CHRIST SUPERIOR TO MOSES ?

CHRIST : THE SON AND BUILDER ... OF THE BROTHERHOOD -- THE HOLY MEMBERS...
SET APART BY GOD __ CALLED TO SMARE IN HIS _(GOO'S) ETERNAL REST —
"CONSIDER JESUS"

WE CONFESS AS LOPEN'S - THE ONE

AS MAS BEEN EMPHASIZED"

HE IS NOT BNLY _ THE ONE . WHOM GOD

HAS REVEALED HIMSELF _ "FINALLY". AND

"COMPLETELY"

BUT JESUS IS:

THE PERFECT. EMBODIMENT OF -- THE

"HUMANITYS OBEDIENT -- THE

REQUREMENT" + RESPONSE, THE GOD ENHERS

US: 2 MOSES WAS FAITHFUL ... BY MS
LOYAL DEDICATION. - TO THE COMMISSION
WHICH GOD HAD ENTRUSTED HIM WITH AND [EST 32: 7-11, 30-35]
ISRAEL'S INTERCESSOR WITH GOD - --

HE IS BOTH - CREATER + REDEEMER -AS WELL AS THEIR - HIGH PRIEST - V53-4

MOSES WAS ACKNOWLEDGED BY GOD - AS -CHIEF STEWERD - OVER HIS HOUSEHOLD -- THE HOUSEHOLD -OF ISRAEL - THE FAMILY OF GOD

AS GREAT AS MOSES WAS __ HIS STATUS WAS INFERIOR TO --

- THEREFORE

THE BROTHERHOOD MOSES - ESTABLISHED WAS - TSRAEL - IS INFERIOR TO THE NEW
ORDER - JESUS CHRIST INTRODUCED,
- HAS WAS FOR ALL WHO WOULD BESIEVE =
WHO ASULD

SOUL - MONES COULD NOT ACCOMPLISH THEIR
CHRIST

SAVIDUR OF THE PEOPLE IN IT

US:5-6

THUS

- MOSES RELATIONSHIP TO GOD'S HOUSEHOLD WAS THAT OF A SERVANT -

SERVED THE HOUSEHOLD AS A PART OF THE BROWNING

RULES OVER THE HOUSE HOLD - AS THE SOM -THE DWNER - OF THE HOUSE HOLD -
CHRIST IS SUPERIOR --

Moses returned unto the Lord, and, this people have sinned a great sin, a made them gods of gold. Yet now, wilt forgive their sin;—and if not, blot ray thee, out of Thy book which Thou itten" (vv. 31:32). Let us consider practical lesson which this incident conour hearts. Most helpfully has this ought out by another.

if we speak of drawing the sword in this us remember that the same man who the camp, 'Slay every man his brother' p to Jehovah and said, 'And now, if ill forgive their sin . . . but if not, blot way Thee, out of Thy book that Thou itten.' It was the same spirit of Christ led him to take a decided stand in against those who had allowed what was to God, that led him to go up and r them in secret with such intense yearntheir good. He went as far as it was : for man to go in the way of self-:. He could not be made a curse for only the Blessed One could go to that but he was truly in the Spirit of Christ. the thought that slaying the people terceding for them were not consistent. e same spirit of Christ that would stand avah even against the nearest and dearest, e spirit that would plead with God to be out sather than that they should not be a. The man who takes the strongest against me when I am wrong, and 🕉 I have set aside what is due to the Lord, bably the one who prays most for me' . Coates).

