

## The Christian.

ST. JOHN, N. B., . . . . . JULY, 1887.

## EDITORIAL.

## CHRIST'S LIKENESS AND ALSO HIS SUPERIORITY TO MOSES.

For Moses truly said unto the Fathers: A prophet shall the Lord your God raise up unto you, of your brethren, like unto me. Acts iii. 22.

For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. — Heb. iii. 3.

The first of these passages was spoken by the Apostle Peter to the unsaved; the second was written by Paul to Christian Jews. The first expresses Christ's likeness to Moses; the other His superiority to Moses. Infidels place Jesus among the great men of the ages; they even acknowledge him to be the greatest of them all—to be a greater conqueror than Alexander, Caesar, or Napoleon, and a wiser teacher than the most renowned philosopher. Why, then, would the Apostle argue for His superiority to Moses? It was true that Christ was counted worthy of more glory than Moses; but it seems like the admitted truth that heaven is higher than the earth. The importance of affirming and confirming this truth is apparent, when we consider the Jews' great veneration for Moses. He was their leader and law-giver; their prophet and mediator. To him they looked, and "We are Moses' disciples" was the highest boast of the teachers of Israel. To hint that any teacher was superior to their teacher, or any laws better than the laws of Moses, they held to be a criminal offence against the God of Israel. It was to prevent his Jewish brethren from being drawn away by the fallacy of Jewish teachers, and to establish them in the faith of Jesus, that the Apostle wrote this grand epistle to the Hebrews. This is why he compares these two mediators—one of the Old Testament, the other of the New—and to all earnest students of the Bible the comparison is exceedingly interesting:

1st. The history of Moses and the history of Christ are strikingly alike. When Moses was born he was hidden three months of his parents, to save his life from the malice of Pharaoh, who had decreed that all the male children of the Hebrews should be cast out to die as soon as they were born. He was jealous of the growth and prosperity of Israel, and resorted to this means to destroy the nation. But God, who had a great work allotted for Moses, preserved his life when other innocent infants were slain.

So, when Jesus was born, He was preserved from the wrath of Herod, who sent forth his army and destroyed all the children in Bethlehem under two years old. His life was saved by a miraculous flight into the land of Egypt, the very country where Moses was preserved, and like him at a time when other infants were slain. He who had pre-ordained that both of them should be deliverers, delivered them in helpless infancy from the designs of their enemies. But He who strikingly resembled Moses was in all points worthy of more glory than Moses.

2nd. We read but little of Moses during his minority. But when he was come to years 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. Heb. xi.

Josephus tells us that this daughter was Pharaoh's only child, and she had no children; and when she adopted Moses he became heir apparent to the throne; which also the apostle intimates in describing Moses' choice when "he esteemed the reproach of Christ greater riches than the treasures of Egypt." What a wonderful choice! made at a time when worldly ambition burns most fiercely in

the human breast!! When he was come to years he was offered the highest throne on earth and the greatest power with all the pleasures that could flow from the treasures of Egypt. But he calmly turned from this to be a partner in the poverty, affliction and reproaches of the children of God. No matter if they should be beaten by taskmasters for not performing an impossibility. No matter if their children were put to death. He resolved to share their hardship and weep with them that weep.

We read but little of Jesus from His childhood till He began to be about thirty years of age, except that at twelve He was in the temple hearing the doctors and asking them questions, astonishing all with his understanding and answers. And also that He was subject to His parents and grew in stature and in favor with God and man. But when He had come to years the great enemy offered Him all the kingdoms of the world and the glory of them. Moses was offered one kingdom; Jesus was offered all the kingdoms of the world and their glory. Moses turned from his offer to share affliction and reproach; Jesus despised the offer made Him and determined on a course of poverty and sufferings which culminated in the death of the cross. In making his choice Moses had respect to the recompense of reward. He looked across death for an eternal reward and "endured as seeing Him who is invisible." So with Jesus, who shall see of the travail of His soul and be satisfied. The joy of redeeming from all iniquity a great number whom no man can number out of all nations and presenting them without spot or wrinkle before the throne of His Father's glory is something which can be known only by Him "who loved us so." For this joy which was set before Him He endured the cross despising the shame, and is set down at the right hand of the throne of God. (Heb. xii. 2.)

