

THE SERMONS, LECTURES, AND SONGS OF SIDNEY EDWARD COX

Hebrews – Chapters 2 and 3

Editorial Note: This is a lecture by Sidney Cox that was part of a series of lectures on the Epistle to the Hebrews that he taught while on the theological teaching faculty at the Toccoa Falls Bible Institute during the early part of 1962. He was 75 years of age at the time.

During the latter part of his life, Sidney Cox had developed a close relationship with the Christian and Missionary Alliance (“CMA”). CMA operates as a vast network of churches, similar to a “denomination.” Toccoa Falls Bible Institute was closely affiliated with the CMA, provided support to the Institute and the Institute sent many of its graduates into ministry within CMA churches. CMA and The Salvation Army, in which Sidney Cox served as an officer for 30 years previously in his life, share a similar theology and emphasis in Christian outreach.

From 1956 – 1960, Sidney and Violet Cox lived in Miami, Florida where Sidney was on the theological teaching faculty of the Miami Bible Institute, another CMA supported institution. They moved to Toccoa Falls, Georgia in 1960, where he served on the staff at the Toccoa Falls Bible Institute from 1960 – 1962.

As a lecture, he was obviously assuming that his students had prepared for class by reading and studying the pertinent scripture and other class material. Thus, his comments were not like a sermon, but lectures to enhance the students’ theological understanding. He emphasized a detailed study of the scripture and incorporated analysis that he gained from his study of Bible commentaries and books on the related subject matter. These lectures are remarkably free of any personal opinions, personal illustrations or “sermonizing” of any kind. While at other times in his career he was very much the preacher and evangelist, in these late-in-life roles of Bible Professor, he was very much the educator.

John Douglas Cox, grandson of Sidney Cox. December 29, 2008.

...who have received some of its preliminary benefits - some of the Holy Spirit's prenatal care. And I'm using there a term that was used by Dr. Kenneth Wiest in which he talks about the preliminary work of the Holy Spirit before a person converted at all.¹ There are certain things He does, certain benefits He conveys, certain illuminations He brings, before a person is converted at all. Now, some of these folks had received that prenatal care, but were still on the other side of the barrier between life and the darkness in which they still were, or the twilight.

We have been illustrating it in this way, as you will remember, and we told you at the beginning of the study that we should be putting this sort of thing on the board right along. And on the one side you have professors, and on the one side you have possessors, and we know these by the word 'they' and 'them', and these by the words 'we' and 'us'. And you will find it invariably all the way through. Now, the writer to the Epistle to the Hebrews is wanting to do something for both. He wants these folks to

¹ Dr. Kenneth Wiest was a noted professor at The Moody Bible Institute. Sidney Cox served on the staff of Moody in the 1920s and had a continuing relationship with Moody throughout his life.

grow in grace - these who have come into the light, he wants them to go on to perfection, to use the Hebrew's term, the term of the Epistle to the Hebrews. He wants these folks to be so sure of what the Lord, Jesus Christ is and what He has done that they will not turn back again to Judaism, which is the big problem that faces them.

Here, are they going back again? And if so, what will happen to them if they do go back? Under what conditions can these people who have left the fold of Judaism, and have come into the edges of Christianity, if they should decide to go back instead of going forward, then what will happen to them then? And you will find words of instruction for these, and words of instruction and warning for these. Now, there are warnings about these as well. For the Christian needs warnings just as much as the one who is on the edge of things needs to be warned about what will happen if they turn back. We need warnings, of course.

Now, the first thing that he does, of course, is to present this magnificent picture of the Lord, Jesus Christ. In Chapter 1, we find Christ in His personal glory. You find out who He is, what He is, in some measure, to our finite minds is brought the picture of our Lord in terms, dimensions that we can perhaps understand.

