

From Egypt to Canaan

Part 1

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[00:00:00] Having these meetings, this series, and to say the date on this chart is that it was made in 1941.

And I remember working some 40 hours on this chart that covers 40 years of Israel's journey in the wilderness.

And I think we had a series of meetings at that time on this chart in the old meeting hall down on 5th Avenue.

I trust there are some who remember the meeting. Well, I don't remember having taken it up since.

And I was reminded of this recently, and I felt that it would be good to go into it. It's a wonderful study of types that illustrate New Testament truths.

And by way of introduction, I would just like to refer to several scriptures in the New [00:01:03] Testament that indicate how we should be, well, occupied with the Old Testament as well.

Now 1 Corinthians 10, the apostle refers to some of these things that we will be seeing on this chart.

And so for any who may not be accustomed to looking at types for fundamental truths, this will help us by way of introduction. 1 Corinthians 10, and verse 1, and he says, brethren, I would not have you to be ignorant how that all our fathers were under the cloud and all passed through the sea. That's the cloud that followed them, and the sea is the Red Sea, where we will begin, or rather get to this morning.

And all passed through the sea, all were baptized unto Moses in the cloud and in the [00:02:05] sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, and so on he follows here. Now verse 6, this is the important verse, now these things were our examples to the intent we should not lust after evil things as they also lusted. So here we see that these things in the Old Testament which he refers to here in 1 Corinthians 10 are examples for us, and written for our admonition.

Now in Romans 15 also, Romans 15, verse 4, very clear verse, for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

[00:03:03] So that takes in the whole Old Testament, things that were written aforetime, written for our learning.

And then in Hebrews chapter 9, where he's referring to the tabernacle especially, Hebrews 9, verse 23, it says, it was therefore necessary that the pattern of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices. And so here we find that things he talked about in the tabernacle, and we won't be going into that of course, that's a subject in itself that takes several weeks to look into, but he says these were patterns of the things in the heavens. And so these are scriptures that certainly warrant us to take up Old Testament pictures and find illustrations of New Testament truths.

[00:04:03] You know it's been well said that the New Testament is hidden in the Old Testament, and the New Testament, or rather the Old Testament, is revealed in the New Testament. Get a hold of that. The New Testament lies hidden in the Old Testament. The Old Testament is revealed in the teachings of the New Testament, and as often Genesis has been called the seed plot of the whole Bible. And so in Hebrews 10, verse 1, we also have the law having a shadow of good things to come. So there are types and shadows.

A shadow tells you that somebody is coming.

And so the shadows of Christ coming are in the Old Testament. [00:05:01] In the New Testament, he has come. And so that gives us a little introduction here as to Egypt to Canaan.

Now there are the three places, as we've indicated on our chart here, around this way.

It starts here with the children of Israel in bondage.

And that's the first word. I've put on a card here, slavery.

I have to apologize for the poorness of the writing here. I found out that my hand isn't as steady as it used to be. AIDS cops up.

But in a way, slavery. And these are four words we're going to get in this twelfth chapter where we begin. Slavery of bondage. Slavery in Egypt. Those will be the four S's.

[00:06:05] I tried to get a number of S's in these two chapters, 12 and 13. That gives us the high points. Now, Egypt then is the place where the children of Israel were in bondage. And that covers the first 11 chapters of Genesis.

Bondage.

And that's a picture of every sinner in slavery and bondage.

Slavery to Satan. We have here the, I've got to get this thing to know how to turn around, Israel in bondage. That's the beginning. And Pharaoh, it's Pharaoh's kingdom.

Pharaoh is a type of Satan, holds us in bondage. And there were nine plagues given and Pharaoh wouldn't let the people go.

He doesn't want to let a sinner go out of his grasp. [00:07:04] And we find how they were set free. That's the subject we come to this morning.

Set free.

The redemption by the Lamb.

Now subject stated on the circular is redemption by blood. It's the blood of Jesus Christ that cleanses us from all sin. And the payment is made. And that's the great subject we get there. Now, is there anyone here that's still in Egyptian bondage?

