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SINAI AND ITS LESSONS.

An Address by Mr. P. W. Heward,
At 65, St. Mary Axe, E. C.
30th May, 1916.

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1. Moses on Mount Sinai.
 2. Israel under Mount Sinai.
 3. Thoughts on the Law and the Gospel
in the light of Gal. 4. 24,25.
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Mount Sinai becomes a very precious subject for the Lord's people who have been brought unto Mount Sion, for in mercy they have been brought to a very distinct mountain. The word "Sinai" in the Earlier Scriptures would seem to suggest "A CLIFF" and its numerical value is a multiple of 13. At present I have only considered this in a concordance, but I believe that the word occurs 13 times in Exodus and twice 13, or 26, elsewhere. That 13 is a number connected in Scripture with rebellion, as we find in Genesis that those who were opposed to Chedorlaomer served for twelve years, and in the THIRTEENTH YEAR they rebelled, and under Mount Sinai God's privileged people Israel rebelled against Him. In the Later Scriptures it is somewhat remarkable that the word "Sinai" is made very much like "Sion", though they are quite distinct in the Earlier Scripture. In English they sound alike, but Sinai begins with a different letter in Hebrew to Sion, yet in Greek they are both caused to have the same letter. Sinai contains 3 letters of Sion, and Alpha as well. Sion contains Omega. Sinai says commence, begin. Alpha is the first letter. "This DO and thou shalt live". Sion has Omega, the last letter, and sounds forth the glorious message, "It has been finished"; and ~~sounds~~ we by grace have come to "Mount Sion, and to the city of the living God, to the heavenly Jerusalem to an innumerable company of angels to a festival assembly" of saints. We do not belong to Sinai and the law, but to Sion with its grace and glory. Sinai is brought before us first in Exodus 16. 1 and in several passages it is linked with the wilderness. I think

I am right in saying that 21 times we have brought before us Mount Sinai, and that the wilderness of Sinai is mentioned 10 times in the wilderness book of Numbers, and three times elsewhere in the Earlier Scriptures, making 13 times in the Earlier Scriptures as a wilderness; 21 times or 7×3 as a mount from which God gave His testimony, for though there was failure in the wilderness at the FOOT of the mount there was no failure IN the mount where God revealed His majesty and His glory. We naturally think of this display of God's glory in connection with Sinai. Psalm 68 tells us of this. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, AS IN SINAI, in the holy place". The very next verse reminds us of rebellious ones, but God in His grace was pleased to be seen with His chariots upon Mount Sinai in condescending mercy, for Sinai not only speaks of law, it speaks of TYPES of grace, for the tabernacle was pictured on Sinai, and even there was the pattern which was "shown in the Mount". Sinai displays the majesty of God. The earth shook, the heavens dropped at the presence of God, even Sinai itself was moved at the presence of God, the God of Israel. Oh, beloved friends, well may we say unto God, Thou art terrible in Thy works, Great is the Lord and greatly to be praised, and His greatness is unsearchable. Who can utter the mighty acts of the Lord, who can show forth all His prais~~e~~? Glorious in holiness, fearful in praises, doing wonders, He is indeed glorious beyond all human understanding, and He revealed something of this glory when mount Sinai was altogether on a smoke. And do we consider God's servant Moses going up into the mount. In Exodus 19 this is brought before us. We read in the 20th verse, The Lord came down on Mount Sinai, on the top of the mount, and the Lord called Moses up to the top of the mount, and Moses went up. And in the 24th chapter again, the Lord said unto Moses, Come up to Me into the mount and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you; and behold Aaron and Hur are with you; if any man have any matters to do, let