Now, to these folks, a great proposition has to be proved: Is He better than that which Judaism had to offer? Because when they come out of Judaism, as we have mentioned before, when they come out of it there is the constant pull back. "You have left the fold of Judaism, you have gone in with this strange group, following this man from Nazareth in Galilee. Can any good thing come from that place to start with? You're now following Him. Now you have no high priest. You have no sacrifice. You have no blood. You have no forms. You have no law. You haven't got anything. Why don't you come back? Why don't you come back? We've got it all. Why don't you come back?" Now, that was the pull back.

And, of course, in the first place you find the superiority of our Lord over everything that Judaism had to offer - His superiority as a person, the unique position in which you find Him; the greatness of His person, the one who not only creates things but upholds things by the word of His power, in whom all things consist. Now, the first thing that's being done for these folks is to present this matchless picture of the Lord, Jesus.

And you will remember the little phrase that I quoted there, which perhaps explains why the writer of the Epistle to the Hebrews is left in the shadows, is that whenever you find this supreme picture of His excellent glory, the human author is always left out. And that's right. That's as it should be. There's no human author in the beginning of Genesis, no human author mentioned in the beginning of the first chapter of John, there's no human author mentioned here. When you stand in the presence of His excellent glory, then that's the time for human figures and human voices to disappear and get out of the way. There can be nothing but Him. We see no man, save Jesus only. Now, that's the thing you look at in the beginning. That's what He wanted these people to see - if they could only catch a sight of Jesus in all of His grandeur.

Now he goes into it in detail and shows, in Chapter 1, that He is greater than angels and then continues it in Chapter 2. And you will remember that at the beginning of Chapter 2, the first of the warnings comes. How many warnings are there, by the way? Will somebody tell me? Five warnings! Be quite sure that you've got them, because they're links in a chain. They're not just isolated fragments. Each one leads to something else. For instance, the first one: drifting. It will lead to the next that is

mentioned, almost a related one. You can mark these two A1 and AB if you want to there, or 1A and 1B, whichever you choose. You can do that in your thinking at any rate, because drifting always leads to neglect.

Did you notice, if you please, the word there at the beginning of Chapter 2? “How shall we escape if we neglect so great salvation?”² Now, remember, to whom he is speaking. You don't talk that way to a sinner. Now, you can talk that way if you want to, but it isn't properly applied to him at all. A sinner doesn't neglect salvation, he rejects it. There's a vast difference between those two things. You can't neglect a thing you do not have. You can't neglect your neighbor's children. You may neglect your own, but you can't neglect a thing you do not have. This is something that they had in some form or other, either in its completeness or in its embryo, in its beginnings.

They had this, and he's saying to them, “If you neglect it.” Neglect what? “This great salvation.” Neglect what about it? What? If they neglect to go on to perfection, and if they neglect to cross over the line from the beginning over into the fullness, from the shadow over into the substance, if they neglect that, then how great will be their loss. Exactly so. “How shall we escape if we neglect so great salvation.” Escape what? Escape the inevitable loss that comes, because there would be irreparable loss here; and tragic, desperate, terrible loss here as well on both sides.

Now, you can see him moving along. Now, he takes the next step along the line and shows what great thing this wonderful, wonderful Saviour who comes to us in this marvelous manner in Chapter 1 has done for folks. How He who was equal with God thought it not robbery to be such, made Himself of no reputation and came down to the level where man was, the level where death is. You'll remember man made a little lower than the angels, where God is one realm, where the angels are another, where man was originally created another, just a little lower than the angels. But now we see man, not a little lower than the angels, not with all things under his feet.³

Something has happened. And He dropped, and a terrific drop it was, down to the realm where death was. And somebody came and gathered death and all that it implied into Himself and took it away from this man. And not only took away the thing that was burdening him, the thing that was ruining him, not only took it away and took it into Himself, but gathered the man into Himself as well. Did you hear that? - so that when He went back again to the excellent glory, He led many sons to glory as well - not just the carrying of our burden, not just the relieving of us of our sin, not even carrying the sting of death, but He put His arms around all that we were, and put His arms around us as well. And when He went back, we went back too.

