

NOTES ON THE BOOK OF EXODUS

by

Charles H. MacIntosh

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by

F. H. Revell

Exodus 2

This section of our book abounds in the weightiest principles of divine truth - principles, which range themselves under the three following heads, namely, the power of Satan, the power of God, and the power of faith.

In the last verse of the previous chapter, we read, “**And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river.**” This was Satan’s power. The river was the place of death; and, by death, the enemy sought to frustrate the purpose of God. It has ever been thus. The serpent has, at all times, watched, with malignant eye, those instruments which God was about to use for his own gracious ends.

- look at the case of Abel, in Genesis 4. What was that but the serpent watching God’s vessel and seeking to put it out of the way by death?
- look at the case of Joseph, in Genesis 37. There you have the enemy seeking to put the man of God’s purpose in the place of death.
- look at the case of “**the seed royal,**” in II Chronicles 22,
- the act of Herod, in Matthew 2,
- the death of Christ, in Matthew 27.

In all these cases, you find the enemy seeking, by death, to interrupt the current of divine action.

But, blessed be God, there is something beyond death.

The entire sphere of divine action, as connected with redemption, lies beyond the limits of death’s domain. When Satan has exhausted his power, then God begins to show Himself. The grave is the limit of Satan’s activity; but there it is that divine activity begins. This is a glorious truth. Satan has the power of death; but God is the God of the living; and He gives life beyond the reach and power of death - a life which Satan cannot touch. The heart finds sweet relief in such a truth as this, in the midst of a scene where death reigns. Faith can stand and look on at Satan putting forth the plenitude of his power. It can stay itself upon God’s mighty instrumentality of resurrection. It can take its stand at the grave which has just closed over a beloved object, and drink in, from the lips of Him who is “**the resurrection and the life,**” the

elevating assurance of a glorious immortality. It knows that God is stronger than Satan, and it can, therefore, quietly wait for the full manifestation of that superior strength, and, in thus waiting, find its victory and its settled peace. We have a noble example of this power of faith in the opening verses of our chapter.

“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; and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink. And his sister stood afar off, to wit what would be done to him” (Exodus 2:1-4).

Here we have a scene of touching interest, in whatever way we contemplate it. In point of fact, it was simply faith triumphing over the influences of nature and death, and leaving room for the God of resurrection to act in His own proper sphere and character. True, the enemy’s power is apparent, in the circumstance that the child had to be placed in such position - a position of death, in principle. And, moreover, a sword was piercing through the mother’s heart, in thus beholding her precious offspring laid, as it were, in death. Satan might act, and nature might weep; but the Quickener of the dead was behind the dark cloud, and faith beheld Him there, gilding Heaven’s side of that cloud with His bright and life-giving beams. **“By faith Moses when he was born was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.”** (Hebrews 11:23).

Thus, this honoured daughter of Levi teaches us a holy lesson. Her **“ark of bulrushes, daubed with slime and pitch,”** declares her confidence in the truth that there was a something which could keep out the waters of death, in the case of this **“proper child,”** as well as in the case of Noah, **“the preacher of righteousness.”**

Are we to suppose, for a moment, that this “Ark” was the invention of mere nature? Was it nature’s mere thought that devised it, or nature’s ingenuity that constructed it? Was the babe placed in the ark at the suggestion of a mother’s heart, cherishing the fond but visionary hope of thereby saving her treasure from the ruthless hand of death? Were we to reply to the above inquiries in the affirmative, we should, I believe, lose the beauteous teaching of this entire scene. How could we ever suppose that the “ark” was devised by one who saw no other portion or destiny for her child but death by drowning? Impossible.

We can only look upon that significant structure, as faith’s draft handed in at the treasury of the God of resurrection. devised by the hand of faith, as a vessel of mercy, to carry **“a proper child”** safety over death’s dark waters, into the place assigned him by the immutable purpose of the living God.

