

were in the place of degradation and loss, through their own sin, and the judgment of God.

Thus it was with both Moses and David. Joseph was a martyr, I grant, and went from the sorrows of *righteousness* to the greatness of the rewards of grace. So was David in the days of Saul, when David at last reached the kingdom. But David in later times was not a martyr, but a penitent. He had brought on himself all the loss and sorrow and degradation of the rebellion of Absalom—and the sin that produced it all had this heavier judgment of righteousness resting upon it, “the sword shall never depart from thine house.” Nor did it. And thus he was under judgment; he was in the ruins which his own iniquity brought on him; he was the witness of God’s visitation in holiness, when suddenly his house, in the person of Solomon, broke forth in full lustre and strength. And so Moses before him. Moses was a martyr, I grant, in his earlier days, in Midian, and comes forth from the place where his *faith* had cast him, into the honour and joy of being Israel’s deliverer. But, like David, in later days, Moses was under judgment, judgment of God for his unbelief and sin. He trespassed, as we know, at the water of Meribah, and so trespassed as at once to forfeit all title to enter the land of promise. And nothing to the end could ever change that divine purpose. In that sense, the sword never departed from Moses’ house, as it did not from David’s. He besought the Lord again and again, but it was in vain. He never entered the land—and thus he was judged, and still under the judgment, when grace abounds; for he is (in principle) translated, borne to the top of the hill, and not to the fields of Canaan; to the heights of Pisgah, and not to the plains of Jericho and Jordan.