And so we are seated with Him in heavenly places, of course. And we've got so great a salvation, so great a salvation because of the so great sinner, so great a salvation because of the so great Saviour, so great a method, so great a victory, all the way through. Now, this is the picture that we have.

And in it you find them coming up to the next of the great contrasts – angels are set aside, angels were never in the place that He occupies. It's quite true that in the history of Israel, angels played a tremendously important part. They were there right from the very beginning of things. They were there before the beginning of things as far as Israel was concerned - all the way through. No other nation

²Hebrews 2:3

³This incorporates certain passages from Philippians 2:6-7 and Hebrews 2:5-8.

ever understood angels and their ministrations as the Israelites did. They had a peculiar ministry in Israel. And here they are.

Now, these are set aside, or at least they are put in their proper place. They cannot be on an equality with Him. And we have, by the way, in our notes, a summary of these things that shows the superiority of Christ under angels. By the way, did you note that? Did you notice, did you put it down there, "Memorize" by the side of it? These notes, this summary there by Dr. James M. Gray, of the superiority of Christ over angels.⁴ Now, we're coming to another superiority that is very wonderful indeed.

Now, I want you to notice certain things that are appearing. One, for example, that appears right before our very eyes and that is this: that when a man is saved, that is not the end of it, that's only the beginning of it. When you were saved, my dear, you put your foot on the beginning of a pathway. It was the end of one thing, that's true, but it was the beginning of another. Now, on the pathway that lies before the man who was now being redeemed, whose death has now been absorbed into the blessed person of our Lord, who has now been made one with Him, who is now a member of the family of God.

By the way, did you notice in this as you were reading it, did you notice family terms that now appear? Who is it that He's taking back to glory with Him? It doesn't say, "Many sinners back to glory," does it? Now, of course, that's implied. Of course, that's implied. But what does He say, "Many sons back to glory," exactly.⁵ And in a moment or two as you're reading on, you come across the word 'children.' And then as you read on a little further at the end and then the beginning of chapter three you find the word 'brethren.' Now watch, these are family words. This implies not merely something that was done for us, but the transfer of us out of one family circle into another. We become members of the family of God. And you can see the family terms all the way through - sons, children, brethren. These are family terms.

The thing that He was so anxious about was that those who possess light and life should know how great was that light and how marvelous was that life. That they needed to know it. And those who did not possess it, that were feeling their way to the edge of the thing and hesitating as to whether they should turn back into Judaism or whether they should go on again and over the line. To these folks, that they might know that there was something greater than the family of Israel. Now, these folks were right proud of their relationship to the family of Israel.

We have said a good many times that the position of a Hebrew was quite different to our position. When we were a sinner it made no difference whatever to our national relationship. And when we became a Christian it didn't make any difference to our national relationship. We remained exactly the same. But the Hebrew didn't. He left not only an old religion with the marks of antiquity upon it, yes, and even more, the fingerprints of God upon it. There was nothing else like that in the world. There is nothing else like it in the world. When they left that, they left something that God had ordained. And it was right difficult to convince them that they ought to do that. And they were thinking about this, coming out of it, out of this. This was the thing that was in their minds. Why would they do this? Why would they come out of it?

⁴ James Martin Gray (May 11, 1851 – September 21, 1935) was a pastor in the Reformed Episcopal Church, a Bible scholar, editor, and hymn writer, and the president of Moody Bible Institute, 1904-34.

⁵ Hebrews 2:10.

And this one was so anxious that they should know that there was a family circle that was even greater and better and more blessed than the family circle of Israel. Now, that's one of the better things in the Hebrews that is so very seldom mentioned. You've got two family circles. You've got the family circle of Israel, God's earthly people. You have the family circle of those who have been redeemed, God's heavenly people, and He wanted these earthly folks to come over into the better family circle. And so He's telling them how beautiful it is, for in the center of the family circle of God there is one who is infinitely superior to anything that Judaism has to offer. Now that's His theme all the way through.