him come unto them. And Moses went up into the mount, and a cloud covered the mount, and the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and the seventh Day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights". You may have noticed that the tables of stone are mentioned BEFORE the Tabernacle, that the ten commandments were given BEFORE the Tabernacle, BUT Moses did not bring them down from the mount till AFTER the revelation of the Tabernacle. Why is this, beloved friends? To show us that God knew law would be broken, but that His provision of grace did not excuse or overlook the breaking of law. The tables of stone are given AFTER the unveiling of the Tabernacle, for law stands, and God can never save by a type but only through the Antitype. Moses on Mount Sinai revealed to us a sense of reverence before God, and shows us how privileged God's people can be, "For He made known His ways unto Moses", only "His acts unto the children of Israel". God's unveiling of His will was given at length to Moses in Mount Sinai, and then at the end of it He gave unto Moses, when He had made an end of communing with him on Mount Sinai, two tables of testimony, tables of stone written with the finger of God, as if to show grace never removes law. We find the first thing mentioned in the Tabernacle was the Ark to contain the testimony. That was always primary, because law must stand, and God can never excuse one sin. One sin excluded from Eden, and one sin will keep out from His presence, but by one obedience, even unto death, are guilty sinners clothed with the righteousness of God and brought into that presence. Oh the wondrous contrast of the work of the last Adam with that of the first Adam; the contrast in the work of Christ with that of the first head of men. Well may we praise for our Saviour of whom there are so many prophecies, patterns, and pictures. Moses in mount Sinai also brings before us power in pleading with God.

He, who, on the the mountain beneath which the warfare with Amalek was proceeding, was able to exalt his hands, was also able to plead with God on Mount Sinai. We read that when the Lord proclaimed the name of the Lord, that Moses made haste and bowed his head toward the earth and worshipped, and he said, "If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee go among us, for it is a stiffnecked people, and pardon our iniquity and our sin, and take us for Thine inheritance."

On Mount Sinai Moses showed himself the man of prayer. Beloved friends, we want not only to know this history, but to realise that the God of Moses is our God, and that though we are not exactly like unto Moses, either personally or in dispensation, yet we must have something of the same reverence, we would have something of the same intimacy, we would know something of the same power in prayer. "I beseech Thee, show me Thy glory" said Moses, inasmuch as God has said, "Thou hast found grace in My sight". And have not we found grace in God's sight? and are we not brought to a mountain where God can show us His glory, even the glory of God in the face of Jesus Christ.

But underneath Mount Sinai, how solemn was the position of Israel! We sometimes look around on a ruined world, and we feel how solemn everything is. Oh, beloved friends, it is marvellous things are not more terrible, and things are not more solemn to us when we see how God has ever been forgotten, as He was forgotten by privileged Israel under the mount. When we look back to history, the history of Israel; when we look back to history, the history of the children of God, we find definitely that the position of believers should be totally distinct from that which is usually understood at the present time. Theirs should be the position of being misunderstood because they will follow the Lord faithfully, a position of willingness to suffer because they value Him Who is altogether lovely, and cannot set their minds on the things of earth, cannot be occupied with the riches of earth, the pleasures of earth, the treasures of earth. "Whom have I in heaven but Thee" said the Psalmist,

"and there is none upon earth I desire beside Thee". This earthly life has been too comfortable and too easy for us. We have settled down and become more like the world, and if in any way, as we consider the Scriptures and ponder the will of God, we are drawn aside, even by painful wrenches from that which would make us to lose at the Judgment Seat of Christ, we would welcome the wrenches, we would welcome the losses, that we may have the "Well done". For what is our earthly life? It is but a vapour. Our eternal life is not a vapour. What are things of earth? They are so much tinsel, but the gold of that heavenly land is good. and the things ~~that~~ are not seen are eternal. Wherefore do we spend our money/^{and time} on that which is not bread? Why are we occupied with the reputation and prestige before men which can never meet the soul's need? Christ and Christ only can satisfy the believing heart. Christ and Christ only can occupy the believing mind. Are we not surprised that we have settled down so much in a world where we were told to be strangers and pilgrims, out of which we were called, out of which we were chosen, that we might be like unto Him Who set His disciples the example of being rejected even unto death, and one of Whose followers faithfully said in the power of the Holy Spirit that believers must be as the offscouring of all things. We did not choose Him, but He chose us, and He blessed us, and it matters little what men say, or what men think, or what men do. Fear not them which kill the body, but afterward have no more that they can do. Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but endure, as beholding Him Who is invisible, and as we realise that He will plead our cause and not a hair of our head shall fall to the ground without His permission, not anything shall be lost from that which He has determined. Beloved friends, we have left the subject awhile, and yet not left the subject, for surely the topic that we have in front of us reminds us that men have always failed, and that believers must expect to be in the minority, the rejected minority, the suffering minority, the

