

A Sermon on the  
Death of Mosley.

Preached in Richmond  
on Thursday night

May 6<sup>th</sup> 1838.







Numbers 27 Ch: 12. 13. And the Lord said unto Moses, get thee up into this mount Abarim and see the land, which I have given unto the Children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

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This subject will lead me to Consider,  
I The death of Moses. and  
II The softening circumstances with which it was attended —

Moses is certainly the most illustrious character, in all the Old Testament scriptures. He was Chosen by the Almighty to be the great deliverer and lawgiver of the Israelites, and an eminent type of the Redeemer of the world. "For Moses truly said unto the ~~people~~ fathers a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you" (Acts iii. 22) — The life of this distinguished individual is commenced in the book of Exodus and concluded in the Book of Deuteronomy. According to the account there given, we learn that he was an Israelite of the tribe of Levi, that he was born in the land of



Egypt eighty years previous to the embarras-  
-cation of the Israelites for the land of  
Canaan - He was preserved from  
death while an infant by a very sin-  
gular providence, the circumstances  
of which are of the most interesting  
character - About the time of his  
birth, a decree went out from the  
court of Egypt to destroy all the male  
infants of the Hebrews by throwing them  
into the river Nile. The cause of this  
edict being issued was the rapid in-  
crease of the Israelites, who had already  
become much more numerous than  
the Egyptians - It was thought neces-  
sary in view of this fact, to make  
some provision against the rapid  
increase of this great body of people  
which had been introduced and set-  
-tled in their country under the au-  
-sices of Joseph and the former King,  
both of whom were now dead &  
gone - To check the increase of this  
portion of their population, they had  
recourse to hard usage and cruel bon-  
dage. But the more they afflicted  
them, the more they grew and multi-



Pharaoh - Having failed in several plans  
to lessen the number of the Hebrews, the  
King finally gave ~~command~~ to his peo-  
ple Command to destroy all the male  
Children of the Israelites by throwing  
them into the river. This order was  
given in the days of the infant Mo-  
ses. The parents of course became much  
concerned for the preservation of his  
life, the more so because he was a very  
fair child - remarkably handsome -  
Accordingly they hid the infant for  
three months in some private apart-  
ment of the house - When the mother  
could no longer conceal him for fear  
of being detected by the Egyptians, she  
took for him an ark of bulrushes -  
A small basket made of rushes, and  
water proof by being ~~by~~ coated with  
in and without by a kind of ~~tattum~~  
bitumen & pitch - This ark or bas-  
ket, the mother of Moses laid in  
the flags by the river's brink, that  
it might not be carried away by  
the stream, intending no doubt to visit  
the child in the night season.



After she had deposited the infant  
in the river, the Mother retired, while  
her daughter, the sister of Moses, rem-  
ained in sight to see what would  
become of the Child - While she stood  
at a distance watching her infant  
brother, the daughter of the King & her  
servants, came down to the river. The  
daughter of Pharaoh soon discovered the  
ark floating among the flags, and sent  
one of her maids to bring it; and  
when she had opened ~~the ark~~ it, she  
saw the Child: and beheld the babe  
wept. And she had Compassion  
on him & said, this is one of the  
Hebrew's Children - Providence brings  
no ~~less~~ <sup>other</sup> person than Pharaoh's daugh-  
ter just at that juncture; guides  
her to the place where this helpless in-  
fant lay, and inclines her heart to pity  
its Condition. Never did a Child  
~~weep~~ <sup>cry</sup> so seasonably as this did: the  
babe wept - which moved her Com-  
passion which no doubt was greatly  
increased by its extraordinary beauty.  
While Pharaoh's daughter was ad-



mixing the child, his sister came up  
and asked the lady if she should call  
a nurse ~~from~~ <sup>of</sup> the Hebrew women? The  
reply was - "Go" The maid went ac-  
cordingly, and called the child's mother.

Pharaoh's daughter said to her "Take  
thy child away, and nurse it for  
me, and I will give thee thy wages.