First of all, the great person; then setting aside the angels; then the magnificence of the thing the person has done; and now, the next thing that we find out about this wonderful, wonderful person is that He is the very thing they need now. Of course, to come back to something we said a moment ago, when we were saved, that was the beginning of something. We needed a Saviour right up to that point. We still need Him, but in His work for us after we are saved, He appears in the character of our great high priest who, "Ever liveth to make intercession for us."⁶ Now, this one is going to show him in His continuing, abiding, eternal ministry at the right hand of the Father.

Why was it, my dear, that you were able to come to this room this morning? Why? Why? You come to this room and you look so nice. You sure do. You look so nice. There's something about you. We can meet a group of young people in a hundred different places and then mentally they may be as smart as you are, but they wouldn't look like you. They wouldn't look like you at all. Whatever we may think of each other, there is something of the glow of God upon us. Yes, there is. Yes, there is. And it's right there - something of God's glow upon us. Family relationship. You can go into a Jewish synagogue and you wouldn't see it. And I say that reverently and softly and kindly. You wouldn't see it. You wouldn't see the thing you see in this room. Not at all.

Now, these folks, what a pity if they missed that, wouldn't it? - this family of God. We need something. The reason why, that is upon you. The reason why we're here with this loveliness in our hearts and all the rest of it is because, not only somebody who did something for us, but somebody who continues to do something for us. "He ever liveth to make intercession for us." Now, it's one thing to be saved; it's another thing to keep saved, isn't it, or is it? Now, I'm not talking theologically there at all. Not at all. It's another thing to walk like a saved person, isn't it? Do we need anything in order to walk as a saved person ought to walk? Do we? Oh, sure we do, certainly we do.

What would these people say? They would say, 'Well, if I made a mistake here, I know where to go. I can go to the priest. I can go to the blood. I can go to the altar. I can take a lamb. But if I make a mistake when I'm a Christian here, what am I going to do then? I haven't got any priest. I haven't got any lamb. I haven't got any blood.' Now, do they? Recognizing their need for today as well as yesterday, he says, "We have an high priest." Now, you notice the difference between this high priest and the one that they have been used to and been thinking about. Now, this then is the next step along the line. We're going to compare our great high priest with the great high priest that they knew. And we're going to see how vastly superior He is.

Now, the first thing, of course, is to, "Consider him." Did you notice this? Notice the word that comes in there. What is the meaning of the word 'consider?' "Wherefore holy brethren partakers of the

⁶ Hebrews 7:25

heavenly calling, consider.”⁷ Now, what's the meaning of the word 'consider?' If you were teaching your Sunday School class and you came across that word, how would you explain it to them? How? What would you say that would illustrate or explain the word 'consider?' What would you think about that? What? What would it be? Somebody? Meditate, that's right. Take a long look at Him, that's getting even nearer. Yes, let's put the two things together, because one has to do with your eyes and one has to do with your brains. And when you put your eyes and brains together and you center them both on Jesus, it's amazing what you see. It sure is. (audience comments) Yes, exactly so, that's it. You take a long look. You certainly do and you do some thoughtful thinking, don't you?

And there is thinking that isn't thoughtful, by the way. That wasn't an idle phrase at all. There's lots of thinking that isn't thoughtful. But you do thoughtful thinking when you look at Him and you look long at Him. You sure do. Now, they wanted to have a good long look at Him. And they are looking at Him in a way that you could not see in this great high priest of yesterday. Notice what is said about Him. “He is the apostle and high priest of our profession.”⁸ The apostle and high priest of our profession?

Now, remember, an apostle is a sent one. Now, you've got to go back to the beginning of that second chapter and watch Him coming. Are you taking a good look at Him? When He leaves that excellent glory what do you think was the motive power back of it all? Oh, love for us, yes I know. I know. But there was something more than that. You know, the Son of God did not say, looking down and seeing us in our dilemma down here, 'Well, I think it would be a good thing if somebody went down there and did something for these folks. They don't deserve it, but maybe it'd be a good thing to go down there and do something for them. I think I'll go.’ Oh no, not at all. This was something that had been in the councils of God from all eternity, the Godhead had decided to send itself, Himself, in the person of the Son right down here. Now, He's the sent one. That's an apostle, coming to do one thing.