In bondage to sin and Satan?

Satan is the great one who holds us, takes us captive. We read in Timothy, the epistle to Timothy, he takes us captive at his will.

And there's the sinner in slavery to drink and drugs and AIDS and all these terrible [00:08:04] things that are increasing more and more. What can set the sinner free?

Well, God had the provision.

God has his remedy.

And he has his deliverer, Moses, who was raised up from God.

That's a subject in itself to Moses. And we have an outline study that we've used, seven phases, I believe, of Moses. Moses a prince. First of all, in Egypt, and then a shepherd in Midian.

And he's a wonderful type of the Lord Jesus Christ. Well, it was Moses that led the people from here on the blood on the lintel through the Red Sea and on way on around almost to Jordan.

[00:09:01] He was the wonderful leader where Joshua took over. And Moses the type in that way of God, his divine authority. Well, it's been said there are four phases. I'm still giving introductions to the whole subject here. And there are four phases of this whole history.

The first is from here, Ramesses, Passover, on down through Sinai.

They came to Mount Sinai.

And this was all of wonderful grace. Then the next phase, the second phase, was right on up here to Kadesh Barnea, the borderline of Canaan.

The journey was from Egypt, place of bondage, to the promised land of Canaan, the inheritance [00:10:02] that God had promised Abraham and his people on through.

So this is the second phase. But here is the sad thing. We find spies went up here to view the land, and in unbelief, they would not go.

So then the third phase comes here and is circulated here, 38 years of wandering.

They said you brought us up here to die in the wilderness. And God said every one of that generation except Joshua and Caleb would perish in the wilderness, would not go in.

And so they wandered here.

That's the third phase.

And then we have them going around in the fourth phase, crossing the Jordan River.

[00:11:02] That's the fourth phase. Now there's very, very much in this subject.

And in the short while we have, I can only touch some high points. So if I pass over many things, details, you will understand it would take weeks to go into all the wonderful lessons. But I trust that this oversight of this subject will whet your appetite to study this subject in detail if you have never done so before. And I'm thinking especially of young people. It might be established in the faith. There are four types of the death of Christ and all that's involved that are covered from the beginning to the end.

I have spoken sometimes on that subject by itself. The first type of death is here in the 12th chapter where they were slaves in Egypt and [00:12:09] God is as the judge and he said he would pass through the land at midnight and execute judgment upon every firstborn from the firstborn of Pharaoh's son, Pharaoh, down through the prisoner in the dungeon.

And so God is here as the judge and the children of Israel came under that judgment as well. Even though they were born of promised seed, each and every one was responsible before God and they needed a provision. And God said you take a lamb, beautiful type of the Lord Jesus Christ, and keep it up and slay it.

That's what we read in the 14th chapter. [00:13:03] Time is so short so we have to just move along. We're well familiar, most of us, with that 12th chapter. And there we find the lamb was slain on the 14th day in the evening and then the blood had to be sprinkled on the doorposts, the lintel and the side posts, the house. And then God said when I see the blood, I will pass over you.

That's the starting point. In the beginning of this 12th chapter of Exodus, he says this is the beginning of months. The whole calendar was changed and this of redemption's night by blood was the beginning of a new year for Israel.

So we ask the question, have you had that beginning? And that beginning with God is under the shed blood, the sprinkled blood.

[00:14:05] Now in some way important, maybe everyone here knows that the blood of Jesus Christ cleanses from all sin. His death is God's provision for salvation.

But important lesson here is they had to take a bunch of hyssop, a common thing that could be obtained anywhere and dip it in that blood and apply it to their own house, the doorpost.

Now that's an important point. You may know that the blood of Jesus Christ cleansed from all sin. But have you applied that blood to the portals of your heart, the sprinkled blood? And we read in Hebrews 11 that Moses kept the Passover and the sprinkling of blood. Now one has well said the shed blood of Christ is a witness that he died for sinners.

[00:15:06] That blood in a basin in Egypt's night was a witness that there was a provision for the sinner.