When we behold this daughter of Levi bending over that ark of bulrushes, which her faith had constructed, and depositing therein her babe, we see her **“walking in the steps of that faith of her father Abraham, which he had,”** when **“he rose up from before his dead,”** and purchased the cave of Machpelah from the sons of Heth (Genesis 23). We do not recognize in her the energy of mere nature, hanging over the object of its affections, about to fall into the iron grasp

of the king of terrors. No; but we trace in her the energy of a faith which enabled her to stand, as a conqueror, at the margin of death's cold flood, and behold the chosen servant of the Lord in safety at the other side.

Yes, my reader, faith can take those bold and lofty flights into regions far removed from this land of death and wide-spread desolation. Its eagle eye can pierce the gloomy clouds which gather around the tomb, and behold the God of resurrection displaying the results of His everlasting counsels, in the midst of a sphere which no arrow of death can reach. It can take its stand upon the top of the Rock of Ages, and listen, in holy triumph, while the surges of death are lashing its base.

And what, let me ask, was **"the king's commandment"** to one who was in possession of this Heaven-born principle? What weight had that commandment with one who could calmly stand beside her **"ark of bulrushes"** and look death straight in the face? The Holy Ghost replies, **"they were not afraid of the king's commandment."** The spirit that knows ought of communion with Him who quickens the dead, is not afraid of anything. Such an one can take up the triumphant language of I Corinthians 15 and say, **"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."** He can give forth these words of triumph over a martyred Abel; over Joseph in the pit; over Moses in his ark of bulrushes; in the midst of **"the seed royal,"** slain by the hand of Athaliah; and in the babes of Bethlehem, murdered by the mandate of the cruel Herod; and far above all, he can utter them at the tomb of the Captain of our salvation.

Now, it may be, there are some who cannot trace the activities of faith, in the matter of the ark of bulrushes. Many may not be able to travel beyond the measure of Moses' sister, when **"she stood afar off, to wit, what would be done to him."** It is very evident that "his sister" was not up to "the measure of faith" possessed by "his mother." No doubt, she possessed deep interest and true affection, such as we may trace in **"Mary Magdalene and the other Mary sitting over against the sepulchre"** (Matthew 27:61) But there was something far beyond either interest or affection in the maker of the "ark." True, she did not **"stand afar off to wit what would be done to"** her child, and hence, what frequently happens, the dignity of faith might seem like indifference, on her part. It was not, however, indifference, but true elevation - the elevation of faith. If natural affection did not cause her to linger near the scene of death, it was only because the power of faith was furnishing her with nobler work, in the presence of the God of resurrection. Her faith had cleared the stage for Him, and most gloriously did He show Himself thereon.

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags she sent her maid to fetch it. And when she had opened it she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children."

Here, then, the divine response begins to break, in sweetest accents, on the ear of faith. God was in all this. Rationalism, or skepticism, or infidelity, or atheism, may laugh at such an idea. And faith can laugh also; but the two kinds of laughter are very different. The former laughs, in cold contempt, at the thought of divine interference in the trifling affair of a royal maiden's walk by

the river's side. The latter laughs, with real heart-felt gladness, at the thought that God is in everything. And, assuredly, if ever God was in anything, He was in this walk of Pharaoh's daughter, though she knew it not.

The renewed mind enjoys one of its sweetest exercises, while tracing the divine footsteps in circumstances and events in which a thoughtless spirit sees only blind chance or rigid fate. The most trifling matter may, at times, turn out to be a most important link in a chain of events by which the Almighty God is helping forward the development of His grand designs. Look, for instance, at Esther 4:1, and what do you see? A heathen monarch, spending a restless night. No uncommon circumstance, we may suppose; and, yet, this very circumstance was a link in a great chain of providence at the end of which you find the marvellous deliverance of the oppressed seed of Israel.

