

**"CHRIST IS ALL." THE
GOSPEL OF THE
PENTATEUCH. EXODUS**

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"Christ Is All." the Gospel of the Pentateuch. Exodus by Henry Law

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HENRY LAW

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PENTATEUCH. EXODUS**

“CHRIST IS ALL.”

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THE

GOSPEL OF THE PENTATEUCH.

BY THE

**VERY REVEREND HENRY LAW,
DEAN OF GLOUCESTER.**

EXODUS.



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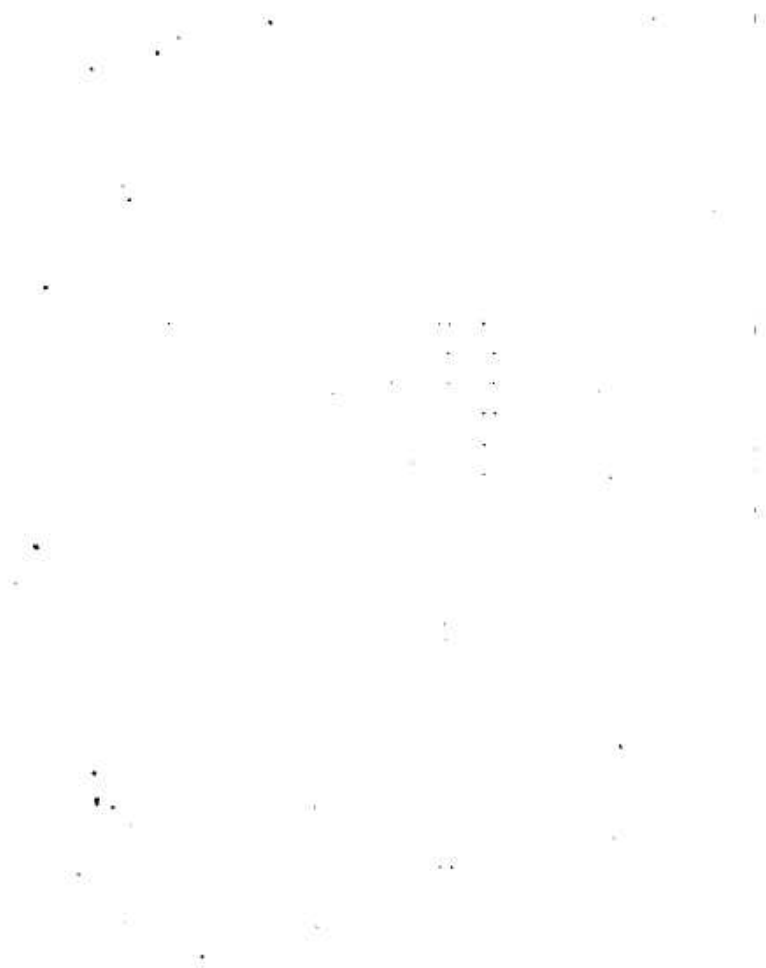


Figure 1: A 3D scatter plot showing the distribution of 1000 simulated data points in a 3D space. The axes are labeled x , y , and z . The points are clustered in a central region, with a density gradient from blue (low density) to red (high density). The plot is viewed from an angle, showing the x - z plane and the y - z plane.

THE BURNING BUSH

"He looked, and, behold, the Bush burned with fire, and the Bush was not consumed." Ex. iii. 3.

Wondrous is the sight which here meets our view. It is a Bush in flames, but not consumed. Destroying fire fails to destroy. Perishable wood refuses to be fuel.

Reader, this surely is no new object to you. But know, that it abounds in lessons, which your search cannot exhaust.

It must be so. The unsearchable riches of Jesus are in this mine. He, who is the Wonder of Wonders, is the true Wonder of the Bush.

Reader, you must see Christ by faith, if ever you would see God and enter heaven. You must know Christ in heart, if ever you would know peace in conscience and hope in death. Pray then the Holy Spirit, that He would make the blazing Bush to be a blaze of saving light within your soul.

The way to the burning Bush lies through an avenue of instructive thoughts.

Moses is mercifully rescued from an early grave of waters. Pharaoh's decree dooms to death. But Pharaoh's daughter is the means of life. When God has purposes to work, He can make foes his tools. The oppressor's court becomes the refuge of the oppressed. The Hebrew child is caressed, as an Egyptian prince.

▲

But the perils of the Nile are scarcely greater to the body, than the perils of the palace to the soul. Worldly pomp is very dazzling. Worldly luxury is very fascinating. Worldly pleasures are very ensnaring. But there is an ark of safety in the flood of vanities, as in the flood of waters. Moses is neither dazzled—nor fascinated—nor ensnared. He looks above, and sees a splendour far more bright. He deliberately chooses scorn, and affliction, and loss, and penury, with the people of God. And he finds such scorn to be the truest honour—such affliction to be the purest joy—such loss to be the richest gain—such penury to be the most enduring wealth.

Reader, it is an important principle, that none can tread the world beneath their feet, until they see a fairer world above their heads. When the Lord is set before you, your eyes are dim to lower objects. The beauty of the all-beauteous makes other loveliness unlovely.

Moses proves the mighty energy of soul-elevating, soul-purifying faith. This stirring principle turns his whole course from ease, and pelf, and self, into one stream of daring activities for God. He beholds with aching heart Israel's crushed tribes. He boldly presents himself to avenge their wrongs, and to erect the standard of their freedom. But what is the welcome, which awaits him? Alas! he is thrust away with a rejecting taunt, "Who made thee a prince and a judge over us?" Ex. ii. 14.

Reader, your eyes are open to such pitiable folly. You sigh over a debasement, which is content to do a tyrant's bidding, rather than defy a tyrant's rage. But such may be your own case. The Gospel, like Moses, approaches men. It tells them, that they grind in Satan's prison-house. It calls them to arise from the dust, to lift up the head, to burst the fetters,