and Moses returned unto the Lord, and On, this people have sinned a great sin, are made them gods of gold. Yet now, as wilt forgive their sin;—and if not, blot pray Thee, out of Thy book which Thou written." Unspeakably precious is the picture presented here. How it brings he intense devotion of Moses both to ah and to His people. No sin on their part alienate his affections from them. "Many scannot quench love, neither can the drown it." (Song of Sol. 8: 7). Superiwas this manifested by the One whom here foreshadawed: Having loved His which were in the world, He loved them he cand" (John 13: 1). Yes, notwithstander fact that all would be offended because that night, yea, that all would forsake and flee, yet, He "loved them unto the

thes gave proof that his affections were ap with Israel, though they were a singular scople. So much were their interests his, as willing to be blotted out of God's book, would not forgive them. Here again we careful not to read into his words what we there. Moses said, "Thy book," not work of life." In Psalm 69: 28 we read, them be blotted out of the book of the

living, and not be written with the righteous." In Isa. 4:3 it is said, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Thus it seems clear from these references that the "book" mentioned by Moses was not "the Lamb's book of life" (Rev. 21:27), which was written "from the foundation of the world" (Rev. 17:8), but the Divine register in which are recorded the names of those living on the earth, whose names are "blotted out" at the death of each one. God has various "books:" see Mal. 3:16, Rev. 20:12.

"And the Lord said unto Moses, Whosoever bath sinned against Me, him will I blot out of My book" (v. 33). God was speaking here from the viewpoint of the unchanging principles of His righteous government. Is not Gal. 6: 7, 8 a parallel passage? "Be not deceived; God is not mocked: for whatspever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption." Does not Rom. 8: 13 sound-forth the same warning note? "For if we live after the flesh, we shall die?"

"Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, Mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them" (v. 34). Here is further proof that their penal deserts were cancelled. Equally clear is it that the governmental consequences of their sin were not remitted. They were not consumed, yet in due time God would deal with them. Does then our type fail us at this point? Certainly not; it only serves to exhibit the perfect accuracy of it. In connection with the mediation of Christ, we find the same two things: His intercession averts the penal wrath of God, but does not remove the governmental consequences of His people's sins. The latter is conditioned upon our true repentance and confession, and the laying hold of God's restoring grace.

"And the Lord plagued the people, because they made the calf which Aaron made" (v. 35). In view of what we said in our last article, namely, that what is found here in Ex. 32 has a prohetic application not only to Israel in the Tribulation period, but also to Christendom in this present era, probably the reader is ready to ask, But how could this terrible sequel to Israel's sin ever have its counterpart in God's dealings with His own in this Dispensation of Grace? Surely Christ has never called for the "sword" to smite His own; surely He does not "plague" His redeemed! Ah, dear friend, the picture that is now before us was not drawn by man, and the heavenly Artist makes no flaws. If it be recalled that Rev. 1 to 3 supplies the key to the present application of our type, it will not be difficult to discover the antitype.

In the second of the seven epistles found there, we read, "Fear none of those things

PURISHMENT MOSES

CHRIST DIED FOR ALL -ONLY THOSE WHO: VEPENT & CONFESS --ARE RESTORE

WITH GRACE

HEB 3:1-6 CHRIST SUPERIOR TO MOSES DWE HAVE SEEN CHRIST'S SUPERIORITY OVER PROPHETS & ANGELS -3) THE GREATNESS OF HIS PERSON-THE SON! THE MESSIAH" - (A MAN, PHYSICIAL FLESH) (3) THE TRADGITY OF NOT -OR -NEGLECTING THE GREAT SALVATION -NOW ; THE WRITER CONTRACTS CHRIST WITH MOSES HOW DIFFICULT A HEBREW TO ACCEPT THIS FACT : "GOD" - HAS WRITTEN "FINISHED" OVER ALL ---RELIGIOUS "OBSERVANCES" ASSOCIATIONS" -- + "CONCEPTS" OF THE MOSEINE "LAW" A-NEW DAY HAD DAWNED --- A REVOLUTIONARY FACT __ CHRIST HAD ECLIPSED ALL _ AND "CALVARY"SPELLED THE END COM OF THE LAW! (IN CH 3-8:5) THE WRITER DEALS DEEPLY WITH OLD TESTAMENY - TO PROVE THIS ERA WCLOSED" - WHICH WAS GNEY SHADOWS " --THE SUBSTANCE ; UN CHRIST & HIS CROSS" weltett is SUPERIOR TO MOSES!