What one thing did He come to do? What? What is the inclusive phrase that described what our Lord came to do? Oh, I know He came to seek and to save that which was lost, but that was the expression of something. It wasn't the real thing behind it, there was something greater than that. He came to save you, sure. We know that. But He came to do something. He came to do something. What is it? “I come to do Thy will.”⁹ That's right. It was in the will of God, and He came to do the will of God. Now, an apostle is somebody who does the will of those who sent him. And He came as the apostle. And it's a very wonderful thing. By the way, this is the only time that our Lord is ever spoken of as an apostle. Thought you'd like to make a note of that. You won't find Him spoken of as an apostle again. Here He is.

Now, you see where this apostle came from. That makes a difference, doesn't it? Where did He come from? If an ambassador was to go to a foreign land and begin to introduce himself as the representative of a certain government, the people to whom he'd go might say, 'Well, where did you come from? What kind of a people did you come from? What kind of a land did you come from? What?' Makes a difference where he comes from. If he comes from some little old two by four place somewhere or other no one knows anything about, he may think he's important, but the other people wouldn't. If he comes from the United States, that's something else, isn't it? It sure does. It makes a difference where he comes from.

7 Hebrews 3:1

8 Hebrews 3:1

9 Hebrews 10:9

Where did this one come from? From whence did He come, this apostle? When did He come, this one? He comes from, "The excellent glory." It makes a difference where He comes from. We want you to look at that. This is no ordinary one coming from an ordinary place. This is the excellent one coming from the midst of excellent glory. This is the one and He's coming all the way down.

Consider His position, of course. You might say to an ambassador anywhere, 'Well, before you came here what were you? What, a truck driver? What were you, ditch digger? What were you? What?' They might ask that question. It would make some difference to their reception of him. If they asked the question, 'Before you came what were you?' What are we going to say about that? - this great high priest. "What were you?" 4:14. Let me give you some references here. I think you've got them in your notes there and I'll just read them there, just for the sake of hearing the sound of them.

"The great high priest who has passed into heaven." - 4:14. "He has entered into heaven." - 6:20. "He's made higher than the heavens." - 7:26. "On the right hand of the throne of the majesty in the heavens." - 8:1. This one comes from somewhere, doesn't He? And you spell that with capital letters. You sure do. He comes from somewhere. This one comes from the excellent glory. Now, check it please. Don't let that pass by.

Now, notice another thing. There are certain things that are said about him. Verse 2 – "Who is faithful to him that appointed him as was Moses also faithful in his house."¹⁰ That leads us down to the next of the great comparisons.

But let's have a look at the word 'faithful' first of all. Don't forget that faithfulness on His part is a continuing thing. Faithfulness – there was some of the high priests who were unfaithful. This one will never be unfaithful. There were some of the high priests who led the children of Israel into indescribable iniquity. Will this one be the same? Notice the difference between them. And in each you would catch the meaning of that, if it was suggested, "You let your mind go back over the list of your high priests and stop at this one and stop at that one and stop at that one. And ask yourself the question, Were they faithful?" Now, we've got one whose faithfulness is an eternal thing, a continuing thing. It will never be anything different because His faithfulness is part of what He is. It's an expression of His person, of Himself. He'll never be anything different. Whatever God is, is always the abiding eternal thing. The faithfulness. Consider this continuing thing.

We have already looked at Him in His faithfulness as a Saviour. Did He complete the job He came to do? Most certainly He did. He tasted death for every man and now He continues in this blessed ministry of intercession at the right hand of the Father, for our protection, our care, our development and all the rest of it, the things we need down here. What a blessedness, isn't it? He is there at the right hand of the Father in spite of the fact that we seldom think of Him there. We seldom think of Him. We're so absorbed with a thousand other things, that unless we're reminded of it, we seldom think of Him in the work that He is doing at the right hand of the Father. But it never fails, my dear, it never fails. You may be half asleep as far as He's concerned, He's never half asleep as far as you're concerned, never. You may forget Him, He doesn't forget you. You may go blissfully on doing the thing you think you ought to do, He's going on doing the things He knows he must do.