But the sprinkled blood says, I believe that Jesus died for me.

It's appropriation, you see, and that's what's so important. The blood had to be sprinkled, applied, the hand of faith reached out to lay hold of God's provision.

And that's the beginning.

Now I said there are four types of the death of Christ, I better get on to that. There's the second one, through the Red Sea. We will find this evening, we'll get to that, that God led them down here behind the sea.

And Pharaoh came after them. And the sea was before, there was certain death.

[00:16:02] So it's a pointer to man wants to die and after this the judgment, death and judgment. And there is a second type. Each one of these types have an addition. I better not spend too much time on these, we'll get to them as we go along. Here we have resurrection.

They went through this sea and it was redemption by power. And by the way, what does the word redemption mean? Redemption means to purchase and to set free. A price had to be paid, a purchase, and then there's freedom, set free.

And that's where they were really free, when they passed through the Red Sea.

There's resurrection, but I'll save that for this evening. First Corinthians 15 speaks of the death and resurrection of Christ as being the gospel. [00:17:07] Then the third type is way over there in Edom, when the serpent was lifted up.

And the Lord Jesus referred to that in John 3, as Moses lifted up the serpent in the wilderness. So shall the Son of Man be lifted up, whosoever believeth in him shall not perish, but have eternal life. There's an added truth, Christ dying not only for our sins, but for sin within us.

And we'll take that type when we come to it as a separate meeting. The fourth type, before they could get through to Canaan, the inheritance, they had to cross the river Jordan, another picture of death. And there are other features there that indicate it is our death with Christ. [00:18:02] At the Red Sea, we have Christ's death for us, that makes a way of escape, deliverance from the enemy. All right, so much by introduction, except I must get, I said there are three places. Egypt, the place of bondage, where the sinner is, he's never come under the shed blood of Christ. Then when they left Egypt, they got into the wilderness, and it's a vast, howling wilderness. It was not God's purpose that they should spend 40 years in the wilderness. 38 years was because of their own sin and rebellion, discipline, God would bring them in. But the wilderness is what the world is to the Christian now. We will see in

our next meeting Wednesday night how there were provisions that were needed. [00:19:02] We sang about it in the hymn, the manna, the food. Food doesn't really grow in the wilderness. There was no water. And that's what the world is to the Christian now. Nothing here to feed the new nature, except what comes from heaven in the manna. And the trials and testings and all the various things, that's the wilderness. And that's what this world ought to be to us, who are saved. Then Canaan was the inheritance.

The promised land, God wanted to bring them into a land that flowed with milk and honey. A wonderful expression, you know. If there's milk and there's honey, then there's an abundance of food and an enjoyable, and it's the inheritance. And for us, that is the book of Ephesians. Some of that was read this morning in our remembrance meeting of the inheritance that we have. Canaan is not a type of heaven. They had to fight to possess the land. [00:20:03] There'll be no fighting in heaven. But Canaan is the inheritance that we as Christians should be enjoying down here. And especially it's the book of Ephesians that answers to that. Well, so that gives us an overlay of this general picture here of this whole subject that's before us.

Now then, in the 12th chapter, as I've said already, it was the beginning of months. And they must take a lamb for a house.

And God speaks of households. This is a special subject you can take up, where children should learn about the Lord Jesus as the lamb. The lamb of God had taken away the sin of the world. But now God was going to pass through the land in judgment. Pharaoh wouldn't let the people go. He said sometimes when these plagues came, he would let them go, and then he hardened his heart and he wouldn't let them go. [00:21:05] And finally now, this is the 10th plague of judgment on the land.

Pharaoh worshipped idols, their own gods.

And he made compromises before and all these various things. But now God says you must take a lamb.

It's a lamb.

When we come to John's gospel, chapter 129, it's the lamb. Behold, the lamb that taken away the sin of the world. So it's one of the great types here of the Lord Jesus. Well, imagine how they would enjoy that lamb.

A lamb is something very lovely, and for children especially. But now they hear it must die.

