

From Egypt to Canaan

Part 3

Speaker	R. K. Campbell
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[00:00:01] Previously, if we didn't speak about it, but it's a divine comment on what we will have somewhat tonight. 1st Corinthians 10 verse 1. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink. For they drank of that spiritual rock that followed them, and that rock was Christ.

Now, at previous meetings, we saw people of Israel under the blood in Egypt, when the destroying angel passed through. They were under the blood. Now, we have this [00:01:10] statement we just read, that they were under the cloud, and that's what was true of them, especially in having crossed the Red Sea, and been delivered from Egypt in the power of Pharaoh, representative of Satan, really, and come into the wilderness side here. Here's where we are, and we had the song of redemption, and remember we said as the two parts of a great type, or types, in Egypt, blood on the lintel, sheltered from judgment. They were under the blood, and of course, we all still are under the value of the blood of the Lord Jesus Christ, if by faith we have laid [00:02:04] hold of that sacrifice. Then, they were led by the cloud of God over here, back of the Red Sea, and there was death, and Pharaoh and his host came after them. Satan doesn't want to let God's people go, and this is so true in experience. Many who've trusted Christ, and needed to be brought into deliverance, and that's what we get here, the Red Sea is deliverance from death. There's the sea ahead of them, it's death, and Pharaoh, the old enemy, coming after them behind, and Satan would trouble. But God undertook for them, and the word was in the 14th chapter, stand still and see the salvation of the Lord. The salvation in picture, in type, [00:03:02] was not complete in Egypt. They were safe, and as we said, the word saved is brought in. So here we have God making a way through the sea, so that they went through that sea of death on dry land, dry ground, and they came here on the other side now, which is a type of resurrection, and we said it's salvation by the power of God. The redemption by blood, the price paid, there in Egypt, but that type isn't complete, and so we have the two here, resurrection. And so we've had that the gospel is, the death of Christ, his burial, and his resurrection. And in Romans 4, we have that we're justified by his resurrection, cleared all charges of sin. And so they knew they were saved, [00:04:02] and it says God saved them. It's a little bit more than just being safe, but brought into the place of deliverance, and they sang that wonderful song that we closed with. And so we need to realize now, there's much implied here, the Apostle says they were baptized unto Moses. So this is a picture here also of baptism, and that's what we read in Romans 6, that Christ died for us, and we are identified with him in the likeness of his death, and also in the likeness of his resurrection. And this is the truth that's really confessed here in baptism unto the Lord Jesus, identified by type, that is going down in the water, with that which speaks of his death. And death is the great subject [00:05:05] that

really follows. The wages of sin is death, and we have to learn more in the wilderness about death, death to self, death to Egypt. And so now here's the important thing is, they left Egypt, and God overthrew all the hosts of Pharaoh, Pharaoh himself, the horse and his rider. And so we said Satan is defeated at the cross of the Lord Jesus Christ, in his resurrection. Satan does not have the power of resurrection. He can cause death, and we had some of that in Hebrews 2, who through fear of death were all a lifetime subject to bondage. God has annulled his power. And so here the picture is, Satan is defeated, and they're free. But now begins the wilderness journey, and they left Egypt. And as a practical question for us, have we left Egypt? This world, Egypt is the type of this world, [00:06:09] its system, where the will of man is dominating. And that's what's professed in baptism, you see.

To walk in newness of life, and surely for Israel it was a new life over here in this side. They were used to Egypt, they remembered. We will read tonight how they thought about the leeks, and the melons, and the onions, and all those things in the flesh pots in Egypt. That was their life there. Oh, they didn't say anything about the bondage. They had hard bondage. Our first point was they were slaves in Egypt, and now we're set free, free to do the will of God. That's what it means to the wilderness. Now then, too, we have a fairly good idea, I think, of what the wilderness really is.

