

see the face of God." He wanted them to behold the face of God. You remember the expression he gave utterance to, when the Spirit of God rested upon the seventy Elders, and they prophesied. There were two of them that were not with the rest. They were in the camp and not in the tabernacle, yet they prophesied also. And Joshua, jealous for the honor of Moses, jealous because Moses was a Prophet of God, and doubtless afraid that these men were transcending their authority, asked Moses to forbid them. And Moses gave utterance to that memorable, that glorious expression: "Enviest thou for my sake? Would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." There was no jealousy in the mind of this man of God concerning his brethren having the spirit of prophecy, it excited no feeling in his heart to reprove them, or to check them, or to say to them that they were usurping some authority which belonged to him; no, there was no such feeling in his heart; for had he not sought to lead the people forward to enjoy that privilege? Had he not sought diligently to sanctify the people that they might behold the face of God? "Therefore," said he, "would to God that all the Lord's people were prophets." Would to God that not only the seventy Elders had the spirit of prophecy resting down upon them, but that every man in the whole hosts of Israel had that spirit in its fullness and in its power resting down upon him. "How easy it would be for me," Moses could have said, "to lead this people if all were prophets! How easy it would be for me to guide these hosts, and to lead them into the presence of God, if the spirit of prophecy rested down

upon them throughout all the camp of Israel."

But they hardened their hearts and could not endure the presence of the Lord. "Go thou, Moses, and speak to God," said the children of Israel, "and then tell us what God has to say: be thou mouthpiece, be thou God to us; we will be content with this, the face of God is too terrible for us. We desire not to enter into His presence. We shall be content to have thee give to us the word of God." These were, in effect, their words, and their actions corresponded to these words. As Paul says, "Which voice (the voice of God) they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded." Moses stood between them and God. They could not endure the presence of God. They hardened their hearts against it. Therefore the Lord in His wrath—for his anger was kindled against them, because of their hardness of heart, because of their rebellion—swore that they should not enter into His rest, that they should not attain unto the fullness of the glory that He had in store for them—that is, He swore that they should not enter into this rest while in the wilderness; which rest is the fullness of His glory. So He took Moses from their midst, and took with him the Melchizedek Priesthood; and thus terminated, so far as Israel was concerned, the reign of the Melchizedek Priesthood among them. Occasionally Prophets were raised up who did hold the Melchizedek Priesthood, ordained by God for special purposes; but the people were under the dominion of the rule of the Aaronic Priesthood from that time forward until the days of John.