

From Egypt to Canaan

Part 4

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[00:00:00] We looked at the beginning of this chapter, closed the meeting the other evening, and we seen Moses directed to strike the rock, and with the rod and the waters poured out, a river flowed out, a blessing in the wilderness. And now following that, we read here in this 17th chapter, that verse 8 says, Then came Amalek, and fought with Israel in Rephidim.

Moses said unto Joshua, Choose us out men, and go out fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand. So Joshua did as Moses had said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of [00:01:05] the hill. It came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed. But Moses' hands were heavy, and they took a stone and put it under him, and sat there on. And Aaron and Hur stayed up his hands, the one on the one side and the other on the other side, and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for memorial in a book, and rehearse it in the ears of Joshua. For I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, called the name of it Jehovah Nissi. For he said, Because [00:02:03] the Lord has sworn that the Lord will have war with Amalek from generation to generation.

There is the first conflict with an enemy in the wilderness. He had the conflict with Pharaoh who came after him, and the Lord overthrew him. And we read, too, that the Lord did not lead them by the way of the Philistines, that they would see war and they would be discouraged. But they met wilderness conditions. There was no water, and there was bitter water, and there was nothing to eat. The Lord sent manna, and at every turn of the way, God met their murmurings with grace, mercies, and blessings. But now, according to the type, [00:03:07] too, the rock was smitten and the waters flowed, and we said that was the type of the Holy Spirit for the believer. And we refer to what the Lord spoke in John 4, the woman at the well, she would have, he that believes in me would have a well of water springing up into eternal life. That's God's word. And then the seventh chapter, he says, he that believeth on me, out of his belly shall flow rivers of living water. And it says this, he spake of the Holy Spirit. And so this is the type here, the believer is given the Holy Spirit, the rock has been smitten, that's the cross of Christ. We read in 1 Corinthians 10 that Christ is that rock, and he was smitten there on the cross, and then the Holy Spirit was sent down. And it says in John 7 that the Holy Spirit was not yet given, because Jesus was not yet glorified. And so this [00:04:05] fits the order of things, it had to be the cross of Christ, and then as we have seen crossing the Red Sea is speaking of resurrection, and then the Spirit given. And just as soon as that type is here, we read about Amalek came to smite them. And he's a type of Satan using the flesh. Amalek was a grandson of Esau. Esau, a man of fleshly appetites, and a profane man. He was the brother of Jacob, but he didn't regard his

birthright. And so he speaks of the natural man and the fleshly man of sin that Satan uses. And so that is the enemy that he says you will have war with Amalek [00:05:06] from generation to generation. And this is according to the New Testament Scriptures as well, and the type and the reality that as believers we never get rid of the sin in the flesh until we leave this scene. There are those who are perfectionists and holiness and so on, labor to get rid of indwelling sin. But the Scripture never holds that out in the New Testament, but it gives us the way of victory. And so that's what we see here, we often refer this chapter, should be well known to most of us, how Joshua had to take the sword and he would to fight. In verse 9, he chose out men and to go to fight with him. And we read in verse 13, [00:06:08] Joshua discomfited Amalek and his people with the edge of the sword. But that was only the earthly side, there was as it were a heavenly side. And this we see here that Moses and Aaron and Hur went up to the top of the mountain. And Moses held up his hand, speaks of intercession in prayer. And then we see that when he held up his hand, Israel prevailed, Israel got the victory.

When he let down his hand, Amalek prevailed. And so it shows how we need prayer and prayer always speaks of dependence upon God. And we need prayer for the victory against this enemy, [00:07:02] Amalek, the flesh that Satan would use to trouble us and he attacks. There are some interesting scriptures given elsewhere about how he came. In 1st Samuel 15 and verse 2, it says that he lay in wait, he was waiting for them. And this shows the treachery of Satan to use the flesh. And you know, Jeremiah says, the heart of man is deceitful and desperately wicked.

