

## Moses, David and Jesus

*"One thing have I desired, and that I will seek after—that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His Temple."*

**LEVITICUS 27, PSALMS 140 to 142, LUKE 10**

OUR readings today bring before us 3 great characters in Israel, representing 3 wondrous periods in their history:—

MOSES: *The foundation of Israel's national life.*

DAVID: *The Spirit of Christ in the Psalms.*

JESUS: *The end of the Law, and the beginning of the Christian era.*

The time of these periods is interesting: from Moses to David, 500 years; and from David to Jesus, 1000 years. There are many reasons we should consider all three.

We reflect on the achievements of Moses because of his leading part in the Exodus of Israel; because of his work as a law-giver; because he wrote of Jesus, and for the high place he held in Jesus' estimation.

Moses was the youngest son of Amram and Jochebed, and was born about 1570 B.C. He had one brother—Aaron, and one sister—Miriam.

His birth took place at the time the king of Egypt had determined to destroy every newly-born male child of Israel.

The visible hand of God appears in the manner by which Moses' life was spared by Pharaoh's daughter, who gave him his name (meaning "to draw out") and reared him as her adopted son.

In Acts 7, Stephen shows that his life was divided into 3 equal portions of 40 years each: 40 is the period of trial, testing, probation and judgment.

The first 40 years was spent in the court of Pharaoh. Stephen says he was—

"Learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

During that period, he became aware that he was a Hebrew, and his heart and allegiance were with the oppressed people of God, for we read in Heb. 11:24-26—

"He 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."

He thought then he was ready for the great work of delivering his brethren, but in God's wisdom another entirely different 40-yr. experience was necessary.

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AT the end of this 2nd 40 years, as he kept the flock of Jethro, his father-in-law, in the vicinity of Mt. Horeb, the Lord appeared to him at the burning bush, and informed Moses that He had seen the affliction of His people in Egypt, and that it was His purpose to deliver them out of bondage, saying—

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt"—Exo. 3:10.

The meekness and humility of Moses is well exhibited in what followed as shown in Ex. 3 & 4. The interviews with his brethren, and his appearances before the king of Egypt, are then graphically described.

In like manner, the wonderful miracles that God performed by the hand of Moses as His mediator appear in vivid detail.

*There we read of his longsuffering patience and his unfeigned faith throughout his entire career, so that it could be said of him in Deut. 34:10:*

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

On one occasion Jesus said, "Moses wrote of me." Therefore we read in Deut. 18:18 that God said to Moses—

"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 to them all I command him."

When Jesus was selecting his apostles, it is interesting to note the knowledge Philip had of the Old Testament Scriptures and the faith he had in them as divine (John 1:43-45)—

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me."

"Philip findeth Nathanael, and saith unto him,

"We have found him of whom Moses in the Law, and the Prophets, did write—Jesus of Nazareth, son of Joseph."

Paul, in his letter to the Hebrews (3:5) speaks of Moses' great faith—

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after."

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IN recent weeks we have been reading much about Moses as the Law-giver. This part of his work begins in Exodus, and is greatly amplified in Leviticus and Deuteronomy, where the service of the Levites and the establishment of the Aaronic priesthood appear in detail.

Jesus understood this part of Moses' work, as we can see from some specially interesting references to it. He said—

"Did not Moses give you the Law?" (John 7:19).

And in Luke 10:25-28; when a certain lawyer said—

"Master, what shall I do to inherit eternal life?"

Jesus answered—

"What is written in the Law? How readest thou?"

The lawyer replied—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

And Jesus told him—

"Thou hast answered right: this do, and thou shalt live."

And finally, after his resurrection, in Luke 24:44—

"And he said unto them, These are the words which I spake unto you, while I was yet with you,

"That ALL THINGS MUST BE FULFILLED, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

These brief references give more emphasis to one of Jesus' important statements showing the divine authority of Moses, by which he concluded one of his parables, Luke 16:31—

"If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

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WHEN the Law was given by Moses, it was designed as a system to govern the individual lives of the people of Israel, but, unknown to most of them—

"It was a schoolmaster to lead them unto Christ." So said Paul in Gal. 3:24.

It was not merely a law so exacting that they could not keep it. It was wonderfully MORE than that. Paul told the Colossians (2:17) it was a—

"Shadow of things to come."

In his letter to the Hebrews, he repeated this, and then went on to show that this great national system in all its various aspects was a type of Christ.

