

Egypt-Canaan

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Aaron's Rod that Budded

Numbers 17

In Chapter 16 the authority of Moses and the Priesthood of Aaron had been questioned.

This questioning resulted in the death of Korah and his followers.

The seriousness of questioning God's ways is demonstrated also by what happened to Miriam. See Chapter 12.

Note again how clearly God said he would distinguish between a prophet and His servant Moses.

Verses 6-8 of Chapter 12.

In Chapter 17 God speaks more spectacularly in Aaron's rod that budded, vindicating His choice of His servant.

Describe this scene.

Twelve rods were taken, one for the head of each tribe. Each man's name was put on the rods. They were then put in the tabernacle.

God said in verse 5, "The man's rod whom I shall choose shall blossom."

God is making known once for all the man of His choice.

See verse 8. Aaron's rod budded, bloomed blooms, and brought forth almonds.

v. 12-13 When the people saw this they were afraid.

v. 10 After the people had seen this miracle and knew God's will, Moses was instructed to put the rod in the ark of the covenant.

The ark of the covenant contained:

1. The golden pot of manna.
2. Aaron's rod that budded.
3. The tablets on which the law was engraved.

Typically the rod that came to life again (budded) speaks of the resurrection of Christ.

This reminds us that the rod that came to life again proved the priesthood of Aaron.

The resurrection of Christ tells us that we have a high priest in the presence of God.

The Rock of Meribah

Numbers 20:2-13

The events of this incident constitute one of the most crucial moments in the life of Moses.

In one brief moment, by one impulsive act, this great man of God, possibly the greatest character in the O.T., forfeited his opportunity to lead Israel into the Promised Land.

The act described in this passage meant that Moses, instead of experiencing the incomparable thrill of leading Israel across Jordan and into the Promised Land, had to die in the wilderness and be buried by the Lord on a lonely mountain top within sight of the land.

Notice at this point the sin of Moses.

See verse 8, "Speak to the rock," and it shall give forth water.

See verse 10.

Moses lost his temper. "Hear now you rebels."

Then he gave the impression that he and Aaron would bring water from the rock. Must we fetch you water out of this rock! Then finally he spoke to the people and smote the rock, twice, verse 11.

Despite this, God graciously gave water, verse 11.

v. 12 God told Moses and Aaron that because of this disobedience and unbelief they would not lead Israel into the promised land.

To gather the full meaning of Moses' mistake, we must refer to the account of Moses obtaining water at Horeb.

There he was told to smite the rock. Exodus 17

Thirty years later he was told to speak to the rock.

The rock speaks of Christ. 1 Corinthians 10:14

1. Horeb speaks of Him on the cross, wounded for our transgressions and bruised for our iniquities.

2. Meribah speaks of Christ as the resurrected High Priest.

The Hebrew words used to describe these rocks are interesting.

In Exodus 17, "Tsor" is used, which means "a low rock."

In Numbers 20, "Sela" is used, meaning "cliff or high rock."

First, then, we see Him in His redemptive work on the cross.

Secondly, we see Him in the High Priestly work after His resurrection, ascension, and exaltation to the Father's right hand.

Note now the two rods used in both instances.

The rod at Horeb was a rod of judgment.

Exodus 17:5 “Take they rod, wherewith thou smotest the river, take in thine hand, and go.”

On the cross our Lord was smitten by the rod of judgment as He made His soul an offering for sin.

The rod of Meribah was the rod of Aaron, the high priest, the rod that budded, the rod that spoke of the type of His resurrection and His High Priestly ministry.

This was the “rod from before the Lord.” Numbers 20:9

The exalted Christ should not have been smitten.

Deliverance at the Red Sea

Exodus 14

God is about to show His omnipotent power.

Notice how His ways are contrary to human methods.

See Isaiah 55:8, 9.

“For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”

Read verse 2. See map at this point.

No commander in his right mind would have ventured into this impossible situation. Describe.

Such a place was perfect for the display of divine power.

When Pharaoh heard of the predicament of Israel he mustered his forces, verse 6-7.

They found the Israelites as reported encamped by the sea, verse 9.

Look now at the scene in the camp of Israel.

v. 10 “They were in great fear”... “they cried unto the Lord.”

v. 11-12 They rebelled and murmured against Moses, God.

v. 13-14 The message and faith of Moses. Read this.

v. 15-18 The promise of God to Moses the man of God assuring him of complete and final victory.

1. Go forward, 2. lift up your rod, 3. the sea will divide, 4. you will cross on dry ground, 5. I will destroy the Egyptians.

Notice now the movements of God.

v. 19 The Angel of the Lord stood between them and the enemy.

The pillar of cloud moved from before them and took up a position behind them.

v. 20 It was a cloud of darkness to the Egyptians (smokescreen).

It gave light to the Israelites.

v. 21 The miracle. The wind blew, the water divided.

v. 22 Between the two walls of water the Israelites walked on dry land to safety.

v. 23-25 The plight of the Egyptians.

v. 26-28 The utter defeat of the Egyptians.

v. 30 The Lord saved Israel.

v. 31 Notice the effect this miracle had on Israel.

1. They feared the Lord. 2. They believed the Lord. 3. They believed Moses.

The Typical Teaching of the Incident

Most young Christians find themselves in a similar situation after conversion.

Their redemption is real, just as the Israelites' was.

(The Israelites had the Passover, the new believer has Calvary.)

Some believers do not go very far before they reach the Red Sea. This for many is a traumatic experience.

This is the point where one either goes forward and crosses the Red Sea or goes back into the world.

Usually at this time God reveals Himself in a new form, gives assurance, and shows us that our salvation is not only by “blood”, but also by “power.”

Too many believers get bogged down at the Red Sea.

They are miserable and live defeated lives.

They are saved but they still live in the world.

They have never crossed the Red Sea, in other words they have never died to the world.

Consequently there is no victory in their lives and no song in their heart.

The Red Sea speaks of death (spiritual).

The last connection with Egypt was broken here.

It stood between them and Egypt.

In the same way the cross of Christ should stand between the believers and the world.

Galatians 2:20 “I am crucified with Christ.”

Galatians 5:14 “God forbid that I should glory.”

The Song of Redemption

Only those who know redemption by blood and by power have the right or reason to praise God.

Real praise comes after the appreciation of redemption.

Exodus 14:31 Israel saw, believed, sang, chapter 15:1.

This is always the Scriptural order and pattern.

1. The feet are first taken from “the horrible pit and the miry clay” and then the “new song” fills the mouth.

2. The prodigal first received the father’s kiss of love; then they “began to be merry.” Luke 15.

3. Phillip went down to dark Samaria and preached Christ; the people believed the Word, and there was “great joy in that city.” Acts 8:8

4. The Ethiopian in the desert of Gaza believed, and then went on his way “rejoicing.” Acts 8.

The story is always the same. Salvation comes first, the joy of salvation and its song follow after.

Departure from Egypt

Exodus 12:31-39; 13:17-22

Describe the exodus.

Closely connected with the people's salvation from the destroying angel's sword, was their separation and departure from the land of Egypt.

The same night on which the blood of the lamb was sprinkled on their lintels and doorposts, they turned their backs on Egypt, its people, its gods, and forsook its idolatry and slavery forever.

Every link with Egypt was broken, and they went out free to serve the living and only true God.

They left at midnight, amid the shrieks of the Egyptians bewailing the death of their firstborn.

"The Egyptians were glad to see them leave." Psalm 105:38

He who led them out could never lead them back again.