misunderstood minority, because they are in Christ Who is the One outcast, despised, rejected, without the camp until He shall return in flaming fire taking vengeance, which SEEMS to be delayed, but it WILL NOT be delayed beyond the appointed time. We can leave everything in His hands, for we ourselves are in His hand, and none shall pluck us thence. Under Mount Sinai Israel failed and faltered, after all their proud boasting. They said (more than once), All that the Lord hath spoken will we do, - and be obedient. It is easy to talk, it is easy to boast. A religious world to-day boasts of its Christianity, but it still despises Him from Whom Christianity is named. It may call its buildings after saints, but the saints after whom the buildings are named would be rejected if they walked the earth now. The prophets were killed by Israel, and their tombs were built, and so is it still. Man has not changed, man has not altered, it is easy to profess to obey God, it is easy to speak of His authority, but, oh how different it is to really obey Him. Under mount Sinai Israel made proud professions, as we have seen:- "ALL that the Lord hath spoken will we do, and be obedient". "We will hear" they said, but they heard not, and when God for a few days was silent; on what, I believe, was the 39th day, they, under that mount which is mentioned 39 times in Scripture, despised the will of God, and broke their Sabbath, and departed away from the Lord. Under Mount Sinai we see the golden calf? Under Mount Sinai we find Aaron contributing to the preparation of that which he meant to be used as a compromise! He wished to sacrifice unto the Lord, but he was afraid not to fall in with their desired. There are many to day who will call us to the same compromise. They will ask us to keep to that which is for the Lord, but to identify ourselves with worldly methods. We cannot; if we have to stand alone we must stand, rather than fall in with the multitude, under the displeasure of God. It is enough that we please Him Who has done everything for us. We owe nothing to the flesh; we owe nothing to the world, except to manifest Christ before them; we owe nothing to the devil, but we owe everything to our Lord.

Under Mount Sinai there was a display of utter human failure. The nation as a whole rejected the Lord and acted without waiting for His counsel. God knew it, He spoke to Moses concerning it, and referred to the destruction of the people, and Moses felt sorrowful. He would not excuse the people's sin, but he did desire its forgiveness, yet he knew there must be a righteous atonement. Beloved friends, there was a vast difference between what was taking place on Sinai and under Sinai, and yet where sin ~~did~~ abounded, grace did much more abound. From the people who had made a golden calf, God took the offering to make His tabernacle, when they were brought to a true repentance, or at least a type of true repentance; for only as we are enabled by grace to realise the sin of compromise, can we worship. It is outside the camp that worship ascends, for the holiest of all is not of earth. Grace did much more abound with respect to Aaron also. Aaron who made the golden calf was the one of whom the Lord spoke upon that mountain as His appointed High Priest. And, as Jacob's scheme to gain the birthright did not frustrate God's ^{promise} promise to give it to him, Aaron's sin did not alter God's plan. Ah, beloved friends, here is mercy! Aaron deserved nothing. God might have chosen another priest, but where sin abounded grace did much more abound, yet abounded in such a way that Aaron becomes a mere striking contrast with the Priest for ever after the order of Melchisedec who did no sin, and who on resurrection ground for ever liveth to make intercession for us His failing people.

