

LESSON VI

M O S E S

Preparation

Ex. Chap. 1-3, 7-12

Ex. 20:3-17

Markers

1. Ex. 3:6
2. Luke 20:37,38
3. Ex. 20:3-17
4. Mark 12:29-31
5. Ex. 19:9-25
6. Ex. 24:12-18
7. Ex. 31:18
8. Ex. 32:1-6
9. Ex. 32:15-20
10. Ex. 34:1-4,28,29
11. Deut. 10:1-5
12. Ex. 16:33
13. Heb. 9:4
14. Ex. 15:22-25
15. Ex. 15:27
16. Num. 11:16,17
17. Deut. 34:5-7

Lesson VI

MOSES

The book of Exodus shows how God redeems his people from bondage and symbolizes the redemption of man from the flesh. Redemption is preliminary to salvation. Moses showed the way of redemption—the law versus the senses.

To redeem is to rescue and deliver from the bondage of sin. Exodus means departure. Outwardly it was the departure from Egypt. In its higher meaning the Exodus was the departure from the flesh to Spirit. Thus the higher redemption was redemption from materialism. Egyptian darkness was but one of its forms. Exodus is something that has been going on since the beginning of materialism.

Pharaoh began to oppress the Hebrews because he feared their power, and finally he ordered that every son that was born to them should be cast into the river Nile (Ex. 2:1-10). When Moses was born he was put into the river but in an ark. This ark was, in its spiritual significance, the same ark that saved Noah. Moses was too young to save himself. God's law of salvation, of safety, was operating to save his anointed. Moses had come because of the Law, and the Law saved him that he might become God's Lawgiver.

The ark was treated with pitch to make it tight so that sin could not sink it. We have already learned when

studying the experience of Noah that the root meaning of pitch is atonement or at-one-ment meaning a drawing together. Thus by unity of consciousness with God is salvation or safety reached.

There were three forty-year periods in the life of Moses. In the first period occurs his birth, his education when he is brought up among the Gentiles by Thermuthis, daughter of Pharaoh, and his murder of an Egyptian whom he found smiting a Hebrew. Because of this he fled to Midian and thus ended the first forty-year period. The account of the murder of the Hebrew is not in Josephus, but he states that Moses fled because of plots against him in Egypt due to success in leading the Egyptians to defeat the Ethiopians.

While in Midian Moses married a Gentile, Zipporah, daughter of Jethro, priest of Midian. Moses had been redeemed from death when a babe by God's law of life. If we assume the murder to be true, his murder of the Egyptian showed his need of again gaining the proper sense of life. He had tried to correct evil with a greater evil. He must learn that one must substitute good for evil and thus free one from evil. This true sense of God as good and as Life gradually came to Moses' consciousness during his forty-year stay in Midian and he was slowly transformed and made ready for his great mission. He had to overcome the sin he had committed by gaining the proper sense of God as the only Life.

The manner of Moses' call at the age of eighty showed that he had indeed been redeemed from his sin. He saw a burning bush that failed to be consumed (Ex. 3:1-5). In this event, he discerned an eternal power above matter being manifested. He rightly concluded that this was the power of God and thus he saw God as Life itself. If God was Life man had no right to take it away; thus Moses was finally healed of his sin. Fire symbolized life to the ancients and through this symbol God spoke to Moses,

- (1) saying (Ex. 3:6), "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."
- (2) Jesus tells us (Luke 20:37,38) that this proves that the dead are raised. In other words, Abraham, Isaac and Jacob were alive, for God is a God of the living not of the dead. This is a further indication that Moses recognized God as Life.

Moses then asked God his name (Ex. 3:13,14). The reply given was "I am That I Am." The words so translated mean to be or exist. It might equally well have been translated "I am Being Itself." The great I AM is the Divine Being. The very nature of God revealed to Moses was truly marvelous. He was revealed as self-existent Being or Life itself.

Moses asked how he was to convince the people that God had appeared to him (Ex. 4:1-9). He was then given three signs. The first sign was the casting down of his rod to the ground whereupon it became a serpent. On taking it up, it became a rod again. The shepherd's rod represented his authority or power over the sheep. This power was the power of human will. When the rod became a serpent, he discovered that human will was evil. When he picked it up, or handled the evil, it became a rod again. Thus the evil was found to be but a belief. By substituting the divine will for the human by becoming meek, Moses obtained the divine power.

The serpent was the same serpent that appeared in Genesis to Adam and Eve. It was the belief in original sin, or that man is a creator of life rather than that God is Life.