Thus was it with the daughter of Pharaoh, in her walk by the river's side. Little did she think that she was helping forward the purpose of **"the Lord God of the Hebrews"** How little idea had she that the weeping babe, in that ark of bulrushes, was yet to be the Lord's instrument in shaking the land of Egypt to its very centre! Yet so it was. The Lord can make the wrath of man to praise Him, and restrain the remainder. How plainly the truth of this appears in the following passage!

"Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child sway, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew and she brought him unto Pharaohs daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water" (Exodus 2:7-10).

The beautiful faith of Moses' mother here meets its full reward; Satan is confounded; and the marvellous wisdom of God is displayed. Who would have thought that the one who had said, **"If it be a son, then ye shall kill him,"** and, again, **"every son that is born ye shall cast into the river,"** should have in his court one of those very sons, and such **"a son."** The devil was foiled by his own weapon, inasmuch as Pharaoh, whom he was using to frustrate the purpose of God, is used of God to nourish and bring up Moses, who was to be His instrument in confounding the power of Satan. Remarkable providence! Admirable wisdom! Truly, the Lord is **"wonderful in counsel and excellent in working."** May we learn to trust Him with more artless simplicity, and thus our path shall be more brilliant, and our testimony more effective.

In considering the history of Moses, we must look at him in two ways, namely, personally and typically.

First, in his personal character, there is much, very much, for us to learn. God had not only to raise him up, but also to train him, in one way or another, for the lengthened period of eighty years - first in the house of Pharaoh's daughter; and then at **"the backside of the desert."** This, to our shallow thoughts, would seem an immense space of time to devote to the education of a minister of God. But then God's thoughts are not as our thoughts. He knew the need of those forty years, twice told, in the preparation of His chosen vessel.

When God educates, He educates in a manner worthy of Himself and His most holy service. He will not have a novice to do His work. The servant of Christ has to learn many a lesson, to undergo many an exercise, to pass through many a conflict, in secret, ere he is really qualified to act in public. Nature does not like this. It would rather figure in public than learn in private. It would rather be gazed upon and admired by the eye of man than be disciplined by the hand of God. But it will not do. We must take God's way. Nature may rush into the scene of operation; but God does not want it there. It must be withered, crushed, set aside. The place of death is the place for nature. If it will be active, God will so order matters, in His infallible faithfulness and perfect wisdom, that the results of its activity will prove its utter defeat and confusion. He knows what to do with nature, where to put it, and where to keep it. Oh that we may all be in deeper communion with the mind of God, in reference to self and all that pertains thereto. Then shall we make fewer mistakes. Then shall our path be steady and elevated, our spirit tranquil, and our service effective.

“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw there was no man, he slew the Egyptian, and hid him in the sand.” This was zeal for his brethren; but it was **“not according to knowledge.”** God's time was not yet come for judging Egypt and delivering Israel; and the intelligent servant will ever wait for God's time. **“Moses was grown;”** and **“he was learned in all the wisdom of the Egyptians;”** and, moreover, **“he supposed his brethren would have understood how that God by his hand would deliver them.”** All this was true; yet he evidently ran before the time, and when one does this failure must be the issue.

In Stephen's address to the council, at Jerusalem, there is an allusion to Moses' acting, to which it may be well to advert. **“And when he was full 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”** (Acts 7:23-25). It is evident that Stephen's object, in his entire address, has to bring the history of the nation to bear upon the consciences of those whom he had before him; and it would have been quite foreign to this object, and at variance with the Spirit's rule in the New Testament, to raise a question as to whether Moses had not acted before the divinely-appointed time.

Moreover, he merely says, **“it came into his heart to visit his brethren.”** He does not say that God sent him, at that time. Nor does this, in the least, touch the question of the moral condition of those who rejected him. **“They understood not.”** This was the fact as to them, whatever Moses might have personally to learn in the matter. The spiritual mind can have no difficulty in apprehending this.

Looking at Moses, typically, we can see the mission of Christ to Israel, and their rejection of Him, and refusal to have Him to reign over them. On the other hand, looking at Moses, personally, we find that he, like others, made mistakes and displayed infirmities; sometimes went too fast, and sometimes too slow. All this is easily understood, and only tends to magnify the

infinite grace and exhaustless patience of God.