When <sup>he</sup> ~~the~~ child had grown to a prop-  
er size, she presented him to Pha-  
roah's daughter, and he became  
her adopted son - And she called  
his name Moses, because she drew  
him out of the water. - Nothing more  
is said of Moses in the scriptures until  
he became a man. In his remark-  
able preservation, we evidently see  
the hand of providence. In being  
adopted by the King's daughter, he  
acquired a liberal education, and being  
educated in the learned Court of Egypt -  
he was better qualified to become an  
ambassador to that Court in the  
name of God, in behalf of his suf-  
fering brethren -



When Moses had grown up to man-  
-hood he became deeply concerned for  
his suffering brethren. In his first act to  
redress their grievances he slew an Egypt-  
-tian <sup>in smiting a Hebrew</sup> and hid him in the sand. The next  
day after this affair, he saw two of the  
Hebrews striving together, and said to  
the person who was in the wrong, "Where-  
-smitest thou thy fellow?" The reply was  
Who made thee a prince and a judge  
over us? intendest thou to kill me, as  
thou hast killed the Egyptian? Moses finding  
that this act of his was known, and  
that Pharaoh sought to slay him fled  
for his life to the land of Midian where  
he married the daughter of Jethro, &  
kept his flocks ~~for~~ in the vicinity of  
Mount Horeb for the space of forty  
years. During this long exile, Moses  
was trained in the school of hum-  
-ble circumstances for that arduous  
mission for which he ~~had been~~ was  
destined by Almighty God, from the  
days of his infancy.

At length when the oppression of  
the Israelites had come to the full,  
and they cried to God for succor,



the Almighty appeared to Moses in a flame of fire, from the midst of a bush, and announced himself as the God of Abraham, of Isaac, & of Jacob; and commissioned him first to make known to the Israelites the divine will for their deliverance; and then to go with the elders of Israel to Pharaoh, requiring him in the name of the Lord, to suffer the people to go into the wilderness & perform sacrifice unto the Lord.

But the King not only refused, but increased the burdens of the Israelites. Having entirely failed to make any impression upon the King by way of intreaty, he was permitted to inflict 10 successive plagues upon the Egyptians, which finally induced the King to let the people go, lest Moses should become a perpetual curse to the country. The Israelites accordingly set out from Egypt under the command of Moses, but soon after their departure, Pharaoh repented that he had given



them permission to go; and in order  
to ~~overtake them and~~ bring them  
back to his service, he pursued them  
with ~~his~~ a numerous army, and  
overtook them encamped on the  
border of the Red Sea - When the  
Children <sup>of Israel</sup> saw them coming in mar-  
tial array, they were greatly alar-  
med, and murmured against Moses,  
that they were not permitted to re-  
main in Egypt, rather than to die  
in the wilderness by the sword of the  
enemy. In the midst of their  
commotion, Moses said to the peo-  
ple, "Fear ye not, Stand still &  
See the Salvation of the Lord, which  
he will show to you to-day: for the  
Egyptians whom ye have seen today,  
ye shall see them again no more  
forever. At the command of  
God he stretched his rod over the  
Sea, and the waters divided &  
became a wall to them on either  
hand, and the Children of Israel  
went into the midst of the sea,  
upon dry ground and passed over



in perfect safety - The Egyptians continued to pursue them, and follow on in their track through the Sea, but while they ~~army was~~ <sup>were</sup> attempting to pass over, Moses again stretched forth his hand, and the walls of the Sea came together, and ~~re-gulphed~~ engulfed the whole army of Pharaoh, Chariots, horses, and men, so that not so much as one soul escaped - Upon this great deliverance Moses composed a song of praise to God, which was sung by all the Children of Israel. This Song is recorded in the XVth of Exodus, and perhaps it is the most ancient piece of genuine poetry extant in the world. It abounds with noble and sublime Sentiments, expressed in strong and lofty language. Its figures are bold, its images striking, & every part of it, calculated to affect the mind, and possess the imagination. There is nothing comparable to it in all the works,



of profane writers. In the book of  
Rev: it is termed the song of Moses,  
and is represented as <sup>being</sup> sung, together  
with the song of the Lamb, by those  
who had gotten the victory over  
the beast, all standing on a sea  
of glass with the harps of God in  
their hands.