The second sign, that of the hand in the bosom representing leprosy and its repetition resulting in its cure showed leprosy was a belief—a belief that blood gave life. This was the sign of healing. He was told that they would believe the voice of this sign. When they should see the sign of healing then they would listen to his ex-

planation of what it meant and how it was performed. This would give Moses the opportunity to teach. It was the key sign and the one employed by Jesus to accomplish his great mission.

A third sign was given similar to the coming first plague. Water from the river was turned to blood on the dry land. Water was a symbol of life and blood was a symbol of life. Their interconversion showed that the life of one was the same as the life of the other and that neither was Life or God.

The first sign showed that life in matter is a belief. The second showed that sickness or death in matter is a belief. The third showed that water and blood must be beliefs since they could be changed and hence have no identity or life of their own. Since Life was not in matter, it must be Spirit or God.

Moses then went with Aaron to see Pharaoh. The problem was to uncover one by one the evils that held the children of Israel in bondage and heal if possible, but at least to free them from their grasp. The contest with Pharaoh resulted in ten plagues. Moses did not cause the plagues, but his uncovering of the Egyptian evils revealed the plagues already present in their thought. They then became outwardly manifested and their exposure aided in their destruction. Moses reversed the evils on a mortal plane.

The reversal of life in matter on a mortal basis, becomes death in matter. The Nile, life in matter, became blood and the fish died, which was death in matter. True reversal would be to substitute Life as Spirit, God, for the belief of life in matter.

First Plague—Blood (water)

The water of the river Nile was turned to blood. The Nile was considered sacred and was thought to be a source of life. It was turned to blood, also thought to be a source of life, but now everything in the river died. How could

one believe the river to be sacred when all in it died? How could one believe that blood gave life, a belief in original sin, or that man is a creator when all in the river of blood died? Moses showed his dominion over these beliefs and over water.

Second Plague—Frogs (on land from water)

A week after the first plague, the plague of frogs appeared. Frogs came up out of the river and covered the land. The frog was considered to be a sacred animal. The tremendous multiplication of frogs showed that to “be fruitful and multiply” might be carried too far. Indeed, it showed that multiplying good ideas not matter was the real meaning. It was difficult for the Egyptians to believe the frog was sacred when he was overrun by them and they became such an annoyance. The frogs covered the land. When Moses overcame them he showed his dominion over the earth.

Third Plague—Lice (from the land)

In the third plague, the dust of the land became lice. The lice swarmed on everyone and this became a great trial to the Egyptians who were very clean physically though not mentally. Lice are parasites and this demonstrated the uncovering of the parasitic beliefs of the Egyptians. The Hebrews were their slaves and thus the Egyptians were parasites living on the free labor of the Hebrews.

Fourth Plague—Flies (from the air)

The next plague was a swarm of flies throughout the land except in Goshen where the Hebrews lived. This represented a belief of evil coming from the air. That demons inhabited the air was an ancient belief and Moses proved his dominion over the air when he got rid of the flies.

Fifth Plague—Cattle Disease

The cattle were Egyptian deities. In the next plague they all got sick and died. This uncovered cattle worship.

The fish had died. Now the land animals have died. The plagues are getting closer to the Egyptians.

Sixth Plague—Boils

In the next plague the Egyptians themselves suffered. Moses sprinkled ashes towards heaven and it became dust and resulted in boils on the Egyptians and their animals. The sprinkling of dust toward heaven in worship of Ra, the sungod, was an Egyptian rite. The plague uncovered this evil, i.e., worshipping the sun. The religious ceremony which should have brought good produced evil.

Sun worship was but part of a larger field thus uncovered, namely astrology, the idea that men's lives are under control of the heavenly bodies. Sun worship could result in sunburn and moon worship in lunacy. The moon was supposed to control the life of all women through the monthly period. In Psalm 121:6, however, we read, "The sun shall not smite thee by day, nor the moon by night." Again, scarifying the body is not presenting it "holy, acceptable unto God" (Rom. 12:1), for such a disarranged body must represent a deranged mind.

Seventh Plague—Hail and Fire and Thundering

The seventh plague consisted of hail, and fire mixed with hail, and terrible thundering. Men and beasts suffered, and trees and plants were destroyed. The fire mixed with the hail was a contradiction. How could they exist together? Yet they did. This showed forth the contradictory beliefs of the Egyptians. Their whole system of worship and life was filled with contradictions. How could God, Spirit, be worshipped in matter as the sun, the Nile, animals and images? This plague clearly showed the penalty for accepting such contraries into thought.

