

Moses

1. At the court of Pharaoh, Moses received the highest civil and military training. The monarch had determined to make his adopted grandson his successor on the throne, and the youth was educated for his high station. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. His ability as a military leader made him a favorite with the armies of Egypt, and he was generally regarded as a remarkable character. Satan had been defeated in his purpose. *The very decree condemning the Hebrew children to death had been overruled by God for the training and education of the future leader of His people.* {PP 245.1}

Additional thoughts: Evidence that God is able to bring good out of very bad circumstances. Same with Joseph, Daniel, etc.

2. The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work. *Angels instructed Moses also that Jehovah had chosen him to break the bondage of His people.* He, supposing that they were to obtain their freedom by force of arms, expected to lead the Hebrew host against the armies of Egypt, and having this in view, he guarded his affections, lest in his attachment to his foster mother or to Pharaoh he would not be free to do the will of God. {PP 245.2}

Additional thoughts: Angels talked with Moses and told him God's purpose for his life.

3. Moses was too fast in slaying the Egyptian. He supposed that the people of Israel understood that God's special providence had raised him up to deliver them. *But God did not design to deliver the children of Israel by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone.* God overruled the act of Moses in slaying the Egyptian to bring about His purpose. He had in His providence brought Moses into the royal family of Egypt, where he had received a thorough education; and yet he was not prepared for God to entrust to him the great work He had raised him up to accomplish. Moses could not immediately leave the king's court and the indulgences granted him as the king's grandson to perform the special work of God. He must have time to obtain an experience and be educated in the school of adversity and poverty. While he was living in retirement, the Lord sent His angels to especially instruct him in regard to the future. Here he learned more fully the great lesson of self-control and humility. He kept the flocks of Jethro, and while he was performing his humble duties as a shepherd, God was preparing him to become a spiritual shepherd of His sheep, even of His people Israel. {SR 110.1}

Additional thoughts: God placed each of the Old Testament characters in a position to fail. Then, as they trusted completely in Him, He accomplished His will in a way that glorified His name.

4. Moses renounced a prospective kingdom, Paul the advantages of wealth and honor among his people, for a life of burden bearing in God's service. To many the life of these men appears one of renunciation and sacrifice. Was it really so? *Moses counted the reproach of Christ greater riches than the treasures in Egypt. He counted it so because it was so. Paul declared: "What things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ."* *Philippians 3:7, 8, R.V., margin.* He was satisfied with his choice. {Ed 68.3}
5. Moses was offered the palace of the Pharaohs and the monarch's throne; but the sinful pleasures that make men forget God were in those lordly courts, and he chose instead the "durable riches and righteousness." Proverbs 8:18. *Instead of linking himself with the greatness of Egypt, he chose to bind up his life with God's purpose.* Instead of giving laws to Egypt, he by divine direction enacted laws for the world. *He became God's instrument* in giving to men those principles that are the safeguard alike of the home and of society, that are the cornerstone of the prosperity of nations--principles recognized today by the world's greatest men as the foundation of all that is best in human governments. {Ed 68.4}
6. The greatness of Egypt is in the dust. Its power and civilization have passed away. But the work of Moses can never perish. The great principles of righteousness which he lived to establish are eternal. {Ed 69.1}
7. *Moses' life of toil and heart-burdening care was irradiated with the presence of Him who is "the chiefest among ten thousand," and the One "altogether lovely."* Canticles 5:10, 16. With Christ in the wilderness wandering, with Christ on the mount of transfiguration, with Christ in the heavenly courts--his was a life on earth blessing and blessed, and in heaven honored. {Ed 69.2}

Additional Thoughts: Only as you get close to your Father and His will for your life, do the enticements of this world become cheap trash. Solomon figured it out when he said at end of book of Ecclesiastes, "the only thing that matters is your relationship with God."

8. Egypt at this time being still the most powerful and most highly civilized of nations, Moses, as its prospective sovereign, was heir to the highest honors this world could bestow. But his was a nobler choice. For the honor of God and the deliverance of His downtrodden people, Moses sacrificed the honors of Egypt. *Then, in a special sense, God undertook his training.* {Ed 62.1}
9. *Not yet was Moses prepared for his lifework. He had yet to learn the lesson of dependence upon divine power. He had mistaken God's purpose. It was his hope to deliver Israel by force of arms. For this he risked all, and failed. In defeat and disappointment he became a fugitive and exile in a strange land.* {Ed 62.2}