And now shall we seek, as the Lord may enable, to have thoughts on the law and the Gospel, in the light of Gal. 4. 25. Law and Gospel MUST be distinguished. When Sinai is mentioned four times, as it is, in the Later Scriptures, it is in contexts which bring before us the very definite contrast of the two dispensations. I have mentioned the two verses in Galatians. The other two are in Acts 7 where Stephen set forth God's will, as one whom God had enabled to see more clearly the heavenly calling of the present dispensation. The law is good if a man

use it lawfully, and the Gospel is wondrous if it is used as the Gospel. But most use the law as the Gospel, and the Gospel as a modified law. They have no thought of the terrors of the law, they do not realise the tremendous severity of God. They do not see that one fractional failure, as it might seem to the human eye, yea unseen by that eye, would nevertheless debar for ever from access into God's presence, for He is of purer eyes than to behold iniquity. The magnitude of sin does not affect the believer, as if that were the only matter of importance. He is concerned as to everything related, but he is not merely concerned about the size of the sin before God, but the FACT of the sin before God, yea, however small be his sin in the esteem of others, he says, Pardon mine iniquity for it is GREAT. The grain of dust is as a beam within his own eye, and He realises his dependence upon that blood which cleansETH from every sin, Law is law it stands for those who are guilty without exception it can only condemn. It can never compromise, it can never excuse. God will not vary His demands. God will not modify His claims. He cannot alter His decision, He is in one mind and who can turn Him? Thanks be unto God if there is the old covenant which only leads to bondage, and answers to the Jerusalem which now is. - if there is the old covenant which involves the casting out as of Hagar and Ishmael; there is also the Jerusalem which is above, there is the new covenant in which there is no casting out. The Jerusalem which is above is associated with grace. I do want us to be clear about grace. Last week our Loving Lord enabled us to see something of its value, in Rom. 4. We noticed that the reward was not reckoned of grace, it is impossible that there should be a legal reward in grace. Grace has nothing to do with reward. It is free to the undeserving, it is a gift to those who have no merits. It is God's love to the loveless, and unlovely, and the Gospel is for SUCH. It is the Gospel of the GRACE of God. It is a good message, good tidings of great joy which shall be to all the people. How can there be great joy unless sin is righteously dealt with? Uncertainty cannot bring great joy; a reversal, or a possible

reversal, cannot bring great joy. I must know that my sins are blotted out, and that my acceptance depends completely on the finished work of Another, before I can have the great joy which fills the heart with this praise. Oh how wonderful it is to enter into the nature of the Gospel. The law said, This do and thou shalt live. The Gospel says, Live, and thou shalt do this. For the grace of God which bringeth salvation hath appeared, it is also disciplining us; but it brings salvation to us first; it introduces us to a new sphere. We do not sin, because we are UNDER grace. There is the authority of grace, and grace does not mean we are to be ungracious, grace does not mean we are to be ungrateful. We would not do evil that good might come. Nay, we would seek to adorn the doctrine of God in all things, and reflect the glory of Him over Whose lips grace was poured, Who was full of grace and truth, and of His fulness did we all receive, and grace for grace. It is therefore our privilege to live as those who have received this love, not that we may thus obtain salvation, for we cannot obtain it. We HAVE & ready received it if we are in Christ Jesus. Nor do we act thus that we may add to Christ's finished work, or suggest any substitute for that which is absolutely complete, but that we may make manifest in a world out from which we have been chosen that infinite mercy which has been showered upon us, and that new standing which we have as those who are a new creation in Christ Jesus our Lord. Beloved friends, I do ~~not~~ want us to be clear, as a company of those who profess the Name of Christ, concerning law and Gospel. The law can only demand a righteousness, it cannot give. It can only punish unrighteousness, it cannot excuse. But God has never bound Himself to law. Provided law stands, He can give, and therefore in the Gospel He meets every claim of law, yet meets every need of the helpless. He gives and gives freely without money and without price, without merit and without preparation. We do not deserve grace, we did not get ready for grace, we did not ask for grace, but God gave grace. Before we turned to Him He ~~worked~~ ^{worked} to turn us. If we saw beauty in Christ, it was because our eyes were opened. If we came to Him, it was because we were