Application

The believer's separation from the world is closely linked with his salvation.

Galatians 1:3-4 "Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father."

A believer should not attempt "to make the best of both worlds." It is not the will of God our Father that His children should be mixed up in unhallowed alliance with the world.

God has spoken with clarity in James 4:4.

“Whosoever will be a friend of the world, is the enemy of God.” 1 John 2:15, 17. “If any man love the world,” etc. “He that doeth the will of the Father abideth forever.”

Separation from the evil world is expected by God and is essential for spiritual health and progress.

1) The mixed multitude—Exodus 12:38

There were the friends of Jewish families, it seems also that they had intermarried. Leviticus 24:10.

This friendship of the flesh became weakness, a snare, and a curse to them.

1. It was the mixed multitude who cried for flesh.

2. Loathed the manna.

3. They led Israel to do the same, Numbers 11:14; 21:5.

Read Chapter 12:35-36. Explain “borrowed” and “lent.”

2) The Pillar of Cloud and Fire—Exodus 13:21-22

As sinners we need a Savior.

As captives we need a Deliverer

As pilgrims we need a Guide.

God, who saw us in our lost estate, sent a Savior and Deliverer.

He also has given us His Holy Spirit and His Word to be our guide.

The Father, Son, and Holy Spirit were all engaged in our salvation.

They are also engaged in leading us home to heaven.

1) Note v. 17-18

Point out the direct route to Canaan.

Note where that would lead them, through the land of the Philistines.

Lest they should be afraid of their enemies, He led them by way of the Red Sea.

The Lord is always choosing our pathway, oh that we had faith to believe it. 1 Corinthians 10:13.

Abraham left home, gave up the fertile plains, refused to become rich, was asked to give his son.

Paul desired to preach at Rome, first was put in jail, then went to Rome.

v. 20 finds them encamped in Etham.

They were on the edge of the “great and terrible wilderness” fraught with dangers, serpents, scorpions. Moreover they didn’t know one step of the way.

How it must have gladdened their hearts to see the cloud descend.

They didn’t ask for it, it was unexpected, but God came down in the cloudy pillar to be their guide, to walk with them, to defend them, and to be their companion during this wilderness journey.

In the daytime the cloud screened them from the heat.

When evening fell the pillar of cloud became a pillar of fire, to give their light. Psalm 105: 39.

The Lord’s guiding hand as the shepherd of Israel is described in Deuteronomy 32:10-12.

He found him, led him, instructed him, kept him as the apple of His eye.

He bore them on His wings as an eagle bears her young.

Jehovah's attitude never changed despite the failures, short-comings, and murmurings of Israel.

The cloud accompanied them the forty years of their pilgrimage.

Notice the threefold positions of the cloud.

1. It was for them.

At the Red Sea it stood between them and their foes.
Exodus 14:19.

2. It went with them.

As they walked through the desert, it went before them to seek out a resting place. Numbers 9:17.

3. It was in them.

In the tabernacle it rested in their midst. Exodus 40:34.

When the cloud moved, they followed; when it rested, so did they.

Jehovah was their leader and king. Deut. 32:12, "The Lord alone was their leader."

He was the shepherd, they were the sheep.

He who led Israel through the desert by the pillar of cloud and fire, has not left us unprovided for.

He has given us His Spirit and His Word.

These are to be our pillar of cloud and fire, till the desert days are done.

As we follow them, we will walk with God. See page 3.

Of the Word it is written, Psalm 119:105,

“Thy Word is a lamp unto my feet, and a light unto my path.”

Of the Spirit it is written, “He shall guide you into all truth, and show you things to come.” John 16:13

How blessed it would be for God’s people, if they knew no other counselor, and sought no other guide.

Commended for study “The Person and work of the Holy Spirit”

2) The Authority and Sufficiency of the Holy Scriptures.

When a sinner comes to Christ for salvation he is “sealed by the Holy Spirit” Ephesians 1:13.

He becomes our Teacher. John 16:14

He also becomes our Leader

The Holy Scriptures are not only to be read, but to be obeyed.

Exodus 33

Chapter 36-40 describe the construction of the tabernacle: Shekinah glory.

Israel abode at Sinai for a year.

During this time the tabernacle was built. See chapter 35, the people, spirit-filled men.

The tabernacle was God's dwelling place in the midst of His redeemed people.

The twelve tribes encamped around it, the cloud above it.

It was pitched without the camp, and everyone who sought the Lord went out to it, v. 7.

v. 11 Moses went into the tabernacle and said, "The Lord spoke to him face to face, as a man speaks to his friend."

At this time God assured Moses that "His presence would go with him," etc. See v. 14-15.

Moses asked to see God's glory. v. 18

God's glory could not be looked upon by mortal man, but God said, "I will make all my goodness pass before you."

v. 19

Chapter 34

The second tablets containing the law.

Moses was asked to hew out two tablets of stone like the first, and come up into the mount.

During the forty days and nights Moses was in the mountain God spoke to him, giving him further

instructions and rewrote the ten commandments on the two tablets of stone.

v. 29 Moses descended from the mountain and his face shone. He was not aware of it. (describe)

v. 30 The people were afraid of him, he reflected the glory of the great, awe-inspiring God.

v. 33 Moses veiled his face when he spoke to the people.

The book of Leviticus is full of instructions relative to the worship of God.

God was a holy God and He expected His people to be holy too. The word “holy” appears over 150 times. Five times the command is issued “You shall be holy, for I am holy.”

From the revelation of the holy character of God and the urging of the holy conduct of God’s people in Leviticus we pass on to the book of Numbers.

Chapter 10:10 of this book describes preparations for departure from Sinai.

Numbers

First nine chapters to depart from Sinai. The remainder of the book from chapter 10:11 recounts the years of wandering which began at Kadesh-Barnea.

The first move from Sinai is described in v. 11-13.

The thing to notice here is that when the cloud was lifted (see 9:15-23) from the tabernacle, the people broke camp and followed it. It rested in the wilderness of Paran, v. 12.

The leading and guidance of the Lord, Spirit, Word.

v. 14-28 These verses give us the order in which the people marched behind the cloud.

They journeyed for 3 days, v. 33.

Chapter 11

No sooner had they began to move that the people began to complain, v. 1-3. The sins of Israel in the wilderness, 1 Corinthians 10.

There is one person whom God dislikes, the complainer.

He sent fire among them; note where the fire fell, “on the farthest parts of the camp.” That’s where you will always find the complainers.

Note the power of prayer, v.2 Jean Clark, mother.

Despising manna v. 4-9 The mixed multitude.

Almost two years have passed during which we have heard nothing of the mixed multitude.

Now they are in revolt. They despise the manna and long after the flesh-pots of Egypt. v. 4

They wanted flesh to eat.

They longed for the fish, etc, of Egypt.

v. 8 Doctoring the Manna.

Once the mixed multitude thought of the foods of Egypt they lost their taste for the manna.

The foods of Egypt were very palatable but not very nutritious.

They tried to make the manna more palatable.

They ground it in milk, beat it in a mortar, and baked it in pans, and made cakes of it.

Social Gospel, neo-orthodoxy.

As it was then, so it is now.

The mixed multitude soon tire of Christ and the gospel of God's grace.

They must have variety, music, entertainment, interpretive dancing, drama, religious pageantry.

These things really are the counterpart of the flesh-pot of Egypt.

We have to be very careful lest we adopt the ways of the world.