10. In the wilds of Midian, *Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline essential for its fulfillment.* Wisdom to govern an ignorant and undisciplined multitude must be gained through self-mastery. In the care of the sheep and the tender lambs he must obtain the experience that would make him a faithful, long-suffering shepherd to Israel. That he might become a representative of God, he must learn of Him. {Ed 62.3}
11. The influences that had surrounded him in Egypt, the affection of his foster mother, his own position as the grandson of the king, the luxury and vice that allured in ten thousand forms, the refinement, the subtlety, and the mysticism of a false religion, had made an impression on his mind and character. *In the stern simplicity of the wilderness all this disappeared.* {Ed 63.1}
12. Amidst the solemn majesty of the mountain solitudes **Moses was alone with God.** Everywhere the Creator's name was written. Moses seemed to stand in His presence and to be overshadowed by His power. Here his self-sufficiency was swept away. In the presence of the Infinite One he realized how weak, how inefficient, how short-sighted, is man. {Ed 63.2}
13. Here Moses gained that which went with him throughout the years of his toilsome and care-burdened life--**a sense of the personal presence of the Divine One.** *Not merely did he look down the ages for Christ to be made manifest in the flesh; he saw Christ accompanying the host of Israel in all their travels. When misunderstood and misrepresented, when called to bear reproach and insult, to face danger and death, he was able to endure "as seeing Him who is invisible."* Hebrews 11:27. {Ed 63.3}
14. Moses did not merely think of God, he saw Him. God was the constant vision before him. Never did he lose sight of His face. {Ed 63.4}
15. To Moses faith was no guesswork; it was a reality. He believed that God ruled his life in particular; and in all its details he acknowledged Him. For strength to withstand every temptation, he trusted in Him. {Ed 63.5}
16. *The great work assigned him he desired to make in the highest degree successful, and he placed his whole dependence upon divine power. He felt his need of help, asked for it, by faith grasped it, and in the assurance of sustaining strength went forward.* {Ed 63.6}
17. Such was the experience that Moses gained by his forty years of training in the desert. To impart such an experience, Infinite Wisdom counted not the period too long or the price too great. {Ed 64.1}

18. The results of that training, of the lessons there taught, are bound up, not only with the history of Israel, but with all which from that day to this has told for the world's progress. The highest testimony to the greatness of Moses, the judgment passed upon his life by Inspiration, is, "There arose not a prophet since in Israel like unto Moses, **whom the Lord knew face to face.**" Deuteronomy 34:10. {Ed 64.2}
19. Moses was naturally of an impetuous spirit. In Egypt a successful military leader and a favorite with the king and the nation, he had been accustomed to receiving praise and flattery. He had attracted the people to himself. He hoped to accomplish by his own powers the work of delivering Israel. Far different were the lessons he had to learn as God's representative. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness. He learned to care for the weak, to nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble. {MH 474.4}
20. *In this work Moses was drawn nearer to the Chief Shepherd. He became closely united to the Holy One of Israel. No longer did he plan to do a great work. He sought to do faithfully as unto God the work committed to his charge. He recognized the presence of God in his surroundings. All nature spoke to him of the Unseen One. He knew God as a personal God, and, in meditating upon His character he grasped more and more fully the sense of His presence. He found refuge in the everlasting arms.* {MH 475.1}
21. After this experience, Moses heard the call from heaven to exchange his shepherd's crook for the rod of authority; to leave his flock of sheep and take the leadership of Israel. **The divine command found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God. But he accepted the work, putting his whole trust in the Lord.** The greatness of his mission called into exercise the best powers of his mind. **God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, fitted for the greatest work ever given to man.** Of him it is written: "There hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face." Deuteronomy 34:10, A.R.V.
22. *To Moses, before he could be God's instrument in delivering Israel, was appointed the forty years of communion with Him in the mountain solitudes.* Before bearing God's message to Pharaoh, he spoke with the angel in the burning bush. Before receiving God's law as the representative of His people, he was called into the mount, and beheld His glory. Before executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, "I will proclaim the name of the Lord before thee," "merciful and gracious, slow to anger, and abundant in loving-kindness and truth; . . . and that will by no means clear the guilty." Exodus 33:19; 34:6, 7

23. The education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that would make him a wise man, as the Egyptians understood wisdom. But the most valuable part of Moses' fitting for his lifework was that which he received as a shepherd. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature taught him the highest wisdom. *In the school of nature, with Christ as his teacher, he learned lessons of humility, meekness, faith, and trust, all of which bound his soul closer to God. In the solitude of the mountains he learned that which all his instruction in the king's palace was unable to impart to him--simple, unwavering faith and a constant trust in the Lord.* {CT 406.2}
24. *Amazed and terrified at the command, Moses drew back, saying, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" The reply was, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."* {PP 252.3}

Additional thoughts: After 40 yrs in the wilderness all of the self-confidence was gone. Now Moses was relying on God-confidence.