drawn by cords of almighty and invincible love. "None of those men which were bidden shall taste of My supper" is the Divine utterance. But who are to be brought there? The blind, the poor, the maimed and the halt. Not simply the blind OR the poor, but the blind, poor, maimed, halt; as if to say, those who are welcomed have all these four disqualifications. They are lame, and they cannot walk there; they are blind, and they cannot see their way there; they are poor, and cannot pay to get there. Everything must be absolutely free, and everything IS absolutely free; for the one Servant Who compels to come in, compels the utterly helpless and compels the utterly hopeless, of whom He not only takes hold, but in whom He works so that they are led there and changed; for Mephibosheth was brought to the king's table with his imperfection remaining, but we are made perfect through comeliness put upon us, and caused to live with a new life that we should walk in newness of life. Oh, beloved friends, that is the Gospel. It is not that we asked God to save us, it is not that we gave our hearts to Him. It is not that we improved ourselves in any measure, or that we repented with a natural repentance. Have we repented? 'Tis because Christ is exalted to give repentance. Have we believed? He that believeth HATH BEEN begotten. It is not of him that willeth, nor of him that runneth, but of God That showeth mercy. Herein is love, not that we loved God, but that He loved us. The work is His from beginning to end, He loved us when we were dead in sins, and quickened us when we were dead in sins for by grace have we been saved, through faith, and that not of ourselves, it is the gift of God. Not of works, lest any man should boast. And in the ages to come He will show forth the exceeding riches of His grace in His kindness on to us through Christ Jesus, and there will be NO room in the praises of heaven to say, Worthy is the Lamb, and I had a little willingness; but, Worthy is the Lamb ALONE to receive all the honour and the glory, for He was slain and redeemed us to God by His blood. We are not to look to self at all. God began the work, and He Who has begun a good work in you will perform it until the day of Jesus Christ and

and the same chapter tells us, It is GIVEN to you on the behalf of Christ to believe into Him. It is not that we came to Christ of ourselves. Beloved friends, the Gospel hides all pride from man, and gives all glory to Him Who has a right unto the glory. From eternity God chose us and our names were written in the Lamb's book of Life. Were it not so we should wander away from Him with a wandering from which there would be no returning. When Antichrist erects his image upon the earth, everyone will worship it apart from those whose names were written in the Lamb's Book of Life. This is the only debarring, this is the only preventative. Grace has made a preventative for a great number whom no man can number, and we to endless ages shall ascribe praise unto Him That loveth us and loosed us from our sins in His own blood, that we should be to the praise of His glory, for of Him and through Him and to Him are all things, to Him be glory for ever and ever. THAT is the Gospel of the grace of God. If you believe any other Gospel you believe the words of men, if you set forth any other Gospel you are setting forth a delusion, and you are leading sinners to trust to themselves instead of trusting to Christ. I know that God can work beyond your words, I know that when the Gospel is mixed up with human ideas of the flesh, God often makes the Gospel the power that is His unto salvation. In other words He saves men because of the Gospel in spite of the dross that is mixed by them with the Gospel. He proves that it is absolutely electing love, in that He saves in such unlikely circumstances; and when men point out to us those who have been quickened in meetings where there is a confused proclamation, we can only say that sets forth the more remarkably the absolutely irresistible and invincible power of the real Gospel. God is not limited to true human means, He can work in spite of earthly means, because He is the Almighty God. In Him we trust, in Him we rest, and we desire that our hope and our joy and our testimony may not be what men do or what men say, or what men have taught us, but as those who have been taught of God, we would set forth the Gospel of the grace of GOD, in the power of the Spirit of GOD.