We should ask ourselves what contradictions we are accepting in thought and if we are working to eliminate them. Do we accept all men as equal in quality before God? Do we live this fact by refusing to be influenced by race, creed or color? Do we obey the Golden Rule? Hypocrisy is saying one thing and doing another. It is

a contradiction in thought and it is exposed by the seventh plague.

The thunderings during this plague frightened the Egyptians. These unusual noises revealed their beliefs in soothsaying and spiritualism. Moses' removal of the plague showed his dominion over all the elements. He showed his power to transmute the elements by transforming their properties, for how else can they be identified?

Eighth Plague—Locusts

The plague of locusts appeared and they destroyed all the herbs and fruit which had not been destroyed by the hail. Not a green thing was left. Their food was gone. They had thought that the Nile, i.e., water was life. But that had failed them. Then blood had been thought to be life, but that had failed. Then their animals had been destroyed. Now the last remnant of life in matter in trees and plants had failed them. Their materialism was exposed and found to be incapable of supporting life. The locusts represented materialism—one belief preying upon another. The Egyptians had been living on the Hebrews. Moses finally caused the locusts to be carried away by a wind.

Ninth Plague—Darkness

The plague of darkness came over all the land of Egypt for three days. It was so thick it could be felt. The children of Israel, however, had light in their dwellings. This darkness frightened the Egyptians terribly. They would encounter each other or animals or be shaken by noises in the darkness. The darkness represented evil hidden from the light, those things such as stealing, lying, killing done in darkness, hidden in the blackness of evil thought. The sun-god could not shine. Even the spiritualists and soothsayers couldn't see.

Tenth Plague—First-Born

In the tenth plague we reach the climax of Moses' contest with Pharaoh and his uncovering of evil. We

may recall that when Moses was born Pharaoh had decreed that all the male children born to the Israelites were to be thrown into the river. Now comes the death of the first-born of Egypt. Moses had been able to expose and solve all the errors revealed thus far by himself, but the final plague required the cooperation of all the Israelities in the atonement. This plague dealt with original sin. The belief that man is a creator rather than God and that he creates man through man is the belief of original sin. It is a sinful belief of man's origin. This was such a powerful belief that it required the combined efforts of the Israelites to protect themselves from it. A ceremony was performed to symbolize the meaning. A lamb was sacrificed and the blood sprinkled on the side posts and upper door post of the house. This lamb sacrificed so that the angel of the Lord would pass the house and so that their first-born would be protected, represented the Lamb of God, or Christ Jesus, who would sacrifice himself 1500 years later to show all mankind the way of salvation. This ceremony became known as the Passover and symbolized the sacrificial atonement required of man to overcome the belief of original sin. Jesus raised the sense of sacrifice from that of a ceremony to the transformation of thought which is a higher sense of sacrifice.

The hyssop which was dipped in the blood to sprinkle the door posts was a plant thought to have healing properties. Jesus was the true healer and he made healing the central purpose of his life-work. When on the cross, hyssop was dipped in vinegar and gall and offered to him to deaden the pain, he rejected it, for he refused to use material means to allay his suffering as he did not use medicine in his healing work.

The supper eaten by the Israelites on that dark night of the Passover was prophetic of the Last Supper eaten by Jesus and his disciples in celebration of the Passover the night before his crucifixion.

The plague touched both man and beast. The sacred animals were destroyed by a power which was obviously higher than what they were believed to represent. Let us recapitulate the plagues and discuss them in groups.

1. Blood	water	Nile sacred, life in matter and of matter
2. Frogs	water—earth	Frog sacred animal—false multiplication
3. Lice	earth	Parasitic beliefs
4. Flies	air	Demons in the air
5. Cattle	land	Cattle worship
6. Boils	land—air	Dust to heaven—sun worship, astrology
7. Hail, fire and thunder	air	Contradictory beliefs, spiritualism, fire
8. Locusts	air	Predatory beliefs, materialism
9. Darkness	air	Sun-god, hidden sins, stealing, lying, murder, spiritualism
10. First-born	land—air	Original sin

Moses exposed and overcame all the gods of the Egyptians. The God of the Israelites triumphed over all the false gods of Egypt.

The plagues may be grouped in threes, 1-3, 4-6, 7-9. The warning was given to Pharaoh in the morning in the first of each group, i.e., Nos. 1, 4, and 7. In the first and second of each group the plague is announced beforehand—in the third it is not.

At the third plague, the magicians were unable to imitate it and they acknowledged the finger of God. At the sixth plague they were unable to stand before Moses; at the ninth Pharaoh refused to see Moses any more.