The mixed multitude today deny that Jesus is the Christ, etc.

Matthew 13 Tares among the wheat. Leaven in the dough. See Acts 20:29 Grievous wolves shall enter in among you not sparing the flock.

Galatians 2:4 False brethren brought in unawares.

Jude 4 Certain men crept in unawares.

v. 10-15 Show us that Moses was human.

Moses was angry with the people for this sin. See v. 13 flesh.

See v. 11-15 He pours out his heart to God. Moses is given help, v. 16-17.

Seventy elders appointed.

v. 31-35 God sends quails.

He also smote the people with a plague.

v. 35 The journey is resumed.

Exodus 25-30

Chapter 24 Moses on the mount

Chapter 25 Instructions for the tabernacle

Chapter 25-28 Complete details

Chapter 29 Consecration of priests

Chapter 30 Those who call worship

Redeemed, cleansed, anointed (chapter 30 describes those who can really worship God.)

The Tabernacle

God's dwelling place among His people.

Explain the structure.

The vessels in the count

1. The brazen altars, sacrifice, cross.

2. The brazen laver, service, purity.

Inside the Holy Place

The table of showbread

The altar of incense

The golden lampstand

In the Holy of Holies

The ark of the covenant

The Mercy Seat

Chapter 31:1-3

The man God chose to build the tabernacle

Note his qualifications, stress this.

Qualifications of true servants, Acts 6.

Chapter 32 The incident of the golden calf. Idolatry, read this.

Chapter 33:1-3 Because of their unfaithfulness God said, "I will send an angel before thee," v. 2.

v. 3 I will fulfill promises, but "I will not go up in the midst of thee."

v. 7 The tabernacle pitched "outside without the camp."

Those who sought the Lord went outside the camp.

See Hebrews 13:10-14

Note the power of prayer v. 12-15

I will not go up with thee v. 2

My presence shall go with thee v. 14 v. 18 "Show me thy glory, I beseech thee."

Exodus 40:9-16

Those who serve God must be separated and sanctified.

See chapter 29, the consecration of the priests.

v. 33 The tabernacle is finished, see Hebrews 2:2-7.

v. 34-35 The Shekinah glory fills the tabernacle, Ephesians 2:19-22.

v. 36-38 God's presence, God's guiding hand. Protection.

Manna, A Type of Christ

Exodus 16

Israel has been on their way for 6 weeks, v. 1.

The materials for making bread, which they had brought with them were exhausted. Now they had no bread.

v. 2 “The whole congregation murmured,” etc.

This is a bit of a shock, that a people so recently delivered by blood, led through the Red Sea, relieved by the bitter waters made sweet, and refreshed at Elim, could believe that their God had led them out of Egypt to die of hunger and thirst in the wilderness, v. 3.

We cannot understand this until we look into our own heart.

There was no help for them but in God.

He supplied their need, 1. Not because of their murmuring, 2. Not because they deserved it, 3. But because He loved them.

v. 4 “He rained bread from heaven upon them.”

The manna was heavenly in origin; it was not manufactured by man.

It was a gift from God, a type of the Lord Jesus, Isaiah 9:6, John 6.

Many have tried to explain away the supernatural nature of manna. It grew on trees, they say.

v. 16 tells us that every man had to gather an omer of manna.

Taking conservative estimates of the number of Israelites at 2,000,000, what this means is (an omer is six pints) the daily consumption of manna would be 12,000,000 pints or 9,000,000 pounds, or 4,500 tons.

Over 1,000,000 tons of manna were gathered annually. This continued for the 40 years they were in the wilderness.

40,000,000 tons. Growing on trees?

He is incomparable, incomprehensible, unfathomable, inscrutable Christ.

Each man had to gather the manna according to his eating, v.16.

This was necessary for the Israelites to live.

Jesus Christ is the believer's manna and he must eat to live.

v. 14 The manna was small and round.

It was an insignificant thing lying on the face of the wilderness.

The Lord Jesus appeared among men unknown and unnamed.

Like the manna He came into the night, the world's darkest night.

He lived in obscurity and passed away unheeded and despised.

The manna was white Exodus 16:31

It lay in perfect purity in the dewdrop on the sand of the desert.

Such was our blessed Lord. See Numbers 11:9 It never touched the sand of the desert.

Although in the world, He was not of it. He was holy, harmless, undefiled.

From the manger to the cross He was white. As white as His garments were on the mount of transfiguration.

The manna was sweet. Exodus 16:31

The taste was like honey.

Such is the bread that God would have us feed on during our pilgrimage.

It seems to me that we will ever remember the bread of our pilgrimage days. Exodus 16:31.

An omer was to be treasured for a memorial in the inner sanctuary.

The manna lying on the desert was lifted up and treasured in a "golden pot" within a veil.

The gold hue speaks of glory.

Jesus, who had nowhere to lay His head on earth, has been lifted up, and is glorified in the highest heaven. High priest, Intercessor.

One day we will behold His glory.

But even then the memory of His humiliation will not be forgotten.

We will never forget Gethsemane or Golgotha.

The memories of Bethany – Nain shall be with us, and we shall "eat of the hidden manna," in its everlasting sweetness.

See Revelation 11:17

“They gathered every man according to his capacity.”
Exodus 16:18.

God gave it, they gathered it.

It had to be appropriated by them in order to enjoy it.

There is a fullness in Christ to meet all our needs.

No believer can prosper in his soul if he neglects feeding on Christ through the Scriptures.

It was gathered early. Exodus 16:13-16

“When the sun waxed hot it melted.” Priority.

We should try to gather the manna as early as possible.

It was gathered daily. Exodus 16:4 Regularly

Yesterday’s portion would not suffice for today.

The Lord’s Day manna will not do for Monday.

It had to be gathered fresh and used, else it stank and bred worms.

Truth stored in the notebook or the intellect,
unexperienced by the soul, and unpracticed in the walk,
is of little value, it neither satisfies nor nourishes.

The manna despised Numbers 11

This is the second year in the wilderness, things have changed.

The fine gold has become dim, the warmth of youth and first love has declined.

As it was with them, so it can be with us, loving our first love.

Our salvation through Christ and our feeding on Christ become insipid, commonplace.

The truth about Israel at this point was that “in their hearts they had turned back to Egypt.” Acts 7:39

They remembered the Egyptian dainties they enjoyed v. 5.

Satan saw to it that they did not remember the brickmaking, the bondage, whip, the sweat, and the tears.

We can slide into a state like this also.

Can you honestly say today, as you did when you were first converted:

“Jesus, Thou are enough

The heart and the mind to fill.”

These first days were happy ones.

The Bible was your constant companion. How eagerly you read it and searched its pages.

No reading matter compared with the Scriptures.

It was Jesus only and Jesus alone.

Now is it the well thumbed novel, the dust covered Bible?

Hours spent in trifling conversation, minutes spent in prayer?

Things are allowed to crowd out the prayer meeting, Bible study.

What has happened? The manna has become insipid.

The mixed multitude were the first to lust after Egypt’s food.

Dear believers, beware of religious professors or even Christians of mixed principles and carnal, worldly ways.

These can lead you away from God.

This lusting after Egypt's food changed the taste of the manna.

Once it was like "honey," now it is said to be like "fresh oil."

What a difference, the sweetness had gone.

v. 8 Not satisfied with the manna as it came, they began to make cakes with it.

They changed the character of the manna to suit themselves.