25. And Moses hid his face; for he was afraid to look upon God." {PP 251.2}
26. Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. *There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces. God is greatly to be revered; all who truly realize His presence will bow in humility before Him, and, like Jacob beholding the vision of God, they will cry out, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."* {PP 252.1}
27. Moses saw before him difficulties that seemed insurmountable. What proof could he give his people that God had indeed sent him? "Behold," he said, "they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Evidence that appealed to his own senses was now given. He was told to cast his rod upon the ground. As he did so, "it became a serpent; and Moses fled from before it." He was commanded to seize it, and in his hand it became a rod. He was bidden to put his hand into his bosom. He obeyed, and "when he took it out, behold, his hand was leprous as snow." Being told to put it again into his bosom, he found on withdrawing it that it had become like the other. By these signs the Lord assured Moses that His own people, as well as

- Pharaoh, should be convinced that One mightier than the king of Egypt was manifest among them. {PP 253.6}
28. But the servant of God was still overwhelmed by the thought of the strange and wonderful work before him. In his distress and fear he now pleaded as an excuse a lack of ready speech: "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant; but I am slow of speech, and of a slow tongue." He had been so long away from the Egyptians that he had not so clear knowledge and ready use of their language as when he was among them. {PP 254.1}
29. The Lord said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" To this was added another assurance of divine aid: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." But Moses still entreated that a more competent person be selected. These excuses at first proceeded from humility and diffidence; but after the Lord had promised to remove all difficulties, and to give him final success, then any further shrinking back and complaining of his unfitness showed distrust of God. It implied a fear that God was unable to qualify him for the great work to which He had called him, or that He had made a mistake in the selection of the man. {PP 254.2}
30. Pharaoh, horror-stricken at the plagues that had befallen his people, called Moses and Aaron before him in the night and bade them depart from Egypt. He was anxious that they should go without delay; for he and his people feared that unless the curse of God was removed from them, the land would become a vast burial ground. {4T 21.1}
31. The children of Israel were joyful to receive the tidings of their freedom and made haste to leave the scene of their bondage. But the way was toilsome, and at length their courage failed. Their journey led them over barren hills and desolate plains. The third night they found themselves walled in on each side by mountain ranges, while the Red Sea lay before them. They were perplexed and greatly deplored their condition. They blamed Moses for conducting them to this place, for they believed they had taken the wrong course. "This surely," said they, "is not the way to the wilderness of Sinai, nor to the land of Canaan promised to our fathers. We can go no farther; but must now advance into the waters of the Red Sea, or turn back toward Egypt." {4T 21.2}
32. Then, as if to complete their misery, behold, the Egyptian host is on their track! The imposing army is led by Pharaoh himself, who has repented that he freed the Hebrews and fears that he has sent them out to become a great nation hostile to himself. What a night of perplexity and distress was this for Israel! What a contrast to that glorious morning when they left the bondage of Egypt and with glad rejoicings took up the line of march into the wilderness! How powerless they felt before that mighty foe! The wailing of the terror-stricken women and

children, mingled with the lowing of the frightened cattle and the bleating of the sheep, added to the dismal confusion of the situation. {4T 21.3}

33. But had God lost all care for His people that He should leave them to destruction? Would He not warn them of their danger and deliver them from their enemies? God had no delight in the discomfiture of His people. It was He Himself who had directed Moses to encamp by the Red Sea, and He had further informed him: "Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord." {4T 22.1}
34. Jesus stood at the head of that vast army. The cloudy column by day and the pillar of fire by night represented their divine Leader. But the Hebrews did not patiently bear the test of the Lord. Their voices were lifted up in reproaches and denunciations against Moses, their visible leader, for bringing them into this great peril. They did not trust in the protecting power of God nor recognize His hand staying the evils that surrounded them. In their frantic terror they had forgotten the rod with which Moses had changed the water of the Nile to blood, and the calamities which God had visited upon the Egyptians for their persecution of His chosen people. They had forgotten all the miraculous interpositions of God in their behalf. {4T 22.2}
35. "Ah," they cried, "how much better for us had we remained in bondage! It is better to live as slaves than to die of hunger and fatigue in the desert, or be slain in war with our enemies." They turned upon Moses with bitter censure because he had not left them where they were instead of leading them out to perish in the wilderness. {4T 22.3}
36. Moses was greatly troubled because his people were so wanting in faith, especially as they had repeatedly witnessed the manifestations of the power of God in their favor. *He felt grieved that they should charge upon him the dangers and difficulties of their position, when he had simply followed the express commands of God. But he was strong in the faith that the Lord would bring them into safety; and he met and quieted the reproaches and fears of his people, even before he could himself discern the plan of their deliverance.* {4T 22.4}
37. *True, they were in a place from which there was no possibility of release unless God Himself interposed to save them; but they were brought into this strait by obeying the divine commands, and Moses felt no fear of the consequences. He "said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."* {4T 23.1}