The life of Moses and the history of the Israel-  
ites after the event, to their final settlement  
in the land of Canaan <sup>are</sup> generally  
known to those who are conversant  
with the scriptures. During the pilgrim-  
age of the Israelites through the wild-  
erness, the Almighty delivered the ~~great~~  
<sup>ten commandments</sup> to Moses from the top of Mount  
Sinai, and gave him special direc-  
tions concerning the temporal &  
spiritual economy of his people.

Amid the murmurs, and complaints,  
and idolatry, & rebellion of the Israel-  
ites, Moses exercised the most remark-  
able patience, and the most unshaken  
confidence in the promises of God.

There is but <sup>one</sup> instance left upon  
record, in which Moses ~~was guilty of~~  
is charged with offending God.



This instance occurred at a certain place  
in the wilderness when the Lord com=  
manded <sup>him</sup> ~~Moses~~ to speak to the rock  
that water might gush out, to supply  
the want of the murmuring Israel=  
ites - ~~This transaction is recorded in~~  
~~the Book of Numbers XX: 7-12.~~ In  
this affair, Moses and Aaron were  
guilty of <sup>distrusting</sup> God, and ascribing the glory  
of the miracle which they wrought  
to themselves rather than to God. For  
this offence, Moses & Aaron were  
both ~~permitted~~ excluded from enter=  
ing the promised land. The sentence  
was executed <sup>just</sup> upon Aaron ~~first~~.  
The Lord commanded Moses to take  
Aaron up on Mount Hor, & strip  
him of his priestly garments, & put  
them upon Eleazar his son - when  
he had done so, Aaron died in the  
presence of all Israel and was bur=  
ied unto his people. — But  
Moses ~~lamented~~ greatly ~~the~~  
sentence of his death - He felt  
the most anxious desire to plant  
his feet upon that goodly land  
flowing with milk & honey, for



which he started from the land of E-  
gypt, and for which he had suffered  
so many privations in the wil-  
derness. But the irrevocable sen-  
tence had gone forth - God had de-  
termined to punish this act of disobe-  
-dience with exclusion from the prom-  
ised land - Like Aaron, Moses, was  
called upon to die in the wilderness,  
and to leave his body on the other  
side of Jordan. <sup>Repeat the text</sup> He should learn  
from this <sup>instance of</sup> punishment to fear to  
sin against God - As one act of  
disobedience kept Moses and Aaron  
from entering upon the land of  
Canaan - So one sin - one act  
of disobedience - one unholy tem-  
per - one unsanctified disposition  
will shut us out from the kingdom  
of heaven forever.

But when we review our past  
lives, instead of <sup>one</sup> sin, ten thousand  
rise up to condemn us - Our  
own hearts speak our condemnation  
& God is greater than our hearts, &  
he also will condemn us.

"For whosoever shall keep the whole law and  
yet offend in one point, he is guilty of all" -



(1)

II. But although Moses could not obtain a repeal of the trying sentence which had gone forth against him; although he was not permitted to lead the armies of Israel into the land of Canaan, although he was called upon to die on the other side of Jordan, yet his death was attended with several softening circumstances

1. In the first place, he was commanded to go up on Mount Abarim, <sup>previous to his death</sup> and see the land ~~previous to his death~~, which the Lord had given to the Children of Israel - The mount which Moses ascended on this occasion is called in the scripture by the several names of Abarim, Nebo, & Pisgah - ~~Abarim was~~ The whole chain of mountains bordering upon the land of Canaan was called Abarim, the tallest mountain of this tract was called Nebo, and the highest peak on Mount Nebo was called Pisgah - Thither Moses ascended at the command of God, & from this lofty peak, he was permitted to survey the land of Canaan which was but the type of that



heavenly Country which he was about to enter - Like Moses, the Christian is generally favored with a delightful prospect of heaven, previous to his admission there - The curtain is generally faintly lifted up, and a few fable rays ~~permeate~~ afforded, to light up his pathway as he walks through the valley of the shadow of death.