Numbers 12 & 14

Aaron and Miriam's Sin Numbers 12 v. 1 They spoke despairingly of Moses' wife (black).

v. 2 They questioned his right of being God's chosen messenger and leader.

v. 3 Note the meekness of Moses.

v. 6-8 God explains the unique relationship between Himself and Moses.

God spoke to the prophets in visions and in dreams.

But with Moses He spoke mouth to mouth even plainly, not in dark speeches.

v. 9 God was angry with Aaron and Miriam.

v. 10 God punished Miriam. She became a leper.

v. 13 Moses intercedes for her.

v. 15 The progress of the nation was hindered for a week.

The seriousness of sin in a believer's life. Confess our sin, 1 John 1:9.

Chapter 13 The Mission of the Spies

This mission was not the will of God, but the will of man.

Compare Deuteronomy 1:9, see v. 8, also 21-22.

And you came near unto me, every one of you, and said, "We will send men before us, and they shall search out the land, and bring word again by what way we must go up, and into what cities we shall come."

The sending in of the spies seems to have been an act of unbelief, and complete disregard for the Word of God.

When God made Himself known to Moses and through him to the people, He said, "I am come down to deliver them out of the hand of the Egyptians and to bring them out of that land, unto a good land and large, unto a land flowing with milk and honey." Exodus 3:8.

God had fulfilled the first two parts.

1. He had delivered them.
2. He had brought them out.
3. They doubted His ability to bring them in.

v. 17-20. Go and "see the land" Describe from v. 17 to 25

Whether they are "strong or weak,"

Whether it is "good or bad"

Whether it is "fat or lean."

There were twelve spies sent in. Ten brought an "evil report." Read the report of the spies, v. 26-33.

Two, Joshua and Caleb, brought a "good report." Joshua 14:6

Jehoshea = Jehovah will help, Joshua, Jehovah the deliverer, Jesus, Jehovah salvation.

The spies found no fault with the land, v. 27.

But the sight of the walled cities, giants made them feel like "grasshoppers," v. 33.

They hinder our progress and try to drive us back.

Some are drivers back, just like the Israelites, and spend their life in an unhappy backslider's condition (miserable creatures).

Others are partially successful, maybe a little happier, but not enjoying the spiritual blessings to the full.

Praise God for the few who, forsaking all, take God at His word, and go forward facing the foe, in the strength of the Lord and possess their inheritance.

Numbers 14:39-45.

The arm of the flesh Read Deuteronomy 1:41-46

Compare also John 21, A fruitless night.

Chapter 15

The 38 years of wandering.

Please note: The experiences from Egypt to Kadesh-Barnea were a necessary part of preparing the people for the land.

The Red Sea, Marah, Elim, Sinai, were experiences which developed their trust in God.

These have their counterpart in the Christian's life.

The Red Sea speaks of our separation from the world.

Marah is where God turns adversity into blessing.

Elim shows God's power to give refreshment along the pilgrim way.

Sinai displays God's holiness and the inherent evil of the human nature.

The forty years of wandering is for our warning, not for imitation.

God is also looking ahead. In this chapter and in subsequent ones He is giving instructions as to how they should act when they reach the land.

See now v. 32-36.

The strength of the law. The violation of God's law.

Exodus 35:3, Exodus 12:16.

v. 37-41

The mark of separation, the borders of blue.

It reminded them that they were the Lord's.

It reminded them of the commandments of the Lord.

It reminded them that they were not to see their own pleasure.

It reminded them to be holy unto the Lord.

It is also a message for us today.

Chapter 16 The rebellion of Korah

Notice first of all the character of those who rebelled, v. 2.

Korah was a Levite to whom the services of the tabernacle were committed and entrusted.

v. 3 They gathered themselves against Moses and Aaron.

Consider Numbers 12, Rebellion of Miriam and Aaron.

v. 10 This was a serious situation.

It was an intrusion into God's order and the priests' affairs.

Describe the incident at this point.

The instructions of Moses, v. 16-18.

v. 19 The extent of the rebellion.

v. 20-22 God wanted to annihilate the nation.

Moses and Aaron pleaded for them.

v. 23-33 The fate of the rebels.

v. 34 The reaction of the nation.

v. 35 The destruction of the leaders.

v. 36-40 The censures of the rebels became a permanent reminder of their sin.

See v. 40 Strange fire, Leviticus 10.

v. 41-43 The rebellion of the nation.

v. 44-50 God's answer and judgment on the nation.

Note at this point the sins that have been brought to light thus far.

1. Discouragement. Moses. Chapter 11:10-15.

This sin led to the sin of impatience. Struck the rock.

2. Jealousy. Miriam. Chapter 12

The woman of Cush. See v. 1.

3. Rebellion. Korah. Chapter 15

Interference with God's order is a serious offense.

The Disappointment at Marah

Exodus 15

The Song of Redemption

This is the song of the Redeemed.

Before a person can praise God, he must know Him.

Praise came after salvation. Apply.

They saw, they believed, they sang. Exodus 14:31, 15:1.

1. Psalm 40—Feet are taken from the horrible pit, before a new song fills the mouth.

2. Luke 15—The prodigal received the Father's kiss before they began to be merry.

3. Acts 8—In Samaria they believed the Word before the city was filled with joy.

4. Acts 8—The Ethiopian eunuch believed and then went on his way rejoicing.

The Reason for Singing v. 1-10 v. 21 Led by Miriam the nation sang.

Sing ye to the Lord, for He has triumphed gloriously; the horse and his rider has been cast into the sea.

Compare the great universal song of the redeemed. Rev. 5:13-14.

The Disappointment at Marah 15:22-27

This is a new phase in the experience of Israel.

They are now in the wilderness, v. 22.

Note the stages of this redemption.

1. By Blood—Passover
2. By Power—Red Sea
3. By Experience—Wilderness

Note the three aspects of our salvation.

1. Saved from the penalty of sin.
2. Saved from the power of sin.
3. Saved from the presence of sin.

See 2 Corinthians 1:10.

“Who delivered us from so good a death, and doth deliver; in whom we trust that He will yet deliver.”

The newly delivered nation is now on its way to Canaan.

Canaan is not a type of heaven, but is of the heavenlies.

This is the place of which Paul speaks five times in Ephesians.

It is the place where spiritual believers live.

The forces of evil have access to this sphere. Ch 6-12.

Canaan was full of adversaries also.

Look now at the situation of this nation.

1. Canaan is before them.
2. Egypt is behind them.
3. The Red Sea lies between them and Egypt.

These people were called out by God and separated to God.

Their first experience in the wilderness was walking for three days without water.

There was always plenty of water in Egypt.

They murmured, v. 24, despite the fact that the cloud was there, despite God's display of power in Egypt and deliverance at the Red Sea.

They doubted God's ability to meet this need, 1 Corinthians 10.

The singing people of the Red Sea became the sinning people of Marah.

The water was bitter, v. 23.

v. 25 Moses cried to the Lord. Prayer: our Marah's drive us to prayer. See Psalm 107.

Answered prayer. The Lord showed him a tree.

When this tree was cast into the bitter waters, they became sweet.

Their need was met by God (Old Testament miracle).

Note the words, "there He tested them," v. 25.

They had failed in this first test in the wilderness.

Let us now look at the spiritual lesson.

As the believer journeys from the earth to heaven he will be tested.

"In the world you shall have tribulation."

God has many things to teach His people in the wilderness.

Testings are not necessarily punitive, sometimes they are educative and always for our spiritual well-being and maturing.