38. It was not an easy thing to hold the hosts of Israel in waiting before the Lord. They were excited and full of terror. They lacked discipline and self-control. Impressed by the horrors of their situation, they became violent and unreasonable. They expected speedily to fall into the hands of their oppressors, and their wailings and recriminations were loud and deep. The wonderful pillar of cloud had accompanied them in their wanderings, and served to protect them from the fervid rays of the sun. All day it had moved grandly before them, subject neither to sunshine nor storm; and at night it had become a pillar of fire to light them on their way. They had followed it as the signal of God to go forward; but now they questioned among themselves if it might not be the shadow of some terrible calamity that was about to befall them, for had it not led them on the wrong side of the mountain into an impassable way? Thus the angel of God appeared to their deluded minds as the harbinger of disaster. {4T 23.2}
39. But now, as the Egyptian host approaches them, expecting to make them an easy prey, the cloudy column rises majestically into the heavens, passes over the Israelites, and descends between them and the armies of Egypt. A wall of darkness interposes between the pursued and their pursuers. The Egyptians can no longer discern the camp of the Hebrews and are forced to halt. But as the darkness of night deepens, the wall of cloud becomes a great light to the Hebrews, illuminating the whole camp with the radiance of day. {4T 23.3}
40. Then the hope that they might be delivered came to the hearts of Israel. And Moses lifted up his voice unto the Lord. "And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." {4T 24.1}
41. Then Moses, obeying the divine command, stretched out his rod, and the waters parted, rolling up in a wall on either side, and leaving a broad pathway across the bed of the sea for the children of Israel. The light from the pillar of fire shone upon the foam-capped billows, lighting the road that was cut like a mighty furrow through the waters of the Red Sea until it was lost in the obscurity of the farther shore. {4T 24.2}
42. All night long sounded the tramping of the hosts of Israel crossing the Red Sea; but the cloud hid them from the sight of their enemies. The Egyptians, weary with their hasty march, had encamped upon the shore for the night. They saw the Hebrews only a short distance before them, and as there seemed no possibility of escape, they decided to take a night's rest and make an easy capture in the morning. The night was intensely dark, The clouds seemed to encompass them like some tangible substance. Deep sleep fell upon the camp; even the sentinels slumbered at their posts. {4T 24.3}

43. At last a ringing blast arouses the army! The cloud is passing on! The Hebrews are moving! Voices and the sound of marching come from toward the sea. It is still so dark that they cannot discern the escaping people, but the command is given to make ready for the pursuit. The clatter of arms and the roll of chariots, the marshaling of captains and the neighing of steeds, are heard. At length the line of march is formed, and they press on through the obscurity in the direction of the escaping multitude. {4T 24.4}
44. In the darkness and confusion they rush on in their pursuit, not knowing that they have entered upon the bed of the sea and are hemmed in on either hand by beetling walls of water. They long for the mist and darkness to pass away and reveal to them the Hebrews and their own whereabouts. The wheels of the chariots sink deep into the soft sand, and the horses become entangled and unruly. Confusion prevails, yet they press on, feeling sure of victory. {4T 24.5}
45. At last the mysterious cloud changes to a pillar of fire before their astonished eyes. The thunders roll and the lightning's flash, the waves roll about them, and fear takes possession of their hearts. Amid the terror and confusion, the lurid light reveals to the amazed Egyptians the terrible waters massed up on the right hand and on the left. They see the broad path that the Lord has made for His people across the shining sands of the sea, and behold triumphant Israel safe on the farther shore. {4T 25.1}
46. Confusion and dismay seize them. Amid the wrath of the elements, in which they hear the voice of an angry God, they endeavor to retrace their steps and fly to the shore they have quitted. But Moses stretches out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, tumble down upon the armies of Egypt. Proud Pharaoh and his legions, gilded chariots and flashing armor, horses and riders, are engulfed beneath a stormy sea. *The mighty God of Israel has delivered His people, and their songs of thanksgiving go up to heaven that God has wrought so wonderfully in their behalf.* {4T 25.2}
47. The history of the children of Israel is written for the instruction and admonition of all Christians. When the Israelites were overtaken by dangers and difficulties, and their way seemed hedged up, their faith forsook them, and they murmured against the leader whom God had appointed for them. They blamed him for bringing them into peril, when he had only obeyed the voice of God. {4T 25.3}
48. *The divine command was: "Go forward." They were not to wait until the way was made plain, and they could comprehend the entire plan of their deliverance.* God's cause is onward, and He will open a path before His people. To hesitate and murmur is to manifest distrust in the Holy One of Israel. God in His providence brought the Hebrews into the mountain fastnesses, with the Red Sea before them, that He might work out their deliverance and forever rid them of their enemies. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him. {4T 25.4}