They resembled each other in their disposition of mind. Although Moses was Israel's best earthly friend, when disappointed and impatient they were ready to stone him to death. But he meekly bore their treatment and only pled with increasing earnestness to God for their forgiveness. Who ever loved mankind like Jesus? Still no one was so intensely hated by men as He. He was accused of every crime and mocked and blasphemed; but when He was reviled He reviled not again. He loved His enemies, blessed them who persecuted Him, and His very life was breathed out in prayer and apologies for those who were shedding His blood. He was worthy of more glory than Moses.

They were alike in the offices they held. No mere men ever held so many and such important offices as did Moses. He was God's Ambassador, come directly from His presence to Israel to carry His messages and treat with them in the Lord's name. So Jesus came from His Father's presence to reveal His character and deliver His messages to man. He was God's Ambassador. He who obeyed Moses, obeyed God; and he who despised Moses, despised God. He who sees Jesus, sees the Father. He who hears Jesus, hears God; and whoever disbelieves Jesus and despises Him is guilty of positive rebellion against God. He is the very image of the invisible God—has all authority in heaven and on earth.

Moses was sent as a leader and a commander to the people, to lead them from Egyptian bondage to the land promised to their fathers. Christ is given as a Leader and a Commander to the people, to lead them from the love and practice and slavery of sin, on to the rest which remaineth for the people of God. He has more glory than Moses, because He delivers them from a worse than Egyptian bondage, and leads them to heaven itself. Both went before the people: Moses led his people; and Jesus sets the example in all He commands His followers to do. His sweet, encouraging address is "come." To have a perfect leader and commander is everything we need.

Moses was a great mediator. Sinful man needs a man to stand between him and a pure and just God. Israel felt this when the Lord came down to deliver His law amid thunders and fire and smoke. They pled with Moses to stand between them and God, when the "sight was so terrible that even Moses said, I exceedingly fear and quake." Moses was the between man, or mediator. When Israel so grievously sinned that the Lord was about to destroy them and make Moses the head of a new nation, Moses reasoned and pled for them. "Wherefore should the Egyptians speak and say—For mischief did He bring them out to slay them in the mountains. Remember Abraham, Isaac, and Jacob, Thy servants, and the promises Thou hast made. If Thou spare not Thy people, blot out my name from Thy book." Ex. 32. What power Moses had with God. He said, "Let me alone, that my anger may wax hot against them and consume them, etc." But he would not let Him alone; but confessed their sins and reasoned and pled until, like a priest, he had power and prevailed with God. But Jesus is a greater mediator than Moses. He pleads for men—for all men. He died for all. God's law declares that the soul that sinneth, it shall die; and such would be our certain doom but for the death and intercession of Jesus. The sublime Isaiah reaches the climax of a Saviour's dying love, in declaring that He "made intercession for the transgressors." (Isa. liii. 12.)

Moses loved the nation to that degree that, in the event of the Lord destroying them, he prayed that he might share their fate, and have his name blotted out from His Book. But Jesus loved us, and actually gave His life to save us, which makes His intercession intensely earnest. When this is duly considered by the sinner, the arms of rebellion fall from his hands, and he gladly accepts the salvation of such an Intercessor who is worthy of more glory than Moses. Moses was a man. But Jesus is a divine man, related both to God and us, and having as much regard for the honor of the throne of His Father as He has love for His brother man. What a perfect mediator! Moses pled on earth; but Jesus pleads in heaven.

But, though Jesus loves us so, and died for us, and so earnestly pleads for transgressors, He will not plead against the course of justice. For those who reject every offer of mercy, stifle conscience, and grieve the loving spirit of God, He will cease to plead. They shall be destroyed without a remedy.

But Jesus "maketh intercession for the saint, according to the will of God." Though weak and unworthy of themselves, they confide in their Advocate, give all into His care and keeping, and He is able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them. D. C.

(Concluded in our next.)

## Original Contributions.

## THE HOME OF STEPHANAS.

It seems by the reading of 1 Cor. xvi. 15, that the home of Stephanas was a home for the Saints—a sort of a Saints' rest. "They were given to hospitality." It was not simply complimentary with this household to invite the stranger brother home, but they were "addicted to the ministry of the Saints." They devoted themselves to serve the Saints. They considered it not only a duty, but a gracious privilege, to make their home a home for the Saints.

It was very fortunate for the church in those days that there were such kind, hospitable homes. It was a great comfort to Paul and to his preaching brethren to have a home where they would be welcomed and encouraged in their life work. Paul never failed to mention such kindness from the hands of his brethren. His affectionate regard for