The world, for the spiritual believer is a wilderness, drear and wild, fraught with difficulties.

The wilderness experience teaches us two lessons at least.

1. We get to know the way of God.
2. We learn that God can meet every emergency.

When we meet these dark trials and come to the place of impasse, there are two things we can do.

1. We can murmur.
2. We can trust.

Man's extremity is God's opportunity.

Moses was equally baffled with the circumstances.

But, "he cried to the Lord."

The Lord immediately showed him a tree.

When he cast that tree into the waters, they became sweet.

The tree is a type of Christ. Home in Bethany.

He can make the bitter waters sweet. See Hebrews 4:15-16.

Example: The paralytic in London. "Count your blessings."

Acts 16: Paul and Silas in prison. "Prayed and sang praises unto God."

Daniel 3: three Hebrews in the fiery furnace. "One like unto the Son of God."

Daniel 6: Daniel in the den of lions. "God shut their mouths."

2 Kings 6: Elisha at Dothan. "Open the eyes of this young man."

The Sweetness of Elim

From Marah they then journeyed to Elim.

The oasis of Elim had twelve wells and seventy palm trees.

Elim was not Canaan, but it was a foretaste of the time when they would dwell in the land.

We too have our Elim's and they are especially sweet after the bitter waters of Marah.

Peter links "suffering and glory" four times in his first epistle.

Sometimes our Marahs and our Elims are near each other also.

Example: The disciples enjoyed the calm after so great a storm.

Mary and Martha must have been overjoyed as they sat at a meal with the Lord and their brother Lazarus.

It will be the same with us when He hushes the storms of life to rest and we rise with our loved ones. When our blessed Savior welcomes us home we shall know perfect joy.

The Exodus

Background

“In the Old the New lies hid. In the New the Old lies open.”

2 Timothy 3:16-17 “All Scripture is given by inspiration of God,” etc.

Romans 15:4 “Whatsoever things were written aforetime were written for our learning.”

Genesis is the book of beginnings.

Exodus is the book of redemption.

Leviticus is the book of worship.

Numbers is the book of walk and warfare in the wilderness.

Deuteronomy is the book of rules for the land.

Exodus 1 gives us a view of Israel in Egypt.

When Jacob and his family went into Egypt they numbered 70 souls.

Despite indescribable hardships imposed by their Egyptian task masters, “they were fruitful, and increased abundantly, and multiplied, and became exceedingly mighty; and the land was filled with them.” Exodus 1:7 v. 8 A new king arose that knew not Joseph.

He began to oppress the Israelites.

God intervened, “The more they multiplied and grew.” Romans 5:3-4.

Despite this they had their pleasure. They could feed the flesh, fish, cucumbers, melons, leeks, onions, and garlic.

Numbers 11:5

Egypt is a type of the world.

Pharaoh is a type of Satan.

It is reckoned that when the Exodus took place there were over 2,000,000 of them.

The period of their captivity was 430 years, Exodus 12:40.

Toward the end of this period Moses was born.

He was remarkably delivered from death, spent 40 years in the palace, eventually identified himself with his brethren. He fled into the land of Midian and kept sheep for 40 years.

Finally God revealed Himself to Moses in the burning bush, and commissioned him to deliver His people.

Moses was hard to convince, but when he accepted the commission, God revealed Himself in an unprecedented way. He said:

I am the Lord.

I will bring you out from under the burdens of the Egyptians.

I will rid you out of their bondage.

I will redeem you with an outstretched arm.

I will take you to me for a people.

I will be your God.

I will bring you into the land.

I will give it to you for a heritage.

I am the Lord.

On the premise of these promises Moses embarked on God's program.

Exodus 5:1 "Let my people go, that they may hold a worship feast unto me in the wilderness."

Pharaoh's answer, "Who is the Lord, that I should obey His voice? I know not the Lord, neither will I let Israel go." v. 2

The Lord demanded a complete break with Egypt (three day journey).

Pharaoh's Compromises—Satan's compromises.

1. Exodus 8:25 "And Pharaoh called for Moses and for Aaron, and said, 'Go ye, sacrifice to your God in the land.'"

This is a subtle suggestion. One of Satan's masterpieces. Compromise, do not be a fanatic. Laodicea.

God said, "Three days journey into the wilderness."

One of the great sins today is "compromise." 1 John 2:15-17 "Love not the world."

This sin renders Christians ineffective. Constantine.

2. Exodus 8:28 "Go not far away." Don't be out and out.

Live on the border, face both ways.

God's plan for His children, leave Egypt.

Compare Lot's experience.

He tried to blend politics and piety while living in Sodom.

Lot vexed his righteous soul, lost his testimony, saw his daughters marry Sodomites, witnessed the burning of his worldly possessions, and the sudden tragic death of his wife.

He ended his life in a lonely cave with a ruined testimony. Own experience at Dolkeith.

Satan says, "Don't go far away."

God says, "Go three days' journey."

3. Third compromise. "Let the men go" Exodus 10:8-11.

This was a subtle suggestion. Pharaoh knew that they would soon return.

This compromise involved the affections. "Where our treasure is, there shall our heart be also." Matthew 6:21

There was no surer way of bringing back these men. Colossians 3:1-2

The story of the homing pigeon.

4. Final compromise. Go, but leave your possessions. Exodus 10:24.

God's desire, "Not a hoof shall be left behind." Business.

God's desire for every believer is total consecration.

See Romans 12:1, "For ye are bought with a price."

Moravian missionary motto: "For service or sacrifice."

The story, "I've got all daddy, daddy's got all me."

Men's experiences have been different in attaining this spiritually state.

1. Jacob spent a whole night with God. He emerged as Israel.

2. Isaiah, In the year that King Uzziah died.

In His judgment upon this ungodly and ruthless nation,
God sent ten plagues.

These have been classified as follows.

1. Loathsome: bloodstained water, frogs, and lice.

2. Painful: stinging flies, cattle plagues, boils.

3. Appalling: hail, locusts, darkness.

4. Overwhelming: death of the first born.

The first nine plagues, as frightful as they were, could
not move the hardened and unregenerate heart of
Pharaoh.

The death of the first born

Describe this event. God's judgment.

Israel were exempt from the other plagues, but not from
this one.

They had to exercise faith in the Word of God to be
saved.

They had to apply the blood to escape the judgment.

The Passover. God's Provision.

Give the meaning of the Passover.

The lamb to be slain was a special lamb.

1. It was a male of the first year.

2. It must be without blemish.

This then was the lamb that was slain. Only a perfect
lam could provide salvation. Describe the slaying and
the sprinkling of the blood.

Contrast the salvation and the judgment.

Had we been privileged to look into the homes sheltered by the blood, we would have found two things:

1. They were feasting upon the roast lamb.

2. They were ready for the journey.

Eat with your loins girded. Warfare, separation, service.

Shoes on your feet. Testimony, walk.

Staff in your hand. Prayer and the Word.

The blood made them safe, the Word made them sure, the feast made them strong, the dress made them ready.

This is in tune a picture of God's provision for lost sinners today.

Who is this lamb?

Abel's lamb was "the lamb"; typified—Genesis 4

The ram caught in the thicket was "the Lamb" prophesied—Genesis 22

The Passover lamb was "the Lamb" specified—Exodus 12

The of John 1 was "the Lamb" identified—John 1

He was approved by God, "This is my beloved Son" etc.