49. We cannot charge Moses with being at fault because the people murmured against his course. It was their own rebellious, unsubdued hearts that led them to censure the man whom God had delegated to lead His people. While Moses moved in the fear of the Lord, and according to His direction, having full faith in His promises, those who should have upheld him became discouraged, and could see nothing before them but disaster, defeat, and death. {4T 26.1}
50. The Lord is now dealing with His people who believe present truth. He designs to bring about momentous results, and while in His providence He is working toward this end, He says to His people: "Go forward." True, the path is not yet opened; but when they move on in the strength of faith and courage, God will make the way plain before their eyes. There are ever those who will complain, as did ancient Israel, and charge the difficulties of their position upon those whom God has raised up for the special purpose of advancing His cause. They fail to see that God is testing them by bringing them into strait places, from which there is no deliverance except by His hand. {4T 26.2}
51. There are times when the Christian life seems beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly above all discouragements: "Go forward." We should obey this command, let the result be what it may, even though our eyes cannot penetrate the darkness and though we feel the cold waves about our feet. {4T 26.3}
52. The Hebrews were weary and terrified; yet if they had held back when Moses bade them advance, if they had refused to move nearer to the Red Sea, God would never have opened the path for them. In marching down to the very water, they showed that they had faith in the word of God as spoken by Moses. They did all that it was in their power to do, and then the Mighty One of Israel performed His part, and divided the waters to make a path for their feet. {4T 26.4}
53. The clouds that gather about our way will never disappear before a halting, doubting spirit. Unbelief says: "We can never surmount these obstructions; let us wait until they are removed, and we can see our way clearly." But faith courageously urges an advance, hoping all things, believing all things. Obedience to God is sure to bring the victory. It is only through faith that we can reach heaven. {4T 27.1}
54. There is great similarity between our history and that of the children of Israel. God led His people from Egypt into the wilderness, where they could keep His law and obey His voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet what was to the Israelites a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of Pharaoh a wall of clouds, making blacker the darkness of night. {4T 27.2}

55. As Moses stretched out his rod the waters parted, and Israel went into the midst of the sea, upon dry ground, while the waters stood like a wall upon each side. The light from God's pillar of fire shone upon the foam-capped billows, and lighted the road that was cut like a mighty furrow through the waters of the sea, and was lost in the obscurity of the farther shore. {PP 287.2}
56. "The Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." The mysterious cloud changed to a pillar of fire before their astonished eyes. The thunders pealed and the lightning's flashed. "The clouds poured out water; the skies sent out a sound: Thine arrows also went abroad. The voice of Thy thunder was in the whirlwind; the lightning lightened the world: the earth trembled and shook." Psalm 77:17, 18, R.V. {PP 287.3}
57. The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps and flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, rushed together and swallowed the Egyptian army in their black depths. {PP 287.4}
58. As the people gazed upon the aged man, so soon to be taken from them, they recalled, with a new and deeper appreciation, his parental tenderness, his wise counsels, and his untiring labors. How often, when their sins had invited the just judgments of God, the prayers of Moses had prevailed with Him to spare them! Their grief was heightened by remorse. They bitterly remembered that their own perversity had provoked Moses to the sin for which he must die. {PP 470.1}
59. The removal of their beloved leader would be a far stronger rebuke to Israel than any which they could have received had his life and mission been continued. God would lead them to feel that they were not to make the life of their future leader as trying as they had made that of Moses. God speaks to His people in blessings bestowed; and when these are not appreciated, He speaks to them in blessings removed, that they may be led to see their sins, and return to Him with all the heart. {PP 470.2}
60. In solitude Moses reviewed his life of vicissitudes and hardships since he turned from courtly honors and from a prospective kingdom in Egypt, to cast in his lot with God's chosen people. He called to mind those long years in the desert with the flocks of Jethro, the appearance of the Angel in the burning bush, and his own call to deliver Israel. Again he beheld the mighty miracles of God's power displayed in behalf of the chosen people, and His long-suffering mercy during the years of their wandering and rebellion. Notwithstanding all that God had wrought for them, notwithstanding his own prayers and labors, only two of all the adults in the vast army that left Egypt had been found so faithful that they could enter the

Promised Land. As Moses reviewed the result of his labors, his life of trial and sacrifice seemed to have been almost in vain. {PP 471.3}