And not only is there failure in the end, but also manifest uncertainty, and lack of calm elevation and holy independence in the progress of a work begun before God's time. Moses **"looked this way and that way."** There is no need of this when a man is acting with and for God, and in the full intelligence of His mind, as to the details of his work. If God's time had really come, and if Moses was conscious of being divinely commissioned to execute judgment upon the Egyptian, and if he felt assured of the divine presence with him, he would not have **"looked this way and that way."**

This action teaches a deep practical lesson to all the servants of God.

There are two things by which it is superinduced: namely,

- the fear of man's wrath, and
- the hope of man's favour.

The servant of the living God should neither regard the one nor the other. What avails the wrath or favour of a poor mortal, to one who holds the divine commission, and enjoys the divine presence? It is, in the judgment of such an one, less than the small dust of the balance. **"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee, whithersoever thou goest"** (Joshua 1:9), **"Thou, therefore, gird up thy loins, and arise, and speak, unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defended city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee"** (Jeremiah 1:17-19).

When the servant of Christ stands upon the elevated ground set forth in the above quotations, he will not **"look this way and that way;"** he will act on wisdom's heavenly counsel, **"let thine eyes look straight on, and thine eyelids look straight before thee."** Divine intelligence will ever lead us to look upward and onward. Whenever we look around to shun a mortal's frown or catch his smile, we may rest assured there is something wrong; we are off the proper ground of divine service. We lack the assurance of holding the divine commission, and of enjoying the divine presence, both of which are absolutely essential.

True, there are many who, through profound ignorance, or excessive self-confidence, stand forward in a sphere of service for which God never intended them, and for which He, therefore, never qualified them. And not only do they thus stand forward, but they exhibit an amount of coolness and self-possession perfectly amazing to those who are capable of forming an impartial judgment about their gifts and merits. But all this will very speedily find its level; nor does it in the least interfere with the integrity of the principle that nothing can effectually deliver a man from the tendency to **"look this way and that way,"** save the consciousness of the divine commission and the divine presence. When these are possessed, there is entire deliverance from human influence, and consequent independence. No man is in a position to serve others who is

not wholly independent of them; but a man who knows his proper place can stoop and wash his brethren's feet.

When we turn away our eyes from man, and fix them upon the only true and perfect Servant, we do not find him looking this way and that way, for this simple reason, that He never had His eye upon men, but always upon God. He feared not the wrath of man nor sought his favour. He never opened His lips to elicit human applause, nor kept them closed to avoid human censure. This gave holy stability and elevation to all He said and did. Of Him alone could it be truly said, **"His leaf shall not wither, and whatsoever he doeth shall prosper."** Everything He did turned to profitable account, because everything was done to God. Every action, every word, every movement, every look, every thought, was like a beauteous cluster of fruit, sent up to refresh the heart of God. He was never afraid of the results of His work, because He always acted with and for God, and in the full intelligence of His mind. His own will, though divinely perfect, never once mingled itself in ought that He did, as a man, on the earth. He could say, **"I came down from heaven, not to do mine own will, but the will of him that sent me."** Hence, He brought forth fruit, **"in its season,"** He did **"always those things which pleased the Father,"** and, therefore, never had any occasion to "fear," to "repent," or to **"look this way and that way."**

Now in this, as in everything else, the blessed Master stands in marked contrast with His most honoured and eminent servants. Even a Moses "feared," and a Paul "repented;" but the Lord Jesus never did either. He never had to retrace a step, to recall a word, or correct a thought. All was absolutely perfect. All was **"fruit in season."** The current of His holy and heavenly life flowed onward without a ripple and without a curve. His will was divinely subject. The best and most devoted men make mistakes; but it is perfectly certain that the more we are enabled, through grace, to mortify our own will, the fewer our mistakes will be. Truly happy it is when, in the main, our path is really a path of faith and single-eyed devotedness to Christ.