Kept four days and there's no imperfections developed. That answers to the 30 years of the Lord Jesus here, tried and tested. [00:22:03] Not 30 years, but really the last three years.

He tried and tested in every way and he's without sin, but he must die. His perfect holy life would never save a soul. It was for the glory of God and showed the worthiness of one who could die as our substitute. That would be another S we could have here, the substitute. The land, the pretty land must die.

It hadn't done any wrong, but the truth of substitution. I like that little chorus we sometimes sing.

Substitution, God's own way of saving me. I the sinner, Christ the lamb. Substitution, God's own way of saving me.

And now he says now, the blood, verse 13 here, will be to you for a token upon the houses. When I see the blood, I will pass over you. [00:23:03] This is a very important verse and many one has found peace in these words. That God says, when I see the blood, where, in the basin? No, the blood on the doorpost, the blood that has been applied. When God sees that we have reached out the hand of faith and laid hold of the death of the Lord Jesus for our salvation. He says, I'll pass over you and perhaps that's where the word Passover comes from. He passed over them as a judge and that's the beginning. And I hope that everyone here has come to that place. Personal application of the death of Christ by faith.

And God says now, when I see the blood, I will pass over you. It's not when you see it. God alone can give the great value to the death of the Lord Jesus Christ. It is so glorified him that it will take away the sin of the whole world in the coming day. [00:24:01] Not sins now, but sin itself.

And so, there is the word of assurance.

The shelter from judgment.

And God is the judge passed through the land that night and every house that didn't have the blood on the door, the firstborn was smitten. And so we read, there was a great cry. Verse 29, came to pass that at midnight, the Lord smote all the firstborn in the land of Egypt, and the firstborn of Pharaoh that sat in his throne, and the firstborn of the captive was in the dungeon, and all the firstborn of cattle. And the 30th verse, there was a great cry in Egypt, where there was not a house, where there was not one dead. Egyptian houses didn't have any shelter. And so, that's the wonderful word we put here then, a shelter. Shelter from judgment. Then I've added the word safe.

It might seem to be the same, but they were safe from the wrath of God. [00:25:05] They were safe in that house.

Now, I especially want to use that word safe.

Because it does not say they were saved.

I don't want to rock the boat, but those of you who know, we've spoken on this different times, because it shook me years ago. When I read something of J.N. Darby, a great teacher among us, he said, Blood on the lintel, safe.

Through the Red Sea, saved.

And I thought, what in the world is he talking about? I just didn't understand that at all. And maybe as you listen here this morning, you say the same. What's the difference between being safe and saved? Well, there's some difference.

[00:26:03] And the word saved is only used for the first time, I believe, of the children of Israel in the 14th chapter. Why is that?

Because blood on the lintel speaks of shelter and safe from judgment and the wrath of God.

But saved means brought out of and brought into.

You'll find, I think, in the third chapter of Exodus, when God spoke to Moses first, he spoke about, he seen their groaning in Egypt as slaves.

Pharaoh was a hard taskmaster.

You read that and you know the details there. But there was bondage.

And God said he's going to bring them out of Egypt and into a land flowing with milk and honey, into the inheritance. [00:27:04] So salvation means being brought out of bondage and into salvation, deliverance, fullness.

So the second type, we will see, brings us at the Red Sea to resurrection.

And that's when you have a song. The song of redemption cannot be sung in Egypt.

Here we find, and we'll get into that this evening more, Pharaoh came after them in the 14th chapter. The devil doesn't want to let you go. And he bothers you with doubts and all kinds of things and there's misery. And death was before them and Satan, the type of Satan after them.

And they were groaning and sighing. No song there.

But now God made a way through the Red Sea. His power.

So we put on the subject for this evening, redemption by power. [00:28:03] The two things are a beautiful type of the death and resurrection of Christ. And here we have resurrection, the other side of the sea. So, that's why I put the word safe here.

They were safe.

And many a soul has come to this place to trust in Christ as the Savior.

But then they find Satan come after them with doubts and he points to themselves and they look at themselves. In Egypt, it was when I see the blood and you feast on the lamb.