61. Yet he did not regret the burdens he had borne. He knew that his mission and work were of God's own appointing. When first called to become the leader of Israel from bondage, he shrank from the responsibility; but since he had taken up the work he had not cast aside the burden. *Even when the Lord had proposed to release him, and destroy rebellious Israel, Moses could not consent. Though his trials had been great, he had enjoyed special tokens of God's favor; he had obtained a rich experience during the sojourn in the wilderness, in witnessing the manifestations of God's power and glory, and in the communion of His love; he felt that he had made a wise decision in choosing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.* {PP 472.1}
62. As he looked back upon his experience as a leader of God's people, one wrong act marred the record. If that transgression could be blotted out, he felt that he would not shrink from death. He was assured that repentance, and faith in the promised Sacrifice, were all that God required, and again Moses confessed his sin and implored pardon in the name of Jesus. {PP 472.2}
63. In His wisdom the Lord concealed the place where He buried Moses. God buried him, and God resurrected him and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose He has concealed the precise day of Christ's birth, that the day should not receive the honor that should be given to Christ as the Redeemer of the world--one to be received, to be trusted, to be relied on as He who could save to the uttermost all who come unto Him. The soul's adoration should be given to Jesus as the Son of the infinite God. {AH 477.3}
64. It was not the will of God that any one should go up with Moses to the top of Pisgah. There he stood, upon a high prominence upon Pisgah's top, in the presence of God and heavenly angels. *After he had viewed Canaan to his satisfaction, he lay down, like a tired warrior, to rest. Sleep came upon him, but it was the sleep of death. Angels took his body and buried it in the valley.* The Israelites could never find the place where he was buried. His secret burial was to prevent the people from sinning against the Lord by committing idolatry over his body. Moses had accomplished much for Israel. In all his instructions to them could be seen justice, intelligence and purity. {4ASG 57.2}
65. *Moses passed through death, but Michael came down and gave him life before his body had seen corruption. Satan tried to hold the body, claiming it as his; but Michael resurrected Moses and took him to heaven. Satan railed bitterly against God, denouncing Him as unjust in permitting his prey to be taken from him; but Christ did not rebuke His adversary, though it was through his temptation that the*

servant of God had fallen. He meekly referred him to His Father, saying, "The Lord rebuke thee." {EW 164.2}

66. Had not the life of Moses been marred with that one sin, in failing to give God the glory of bringing water from the rock at Kadesh, he would have entered the Promised Land, and would have been translated to heaven without seeing death. But he was not long to remain in the tomb. Christ Himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint. Satan had exulted at his success in causing Moses to sin against God, and thus come under the dominion of death. The great adversary declared that the divine sentence--"Dust thou art, and unto dust shalt thou return" (Genesis 3:19)--gave him possession of the dead. The power of the grave had never been broken, and all who were in the tomb he claimed as his captives, never to be released from his dark prison house. {PP 478.2}
67. *For the first time Christ was about to give life to the dead. As the Prince of life and the shining ones approached the grave, Satan was alarmed for his supremacy. With his evil angels he stood to dispute an invasion of the territory that he claimed as his own. He boasted that the servant of God had become his prisoner. He declared that even Moses was not able to keep the law of God; that he had taken to himself the glory due to Jehovah--the very sin which had caused Satan's banishment from heaven--and by transgression had come under the dominion of Satan. The archtraitor reiterated the original charges that he had made against the divine government, and repeated his complaints of God's injustice toward him. {PP 478.3}*
68. Christ did not stoop to enter into controversy with Satan. He might have brought against him the cruel work which his deceptions had wrought in heaven, causing the ruin of a vast number of its inhabitants. He might have pointed to the falsehoods told in Eden, that had led to Adam's sin and brought death upon the human race. He might have reminded Satan that it was his own work in tempting Israel to murmuring and rebellion, which had wearied the long-suffering patience of their leader, and in an unguarded moment had surprised him into the sin for which he had fallen under the power of death. But Christ referred all to His Father, saying, "The Lord rebuke thee." Jude 9. The Saviour entered into no dispute with His adversary, but He then and there began His work of breaking the power of the fallen foe, and bringing the dead to life. Here was an evidence that Satan could not controvert, of the supremacy of the Son of God. The resurrection was forever made certain. Satan was despoiled of his prey; the righteous dead would live again. {PP 478.4}
69. In consequence of sin Moses had come under the power of Satan. In his own merits he was death's lawful captive; but he was raised to immortal life, holding his title in the name of the Redeemer. Moses came forth from the tomb glorified, and ascended with his Deliverer to the City of God. {PP 479.1}

70. Never, till exemplified in the sacrifice of Christ, were the justice and the love of God more strikingly displayed than in His dealings with Moses. God shut Moses out of Canaan, to teach a lesson which should never be forgotten--that He requires exact obedience, and that men are to beware of taking to themselves the glory which is due to their Maker. He could not grant the prayer of Moses that he might share the inheritance of Israel, but He did not forget or forsake His servant. The God of heaven understood the suffering that Moses had endured; He had noted every act of faithful service through those long years of conflict and trial. On the top of Pisgah, God called Moses to an inheritance infinitely more glorious than the earthly Canaan. {PP 479.2}
71. *Upon the mount of transfiguration Moses was present with Elijah, who had been translated. They were sent as bearers of light and glory from the Father to His Son. And thus the prayer of Moses, uttered so many centuries before, was at last fulfilled. He stood upon the "goodly mountain," within the heritage of his people, bearing witness to Him in whom all the promises to Israel centered. Such is the last scene revealed to mortal vision in the history of that man so highly honored of Him. {PP 479.3}*
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74. Moses' life of toil and heart-burdening care was irradiated with the presence of Him who is "the chiefest among ten thousand," and the One "altogether lovely." Canticles 5:10, 16. With Christ in the wilderness wandering, with Christ on the mount of transfiguration, with *Christ in the heavenly courts*--his was a life on earth blessing and blessed, and in heaven honored. {Ed 69.2}