Who can know it? You cannot trust yourself. There's the religious self and the, well, we would say down in the gutter, immorality self. And no matter the way it is, it is self that wants to be the center of things. And then we read in Deuteronomy 25, verses 17 and 18, [00:08:05] that Amalek came and he smote all those that were feeble. He smote the hinder most and those that were feeble. He comes up on the rear and that is the way he works. He comes as a challenger to the people of God to hold them back in their journey. And so Moses interceded and he's the type of the Lord Jesus who ever lives to make intercession for us. You know, if the victory depended upon us, we would never get there. We would never make it. And so people think, well, you can be lost again. Yes, if it depends upon us, it's hopeless. But we saw all this way that the Lord fought for Israel [00:09:01] and he's still doing that for us. So Hebrews 7 says, he ever liveth to make intercession for us.

Wherefore he's able to save them to the uttermost because he ever lives to make intercession. And that's the picture of Moses with his hands lifted up. Well, in the human side, you can't do that all day long, but our high priest never wearies. But then there's another little feature here that Aaron and her were there with him and they held up Moses's hands. Now Aaron was the high priest, as we get it in the priestly order that follows afterwards. He was the high priest. And so that represents the Lord Jesus in his priestly intercessory care for us. As an intercessor [00:10:05] is the priest, he ministers that we might not fall. But then the other character, and that's her here, whose name means white or righteous, this presents the Lord Jesus as we have in the epistle of John, advocate. We have an advocate with the righteous, with God, Jesus Christ the righteous. He's the righteous one. And so there's the twofold service of the Lord on high as the priest intercede for us that we might not fall. And then John says, if we sin, we have an advocate with the Father, Jesus Christ the righteous. And that's represented by her. And so they prevailed. And this is in type here to show us what we have. We are not to sin and to yield to the flesh. We [00:11:06] have in Romans 8 that we're not indebted to the flesh at all. We will have further lessons about this as we go along. But here is just this much that is given. And so they got the victory. But Moses then now builds an altar, calls the name of Jehovah Nissi. Jehovah our banner. And we can get the victory. Paul says, thanks be unto God who giveth us the victory through our Lord Jesus Christ. All right, now we must move on. We have much ground to

cover tonight. We must get on to the 33rd chapter of Exodus. The 18th chapter, we find that Jethro, Moses' father-in-law, verse 2, [00:12:01] took Zipporah, Moses' wife, after he had sent her back, and her two sons, of which the name of the one was Gershom, and then the other was Eliezer. And he comes to meet Moses there when he had encamped at the Mount of Gol. This is an interesting little notation here, not much said, but you know that when Moses had to flee, or did flee Egypt because of the wrath of the king, he was 40 years there at Midian as a shepherd. He was 40 years in Egypt as a prince, but he threw his lot in with God's people Israel. And in his haste, too, he slew an Egyptian that was oppressing and he fled. But there he worked for Jethro, and Jethro gave him his daughter Zipporah as a wife.

[00:13:07] And that's a type there, too, of Christ in rejection, having a Gentile bride. And sons who were born to him, Eliezer, he says, I was a stranger in a strange land. And then the other son was, just had it, oh yes, Gershom was the stranger. Eliezer, the god of my father, had helped me. Well, then God called him, you remember, the burning bush in the third chapter of Exodus, that he would send him to Israel in Egypt as a deliverer. And he finally went, and he took his wife and [00:14:05] children along. But this verse here would indicate that he sent her back as he was negotiating with Pharaoh and all these things and things went, he must have sent her back. And now Jethro comes and brings her there and the sons and meets him and he rejoiced. It's a millennial picture. It's a dispensational picture here of the glory that would come with the Gentile and the Zipporah being the bride of Christ. And Jethro, he recognizes the hand of God. And they ate bread together.