¹⁰ Hebrews 3:2

Because if He ever stopped for one moment, what would be the result for us? For one moment, what would be the result? But there He is. And as long as He's there, then you're safe. When He disappears then you can lose something. But as long as He's there, what He stands for is in His hands, not just in yours. You put your feet down on that. You get your two feet down on that and everything else that belongs to you. You get it right down on that. As long as He's there, He's there. The faithful one, the faithful one.

You know, His faithfulness is put there in contrast with our faithfulness. Now, you can spell one with capital letters, you can't spell your faithfulness or mine in capital letters. It doesn't amount to much sometimes, does it? It's an intermittent thing. One day we are and the next day we're not so hot. Remember? Oh, do you? You don't spell your faithfulness with capital letters, but you spell His faithfulness that way. You sure do. The faithful one. And there He is, always there, always there. Never a moment of a break.

And these people would be saying, 'Well, that's better than our high priest.' Because, when our high priest ministered for us, he only did it at certain times and only did it for the entire congregation of Israel once a year. This one is doing it all the time. He's there all the time. There's never a moment that He isn't there, never a moment.

I was reading a book by Tulga yesterday in which he used this phrase there, "God doesn't keep office hours."¹¹ Did you hear it? "God doesn't keep office hours." You will never come for the ministry of the great high priest and find His office door closed and with a note outside, "Come back tomorrow. I've gone fishing." Never. You'll never find Him like that. Now, it might be possible for them to want the high priest and he wasn't there. It wasn't the time for him to come. Oh, no. But there would never be anything like this, this high priest could only enter into the Holy of Holies when he fulfilled the conditions that God had laid down.

Now, here is one who fulfills all the conditions, not only to enter into it, but to abide in it. Don't you see the difference? The high priest down here went into it and he came out again. And he came out right quick. I don't think the high priest enjoyed his few minutes there on that great Day of Atonement when he pushed aside the veil and with the sheltering cover of the veil of the incense and the blood, went into the presence of the Shekinah glory. I don't think he enjoyed it. And I think he was right glad when the ministry was over and he was able to get out and breathe in air that was better suited for him. And I'm quite sure that the folks outside were glad when they heard the sound of the golden bells as he came out. I'm quite sure of that.

Now, we've got somebody there who's gone in and isn't going to come out - isn't going to come out again until He's good and ready to come out. And when He comes out, He's coming out as king. He's priest up there now. He was prophet. When He's finished this ministry, He's coming out as king. But in the meantime, this faithful one who never fails for one fraction of a second all the way along, never. And remember, my dear, oh remember it, His faithfulness does not depend on your faithfulness. Put it

¹¹ Dr. Chester E. Tulga - Best known as the author of the "Case" books, Chester E. Tulga is one of the most important and fascinating figures in the history of the Fundamental Baptist Fellowship. Born on February 17, 1886, Tulga attended high school only seven months and never attended a college, Bible institute, or seminary. Although Tulga's formal education was scant, during his lifetime he was invited to bring formal addresses before more than 25 colleges, seminaries, and institutes, and was awarded an honorary doctor's degree. Over a period of 25 years Tulga pastored six different Northern Baptist churches.

down. He's just as faithful when you're unfaithful, just as much. There's never a moment, never a moment, no, no.