[IN VST] HE ADDRESSES HIS READERS -- WITH ---(THE MARKS OF A CHRISTIANS) THE CHRISTIANS OHE HAS A HOLY CHARACTER - HOLY BRETHEAN THES 15% (B) ASSURED - IN HIS POSITION IN - -GOO'S FAMILY? ASSURED BY CHRIST LEVE HOLY ONE) RSOM (A DIVINE NATURE -"NOT EARNED" BUT -- BESTOWED" BY CHRISTS FINISHED WORK -(2) HE HAS A HEAVENLY CALLING -WE HAVE NOT ESSENTIALLY EARTHLY !! (AS THE HEBREW PEOPLE'S CALLING) THEIR WERE BLESSED BY BEING --"IN THE LAND" - - WHEN OUT OF THE LAND -~ NO BLESSING - "USUALLY" PUWISHMENT -- CORRECTION _- CUT OFF --FROM GOD'S BLEESING -THE BELIEVER IS: "IN THE LORD" IN A PERSON -- FOREVER BLESSED IN THE HEAVENLIES"

WIN CHRISTE NOW : CHRIST - FULFILLED THE LAW" NO DIFFERENCE HEBREWS OR ANYONE ELSE" ALL NOW_ COME TO GOD _ IN CHRIST -Aaron disoppears - "PRICET" Moses disoppears on THE LAW --- THESE ARE WHOLLY EARTHLY" - NO HEBREY OR JEWISH THINGS - ANY MORE"-ALL -NO MATTER WHO - ARK OFA HOLY "-"HEAVENLY" CALLING OF WHOM --- CHRIST IS; O THE APOSTLE = MEANS "SENT ONE" AN APOSTLE REPRESENTS GOO TO MAN" SENT FROM HEAVEN TO BE A "KINSMAN REDEMER" - A LOST + RUINED RACE "-FIRST ISRAEL WIMEN GENTILE NOW ALL ARD BROTHERY (2) HIGH PRIEST = REPRESENTS MAN TO GOD -A NEW & ETERNAL PRIESTLY ORDER BOTH OFFICES NOW RELONG TO & CHRIST = MOSES = SENT ONE, TO DELIEVER MORON = " (HOH PRIEST" TO OFFER INNECESSION

IN CONTRAST! HOUSE & THE WHOLE PEOPLE OF GOD - HERREUT OR " I ALL ARE THE PEOPLE" -(ANO) MOSES = THOUGH OCCUPYING A POSITION OF CREAT IMPORTANTE" - 15 STILLY PONLY A MEMBER OR PART OF THE HOUSE .- WHICH CHICKET IS THE BUILDER a soll WHAT WE ARE TO CONTRAST OR CONTEMPLATE CHRIST WAS COUNTED WORTHY OF MORE GLORY THAN MOSES - ~ (BECAUSE) HE WHO BUILDS THE HOUSE - HAS MORE GLORY" THAN IN PLANE HOUSE " (Le) PEDPLE OF GOLD = WHO GOD IS THE BUILDER = (Now) ON EARTH MOSES CERTAINLY DERIVED GLORY IN GOD'S HOUSE _ _ AND _ -GOD OUD NOT HESITATE TO GIVE IT TO HIM - AS A PART OF THE HOUSE MOSES

MOSE'S HAD HIS MAJESTY - @ MOSE'S FAITHFUL

MENTION - IN EVERY SECTION OF SCRIPTURE

AROUND (700 TIMES) -- HE WAS

TRULY A "CORNERSTONE" IN GOD'S PLAN

FOR "PHIS WORLD" -

A SERVANT - "HERE" FOR A TESTIMONY"

- A POSITION OF HIGH HONDR" & TRUST"

RUINS " (AND) - "REBUTLT IT" - LAUDS-LEFT IT IN GOOD ORDER -

B WITH TALENTS'
A GREAT INTELLECTUAL, DEGANIZATIONAL

& GIFTED PASTOR -- (LAYED AT GOD'S FEET)