Many eminent Christians have been subject to bondage all their life-time through fear of death, & with the poet they have ~~expectation~~ been ready to exclaim

Could I but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's streams, nor death's cold flood  
Should fright me from the shore.  
But such persons will have all their doubts <sup>and fears</sup> removed when they are called upon to contend with the pains & agonies of death - "Fear not" is the Divine command "For I am with thee, be not dismayed for I am thy God, I will strengthen thee: I will help thee: I will uphold thee with the right hand of my righteousness." Under the



protection of such a guardian the Christian can triumph over the King of terrors, and shout the victor's song "O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ" — If our hearts are sincere, and our motives pure, and we are doing the best we can in the service of the Lord, he will give strengthening grace in the hour of death —

In the second place, the death of Moses was softened by the promise that "he should be gathered unto his people" — To Abraham, and Isaac & Jacob, and Joseph, and the Israel of God — He prized this people so highly on earth, that he chose rather to suffer affliction with the people of God than to enjoy the pleasure of sin, esteeming the reproach of Christ greater riches than the treasures of Egypt. Some had departed that he had known



and number that he had not known, but now he was about to be gathered unto them, and united with them, not in the same grave, for he was buried alone, and no one knows of his Sepulchre unto this day; but he was to join them in heaven - not as to his body, but as to his soul, which was to be united with the spirits of just men made perfect -

Like Man, the believer shall be gathered to his people. and who are his people? all the pious of his acquaintance, with whom he has taken sweet counsel in the present world. Perhaps his father is there, his mother, his brother or his sister - There shall hail welcome home to rest - The companions of his youth & of his riper years. The ministers of the gospel who pointed him to the Lamb of God who taketh away the sin of the world. There will be there among his people. There he shall see all the ancient patriarchs, and see Jesus in his own Kingdom, who bought us with his precious blood.



(5)  
Oh! if we can die under such  
softening circumstances as Moses  
did we need not fear to go. If  
we can die under the assurance  
of being gathered to our people, our  
fathers and our friends, we may  
welcome the approach of death.  
Under such assurance the saint  
may sing with the poet.

O! heaven! sweet heaven! I long to be there  
To meet with my Jesus & brethren so dear  
Sweet spirits attend me, till Jesus shall come  
Protect and defend me till I am  
call'd home  
A glimpse of bright glory o'erpowers my soul  
I rise in sweet vision to view the bright  
goal  
Bright angels are whispering so sweet in  
away to thy Saviour thy spirit will beat  
my ear

3. In the last place, ~~Moses, only die~~  
the Almighty Comforted Moses with  
the fact, that he was to be removed  
from earth as his brother Aaron  
had been - That he was not alone  
in this dreary journey - his own  
brother had gone before, and he



(8)  
was now about to follow his foot-  
steps into the same heavenly Country  
The Christian too shall be gathered  
like those who have gone before  
~~to~~ him - Although our feelings  
shrink away from the pains and  
degradation of death, yet let us  
remember that the best of Saints  
have passed through this gloomy vale  
Let us be willing to lie down in  
the cold grave like our Master, &  
with him we shall rise again, illus-  
trious forms, bright as the wings of  
angels & lasting as the light of heaven

In Conclusion let me exhort you  
to imitate the example of Jesus  
Sacrifice every thing that may  
prove a hindrance in your  
way - Esteem the reproach of  
Christ greater riches, than the treas-  
ures of this world - Choose to suffer  
with the people, rather than  
to enjoy the pleasures of sin only



for a season -

If you will thus copy the ex-  
ample of this eminent saint, like  
him you shall be gathered to  
your people - to your kindred &  
friends

Thursday night.  
Richmond May 6. 1835.  
James A. Reddick







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