[00:07:09] I mean literally. It's a wild place. Somebody asked me about some of these things here, if that was just a mistake or so. Well, this is all to indicate wild country, wilderness. No cities in there, and so on. And that's what the world is to the Christian now. We're still in the world, but we're not of the world, as the Lord said in John 17. And we're delivered from Satan's rule to come now under the rulership, and the lordship, and leadership of the risen Christ. Here on this side here, it's Christ risen, having died to sin, and risen and victorious. And when we come over [00:08:03] to Canaan, it's really the thought of the risen Lord. Tonight we're going to have something about the manna, and that speaks of Christ here on this earth, the humble Christ. Well, I better not say more about that food of the Canaan. It was the old corn. But anyway, we really be in this place of delivered from this present evil world. The Apostle Paul said in Galatians, God forbid that I should glory, save in the cross of the Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world. And that's what really the spiritual lesson here is. If we're in the wilderness, we should be in this place where this present evil world, we're not talking about the physical world, [00:09:02] you know, the creation that God made. It has fallen too. But however, the world is this world system, which Satan is the god and prince of. And we've been delivered from that. And the cross stands between us and this world. So Paul says, I'm crucified unto the world. Or the world is crucified unto me first, and I unto the world. There's a song I saw some years ago. It expressed the good truth. It says, when the world lost me, and I lost the world. And that's what it should be in our experience. And so we see tonight, there are trials. We said, troubles begin when we really take our side on the Lord Jesus Christ, because he's rejected. And we have Satan as our real enemy, though he's defeated. He doesn't give up. He comes as an angel of light, and as a roaring lion, and [00:10:04] so on. And I want to say that what we come to some of the things tonight, we'll be reminded really of the epistle to Peter. The epistle to Peter speaks much of sufferings, and he writes to the scattered people of Israel. And it's the wilderness character. He brings out 16 times, he talks about sufferings. And that's what we learn in the wilderness, that we are on the side of a rejected Christ. And we have the world, and Satan, and even the flesh within us, as our enemies.

All right. Now, we find here, as I've said, it must have been a real strange experience to them. And when we think of it, probably we don't realize how many people there were, when it comes to food and drink. If we have the chronologies of the tribes, and the men of war, and so on in the book [00:11:12] of Numbers, where they were numbered, we get some idea. C. H. Macintosh, I think it is,

gives an estimate of thought, that there were probably three and a half million people in the company of Israel. After a while, when the tabernacle was set up, there was the order there as to where they were to encamp, around about this camp, and so on, or this tabernacle, rather, and so on. So, you think of the women, and the children, and the men of war, it must have been somewhere around three and a half million. What a company! But they were God's people, and it was a path of faith, and that's what it is for us. Now, we're going to see that they were amazed as they went on. Let's read here now, in Numbers 15, after the psalm, [00:12:11] we find here in verse 20, So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur, and they went three days in the wilderness, and found no water. That's the first thing. There are not generally wells and rivers in the wilderness.

There was no water. And when they came to Marah, verse 23, they could not drink of the waters of Marah, for they were bitter. Therefore, the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord, and the Lord showed him a [00:13:01] tree, which when he had cast into the waters, the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians. For I am the Lord that healeth thee. And they came to Elam, where were twelve wells of water, and three score and ten palm trees, and they encamped there by the waters. This is a new experience for them. And as we are converted, turned to Christ, we find the Christian life is a new experience. There's joy, we had that joy of the song, wonderful rejoicing [00:14:02] on the ground of known redemption, but here we have something else. The song has died down. Many a one has had the joy of salvation, and God gives this, but then soon there's distress. And you know, you go to your friends, and some of them thought, well, I'm gonna tell them about being saved, and how you can know you're saved, and your sins are forgiven, and they'll accept it right off. And you'll find that they don't. And you lose your friends, and there's troubles in relationships, and in our relatives, and so on. And you think you've gone off your base, gone off the rocker, as they say. Got religion, got religious crazy, because you're devoted. And all these things come, and there's no water here. The wilderness is a dry and thirsty land, as the psalmist writes, [00:15:05] where no water is. And many trials. And that's what it is, it's a place of testing. And one has summed it up of all the various lessons. We'll have, we have a lot of murmuring we'll find here tonight. And the various lessons to be learned in the wilderness. God was leading them, they were under the cloud. I should say a little bit more about that. What did that cloud mean? Well, we had that as the word on the chart. The Shekinah glory. It meant the presence of the Lord, and it was glory. It protected them as they went through this Red Sea here. As Pharaoh came after them, the cloud went between the children of Israel and Pharaoh's hosts, as they were going through that sea. And that sea opened up step by step. And God didn't open up the whole way, [00:16:07] God opens up one step, and we take that by faith, he shows us the next path. And so, going through that sea, the cloud was darkness to Pharaoh's hosts, and light to God's people.