DMOSES HAD A MINISTRY - (PHITHFUX) D

TO HIS FLOCK: VS5)

- WHEN GOD WAS ANGILY WITH ISRAEL -
MOSES REQUESTED GOD REMOVE HIS NAME

OUT OF HIS BOOK

BUTH

MOSES MINISTRY - WAS _TO THE HEBREW

PEOPLE -- AND SERVED WELL --

HRIST A VOG MOSES WAS A SERVANT --- (INFERIOR TO) CHRIST IS A SON __ OVER HIS OWN HOUSE !-WHOSE HOUSE WE ARE WE WE (A) IN HIS PERSON - THE SON OF GOD THE POSITION OF SON IS WORTH OF MOTHE CLORY THAT "A SERVANT" - IT CARRIES GRENTER RESPONSIBILITY (B) IN HIS PEOPLE -CHRIST'S MINISTRY - 15 TO US -- HIS THE HOLY BRETHERN -- WHO HAVE TOOK ON A "HEAVENLY CALLING" WHOSE HOUSE WE ARE" (VS6 IF WE HOLD FAST "= TO GRACE ALONE, BY FAITH

(8) CONFIDENCE -IN CHRIST ALONE _ TO US" GENTRES GENTILES THAT IS ALL WE HAVE TO PUT OUR CONTIDENCE INA _ THESE HEBREWS' WANT TO @ CONSIDER - THE (TRADITIONS + LAW) - NO NOW NO MOSES = A SERVANT - MAN OF GOD -CANNOT SAVE . CHRIST, SON = GOO'L MINSELF SAVING US --KEEP CONFIDENT THE CHRIST IS BUR MASTER (2) REJOICE = THIS IS DUR ONLY HOPE of IT WILL CARRY US THRU --- TO THE END - A SAFE HOME GOD INHABITE THE PRAISE OF HIS NOT SYNTHMETIC-BUT SPONTANIOUS OPRAISE" CHRIST, SUPERIOR TO MOSES 4 FOR HEIS GOD, OUR APOSTLE & HIGH PRIEST

APOSTLE'S CTHE A POSTLE OF OUR PROFESSION O THE BUILDER OF THE HOUSE -SENT TO DIE @ THE BLESSING OF THE HOUSE -SENT TO LIVE IN 1 THE BOOK BINDING OF THE HOUSE -SENT TO RULE OVER - WITH A SETTLEING IN + CONTINUOUS RELATIONSHIP HIGH PRIEST 所 册 (1) HE ENTERED ONCE INTO THE HOLY PLACE OF "THERE" TO ABIDE "FOREVER" --00 077 @ ALWAYS THERE __ AS THE LAMB AS IT 0 HAD BEEN SLAIN --- CONTINUAL SACRIFICE -0 (AEV 5:6) @ ALWAYS THERE - WAVING THE GOLDEN CENSER" - FOR THE SAINTS --- FOR THEIR PRAYERS " THERE - ONE DAY OUR HOPE IS TO BE BESIDE HIM &

THE HEBREWS WAITED FOR THE CORTAIN TO OPEN -- TO SEE THE PRIKST COME DUT --IS THE SHERIFICE ACCEPTED? ---CHRIST RENT THE VEIL SO ALL COULD NOW COME IN - ALL COULD SEE . --- MY SACRIFICE FOR SIN' 15 --- CHRIST JESUS - HIMSELE!!! AM I SAVED - YES, YES, YES TEL YOU CAN SIEE - THIS HIGH PRIET Y BUHOR OF YOUR SOULS -(5) CHRISTIANTY IS NOT AN ORGANISES FORCE OF DOCTRINES & DEMANAS = W PUSH THOU! MEN CROWD""CREEDS" & RITES" INTO IT --IT IS THE "LIVING POWERS" OF CHRIST APOSTLE & HIGH PRIEST OF OUR SOULS --CONVICT, CONVERT, REDEEM, COMFORT TEACH, -- AND SANCTIFY --GROUND OF ACCEPTANCE WITH GOD " FIRM" TOHETHE" END"