Thus it was with Moses. He was a man of faith - a man who drank deeply into the spirit of his Master, and walked with marvellous steadiness in His footprints. True, he anticipated, as has been remarked, by forty years, the Lord's time of judgment on Egypt and deliverance for Israel; yet, when we turn to the inspired commentary, in Hebrews 11, we find nothing about this. We there find only the divine principle upon which, in the main, his course was founded. **"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 in Egypt; for he had respect 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"** (Ver. 24-27).

This quotation furnishes a most gracious view of the actings of Moses. It is ever thus the Holy Ghost deals with the history of Old Testament saints. When He writes a man's history, He presents him to us as he is, and faithfully sets forth all his failures and imperfections. But when, in the New Testament, he comments upon such history, He merely gives the real principle and main result of a man's life. Hence, though we read, in Exodus, that **"Moses looked this way and that way"** - that **"he feared and said, surely this thing is known"** - and, finally, **"Moses fled from the face of Pharaoh;"** yet, we are taught, in Hebrews, that what he did, he did **"by faith"** - that he did not fear **"the wrath of the king"** - that **"he endured as seeing him who is invisible."**

Thus will it be, by and by, when **“the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God”** (I Corinthians 4:5). This is a precious and consolatory truth for every upright mind and every loyal heart. Many a “Counsel” the “heart” may form, which, from various causes, the hand may not be able to execute. All such “counsels” will be made “manifest” when **“the Lord comes.”** Blessed be the grace that has told us so!

The affectionate counsels of the heart are far more precious to Christ than the most elaborate works of the hand. The latter may shine before the eye of man; the former are designed only for the heart of Jesus. The latter may be spoken of amongst men; the former will be made manifest before God and His holy angels. May all the servants of Christ have their hearts undividedly occupied with His person, and their eyes steadily fixed upon His advent.

In contemplating the path of Moses, we observe how that faith led him entirely athwart the ordinary course of nature. It led him to despise all the pleasures, the attractions, and the honours of Pharaoh’s court. And not only that, but also to relinquish an apparently wide sphere of usefulness.

Human expediency would have conducted him along quite an opposite path. It would have led him to use his influence on behalf of the people of God - to act for them instead of suffering with them. According to man’s judgment, Providence would seem to have opened for Moses a wide and most important sphere of labour; and surely if ever the hand of God was manifest in placing a man in a distinct position, it was in his case. By a most marvellous interposition - by a most unaccountable chain of circumstances, every link of which displayed the finger of the Almighty - by an order of events which no human foresight could have arranged, had the daughter of Pharaoh been made the instrument of drawing Moses out of the water, and of nourishing and educating him until he was **“full forty years old.”** With all these circumstances in his view, to abandon his high, honourable, and influential position, could only be regarded as the result of a misguided zeal which no sound judgment could approve.

Thus might poor blind nature reason. But faith thought differently; for nature and faith are always at issue. They cannot agree upon a single point. Nor is there anything, perhaps, in reference to which they differ so widely as what are commonly called “openings of Providence.” Nature will constantly regard such openings as warrants for self-indulgence; whereas faith will find in them opportunities for self-denial. Jonah might have deemed it a very remarkable opening of Providence to find a ship going to Tarshish; but in truth it was an opening through which he slipped off the path of obedience.

No doubt, it is the Christian’s privilege to see his Father’s hand, and hear His voice, in everything; but he is not to be guided by circumstances. A Christian so guided is like a vessel at sea without rudder or compass; she is at the mercy of the waves and the winds. God’s promise to His child is, **“I will guide thee with mine eye”** (Psalm 32:8) His warning is, **“Be not as the horse or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.”** It is much better to be guided by our Father’s eye, than by the bit and bridle of circumstances; and we know that in the ordinary acceptance of the

term, "Providence" is only another word for the impulse of circumstances.