Verse 12. I just like to repeat this little thought of eating bread. Many years ago, I visited up in [00:15:03] Edmonton, Alberta, Canada. There was a brother there from England and his wife with us at the time. And he mentioned this, that one had said the customs of the eastern lands, that when the chief, a visitor came or someone would come, and if the chief ate bread with that person, then they all knew that he was accepted. And it's just that little thing you see now when it comes in about the Lord's Supper, eating bread. This was something very much according to the culture of the land, its fellowship. And we still look at it in that way. We ask someone over for a meal or someone and we eat together. Well, it indicates fellowship. And so the Lord used that symbol to the breaking [00:16:02] of bread. It expresses fellowship. It's a divine symbol, you might say, the fellowship. So they ate bread together. It's mentioned here that way. Well, we pass on to the 19th chapter now. And here we have the third month. When the children of Israel were gone forth out of the land of Egypt, the same day came they unto the wilderness of Sinai. They departed from Rephidim. They came to the desert of Sinai and had pitched in the wilderness. And there Israel camped before the mount. Now this is an important phase in the journey of the children of Israel, as we have indicated here in the chart, at Mount Horeb, Sinai. We are going to see that a great change takes [00:17:02] place here. The law is given. And God did this to prove the children of Israel. Hitherto, as we've said, God met all their murmuring and their complaining with wonderful provisions of grace.

But from now on, when they took a position, and there are many details here, but it comes out, we'll read a little bit more. Verse 3, Moses went up unto God, and the Lord called him out of the mountain, saying, Thou shalt I'll say to the house of Jacob, and tell the children of Israel, Ye have seen what I did unto the Egyptians, and how I have bare you on eagles' wings, [00:18:03] and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shall speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words, which the Lord commanded him. And all the people answered together, and said, All

that the Lord has spoken, we will do. Now there's the key. The Lord said, You see how I dealt with the Egyptians, and how I bore you on eagles' wings, [00:19:03] and brought you unto myself. This is something that's spoken of in Deuteronomy 32, I believe.

Now the eagle carries the little eaglets on his wings. It stirs up the nest, so that they will learn to fly. But the big eagle with her big wings flies underneath them, and when they can't fly, she carries them. And this is the figure here, how the Lord had dealt with Israel. He had been carrying them on eagles' wings, as it were. Swift and powerful and strengthening, he was for them. Now he proposes a test, and he says, Now if you will obey my voice, and keep my covenant, then you shall be a peculiar treasure unto me, but all the people. And what was their response? [00:20:03] It says here now, as we read there, verse 8, All the people answered together, and said, All that the Lord has spoken, we will do. If you look at their history up until this point, the past two months, does that bear out this statement? They should have learned something of themselves. And it's what we said in the beginning, that there are two great lessons to learn in the wilderness journeys of Israel and ourselves. God was teaching them what they were in themselves, and we have to find out what we are in ourselves. Most Christians, [00:21:08] taught from their youth at least of the things of God, come to the Lord and been spared from much of the world and evil. And we have to learn and find out what we are after we're saved. Someone that just gone out in the world and wickedness, and he's tried everything and so on, he knows something more of the depths of evil and of his own heart. And that's what we have in Romans 7.

Oh wretched man that I am, who shall deliver me from this body of sin and death? We get more of that and the provisions in a later types, but there it is. Now they should have been finding something about what they were. If they did, they wouldn't say, you know, they said it three times. [00:22:04] As we go on here, they said it over and over, and all the people said it. All that the Lord has said, we will do. They didn't even say, by thy help we will. They hadn't learned their nothingness. And what is the purpose of the law? The law is given here now in the 20th chapter. We have what we call the Ten Commandments, and then in the 21st chapter is the judgments, the regulations, interpretations of the law. In chapter 22 and chapter 23, it's all about the law, and that's where you'll find in that 24th chapter, verse 3, they say again, all the words which the Lord has said, will we do. And in verse 7, they said, all that the Lord has said, we will do, and be obedient. They hadn't learned something of themselves. Now what does the scripture say in the New Testament? [00:23:07] In Romans 3, it is, I believe, we read, by the law is the knowledge of sin. And in the 7th chapter, Paul said, I had not known sin, except the law said, thou shall not covet. The law stirs up a sinful nature, and it's been, as has been well said, the law is like a looking-glass. It shows you where you are, what we are in ourselves. You know, a simple illustration, we often say, as children, young people, and perhaps even still as older ones, if you see a sign that says no trespassing, or if you see a sign, keep off the grass, the natural result or natural response is, [00:24:06] I would just like to do it. If you don't say anything, will you go along? Well, when you say, I can't do it, you shouldn't do it, then the natural tendency of the evil heart is, I want to do it. And so that's the effect of the law. Now, in verse 5, he says, thou will keep my covenant.