Holy, harmless, undefiled, separate from sinner. He did no sin, He became sin.

In Him was no sin. Those who believe and receive Him as Savior are saved.

For the Israelite his salvation and deliverance was the beginning of a new life.

The same night they were saved by blood, they turned their backs on Egypt, its people, and its gods.

The same should be true of every born again believer.

The Giving of the Law

Exodus 19

The giving of the Law is the first of the great events recorded during the encampment at Sinai.

This was the beginning of a new dispensation for them.

It is known as “The Dispensation of the Law.”

Prior to this God had been dealing with mankind in grace.

The dispensations that had already run their course were:

1. Innocence—Adam, 2. Conscience—Adam, 3. Human Government—Noah, 4. Promise—Abraham, 5. Law.

We are living in the “church age” and the “kingdom” will close out God’ program.

God had dealt with His people until this point on the principle of “grace.”

Their sins and shortcomings had provoked God to pour upon them fresh supplies of grace.

Till now grace had been given them unconditionally, despite their failures.

Now the blessing is to be continued on the ground of their “obedience.” See v. 5-6.

“If you will obey.” Etc.

v. 8 is the people’s reply, “All that the Lord has spoken we will do.”

At this point in their history Israel fell from being sons to the status of servants.

In John 15:15 Jesus said to His disciples, "I call you not servants... but I have called you friends."

But we, through the sacrifice of Christ are "called the sons of God" 1 John 3:1.

What Israel lost through their disobedience, we have regained through Christ.

Note the new revelation of God's character, "Infinitely holy and unapproachable."

Before this revelation the people had to "sanctify themselves" within and without, v. 10.

So holy was the place to which God would come that man and beast were absolutely excluded, v. 11-12.

The descent of the Lord is described in v. 16-19.

Thunders and lightnings, cloud and sound of a trumpet. The Lord then descended in fire.

The smoke that ascended was so dense that it appeared that a huge furnace was burning, earthquake.

Note now the effect upon the people, v.18-21.

When the people saw this display of holiness they moved away to a great distance.

They said to Moses, "You speak with us and we will listen, but don't let God speak with us for we may die."

Into the solitude and sacredness of this mountain Moses was called by God.

He emerged with the tablets of stone on which were written the Ten Commandments. Read Exodus 20:2-17.

Chapter 24

Moses, Aaron, Nadab, and Abihu with the seventy elders were called up into the mountain.

v. 10 They saw the God of Israel. Note what they saw.

Notice again the description of the glory of God given in vs. 16-17.

v. 18 Into this blaze of glory and display of divine righteousness God called Moses.

He was there for 40 days and nights.

While in God's presence he was given the blueprint for the tabernacle and the offerings.

This is contained in chapters 25-31.

Chapter 32

The Golden Calf

At the call of God Moses had gone up to the mount of God, Exodus 24:13.

Aaron, Hur, and the people were left in the valley.

God was testing them during the absence of their leader.

Moses was away for some time (40 days). During this time they became restless, and demanded Aaron to make them "gods to go before them."

They also added, "For this Moses, that man that brought us up out of Egypt, we don't know what has become of him." This was a cardinal mistake.

They had forgotten God so quickly.

Gold was collected and a golden calf was made.

Then Aaron perpetrated a terrible sin.

When the calf was set up, he built an alter before it and made a proclamation that “tomorrow is a feast unto the Lord.”

This was the crowning act of wickedness associating Jehovah’s Holy Name with such dark idolatry.

Since then this scene has often been repeated.

The Lord Jesus has ascended to heaven. His people are left on earth.

During His absence, many have made a golden calf.

Religion has provided one ready-made.

This is being worshipped instead of God.

v.7 The Lord tells Moses that the people had corrupted themselves.

v. 10 God was so angry with them that He wanted to destroy them.

v. 11-14 Moses intercedes for the people. God answers that prayer.

v. 19 When Moses saw the people dancing around the idol he threw the tablets of stone down and broke them.

v. 26 “Who is on the Lord’s side?” “Let him come unto me.”

v. 28 Three thousand men were slain that day.

v. 30-35 Moses again intercedes for their lives and God granted his prayer. But He visited them with plagues.

The Passover Lamb

Read Exodus 11:1-7

This was one of the greatest nights in the history of the Israelites, one of the most tragic and terrible in the history of the Egyptians.

God had for some time been dealing with this heartless people through the plagues (9). Pharaoh hardened his heart.

This was the final, "Yet I will bring one more plague upon Pharaoh and upon Egypt." Chapter 11:1.

"All the first-born in the land of Egypt shall die." 11:5

For 430 years the Israelites had sojourned in Egypt, first as royal guests, then as slaves.

One family (Jacob's) of whom Joseph was the best known, went into Egypt as royal guests. Later they became slaves. Finally, under God's hand, two million took part in the greatest evacuation of all times known as the "Exodus."

The Judgment Announced Chapter 11:4, 6

All of the firstborn in the land shall die, this included the animal creation as well.

"And there shall be a great cry throughout all the land of Egypt, there never was a cry like it and never will be." v. 6

But God assured Moses that He would put a difference between the Egyptians and the Israelites, Goshen.

Read Exodus 12:1-11 v. 2 Redemption was the beginning of real life.

Past history was a blank. Redemption was to constitute the first step in real life.

Exodus 12 is the perfect picture book of redemption.

Salvation by the blood of the Lamb is clearly taught.

This is the grand theme of the Scriptures, from Abel's lamb to the cross.

The prophets spoke, the psalmist sang, the melody of heaven's new song will every be, "Thou hast redeemed us unto God by They blood."

Every detail of this picture is a masterstroke full of deepest meaning.

v. 3 Take every man a lamb. (v. 3 A lamb, v. 4 The lamb, v. 5 Your lamb)

v. 5 The lamb was to be "without blemish" and "a male of the first year."

These are emblems of meekness, purity, strength.

1. Meek: He was led, as a lamb, etc. He prayed for His execution.

2. Without blemish: Perfectly pure, infinitely holy.

Less than this would have been unfit for sacrifice.

Jesus Christ was perfect. Lev. 22:21-22, The lamb must be perfect. He did no sin, 1 Peter 2:22.

He knew no sin, 2 Corinthians 5:21.

In Him was no sin, 1 John 3:5.

Perfect as the Babe at Bethlehem, the boy of Nazareth,
Son of Man, as the Lamb of God.

3. A male of the first year.

As such he died in the full vigor of his manhood.

He also died as the Son of God from the bosom of the
Father "mighty to save."

Psalm 102:24, "Cut off in the midst of His days."

v. 6 "You shall keep it up until the fourteenth day."

This was the testing time, defects.

Our Lord Jesus was tried. His life was the testing time.

Heaven, earth, and hell tried Him.

Some results of their investigation:

Heaven: The Father testified, "This is my beloved Son,"
etc.

Demons: "We know who Thou art, the Holy One of God."
"What have I to do with Thee, Jesus, Thou Son of the
Most High God?"

Man: Pilate "I find no fault in Him."

Judas "I have betrayed innocent blood."

Centurion "Truly this was a righteous man."

Dying Thief "He hath done nothing amiss."

Friends and foes alike testified that He was the Lamb
without blemish.

Precious, perfect, spotless Lamb of God.

The Manner and Time of His Death

The whole assembly of the congregation of Israel shall kill it, in the evening, v. 6.

Everyone had a part in the death of our Lord Jesus.

Acts 4:27 "Against Thy Holy Child Jesus whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together."