So there the cloud was protection to them. And they were under this cloud. One writer remarked about this, and it was a new thought to me to link it together, but think of under the blood and under the cloud, under the presence of the Lord. In the 14th chapter Moses said, the Lord will fight for you. And that's what we have to realize and enjoy, his presence. And we're under the cloud of his presence. And that's the guiding cloud. He went before them. It was the [00:17:04] Lord who directed them to all these places. They had to go through that wilderness. And we mustn't think that if we're Christian, and that we're guided by the Lord, everything is going to go just smooth and nice. Not

exactly so. The Lord leads us in rough places, times, and wherever he leads us, he has a lesson for us to learn. And I started to say, the two great things in the wilderness is that we learn what we are, even as Christians now. What we are in ourselves, what the flesh is. So that we come to the 7th of Romans, he says, O wretched man that I am, who shall deliver me from this body of sin and death? We discover sin within us. That comes out in the provision later on of the serpent lifted up in the wilderness. But that's an experience. But also, we learn what [00:18:04] God is. And that's the wonderful thing. The two things are great. You can sum up all the lessons learned in the wilderness. And we have to learn what we are, to find out what we are in ourselves. They were murmurs, complainers, thinking about, in heart, they were going back to Egypt. And how many times we see a Christian taken up then with the world and going back into things that they once give up. Now, it's not a matter of their eternal salvation there, but the practical life. And these lessons are very practical. But we find God in wonderful grace meets their murmurings and complaints with his wonderful grace, his provision. So we come, there's no water. And we find that in this world, there's nothing to refresh us. Water is very important. Water is really more important than food. Our very bloodstream is composed in great measure of blood. And you'll die sooner from [00:19:11] thirst than from hunger. But there's nothing here to refresh the new man. See, no water. That's what's true of this wilderness. But God gives the water. And we read in 1 Corinthians 10, they drank of that rock, that spiritual rock, which was Christ. Now, just here, he doesn't give the supply of water here. But they went on, and they came to Marah, and there there was water, but it was bitter. It was close to the Red Sea, and it was brackish. And so we find that which would give refreshment is bitter. The bitterness, life. Now, you say, I thought when you got saved, everything was just [00:20:12] happy and joy and so on. Well, that's just the beginning of it. We have to learn rejection with Christ. He wasn't popular, though he did things for mankind. Common people heard him gladly, but he's rejected. And we've taken side with a rejected Christ, but who's going to reign? We're going to reign with him. And that's what comes out in the epistles of Peter. And also, if we suffer with him, we shall reign with him. And I was meditating these things. I was thinking of that verse. I had to look around where it was. I was sure it was in Peter, and I found it. I think it's the fourth chapter, where Peter says, think it not strange for the fiery trials that have come upon you. And he goes on to [00:21:10] speak of that. And so he speaks of sufferings much, and of glory. You know, if you search this out in Peter, there's suffering for righteousness sake. We can't—Christ suffered for our sins, but he suffered as one who stood for God. And we are privileged to suffer with him in that way. Learn what it is.

You belong to a rejected Christ. So there's bitterness. But what we find is here how the Lord can turn bitter waters to sweetness. There's sweetness in these trials as well. As one writer said, some of these things cuts right across the grain of our natural desires. You know, [00:22:05] when we became a Christian, while we were born again, we have new nature and new desires, but we still have the old desires. Sin that dwells within us. And we are natural people. We have to learn how to walk by faith, and to be spiritual, and to trust, to be dependent upon God. That's what he—he brought him into this place, just like in the Red Sea, they couldn't do anything else. Then, depend upon the Lord. And so Moses said, stand still and see the salvation of the Lord.

That's a wonderful verse that applies in many ways to our Christian life, too. And the Lord puts us in places where we just can't do anything else but look up. Trust and dependence upon him, and we'll always see how he comes in for us. And so, though there's the bitterness, now death comes, [00:23:06] there's sorrows and trials of the Christian. That's the wilderness character. But we have one who can turn bitter water sweet. And they murmured. That's the easiest thing to do, is complain and blame someone else. We have to die to Egypt, to the world, have to die to sin, and die to our own desires, and be surrendered to the Lord. What about that song they were singing so brightly in the earlier