In the first three plagues the Israelites suffered also, but in the rest they were protected from them.

The ancients believed everything was composed of four elements:

Fire
Water
Earth
Air

Moses showed his dominion over these elements by his quelling the plagues. By transformation of the elements by changing their properties he showed his dominion over all matter. How did Moses gain his dominion? It was by the fifth or immaterial element, the quintessence which is Spirit, God.

In like manner, Jesus showed his dominion over the elements when he said (Matt. 10:8), "Heal the sick"—save them from the fires of suffering; "Cleanse the lepers"—wash away their sins; "Raise the dead"—lift them from the earth; "Cast out devils (demons)"—destroy the angels of Satan.

The Israelites left Egypt and journeyed across the Red Sea and into the wilderness. In the wilderness they were without food. Moses then provided them with manna from the sky. The manna fell from the sky on six days, but not on the seventh. Twice as much fell on the sixth day. From this they learned that one day, the Sabbath, was different from the others. This occurred weekly for forty years. At the end of their wanderings, before he left them, Moses received the Ten Commandments under the most awe-inspiring circumstances, indicative of the vast truth they signified and of their infinite power and importance. The Commandments summarized the things the Israelites had learned to do by nature from their experiences. The Commandments may be related to the plagues.

The Commandments are summarized below:

- | | | |
|-----------------|---|-------------|
| 1. One God | } | Plagues 1-8 |
| 2. No images | | |
| 3. Name in vain | | |

- | | | |
|----------------------|---|-----------|
| 4. Sabbath | — | Manna |
| 5. Father-Mother God | — | Plague 10 |
| 6. Killing | } | Plague 9 |
| 7. Adultery | | |
| 8. Stealing | | |
| 9. False Witnessing | | |
| 10. Coveting | | |

The first eight plagues brought an understanding of the first three Commandments. They exposed the beliefs of worshipping false gods, having more than one god, having graven images and of taking his name or nature in vain, i.e., believing that the true God can't overcome evil.

The feeding by manna brought an understanding of the fourth Commandment. The tenth plague revealed God as the Father and Mother, or creator, of man and overcame original sin, thus revealing the fifth Commandment. The ninth plague of darkness uncovered the things done in darkness and thus brought an understanding of the last five Commandments.

(4) The Ten Commandments may be conveniently divided into two groups of five each. The first five tell of man's relation to God. The second five tell of man's relation to his fellow man. Jesus summarized them in this fashion when he said (Mark 12:29-31), "The first of all the Commandments is, Hear, O Israel—the Lord our God is one Lord—and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength—this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself." Thus the first five call for man to love God and the last five call for man to love his fellow man.

The Commandments are stated mostly in a negative fashion. One may gain a positive aspect by thinking of those names for God which bring forth the appropriate positive qualities which will enable one to fulfill the divine commands, as shown below.

	<i>Commandment</i>	<i>Name For God</i>
(3)	1. One God	Spirit
	2. No images	Spirit
	3. Name in vain	Mind
	4. Sabbath	Truth
	5. Father-Mother God	Life
	6. Killing	Life
	7. Adultery	Love
	8. Stealing	Soul
	9. False witnessing	Truth
	10. Coveting	Love

The Commandments may be considered entirely from the point of view of creation.

1. The one God is the only creator.
2. Graven images are not representative of God and therefore are false creations.
3. The one creator must be able to accomplish His purpose to reveal his creation as solely spiritual.
4. The Sabbath or day of peace and harmony is established in creation as the seventh day.
5. God, the Father and Mother of the universe, created man in His own image.
6. Creation is giving or revealing life.
7. Man reflecting God is complete, and this reveals the unity of true creation.
8. Man's individual being was created by God and is always present.
9. One can only bear witness to true creation.
10. God has created all complete, thus supplying all needs.

(5) The Law was first given to Moses orally at the blowing of the trumpet from heaven (Ex. 19:9-25). The people came to the foot of the mount and Moses went up and spoke with God and God answered him with a voice. There were clouds, lightnings, darkness, smoke, thunder

and the voice of the trumpet which impressed the people with the awful significance of the event. The Commandments as given here were entirely on a spiritual basis and were laws of limitation which the Hebrews had been taught to follow naturally and were now summarized. They were originally ten words and were expanded later.