Characteristics Of Moses

1. Amidst the solemn majesty of the mountain solitudes Moses was alone with God. Everywhere the Creator's name was written. Moses seemed to stand in His presence and to be overshadowed by His power. Here his self-sufficiency was swept away. In the presence of the Infinite One he realized how weak, how inefficient, how short-sighted, is man. {Ed 63.2}
2. Here Moses gained that which went with him throughout the years of his toilsome and care-burdened life--a sense of the personal presence of the Divine One. Not merely did he look down the ages for Christ to be made manifest in the flesh; he saw Christ accompanying the host of Israel in all their travels. When misunderstood and misrepresented, when called to bear reproach and insult, to face danger and death, he was able to endure "as seeing Him who is invisible." Hebrews 11:27. {Ed 63.3}
3. He knew that a special work had been assigned to him, and he desired as far as possible to make that work thoroughly successful. But he knew that he could not do this without divine aid, for he had a perverse people to deal with. The presence of God was sufficient to carry him through the most trying situations in which a man could be placed. {5T 651.3}
4. Moses did not merely think of God; he saw Him. God was the constant vision before him; he never lost sight of His face. He saw Jesus as his Saviour, and he believed that the Saviour's merits would be imputed to him. This faith was to Moses no guesswork; it was a reality. This is the kind of faith we need, faith that will endure the test. Oh, how often we yield to temptation because we do not keep our eye upon Jesus! Our faith is not continuous because, through self-indulgence, we sin, and then we cannot endure "as seeing Him who is invisible." {5T 652.1}

Additional thoughts: My brother, make Christ your daily, hourly companion, and you will not complain that you have no faith. Contemplate Christ. View His character. Talk of Him. The less you exalt self, the more you will see in Jesus to exalt. God has a work for you to do. Keep the Lord ever before you.

5. More than a million people were depending upon him, but he led them forward step by step, day by day. God permitted these lonely travels through the wilderness so that they might obtain an experience in enduring hardships, and so that when they were in peril, they might know that there was relief and deliverance in God alone, and that thus they might learn to know and to trust God, and to serve Him with a living faith. It was not the teachings of the schools of Egypt that enabled Moses to triumph over all his enemies, but an

ever-abiding faith, an unflinching faith, a faith that did not fail under the most trying circumstances. {FE 345.1}

Additional thoughts:

When God commanded Moses to do anything, he did it without stopping to consider what the consequences might be. He gave God credit for wisdom to know what He meant and firmness of purpose to mean what He said; and therefore Moses acted as seeing the Invisible. God is not seeking for men of perfect education.

Moses had a deep sense of the personal presence of God. He was not only looking down through the ages for Christ to be made manifest in the flesh, but he saw Christ in a special manner accompanying the children of Israel in all their travels. God was real to him, ever present in his thoughts. When misunderstood, when called upon to face danger and to bear insult for Christ's sake, he endured without retaliation. Moses believed in God as one whom he needed and who would help him because of his need. God was to him a present help.

6. The purity and beneficence of Joseph, the faith and meekness and long-suffering of Moses, the steadfastness of Elisha, the noble integrity and firmness of Daniel, the ardor and self-sacrifice of Paul, the mental and spiritual power manifest in all these men, and in all others who had ever dwelt on the earth, were but gleams from the shining of His glory. In Him was found the perfect ideal. {Ed 73.3}
7. Moses was greater than any who had lived before him. He had been highly honored of God, being privileged to talk with the Lord face to face, as a man speaks with a friend. He was permitted to see the bright light and excellent glory that enshrouded the Father. The Lord through Moses delivered the children of Israel from Egyptian bondage. {EW 162.2}
8. Moses Superior to All Rulers.--Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the Source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God are dishonoring Him and casting a shadow over the most illustrious character presented in the annals of men (ST Oct. 21, 1886). {1BC 1113.2}
9. (Ex. 18:13). Moses Could Judge Instantly.--Moses was a humble man; God called him the meekest man on earth. He was generous, noble, well-balanced; he was not defective, and his qualities were not merely half developed. He could successfully exhort his fellow-men, because his life itself was a living representation of what man can become and accomplish with God as his helper, of what he taught to others, of what he desired them to be, and of what God required of him. He spoke from the heart and it reached the heart. He was

accomplished in knowledge and yet simple as a child in the manifestation of his deep sympathies. Endowed with a remarkable instinct, he could judge instantly of the needs of all who surrounded him, and of the things which were in bad condition and required attention, and he did not neglect them (MS 24, 1887). {1BC 1113.3}