part? Oh, we forget about that. And they're thinking about what they had in Egypt, as we said, but they didn't say about the bondage. Well, we must move on. So, [00:24:06] Moses cried to the Lord. That's what they should have done. You know, Moses comes out here as a wonderful character. He's probably the greatest man, aside from the Lord Jesus Christ, in the Bible, and the greatest man of history. That's a big study in itself. We have worked out, and we have on the table here, a booklet, outline form, Moses, the man of God. I think he's spoken of six times as the man of God, God's man. He failed too, but there's only one that has never failed, and that's the man Christ Jesus. But Moses is a wonderful character, and if you like to study that for yourself, there's outlines here available, booklets we've worked up for Bible studies [00:25:01] elsewhere in years gone by. And so Moses is a wonderful example. He cries to God. That's what we should do, not murmur and complain, and want to put the blame on somebody else, and so on, and say why, and wherefore. And the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet. There he proved, God proved. That's what the wilderness trials are, to prove us whether we would walk in his way or not. And if we learn anything, we should learn nothingness of ourselves, and that Christ is everything. What's the tree? Well, Peter tells us in his epistle, and as I say, I think we should link the epistles of Peter up with this wilderness character. He says, who his own self bear our sins on the tree. He speaks of [00:26:06] the tree, so as to be the cross of Christ. And if we bring the cross of Christ in, the basis of all our blessings for time and eternity, it sweetens. Better come. I was thinking of it too in the book of Acts. The disciples, they witnessed for the Lord. You know, they landed in prison. And then they came out, and it says, they rejoiced that they were counted worthy to suffer shame for his name. And no matter how bitter things may come, you know, people say all kinds of things about you. The devil is a liar, and he's the father of lies. And he's got a lot of people to propagate [00:27:02] his lies, and say all kinds of things. And many of God's people are in the forefront, in the lines of battle, have suffered of Satan's lies. But then they can rejoice that they were counted worthy to suffer shame for his name. There's the crown. If we suffer with him, we shall reign with him. I think that's the tree that makes the waters sweet. Bitter waters can turn into sweetness. And we'll always find the blessings of the Lord there. And so that's what we get in this thing. Now, in the 16th chapter, well, no, we haven't come yet. I haven't passed over verse Elam. They had tough places. The wilderness of Shur, no water, three days without water. And then Mara, and it's bitter, but the Lord sweetens it. Well, they come on to Elam. And that was such a lovely place. There [00:28:06] were 12 wells of water and 70 palm trees. It was a real oasis in the desert. And I'm sure the children of Israel just thought, my, this is wonderful. Let's stay here. Let's settle down. But no, they had to move on and have another test. Well, now what does Elam speak of? There are 12, it's a governmental number, 12 tribes of Israel and 70, they were, the Lord sent out disciples by the 70. And so it speaks of a time of refreshment. We can see the picture there, wells of water, 12 of them, lots of them. And they weren't bitter. And then there's palm trees to shade them from the sun, and they could rest there. There's refreshment. So the Lord gives us times of refreshment too. [00:29:06] And I like to think of conferences that we as the Lord's people are privileged to have, and God's people have, well, they came together in feasts. As I referred to the other night in Leviticus 23, there were many feasts, seven, and they were all called holy convocations. And so we come together and have a day or two of occupation with the Lord and his presence and the Lord's people, and it's a real Elam. But then the next morning, on Monday morning, and then on Lord's days ought to be real times of refreshment too. Comes Monday morning, it's the routine, we got to go to work and school and face the world again and so on, to go on. Well, I have to move on here too now. In chapter 16, they took their journey from Elam, all the [00:30:02] congregation of Israel, in the wilderness of sin, which is between Elam and Sinai in the 15th day of the second month. So they're just in a month now. Now you don't want to think of this chart as showing distances. It's not so. I pointed out before that they came to Sinai in a short time, and they spent 11 months there, building the tabernacle and so on, and went in a short while up to Cadiz,

Barnea. So here they are now at Rephidim, and yes, here the manna is given.