We had a series of lessons in Bible studies some years ago about the covenants, and we found that the covenants of grace and promise to Abraham and all, the rules or the regulations, you might say, were all on God's part. God promised them. He didn't ask for something. Now, we get the covenant [00:25:06] of the law, the covenant of Sinai, and the blessings are, if you do this, if you obey, then I will give you the blessings. Well, we'll see what happens. We have to hurry, let go along. And we read here in the 24th chapter, that verse 7, well, verse 4, Moses wrote all the words of the law. And then in

the 7th verse, he took the book of the covenant and read in the audience of the people. And that's when they said, oh, we'll do all that. One who thinks he can keep the Ten Commandments hasn't found out something of his evil heart. And they change here from the covenant of grace to the covenant of we will do. And how many people there are today who think [00:26:08] that's the way to get to heaven? Well, the book of Galatians and the book of Romans deals with this subject. And I think it's in Galatians, it says, if there was a law that could give life, it would be given. What the sinner needs is new life, to be born again, new desires. And then the Holy Spirit dwelling in the believer's heart is the power for the Christian life. So that's the lesson here as to the law. And what happened? Well, we find now in chapter, Moses went up in the mount and the end of verse chapter 24 says he was in the mount 40 days and 40 nights. And that was a miraculous thing. I think in one place it says he neither drank water or ate, but he was preserved there. And all these chapters that follow from chapter 25 through 31, I think it's [00:27:09] through 31, are instructions about this tabernacle that they were going to build that little picture of it there. It was not built at this time, but God was occupied and showing him the pattern of things. And so he's up there enjoying the presence of the Lord. And what happens? We pass over to chapter 32. Chapter 32. When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron and said, up, make gods which shall go before us. For [00:28:02] this Moses, the man that brought us up out of the land of Egypt, we want not what has become of him. It's almost unbelievable, isn't it? To read such words as these from a people that had seen all the wonders of the Lord there in Egypt, setting them free when all the firstborn were killed, that didn't have or weren't in a house where blood was on the door. And then brought them through the Red Sea in that marvelous way and overthrew Pharaoh and all his hosts. And they sang that song of redemption in chapter 15. And as they went through this wilderness, how God turned the bitter water into sweet water for them. And they came down to Elam, where there was that wonderful oasis and how manna was given. And there was also quails. I didn't just get that, [00:29:03] but you notice in that 16th chapter of Genesis, there were quails that came up at night. He gave them flesh to eat and there was manna in the morning. Now it doesn't say that the quails continued on, but the manna did. And it says especially the manna never ceased until they came to Cana. For 40 years, he faithfully was giving them the manna from heaven. And then that water out of the rock here and gave him victory over Amalek. And now when they come to Sinai and God tests them, 40 days is always a time of testing. And they say, now this man, Moses, who brought us up out of Egypt, did he bring them up? It was God. He just told them, you see how I bear you on eagles' wings and brought you to myself and dealt with the enemy. Now this man, Moses, we don't know what happened to him. He disappeared. [00:30:05] And they were ready to make gods. And when they made this golden calf, and Aaron is the man, you know, Aaron was a weak man.

It was not God's intention in the first place that Aaron should be a leader. He chose Moses and Moses made excuses. He says, I'm slow of speech. And yet it says he is a weak man. And yet it says he was mighty in word and deeds when he was in Egypt. But, and finally God says, well, here's Aaron. He can talk. You say the words and he'll speak them. And now here Aaron comes and the people come to him and they say, make us gods. So he's ready to please these people. But I say it's, it's, it's, it's shocking [00:31:06] that after they've seen all this, and after they had said three times, all that the Lord has said, we will do. Now they're ready. Though they hadn't got the, yes, they, they, they, they knew the commandments. Moses told them that. And they were breaking the first commandment.