Although the Law was marvellous in many ways, it was especially so because no other nation had statutes and judgments so righteous (Deut. 4:8).

*The floundering and bumbling legislators of the Sin-Powers of the world today could learn much from this divine national law, though it would require divine power and wisdom to enforce it in all its beauty and benevolence.*

However, it is particularly in its foreshadowing feature that the wisdom of God is shown to such an extent that one is compelled to join with Paul and say (Rom. 11:33)—

"O the depth of the riches both of the wisdom and knowledge of God!  
"How unsearchable are His judgments, and His ways past finding out!"

As a historian, orator, leader, statesman, and man of God in general, Moses stands above all save the One he prefigured.

If he had not been selected as he was, and constituted a prophet of the God of Israel, he could never have left such a remarkable record.

Moses died in the plains of Moab about 1450 BC at the ripe age of 120, while yet—

"His eye was not dim, nor his natural force abated."

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WE pass over 500 years of history, and turn to David, who has left us such a great heritage as we have in the Psalms.

The record of his life is one of the most complete found in the Bible. Like Moses, he took a leading part in the welfare of Israel.

*He possessed the weaknesses of human nature, and was often overwhelmed by the trials from which we suffer, but he always manifested complete faith in God, and displayed the right spirit when confronted with his failings, and during his periods of chastisement.*

His love for the Mosaic institutions was unexcelled and beautifully manifested in many ways throughout the Psalms. Here are two examples from Ps. 119:18 and 97—

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law."  
"How love I Thy Law! It is my meditation all the day."

His determination to work out his salvation is loftily expressed in Ps. 27:4—

"One thing have I desired of the Lord, that will I seek,  
"That I may dwell in the house of the Lord all the days of my life,  
"To behold the beauty of the Lord, and to enquire in His Temple."

In our reading this morning from Ps. 141:2-5, he sets a noble example for us—

"Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.

"Set a watch, O Lord, before my mouth; **keep the door of my lips!**

Paul says of him (Acts 13:22)—

"God raised up unto them David to be their king; to whom also He gave testimony, and said,  
"I have found David the son of Jesse, a man after Mine Own heart, which shall fulfil all My will."

If we look only at his failings, we are unable to understand this testimony, because we look at the outward appearance. When the sons of Jesse passed before Samuel, he looked at the outward appearance; but when David was selected, Samuel was informed that—

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart"—1 Sam. 16:7.

*God has given us rich provision to strengthen and build us up, so that we face and conquer many things; and much of this is found in the life and works of David.*

In the matter of Saul, he has left us an excellent example. For several years, David spent most of his time in mortal danger, fleeing for his life from Saul whose obsession was to kill David, hunting him like an animal.

During this period, there were certain occasions when in the providence of God, Saul was at David's mercy, but each time he spared Saul, saying—

"Who can stretch forth his hand against the Lord's anointed, and be guiltless?"

But eventually Saul was slain in battle, and when the news reached David, we see the beauty of his character when he lamented over the death of Saul and Jonathan as recorded in 2 Sam. 1.

We must not fail to observe his great zeal for upholding God's Name and Word. Listen to him, even in his youth, as he met Goliath—

"Thou comest to me with a sword, and with a spear, and with a shield.

"But I come to thee in the Name of the Lord of hosts, the God of the armies of Israel, Whom thou hast defied"—1 Sam. 17:45.

What a glorious faith! The result was a complete victory for Israel, but David did not endeavour to obtain any favor for the part he had played.

Much more could be said of David, but for the present we will let his beautiful Psalms speak for him, and pass over another 1000 years of history till we meet his greater Son.

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WE have been in the company of Jesus, and have followed him during the past ten days in our daily readings, and have listened to many of his gracious words, and drawn mental pictures of his wonderful works.

#### **LUKE 4**

On Monday, we listened to him as he overcame his temptation or trial in the wilderness, and followed him into Nazareth where he spoke in the synagogue. But, as Jesus said—

"No prophet is accepted in his own country."

As a result of his talk, his hearers became enraged and tried to hurl him over the brow of the hill on which the city was built, but he escaped and went to Capernaum.

#### **LUKE 5**

On Tuesday, we watched Peter as his net enclosed a great number of fish. Then Jesus called Peter, James and John to leave all and follow him.

The healing of the man sick of palsy was one of his most important miracles, and it made a deep impression on all.