Now, the power of faith may constantly be seen in refusing and forsaking the apparent openings of Providence. It was so in the case of Moses. **"By faith he refused to be called the son of Pharaoh's daughter;"** and **"by faith he forsook Egypt."**

Had he judged according to the sight of his eyes, he would have grasped at the proffered dignity, as the manifest gift of a kind Providence, and he would have remained in the court of Pharaoh as in a sphere of usefulness plainly thrown open to him by the hand of God. But, then, he walked by faith, and not by the sight of his eyes; and, hence, he forsook all. Noble example! May we have grace to follow it!

And observe what it was that Moses **"esteemed greater riches than the treasures in Egypt;"** it was the **"reproach of Christ."**

It was not merely reproach for Christ. **"The reproaches of them that reproached thee have fallen upon me."** The Lord Jesus, in perfect grace, identified Himself with His people. He came down from Heaven, leaving His Father's bosom, and laying aside all His glory, He took His people's place, confessed their sins, and bore their judgment on the cursed tree. Such was His voluntary devotedness, He not merely acted for us, but made Himself one with us, thus perfectly delivering us from all that was or could be against us.

Hence, we see how much in sympathy Moses was with the spirit and mind of Christ, in reference to the people of God. He was in the midst of all the ease the pomp and dignity of Pharaoh's house, where **"the pleasures of sin,"** and **"the treasures of Egypt,"** lay scattered around him, in richest profusion. All these things he might have enjoyed if he would. He could have lived and died in the midst of wealth and splendour. His entire path, from first to last, might, if he had chosen, have been enlightened by the sunshine of royal favour: but that would not have been "faith;" it would not have been Christ-like.

From his elevated position, he saw his brethren bowed down beneath their heavy burden, and faith led him to see that his place was to be with them. Yes; with them, in all their reproach, their bondage, their degradation, and their sorrow. Had he been actuated by mere benevolence, philanthropy, or patriotism, he might have used his personal influence on behalf of his brethren. He might have succeeded in inducing Pharaoh to lighten their burden, and render their path somewhat smoother, by royal grants in their favour; but this would never do, never satisfy a heart that had a single pulsation in common with the heart of Christ. Such a heart Moses, by the grace of God, carried in his bosom; and, therefore, with all the energies and all the affections of that heart, he threw himself, body, soul, and spirit, into the very midst of his oppressed brethren. He **"chose rather to suffer affliction with the people of God."** And, moreover, he did this **"by faith."**

Let my reader ponder this deeply. We must not be satisfied with wishing well to, doing service for, or speaking kindly on behalf of, the people of God. We ought to be fully identified with them, no matter how despised or reproached they may be. It is, in a measure, an agreeable thing to a benevolent and generous spirit, to patronize Christianity; but it is a wholly different thing to

be identified with Christians, or to suffer with Christ. A patron is one thing, a martyr is quite another. This distinction is apparent throughout the entire book of God. Obadiah took care of God's witnesses, but Elijah was a witness for God. Darius was so attached to Daniel that he lost a night's rest on his account, but Daniel spent that self-same night in the lion's den, as a witness for the truth of God. Nicodemus ventured to speak a word for Christ, but a more matured discipleship would have led him to identify himself with Christ.

These considerations are eminently practical. The Lord Jesus does not want patronage; He wants fellowship.

The truth concerning Him is declared to us, not that we might patronize His cause on earth, but have fellowship with His Person in Heaven. He identified Himself with us, at the heavy cost of all that love could give. He might have avoided this. He might have continued to enjoy His eternal place **"in the bosom of the Father."** But how, then, could that mighty tide of love, which was pent up in His heart, flow down to us guilty and hell-deserving sinners? Between Him and us there could be no oneness, save on conditions which involved the surrender of everything on His part. But, blessed, throughout the everlasting ages, be His adorable Name, that surrender was voluntarily made. **"He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"** (Titus 2:14). He would not enjoy His glory alone. His loving heart would gratify itself by associating **"many sons"** with Him in that glory.