The representatives of man's wisdom, man's power, man's religion were at the cross, condemning Him.

The inscription in Hebrew, Greek, and Latin.

I was there; you were there.

It was to be killed in the evening, the judgment came at midnight.

v. 8 Thou shalt eat the flesh roast with fire.

The lamb, round which the congregation assembled, and on which it feasted was a roasted lamb.

It had undergone the action of fire.

Christ our Passover was slain for us, He was tried under the fire of divine holiness and judgment and was found perfect.

Psalm 32:4

My moisture is turned into the draught of summer. This explains the Lord's cry from the cross, "I thirst." His thirst was the effect of the agony of His soul in the fierce heat of God's wrath.

"His head with legs inwards and heart" v. 9.

Seat of understanding, His outward walk, and all that pertained to them. They were all submitted to the action of fire, and were entirely perfect..

This precious, perfect, spotless lamb of God is the food of the Redeemed. Occupation with Christ, feasting on the Lamb.

The lamb had to be eaten with unleavened bread.

While we are indulging in known sin, there can be no communion with Him.

Leaven speaks of evil.

The feast of unleavened bread lasted “seven days.”

This teaches us that as long as we are in the body we are called to a life of practical holiness.

Then there were the “bitter herbs.” Remorse of conscience.

As we remember His sufferings and think of the cause, my sin, our hearts are touched with the deep dark mystery of Calvary and we are awestruck as the bitterness and the gall enters our soul. “Bitter herbs.” Philippians 3:10 “Fellowship with His sufferings.”

v. 11 They were to eat it with their loins girded, shoes on their feet, staff in the hand.

They were to eat it as a people, prepared to leave the land of death and darkness, wrath and judgment, and to move forward to the promised land.

The blood of the lamb had delivered them from the powers of Egypt, bondage, slavery.

Now they were to walk with God toward the land which flowed with milk and honey.

They were now a redeemed people, separated people, pilgrim people, expectant people, dependant people.

The girded loins spoke of 1) intense separation from all around them and also denoted 2) a readiness to serve.

The shod feet declared their readiness to leave the scene. Deuteronomy 29:5 Led you forty years, garments did not get old, neither did their shoes. Shoes of iron, never wore out, their feet never swelled, Deuteronomy 8:4.

The staff in hand is the emblem of a pilgrim people. Philippians 3:20 "Our citizenship is in heave." 1 Peter 2:11 "Pilgrims and strangers."

The staff is the Word of God.

May these things characterize us as we walk ever upward to our heavenly home.

Eat it in haste.

They expected the Lord to come and pass over them.

Any moment they might be called to arise and leave the land of bondage.

They expected the imminent coming of the Lord.

Apply this.

v. 14 "And this shall be unto you for a memorial and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever."

What was Israel's response to this command?

Scripture only records seven instances of this feast ever being kept.

1. In Egypt Exodus 12
2. In the wilderness Numbers 9
3. On entering Canaan Joshua 5
4. In the days of Hezekiah 2 Chronicles 30
5. Under Josiah 2 Chronicles 35
6. After the return from captivity Ezra 6
7. The Lord Jesus celebrated the Passover with the disciples just before the institution of the Lord's Supper.

The Smitten Rock

Exodus 17:1-7

Describe the scene: Understanding the depravity of our own hearts we are not altogether surprised of the calamity, ingratitude, and insensuality to God's goodness, faithfulness, and power.

Recall this people's experiences during the last three months.

The redemption of the firstborn.

The appearance of the pillar of cloud.

The passage through the Red Sea.

The miracle of God's judgment that destroyed Pharaoh's army in one night.

The time of praise on the wilderness side of the Red Sea.

The sweetening of the waters of Marah.

The coming of the manna.

The abiding presence of "the cloud."

Despite all this, they were ready to stone Moses.

God knew that there was no water at Rephidim.

Only the superabounding grace of God can exceed the unbelief and wickedness of the human heart.

This trial came to the children of Israel when they were in the path of divine leading. They were walking in the shadow of the pillar of cloud.

It was the sin of unbelief that caused them to murmur.

Their eye was off Jehovah, their God.

They were in the place of need, the place where faith is tested, where it so often fails. Examples: Abraham, Naomi.

In the valley of the shadow, God had promised to be there, too.

The people strove with Moses, v. 2. See Exodus 14:10-12; 16:3.

They murmured against Moses, v. 3, quote. Against God – Saul.

v. 4 Moses cried unto the Lord, quote.

We should follow the example of Moses, in days of crises, in every emergency we should resort to prayer.

v. 5 God's answers to Moses' prayer.

The Miracle—The manna came first, then smiting.

v. 5 "Go before the people", "take with thee the elders of Israel."

"Take also the rod wherewith thou smotest the river."

v. 6 "I will stand before thee upon the rock Horeb."

"Smite the rock, and there shall come out water that the people may drink." This must have sounded foolish to the camel ears. "Smiting a rock with a rod."

Psalm 105:14 says, "He opened the rock, and the waters gushed out; they ran in the dry places like a river."

There was a superabundance for everyone. Liberal's interpretation.

Moses was to "smite the rock," with the rod with which he had turned the rivers of Egypt into blood."

The very rod which had brought judgment to the Egyptians, brought blessing and refreshing to the thirsty of Israel.

The spiritual import of the incident.

1 Corinthians 10:4 "That Rock was Christ." Notice the order here Ch 16, manna, incarnation, smiting the rock, crucifixion, death.

The rock being smitten is a type of Christ being smitten on the cross for our blessing. It was the people's sin that led to the smiting of the rock.

The water which flowed from the rock is a type of the Holy Spirit given to us, as the fruit of Christ's death and completed work. John 4:10, "living water." The unsmitten rock could not satisfy the need.

The Lord has ascended into heaven and is glorified. John 7:39.

The Spirit has come down as the witness of His exaltation, and of the purging of our sins. Hebrews 10:12-14.

The Spirit dwells in every believer as the Strengtheners and Sustainer of their spiritual being. Some say this is not so.

Of Israel we read, "They did all drink the same spiritual drink." 1 Corinthians 10:4

Of believers now they have been "all made to drink of one Spirit." I Corinthians 10:4 R.V.

This indwelling spirit is the birthright and heritage of every child of God.

John 1:12 "As many as received Him, to them gave He the power to become the children of God."

Galatians 4:6 "Because ye are sons, God has sent forth His Spirit into your hearts, crying Abba, Father." See also Romans 8:9

There is one thing here of which we should all be aware.

The difference between having "received the spirit" and "being filled with the Spirit." Sealed for salvation, filled for service.

It is the Spirit's entrance that gives us life in Christ, there is no other life. Every believer has this life.

The difference is in the development of this life.

There are some believers, who because of worldliness and false teaching are retrograding. Corinthians, Galatians.

Others are "growing exceedingly" and abounding in the graces of the Spirit. The Thessalonians.

We read of men like Barnabas and Stephen who were "full of the Holy Spirit." Acts 7.

Even the weak, carnal, and unspiritual babes, who were envying and striving with each other (Corinth) are addressed as "sanctified in Christ Jesus, called saints." These bodies are called the temple of the Holy Spirit. I Corinthians 6:13. They had the same life as those who were filled.

It is not a question then of some having the Spirit and some not having, it is a question of growth.

We all know the difference between the tiny brook and the mighty river, the water is the same in both.

May each of us aspire to be filled with the Spirit and to walk in the Spirit.