- (6) Moses received the Law a second time (Ex. 24:12-18) when he was called up to the mount and was there forty days and forty nights. Then Moses received two tables of stone written with the finger of God (Ex. 31:18). Meanwhile the people, tired of waiting, made themselves a golden calf and worshipped it (Ex. 32:1-6). Moses then returned from the mount with the tables of stone. When he saw what they had done he cast them on the ground and broke them (Ex. 32:15-20). In his anger, his human will got the best of him, and through human will he broke all the Commandments.

- Moses was finally called to receive the Ten Commandments for the third and final time. This time he had to hew the tables of stone himself, but the Law was again written by God himself (Ex. 34:1-4, 28,29; Deut. 10:1-5). The tables were put in the ark to prevent them from ever again being broken by human will. This was the same sense of ark which saved Noah and also saved Moses when he was a baby. In the ark was also kept the pot of manna so that future generations could see the food which sustained the Israelites in the wilderness.
- (10) The manna remained uncorrupted in the ark (Ex. 16:33;
(11) Hebr. 9:4).

Moses' face shone when he came down from the Mount the third time.

The Israelites couldn't look at him. He put a veil on his face to talk with them. When he went in to speak with God he removed the veil from his face. It was a veil of matter (Ex. 34:28-35). The spiritual significance of this is beautifully explained by Paul in his Epistle to the Corinthians (II Cor. 3:entire).

In the forty-year period extending from the departure from Egypt to the giving of the Ten Commandments and Moses' leaving, the great Lawgiver guided the Children of Israel through many experiences in the wilderness. We shall consider a few of these.

- (14) We read that the Israelites were without water and they came to Marah and found the waters bitter. We are told that Moses was then shown a tree which when cast into the waters made them sweet (Ex. 15:22-25). The waters represented the bitter experiences which they had suffered, their cross. These experiences could be converted into a blessing. This tree was the Christ or the true idea of God which Moses was teaching the people. This true idea was symbolized in Genesis by the Tree of Life, in Jeremiah by the Branch, in Zechariah and Revelation as one of the two olive trees. Jesus was crucified on the tree. It was that true idea, the Christ, which Jesus taught and for which he suffered, that provided the means of redemption. Exodus, in its higher sense, signifies man's departure from the flesh, his exodus from the flesh to the kingdom of God, Spirit. Exodus points the way of man's redemption. This way is the Christ, the acceptance and the living of the true idea of God.

Miriam and Aaron, Moses' sister and brother, criticized him for marrying an Ethiopian woman (colored woman) (Num. 12:1-16). Miriam was twelve years and Aaron three years older than Moses. Miriam got leprosy as a result. God told them that if Moses were a prophet he would be told in dreams or dark speeches what to do, but that Moses was higher than a prophet and God talked to him face to face. The whole host had to wait seven days for Miriam's healing. This is an important lesson. One must not criticize God's anointed.

- (15) At Elim (Ex. 15:27) the Israelites found twelve wells of water and seventy palm trees. Here they had rest and refreshment. The twelve may have symbolized the tribes and the seventy the elders upon whom the spirit of the

- (16) Lord came to assist Moses (Num. 11:16,17). Looking into the future we see they also symbolized the twelve apostles and the seventy sent out by Jesus.

The Israelites had come to the Red Sea. It barred their way. It was a symbol of death to them until a way was opened for them to pass through this "valley of the shadow of death." Then to Marah and the bitter waters of suffering were healed. Then to Elim where the good waters awaited them. Their redemption was continuous. Then to Sinai where the way to a permanent and final redemption was shown.

The Israelites were anxious to reach the promised land. Their behavior over the forty-year wilderness period was largely a failure to measure up to the divine standard. Nevertheless, a promised land awaited them, but it would not be the real promised land, the land of Spirit. They entered with Joshua the land of Canaan. This was the land of promise only in a human sense.

Moses was also preparing to enter the promised land, but this was the land of Spirit, the kingdom of heaven. It is most likely, despite Deut. 34:5, that Moses did not die, as he and Elijah, who also overcame death, appeared with Jesus on the Mount of Transfiguration. If his natural force and vision were unabated, there was no reason to die. Considering his accomplishments, we may be confident that he didn't (Deut. 34:6,7).

In Ex. 17:9-13 we read of the battle of the Israelites with Amalek. When Moses held up his hands Israel prevailed, but when he let them down, Amalek prevailed. Because his hands were heavy, he sat on a stone and Aaron and Hur stayed up his hands and Amalek was discomfited. What did this signify? Moses sat on the Rock, Christ. His hands were held up in the sign of the cross. Thus did Moses symbolize Christ and the cross. (See this explanation by Barnabas in Barnabas 11:3-5). Moses showed the people the way of redemption under the Law. Christ revealed salvation through grace.