Now, let's remember, this is a faithfulness so different to anything that we know anything about. Ours is a fluctuating faithfulness at the best. But there is something that is eternal, abiding. It will never change. In Himself, He has fulfilled all that God requires, all of it. This high priest had to wash himself and put on his garments and take off other garments and go in there to do God's work in God's way. And if he had made one slip, if there had been one moment when he had deviated from the path of his instruction, he would never have come out alive at all, never. But here is somebody who stands comfortably in the presence of God. And God, looking at Him, says "This is my beloved son in whom I'm well pleased."¹² There wasn't anything there that shouldn't be, not a thing. And there He is, standing at the right hand of the Father. Isn't it wonderful to think of His provision for us, isn't it? It surely is.

And not only that, but to get onto another phase of the subject that is not specifically mentioned here, and yet it is included. I'm quite sure we'll find it here. Not only is He at the right hand of the Father, interceding for us, but within the Holy Spirit. These people had had the Holy Spirit upon them, now the Holy Spirit would be within. What a difference. There would be this intercommunication system between the Holy Spirit within and the great high priest above. Never a moment when it would fail. Never a moment.

In that moment when you find yourself unable to pray and unable to understand and unable to see through the mists that gather around you. And if you don't know anything about this, you will before long. You watch out. It's waiting for you just around the corner. You will know one of these days, yes you will. Yes you will. And you probably know now, that awful moment when you feel you want to say something to God and don't know how. And your high priest is listening, and the Holy Spirit within, moving up this intercommunication system and saying to the great high priest, 'This is what this child of yours is trying to say.' Don't you see? Don't you see it? That's the thing that's there all the time, all the time - a faithful high priest. And we've got a high priest like that, touched with the feelings of our infirmities - a faithful high priest. My, what a person He is, isn't He?

Now, you mustn't leave that in an indefinite, intangible way, because remember, you're talking to Jews. You've got to personify what you say to them. Who was their first great high priest? Say it out loud. (audience comments) Moses, exactly so. Exactly. Moses was priest in Israel before Aaron was ever appointed at all. The work of the priesthood began. There he stood as the great high priest in the presence of God for Israel, before Moses was ever appointed, before Aaron was ever appointed at all. Oh, yes.

Long before the tabernacle was ever erected, there was a little tent there on the outskirts of the camp of Israel and only Moses was ever allowed to go into it. It was called the Tent of Meeting. It was there on the outskirts. And whenever Moses had a problem he would go in and talk to God and take the burden and God would give his instructions to Moses as what he wanted the children of Israel to do and which direction they were to go. And here again, here was God talking to Moses and Moses talking to God in this little Tent of Meeting. And Moses was their first great high priest.

¹² Matthew 3:17

But there was a moment when Moses' faithfulness didn't amount to very much, did it? Shall we stop a moment and ask ourselves the question, "Why did he not go into the land of promise?" There was a moment when even Moses' faithfulness was a fluctuating, failing, faltering thing. Oh, yes. There he was. He went into that Tent of Meeting. It was the Tent of Meeting that preceded the tabernacle and one of the names of the tabernacle is the 'Tent of Meeting.' One of the names that was given to it is this. Moses went in there.

You'll find the reference to it if you care to look. Look a little carefully in the first verse of the 91st Psalm. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." That's what Moses is talking about. He's talking about that little Tent of Meeting there. He wrote that psalm. He's talking about the little Tent of Meeting and the great pillar of cloud that came and overshadowed it when God was talking with Moses and Moses talking with God. And the pillar of cloud came over it there and the sun in its zenith up here; and the great pillar of cloud and the little tent here. And you can see what would happen, can't you? Moses would be, not figuratively, literally under the shadow of the Almighty. That was the tent. That was the place.

And whenever Israel needed somebody to stand between them and God, Moses was the one who did it. And it was not until afterwards when Moses received from God the law, and when the tabernacle was erected and then those two things that were given were absolutely necessary to transfer them and to transform them into a nation - law and religion. And they only had both in a rudimentary form before. Now, they have it. And when that was done, then Moses became the great administrator and he was not high priest anymore. But before Aaron was appointed, he was great high priest.

Now, if you don't mind, I want to stop right there, and I think our bell will be ringing in just a moment and I want to get downstairs as quickly as possible.

(audio ends)