10. As Moses told the king of the plague which would come upon them, more dreadful than any that had yet visited Egypt, which would cause all his great counselors to bow down before him, and entreat the Israelites to leave Egypt, the king was exceedingly angry. He was enraged because he could not intimidate Moses, and make him tremble before his kingly authority. But Moses leaned for support upon a mightier arm than that of any earthly monarch. {3SG 222.1}
11. But the larger number are content with a meager knowledge, a few attainments, just to be passable; and the necessity of being men like Daniel and Moses, men of influence, men whose characters have become harmonious by their working to bless humanity and glorify God, -- such an experience but few have had, and the result is, there are but few now fitted for the great want of the times. {FE 119.2}
12. God does not ignore ignorant men, but if they are connected with Christ, if they are sanctified through the truth, they will be constantly gathering knowledge. By exerting every power to glorify God, they will have increased power with which to glorify Him.
13. Moses had been taught to expect flattery and praise because of his superior abilities; now he was to learn a different lesson. As a shepherd of sheep, Moses learned to care for the afflicted, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. In this experience he was drawn nearer to the Chief Shepherd. He became united to, submerged in, the Holy One of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things and for a knowledge of his duty as a faithful shepherd. His life became so closely linked with heaven that God talked with him face to face, "as a man speaketh unto his friend." Exodus 33:11. {CT 407.3}
14. The meekest of Men.--Moses was the greatest man who ever stood as leader of the people of God. He was greatly honored by God, not for the experience which he had gained in the Egyptian court, but because he was the meekest of men. God talked with him face to face, as a man talks with a friend. If men desire to be honored by God, let them be humble. Those who carry forward God's work should be distinguished from all others by their humility. Of the man who is noted for his meekness, Christ says, He can be trusted. Through

him I can reveal Myself to the world. He will not weave into the web any threads of selfishness. I will manifest Myself to him as I do not to the world (MS 165, 1899). {1BC 1113.4}

15. While Moses was receiving the law of God in the mount, the Lord informed him of the sin of rebellious Israel and requested him to let them go, that He might destroy them. But Moses pleaded before God for the people. Although Moses was the meekest man that lived, yet when the interests of the people over whom God had appointed him as leader were at stake, he lost his natural timidity and with singular persistency and wonderful boldness pleaded with God for Israel. He would not consent that God should destroy His people, although God promised that in their destruction He would exalt Moses and raise up a better people than Israel. {3T 297.4}
16. Consider the life of Moses. Meekness in the midst of murmuring, reproach, and provocation constituted the brightest trait in his character. Daniel was of a humble spirit. Although he was surrounded with distrust and suspicion, and his enemies laid a snare for his life, yet he never deviated from principle. He maintained a serene and cheerful trust in God. Above all, let the life of Christ teach you. When reviled, He reviled not again; when He suffered, He threatened not. This lesson you must learn, or you will never enter heaven. Christ must be made your strength. In His name you will be more than conqueror. {4T 367.2}
17. Moses, who was much in prayer, was known as the meekest man on the face of the earth. . . . While he was leading the children of Israel through the wilderness, again and again it seemed that they must be exterminated on account of their murmuring and rebellion. But Moses went to the true Source of power; he laid the case before the Lord. . . . And the Lord said, "I have pardoned according to thy word." . . . {ML 20.4}
18. In the schools of Egypt, Moses received the highest civil and military training. Of great personal attractions, noble in form and stature, of cultivated mind and princely bearing, and renowned as a military leader, he became the nation's pride. {Ed 61}
19. Moses had been a student. He was well educated in all the learning of the Egyptians, but this was not the only qualification which he needed to prepare him for his work. He was, in the providence of God, to learn patience, to temper his passions. In a school of self-denial and hardships he was to receive an education which would be of the utmost importance to him. These trials would prepare him to exercise a fatherly care over all who needed his help. No knowledge, no study, no eloquence, could be a substitute for this experience in trials to one who was to watch for souls as they that must give an account. In doing the work of a humble shepherd, in being forgetful of self and interested

for the flock given to his charge, he was to become fitted for the most exalted work ever entrusted to mortals, that of being a shepherd of the sheep of the Lord's pasture. Those who fear God in the world must be connected with Him. Christ is the most perfect educator the world ever knew. To receive wisdom and knowledge from Him was more valuable to Moses than all the learning of the Egyptians. {4T 343.1}

20. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." {PP 245.4}
21. And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated." {4aSG 56.2}