Those who have this blessed experience will have the least to say about it.

Like Moses when he descended from the mount with the skin of his face shining, it will be manifest to all.

The weary souls we come in contact with, as we pass along the desert, will get the benefit of it.

As we drink deep at the fountain ourselves, the “living waters” will flow out of us in rivers. See John 7:37-38.

May the Lord give us the desire to experience the quickening and life-giving powers of the Spirit of God.

To experience this we need to give heed to the weighty admonitions “Grieve not the Holy Spirit of God.” Ephesians 4:30.

“Quench not the Spirit.” 1 Thessalonians 5:19

Unfortunately we often do this and this is the cause of our spiritual weakness and barrenness.

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control.” Galatians 6:22-23.

The Christian is instructed to:

Live in the Spirit Galatians 5:25

Walk in the Spirit Galatians 5:16

Led by the Spirit Romans 8:14

Pray in the Spirit Ephesians 6:18, Jude 20

Filled with the Spirit Ephesians 5:18

If any man have not the Spirit of Christ, he is none of His, Romans 8:9.

The sin of Moses in smiting the rock. Numbers 20:7-13.

v. 8 Take “the rod,” Aaron’s rod, and “speak to the rock.”

Exodus 17 The smitten rock typified the crucified Christ.

Numbers 20 The rock typifies the exalted Christ.

There are two Hebrew words used to describe these rocks.

In Exodus 17, the word used means an ordinary rock, speaking of Christ’s humiliation.

In Numbers 20, the word used describes an elevated rock, speaking of Christ’s exaltation.

In Numbers 20 Moses was told “to speak” to the rock.

Moses made a grave mistake, he smote the rock.

In figure he smote the exalted Christ.

How did this fatal mistake come about?

The meekest man in all the earth became angry.

He addressed the people of God as rebels, v. 10.

“Must we fetch you water out of this rock?”

v. 11 Moses lifted up his hand and smote the rock, twice.

For this sin neither Moses nor Aaron were allowed into the Promised Land.

Despite man’s disobedience and failure, God graciously sent forth the water.

War with Amalek

Exodus 17: 8-16

Note the sequence of events here.

Israel journeyed from the 1) first gathering of the manna to the 2) first refreshing draught from the smitten rock. Then they went on to meet the 3) first enemy and to fight their 4) first battle as the Lord's redeemed people.

This is a perfect picture of the experience of a child of God.

First he appropriates Christ. He eats the manna or the Bread of life.

Secondly, because of the smiting of the Lord Jesus, he receives the gift of the Holy Spirit, a draught of living water.

Thirdly, a strange conflict is experienced, something hitherto unknown.

Galatians 5:17 describes this.

"The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other."

Amalek in the Old Testament is a type of the flesh.

Amalek was a close relative of Israel.

The Amalekites were the descendants of Esau, who was Jacob's brother.

They came forth to impede the progress of Israel and to fight against him.

In Exodus there is a wonderful variety and a comprehensive range of Biblical teachings.

Its characters and leading events foreshadow that which is spiritual and divine.

Moses is a type of Christ.

Pharaoh of Satan.

Egypt of the world.

Israel groaning in bondage pictures the sinner in his misery.

Israel delivered speaks of our redemption.

Their journey across the desert points to the path of faith and trial which we are called to walk.

Now we see in the conflict with Amalek, the conflict between two natures of the believers.

There is always the desire of the flesh to impede spiritual progress and to engage in a continuous struggle for supremacy.

The first confrontation was a head-on fight. Later Amalek's tactics changed.

Amalek's tactics to achieve this end were subtle and cowardly.

"He laid in wait for him in the way."

"He set upon the feeble, the faint and weary, first."

"The hindmost of the host became his prey." 1 Samuel 15:2.

Those who were furthest away from their leaders.

To know these things is basic for our spiritual survival.

Let us look at the filthy flesh so that we can recognize it.
Galatians 5:16-21 Read.

This horrible list is supplemented by Paul in Ephesians 4:22, 25-29, 31.

When we go down this list, we realize that the flesh was not eradicated at conversion.

It is still with us, and I have been on the road for a long time now and it never lets up in its attacks in one form or another. So long as Israel was in Egypt, no Amalek.

The scriptures describe Amalek, which means warlike, as a people that lick up and as “first among the nations.”

Nations feared Amalek, they were a strong, warlike people, trained in the art of war.

Israel, on the other hand, had just been released from 400 years of slavery.

What did they know of war?

What kind of weapons did they have?

Israel was no match for Amalek.

Whenever a person is born again, the flesh attacks.

The believer, even though he may be mature, is no match for the flesh.

The flesh shall always be with us. We should have “no confidence in it,” make “no provision” for it, “not to yield our members to its service.”

By what means could Israel overcome?

The respective actions of Moses and Joshua reveal the provisions God has made for them and for us to combat the flesh.

1. Israel's success against Amalek was determined by the uplifted hands of Moses and the rod of God's power (see v. 11). There were the upper and lower spheres.

The significance of Moses' attitude is defined in several passages of Scripture. Moses held up the rod—the symbol of God, power of the blood—horns on brazen altar, power of prayer—horn on altar of incense.

The uplifted hands is emblematic of prayer.

"I will therefore pray everywhere, lifting up holy hands, without wrath and doubting." 1 Timothy 2:8.

2. Notice that Moses' hands grew heavy, v. 12.

When his hands grew heavy and his arms dropped, Amalek prevailed in the valley.

So it is in the spiritual warfare, when we fail in prayer, the flesh prevails.

"Men ought always to pray and not to faint." Luke 18:1

3. Moses was not left to himself in this life and death struggle.

Aaron and Hur supported him, they held up his hands, v. 12.

Moses could never have continued without this support.

A. Aaron and Hur supporting Moses is an illustration of the ministry of Christ in heaven on our behalf.

"He ever liveth to make intercession for us." Hebrews 7:25. Find grace to help in time of need.

"We have an advocate with the Father." 1 John 2:2.

B. Then there is the other Comforter, the Holy Spirit.

“He helps our infirmity.” “He Himself makes intercession for us.” Romans 8.

So then the believer has and needs and Advocate within and an Advocate above to prevail against the flesh.

4. The typical picture is complete for us by what is said in v. 13, “And Joshua vanquished Amalek and his people with the edge of the sword.” This in type shows the believer using the “sword of the word” against his own flesh.

The “sword” here speaks of the Holy Scriptures, Hebrews 4:12.

We cannot fight the flesh by prayer alone. We need the Word of God. Christ used it in temptation, Matthew 3.

The Psalmist said, “Thy Word have I hid in my heart that I might not sin against Thee,” Psalm 119:11.

“Wherewithal shall a young man cleanse his ways,” etc.

v. 16 “The hand will have war with Amalek from generation to generation.”

Amalek was not completely eliminated at this time. See 1 Samuel 15:9-15.

King Agag, king of the Amalekites, was spared by Saul.

For this Saul was rejected, lost his kingdom.

Finally he who had spared the Amalekite from the sword was slain by the hand of an Amalekite, 2 Samuel 1:8-10.

The flesh is our enemy within.

The world is our enemy around us.

Then to complicate the matter Paul says that our enemies whom we fight with are not flesh and blood, but

principalities and powers and spiritual wickedness in high places. Ephesians 6, the devil.

The only way to victory over spiritual powers is to put on the armor of God.

The way to victory over the world is not to love it.

The way to victory over the flesh is by prayer and the word.