But now then, Satan wants to get us occupied with ourselves. And we find many things wrong here. And we need deliverance. Deliverance, really.

Set free from the power of Satan and the fear of death.

[00:29:02] We'll develop that more later.

That's what it means to be saved. And in experience with souls, I found this through. See that they're born again, perhaps new life, but do not have assurance. And they're doubting. They need to see where the resurrection of Christ brings us. Now that's for the future here.

So now, the Lord brought them out of Egypt.

They went out. Pharaoh came to them.

And he said, we'll all be dead men. Get out of here.

He had that in verse 31, 32.

And take your flocks and herds. He didn't want them to do that before. But now he says, get out.

And so they left Egypt.

And the Lord gave him favor. They borrowed and so on. And a mixed multitude went in and instructions are given here about the Passover. [00:30:06] But now we must get to the 13th chapter.

Delivered from Egypt. Not yet.

Not fully.

But God says, chapter 13, verse 2.

Sanctify unto me all the firstborn.

Whosoever openeth the womb among the children of Israel, both of man and of beast, it is mine. So we get the great truth now here of sanctification. That's in chapter 13. First words. Another S. Sanctification. And that means set apart.

Sanctification doesn't mean that you come to a place where you have no more sin in you. And you don't sin anymore. Some holiness people teach. [00:31:01] That's not the truth of sanctification. The word means set apart. And the firstborn were his. He says, it is mine.

There's ownership.

You see.

Ownership.

Those who were spared by the blood of the lamb being upon the doorpost.

And the judge passed over.

Now that applies to every one of us then that have trusted Christ. We're set apart in the value of that blood that we trusted in. Oh, we must get a hold of this, beloved. We never can make too much of the blood of the Lord Jesus Christ, which is his death. Blood means death.

God says in Leviticus 17, the life of the flesh is in the blood. I've given it to you upon the altar.

And so that is the groundwork of everything. The beginning of all blessings. [00:32:02] And we can't

add to the value of that blood. We stand before God in all the value of the death of Christ. That's what Hebrews 10 teaches and so on. Now God says the firstborn is mine.

So a truth that we need to learn then as believers that we belong to him. Paul says in Corinthians, you're not your own. You're bought with a price. The blood of Christ.

And God says we should be sanctified, set apart for him.

And then it follows, no leavened bread was to be eaten for seven days.

The feast of the Passover and the feast of unleavened bread. Now to bring this into New Testament language, we have in 1 Corinthians 5.

He says Christ, our Passover, is sacrifice for us.

[00:33:05] So for the believer, the true sacrifice or Passover is Christ. Then follows, he says, let us keep the feast of unleavened bread with sincerity and truth.

And leaven in Scripture is always a type of evil.

And so the next word is here.

Well, they're set free from Egypt and then separation. Separation.

There's positional and practical sanctification.

Hebrews 10 says forth, and I think it was read this morning as a scripture. We're sanctified by the offering of the Lord Jesus Christ. We're set apart before God in all the value of the sacrifice of Christ. That's positional.

Can't improve it. Everyone has it that's a true believer. [00:34:02] But then practical sanctification is the other side of it. And they were not to eat leavened bread.

Leaven is like yeast. It puffs up to rise.

But there's one thing, you know. You ladies know about this. You bake bread or anything with yeast. It rises up, puffs up. And if you leave it out there, it just gets so big and baked. But you say it's time to put it in the oven now. And you put it in the oven and the heat stops the leavening process. It speaks of judgment. We have leaven in us.

But it's been judged in the cross of Christ.

Our old man is crucified with him. And so the practical side, then, as he says in John 17, thy word separates, sanctifies.

[00:35:02] Practical sanctification setting apart by reading the word of God. Enjoying the word.

And so that's where the feasts come in.

The second feast, you might say, too. And there's a great subject in itself that's set forth in Leviticus 23. That was given there around the time of the tabernacle set up in this place here at Sinai, where they spent 11 months.

The book of Leviticus was spoken and the offerings are given there. And in the 23rd chapter, seven feasts are mentioned.