"Father," He says, **"I will that they also whom thou hast given me be with Me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world"** (John 17:24) Such were the thoughts of Christ in reference to His people; and we can easily see how much in sympathy with these precious thoughts was the heart of Moses. He, unquestionably, partook largely of his Master's spirit; and he manifested that excellent spirit in freely sacrificing every personal consideration, and associating himself, unreservedly, with the people of God.

The personal character and actings of this honoured servant of God will come before us again in the next section of our book.

We shall here briefly consider him as a type of the Lord Jesus Christ. That he was a type of Him is evident from the following passage, **"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"** (Deuteronomy 18:15).

We are not, therefore, trafficking in human imagination in viewing Moses as a type; it is the plain teaching of scripture, and, in the closing verses of Exodus 2, we see this type in a double way:

- first, in the matter of his rejection by Israel; and,
- secondly, in his union with a stranger in the land of Midian.

These points have already been, in some measure, developed in the history of Joseph, who, being

cast out by his brethren, according to the flesh, forms an alliance with an Egyptian bride. Here, as in the case of Moses, we see shadowed forth Christ's rejection by Israel, and His union with the Church, but in a different phase.

- in Joseph's case, we have the exhibition of positive enmity against his person. In Moses it is the rejection of his mission.
- in Joseph's case we read, **"they hated him, and could not speak peaceably unto him"** (Genesis 37:4). In the case of Moses, the word is, **"Who made thee a prince and a judge over us?"**

In short, the former was personally hated; the latter, officially refused.

So also in the mode in which the great mystery of the Church is exemplified, in the history of those two Old Testament saints. **"Asenath"** presents quite a different phase of the Church from that which we have in the person of **"Zipporah."**

- the former was united to Joseph in the time of his exaltation;
- the latter was the companion of Moses, in the obscurity of his desert life. (Comp. Genesis 41:41-45 with Exodus 2:15; 3:1).

True, both Joseph and Moses were, at the time of their union with a stranger, rejected by their brethren; yet the former was **"governor over all the land of Egypt,"** whereas the latter tended a few sheep at **"the backside of the desert."**

Whether, therefore, we contemplate Christ, as manifested in glory: or as hidden from the world's gaze, the Church is intimately associated with Him. And now, inasmuch as the world seeth Him not, neither can it take knowledge of that body which is wholly one with Him. **"The world knoweth us not, because it knew him not"** (II John 3:1). By and by, Christ will appear in His glory, and the Church with Him. **"When Christ our life shall appear, then shall ye also appear with him in glory"** (Colossians 3:4). And, again, **"The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved Me"** (John 17:22, 23).

There are two distinct unities spoken of in John 17:21, 23.

- the first is that unity which the Church was responsible to have maintained, but in which she has utterly failed.
- the second, that unity which God will infallibly accomplish, and which He will manifest in glory.

If the reader will turn to the passage he will at once see the difference, both as to character and result, of the two.

Such, then, is the Church's high and holy position. She is one with Him who is cast out by this world, but who occupies the throne of the Majesty in the heavens. The Lord Jesus made Himself

responsible for her on the Cross, in order that she might share with Him His present rejection and His future glory. Would that all who form a part of such a highly privileged body were more impressed with a sense of what becomes them as to course and character down here!

Assuredly, there should be a fuller and clearer response on the part of all the children of God:

- to that love wherewith He has loved them,
- to that salvation wherewith He has saved them, and
- to that dignity wherewith He has invested them.

The walk of the Christian should ever be the natural result of realized privilege, and not the constrained result of legal vows and resolutions, the proper fruit of a position known and enjoyed by faith, and not the fruit of one's own efforts to reach a position "**by works of law.**"

All true believers are a part of the Bride of Christ. Hence they owe Him those affections which become that relation. The relationship is not obtained because of the affections, but the affections flow out of the relationship.

So let it be, O Lord, with all thy beloved and blood bought people.

~ end of chapter 2 ~

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