Then they needed something to eat, and the congregation came, and they murmured again against Moses and Aaron in the wilderness. You'd think that they'd learn a lesson and stop this murmuring and start praising. Someone has said, you know, something, well praise the Lord anyway. [00:31:04] Things do go against us. Praise the Lord. It's like one, they had a bad accident, and he said it was the Lord's hand on them, dealing with them, but they were preserved, and he said it was the Lord's hand over us. It was always something to praise the Lord for, and that's what they should have done here. So now, verse 3, the children of Israel said unto them, would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and we did eat bread to the full. He brought us out in the wilderness to kill this whole assembly with hunger. What doubting, what faithless. Someone has said, what unbelieving believers we often are. Forget about the Lord, [00:32:01] and it says here in Deuteronomy 8, he suffered them to hunger, to prove them, and to teach them that man does not live by bread only, but by every word which proceeded out of the mouth of God. It's more important to have spiritual food, than to have things for our natural life that we go to for so naturally. What the Lord said to Moses, verse 4, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove you whether you will walk in my law or not. Now, this is the great manna chapter, and there's so much here, but we can't spend a lot of time on this chapter. But just to say that John 6 is the great manna [00:33:11] chapter, where the Lord, they said, our fathers ate of the manna, and the Lord spoke about the true bread from heaven. So he supplied food for them, and they had to learn to be dependent upon God. As I say, think of three and a half million people in the wilderness, and you know when they went to bed at night, there was no bread in the kitchen. You can think of it, they didn't have even refrigerators, there was nothing for the next day. But they could look up in their tents and see the cloud, the pillar of fire there, that told them that God was with them. And the next morning [00:34:03] there was manna from heaven. They didn't know what it was, but God said he would give them bread from heaven. And so, it's the type of the Lord Jesus Christ. The only food for our souls in this wilderness is the Lord Jesus, and we find him in the word, it's the word of God. There's the water, and then we'll get hopefully soon to the 17th chapter, where we get the Spirit of God, the living water. So I'll just have to say a few little things. Verse 14, it was a small round thing, round, as the thought of no beginning or end. And so this manna spoke of Christ, the Eternal One, real bread for our souls. And they said in the end of the 15th verse, this is the bread which the Lord has [00:35:01] given you to eat. And they could give it to those in their tents. The second thing was, they gathered according to their eating. One had a good appetite, he'd gather much. If the other was something only able to gather a little, he had enough, whether little or much. And they were to share it with those in the tents, speaks of it, and there was no lack. And then if they kept it till the next morning, it would breed worms and stink. It teaches us the lesson that we live day by day, and we need fresh manna. What you and I enjoyed yesterday, or even today, is not going to carry us over for tomorrow. We need fresh manna every day. And then we find, too, that the taste of the manna, we may [00:36:10] not get it here, was as fresh oil. And it's probably in the 11th chapter of Numbers, in a way, fresh oil. And the other thing, it was sweet. And so that's what the Word of God is. Sweeter than honey, as we read in the Psalms. Thy words were found and I did eat them. They were unto me the joy and rejoicing of the soul. I just want to say, interruption here, that we have a 45-minute tape aside, so I'm trying to keep the message down to one side of the tape. So we have to hurry along. We'll get some of this the next time, perhaps. Now, the 17th chapter, well, I just read there, in verse 35 of the 16th chapter, the children of Israel did eat manna forty years, till they [00:37:04] came a land that inhabited. They did eat manna, till they came to the borders of Canaan. God never failed. That's the wonderful thing. Even when they were under his discipline and they had to wander there in the wilderness, 38 years, God always sent the manna. He is faithful

amidst our unfaithfulness.

But the great point here is that we need the manna. Now, in the 17th chapter, they came to refuge them, and there was no water for the people to drink. And here again, they chide with Moses, forgetting what he had done for them and the blessings that he had given. And Moses cried unto the Lord, he said, they're ready to stone me. So now, verse 5 of the 17th chapter, the Lord said unto Moses, go on before the people and take with thee of the elders of Israel, and thy rod wherewith [00:38:02] thou smotest the river, take in thine hand and go. Behold, I'll stand before thee upon the rock in horror, and thou shalt smite the rock. There shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. So here now, we have another type of the rock that was smitten with the rod of Moses. Moses used that rod at the Red Sea, spoke of death. And now he is told to smite the rock, and God sent water. One of the Psalms speaks of it.

One of Psalm 105, verse 41, waters gushed out. They ran in the dry places like a river. God gave water in abundance. And we read in 1 Corinthians 10, they drank of that rock which [00:39:10] followed them, which is Christ. He sent a river. And this is the type now of the giving of the Holy Spirit. Christ was the rock, but he was smitten at the cross, had to die and rise again and ascend up into heaven. And he sent the Holy Spirit. And he referred to that in John 4, there should be in him a well of water bubbling up for worship. Then in John 7, probably verse 38, he that believeth on me, as the scripture said, out of his belly shall flow rivers of living water. Rivers. Water flowing out. That's the work of the Holy Spirit. So here we have the type of the Holy Spirit given. [00:40:02] We'll learn later on that Moses made a mistake, and another time he smote the rock, and that was the wrong thing. Christ can only be smitten once. And so we have water from the rock. These are God's provisions for the wilderness needs. We must close this point here, at least, and see some of the lessons in the wilderness, the provisions that God gives. I thought we could sing a hymn. Mr. Darby has written, This World is a Wilderness. Why? It's in the spiritual songs, and it's in the Echoes of Grace hymn book. 269. This world is a wilderness wide. We have nothing to seek or to choose. We've no thought in the waste to abide. We have not to regret nor to lose. The Lord is himself gone before. He has marked out the path that we tread. It's as sure as the love [00:41:05] we adore. We have nothing to fear nor to dread. A wonderful hymn about the wilderness.