And the whole calendar year of Israel, there were these seven feasts. And these two were the first.

Begin with the Passover, death of Christ, and then seven days of eating unleavened bread.

[00:36:04] And for us, you know, that takes us from one Lord's day to another. We remember the Lord and his death in heaven before us, and we're to live the week not having unleavened bread in our houses or eating of it. My oh my, I tell you, we live in a day when Satan blows leaven into our houses.

And he's made it so convenient that all you have to do is turn on a button. It used to be the radio, and there was an advertisement in the early days of radio, bring the world into your home.

But that's nothing today with that little fellow they call TV, where you can see everything and all this junk and stuff, leaven coming into the home, [00:37:02] blowing in the windows and all over. And then what we read, the magazines.

I say, sometimes I try to be careful, but I got too many magazines coming into my house. Can't keep up with them all. I try to see that there's not leaven in it, but there's always some creeping in. And we're to keep the feast of unleavened bread. Well, then I must go on in this chapter. That's separation.

Set apart, verse 12 says, set apart to the Lord. And now about God's leading in verse 17 of the 13th chapter.

Came to pass when Pharaoh had led the people go, that God led them not through the way of the land of the Philistines, although that was near. For God said, lest peradventure the people repent when they shall see war, and they return to Egypt.

[00:38:01] For God led the people about through the way of the wilderness of the Red Sea, and the children of Israel went up harnessed, or it really means by fives, out of the land of Egypt.

And then we could just read on with this whole subject, the Lord, verse 21. The Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

God led them.

And so I tried to get a word with S covering this subject.

So I came up with the word here, Shekinah cloud. It was a cloud.

Now you won't find the word Shekinah in the Bible here, [00:39:05] but it's commonly referred to. In the Schofield Bible you have the note, I think, the Shekinah cloud. It simply means the presence.

It was known, and you look it up in the Webster's Dictionary, and it says it's a Hebrew theological term.

And it was that, the Shekinah cloud of glory was there all the time in the day, in a pillar of cloud to lead them, and a pillar of fire by night. It indicated his presence when that tabernacle was set up. And everything was according to God. It was dedicated. It says the cloud filled the glory, filled the tabernacle. It was the glory of his presence. And that's a wonderful thing here. They had the provision of God's guidance. And so we as believers too.

The Holy Spirit dwells in our heart. [00:40:03] And he says he would lead us. Just quickly, it says here that he led them not by the way of the Philistines. The Philistines would go from Egypt right into Canaan across this way, and they didn't have to bother about the Red Sea.

But God doesn't lead them that way. The Philistines are wanderers, wallowers. They're professors.

And they're those who claim to get to heaven in the easy way by doing good and so on like that. God doesn't lead that way. And we find that he led them down this way through Succoth and Etham. And as I studied the map and made this chart, I could see he led them behind the Red Sea. What an easier way to go that way. But no, they had to learn the lesson of the sea, which speaks of death. And they had to experience redemption by power. The power of God that would stop that water and make a way on dry land through sea, the sea, the depth. [00:41:08] And so that's what we'll come to in the meeting this evening, redemption by power. That was God's leading. And you can see he led them that way. Now, God doesn't lead us an easy way. You know, when you accept the Lord as your Savior, that's not the end of your troubles. As someone has often said, that's when trouble begins. But you have the presence of the Lord with you, his assurance. There was the cloud, you see. And there's wonderful details.

My time is up anyway. But we'll get into that tonight, how God intervened for them. He led them, and so we have guidance. It's a wonderful provision, the cloud of glory. Let us just close with prayer.

We thank thee for these wonderful lessons that set forth in a typical way the death of our Lord Jesus Christ and the blessings that he has brought us into. [00:42:08] We pray that everyone here may be under the shelter of the blood of the Lord Jesus Christ. You can say as the hymn says, there to my heart was the blood applied. And to have faith in thee. Help us now to go on in the way of unleavened bread and keeping the feast and enjoying thy presence. We give thee thanks and ask all in the name of the Lord Jesus. Amen.