The next item of special interest was the calling of Levi, or Matthew. The latter name is a contraction of Mattathias, and means "A gift of Yahweh." Again the call to the Master's service was unhesitatingly obeyed. All present interests were abandoned without a backward glance—

"We have left ALL, and followed thee."

#### **LUKE 6**

The highlight of our reading on Wednesday was the appointing of the 12 apostles: brave, simple, faithful, loving men—except one, a traitor.

#### **LUKE 7**

On Thursday we were in his presence when he healed the centurion's servant—marvelling at this Gentile's deep understanding and faith—and also raised a young man from the dead and gave him back to his sorrowing mother.

The strange enquiry of John the Baptist, and the testimony of Jesus concerning him, were both intensely interesting and thought-provoking. Dark, solitary confinement is one of the human spirit's greatest tests.

Jesus confirms John's statement that he is the fulfilment of Isaiah's prophecy, and assures us that there is not a greater prophet than John.

Another item of importance is that of the unknown woman who anointed Jesus' feet, and the words that Jesus addressed to his host Simon concerning her, and all like her. The more we think on, and realize, how MUCH we have been given and forgiven, the more we shall love with all our heart.

(This was a different occasion from that of Mary, sister of Lazarus and Martha, reported in Matt. 26, Mark 14 & John 12. These 3 give the location as Bethany.)

#### **LUKE 8**

On Friday we read the parable of the Sower, with the sad picture of those who accept with joy but do not last when the sun grows hot. Then the storm on the lake and Jesus' majestic command to the elements; and the healing of the insane man in the country of the Gadarenes, and those benighted people who begged Jesus to leave them!

The healing of the woman full of faith, who had been ill 12 years, and the raising of the 12-yr.-old daughter of the synagogue ruler, are both clearly typical of Jesus' healing and vivifying mission to Israel.

## LUKE 9

Yesterday's comprehensive chapter includes the mission of the 12 apostles, the feeding of the 5000, and Christ's transfiguration—one of the most fascinating events in his ministry, but it foreshadowed that the end was drawing nigh.

## LUKE 10

Our reading today opens with the appointment of the 70 disciples. The instructions given them by Jesus in sending them forth are deeply instructive as to the principles of our way of life among the Gentiles. When they returned, they said—

"Even the devils are subject to us through thy Name!"

Jesus' reply is notable—

"Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

The lesson is clear: we may do wonderful works in his Name, and yet not truly be his. The real victory must be within ourselves.

When speaking of Moses, we referred to the young man that asked Jesus what he should do to obtain eternal life, but we did not go further. The next question was—

*"And who IS my neighbor?"*

The answer Jesus gave was the familiar parable of the Good Samaritan, and the young man understood clearly what he meant. All men are our neighbours, and we must spend our lives doing good to all.

The chapter concludes with the beautiful record of the visit of Jesus at the home of Martha and Mary. Martha was serving, and she asked Jesus to tell Mary to come and help her. We never forget what Jesus said—

"Mary hath chosen that good part which shall not be taken from her."

We must keep the real values of life uppermost, and all our service must be in a gentle and understanding spirit.

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DURING the next 10 days, if the Lord will, we shall read much more concerning Jesus. Then we will read of his intense suffering, both mental and physical, as he passes through the awful ordeal of his sacrifice. He was able to endure all this for the joy set before him.

**This is Jesus, our great Example, the Son of God who taketh away the sin of the world! And he WILL do it in the appointed time.**

In the words of one of his parables, he has "gone into a far country" to receive supreme power, and he is coming back to this earth to assume that power. When he is coming, we know not, therefore he said—

"Take heed lest that day come upon you unawares."

*Are we taking heed?*

*Are we waiting and watching?*

*Do we love his appearing?*

*Are we prepared to meet him when he comes?*

These are serious questions, and they deserve serious consideration, because we know that when he comes, he will give to each of us a reward in harmony with the nature of our works.

If he finds us among the wise—that is, "Those who by **patient continuance in well doing** have sought for glory and honor and immortality"—he will give us eternal life.

But, if our work should not meet with his approval, there will be nothing for us but shame and everlasting contempt.

Let us therefore FEAR, lest any of us should come short of the promise of the rest that remaineth for the people of God.

Let us watch. Let us be patient and steadfast, come what may. And when we partake of the Bread and Wine this morning, let us do so with a true heart in full assurance of faith.

*Not faith in something of our own devising, but faith in the things that are gloriously,  
infallibly testified of God by Moses, David and Jesus.*

—G.A.G. 9/67

Berean

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