psalms" (over 500 pages), leads deeper into the prophetic meaning of the psalms.

King of Israel who saves Israel, who removed their singuiltiness, who will set them free, deliver them from all their enemies, who will change the age-long groans into songs of salvation, is none other than He over whose cross it was written, "*Jeshua Ha Notzri Melech Ha Jehudim*"—Jesus of Nazareth the King of the Jews. He Himself will then be in their midst. "Jehovah thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing. . . . At that time will I bring you back again, even in the time that I will gather you; for I will make you a name and a praise among all the people of the earth, when I turn back you captivity before your eyes, saith Jehovah" (Zeph. 3:20).

"Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith Jehovah. And many nations shall be joined to Jehovah in that day and shall be My people; and I will dwell in the midst of thee, and thou shall know that Jehovah of hosts hath sent Me to thee" (Zech. 2:10, 11).

When Jonah, the cast away, who found a grave in the belly of a sea-monster, on account of his disobedience, like Israel which is buried among the nations, yet also like Jonah miraculously preserved—when Jonah prayed towards the third day his prayer of confession and told the Lord of his affliction, he ended with one significant sentence, "*Salvation is of the Lord.*" Then came Jehovah's answer and Jonah had a resurrection experience. In the song of Moses, as we pointed out, the same acknowledgment is made. All the other future songs of Israel are based upon the same confession. There will be no redemption for Israel, no fulfilment of the great mass of unfulfilled prophecies, till they believe and confess it—"Salvation is of the Lord."

The last book of the Bible, the Revelation, mentions the Song of Moses for the last time. "And I saw as it were a sea of glass mingled with fire, and them that gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing *the song of Moses*

the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of nations. Who shall not fear Thee, O Lord and glorify Thy Name? For Thou art holy, for all nations shall come and worship before Thee; for Thy judgments are made manifest" (Rev. 15:2-4).

In this vision singing is mentioned for the last time in the Bible. The first redemption song, the song of Moses, not his prophetic song (Deut. 32), but the song on the eastern shore of the Red Sea, is heard once more, as well as the song of the Lamb. The singers stand upon a sea of glass. They are the martyrs of the great tribulation. The reader can draw a parallel between this conquering company, delivered from the slavery of the beast, overcomers, faithful unto death, and Israel's deliverance at the Red Sea. These tribulation saints (no longer church-saints) celebrate God's mighty deliverance by power and they exalt in song to the Lamb, redemption by blood, for they overcame "by the blood of the Lamb."

How soon will all these songs be heard in our sin-stricken world? Weeping endureth for the night but joy cometh in the morning. Our omniscient Lord will bring it about in His own time. We can trust Him with all. He *will* not fail, He *cannot* fail. It may still be true, in spite of the heavens being ablaze with significant signs—"the vision is yet for an appointed time." But the prophet's voice assures us, "but at the end it shall speak and not lie." And the attitude of God's people must be the attitude of our believing fathers, "though it tarry, wait for it; because it will *surely* come, it will not tarry."

While the future will bring songs of deliverance, the songs of victory, the songs of glory, there is singing in hearts on earth today. Our God has given songs in the night. It comes from the hearts and the lips of all believers, who have accepted Him, who came from heaven's glory to "die for our sins," who has broken the chains of sin's slavery, who has overcome and who leads onward to the promised destiny

of glory. Here is our present song, the song of the true Church, the glory-song.

“Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father; to Him be glory and dominion for ever and ever. Amen” (Rev. 1:5, 6).

Reader, is this your song? Whether Jew or Gentile are you washed from your sins in His own blood, the blood of the Lamb of God? Are you sheltered by that blood as Israel was? Are you living in the power of His redemption? And if not, *why not?* Why do you wish to tarry in Egypt? You are but facing Egypt’s judgment doom. It is still blessedly true—“I am the door, by Me if any man (Jew or Gentile) enter in, *he shall be saved.*” It is still blessedly true, “Who-soever cometh unto Me I will in nowise cast out.”

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