Before they ever had the tables in their hands. What a revelation it is. What a, what a looking glass we have here of what man is. And the more we find that out, we can't trust ourselves, but we can trust the Lord. Then there's blessing. Now we find here the development of an idolatrous camp. And

this is a great scripture.

It's, it's in Hebrews also. Let us go forth unto him without the camp bearing his reproach. [00:32:06] There's a camp of idolatry today in Christendom that we're told to go outside of.

And here we see the first formation from that which was of God, this camp of Israel. They set up a golden camp. Where'd they get the idea of a golden camp? Well, it was in Egypt. And their hearts have been turning back to Egypt, to this world. And we've seen that we're supposed to be outside. They, they were outside of the Egyptian territory. But the world of Egypt and the Pharaoh was still in their hearts. And so there's, there are a number of steps here. Notice, the first one is they, the people gathered themselves together unto Aaron. They should have been gathered unto the Lord. He's the divine center. He was the one that was [00:33:03] in their midst and had carried them on. But they gather together unto Aaron, to a man. And they say, this man, Moses, he was God's representative. We don't know what happened to him. And they have to have a man they can see. They're not walking by faith. And that's what happens in Christendom. They set up what we call a system, a clergy, and not just one, but a whole system of bishops and the Pope on the, all these, these things. And then, so the people, Aaron says, you break off your golden earrings. And so they, they give something that looks like a sacrifice. And Aaron received them. And verse four, he fashioned them with a graving tool, [00:34:01] after he had made it a molten calf. Man gets his graving tool to shape and make things. This is the formation of a system that is not according to the pattern of scripture. And we have this thing developing. You know, after a while, when Moses talked about the You know, after a while, when Moses talked with him, why'd you do this? Oh, he said, the people brought their earrings and I put them in the fire and out came this calf. It was a big lopping lie. He fashioned them with his graving tool. But Aaron was a weak man and ready to do what the people want, please him. And then, you find here, he built an altar onto it. Verse five, and he made a proclamation, tomorrow is a feast to the Lord. And so in the systems of men, they have set up all kinds of things. Idolatry is at the very core of the systems of Christendom, [00:35:09] where they worship angels, statues, the Mary, and all these various things patterned after the world.

And idolatry is at the core of it. A real camp of Romanism. Now, you may say, yes, you may say yes, but then Protestantism protested and moved off from it. Yes, but how far did they get away? We'll get onto that in a bit. And so they made feast days. And in the Roman calendar and system, they have all kinds of feast days, connected with this golden calf of idolatry. As much as one could say, but we have to move on to other things. And so we find next, that [00:36:12] yes, verse six, they offered up their burnt offerings, brought their peace offerings. It's a mixture. The burnt offerings and the peace offerings were of God.

But this golden calf was real idolatry, representing the gods, the pagan gods in Egypt. But with that, they associate some of the feasts of Jehovah. And then what? They sat down to eat and to drink and rose up to play. Doesn't that characterize systems roundabout?

You find here just some of these principles. And for the first time, we're going to come to see, [00:37:03] and we must get that lesson, that Moses pitched a tent of meeting outside of this idolatrous camp.

God was angry and he said he would destroy them and make of Moses a great nation. We must pass on.

Moses comes down and he saw the calf and the dancing. And now he came down with those tables of stone where the 10 commandments were written on. There were two tables and it says it was written on with the finger of God. Now Moses takes those tables and he breaks them.

This was the right thing to do. If God would have brought, if he would have brought those tables of stone into that camp and act on that ground, it would have been all over with them.

[00:38:09] Cursed is everyone that continues not in all the things of the law to do them. They were under the curse. And in that condition, Moses breaks those tables.

But he did more. Verse 20, he took the calf which they had made and burnt it in the fire and ground it to powder, straddled upon water, made the children of Israel drink of it. And then he speaks to Aaron and he has his story. But now he acted in judgment.

And God had said before to Moses when he was up on the mount, he says, I'll destroy this people. But God didn't tell Moses to do certain things here in that situation. This is a crisis. [00:39:04] This is one of the great crises that Moses had to face. And he acted wonderfully. He had spiritual sensibility to know what needed to be done. He must act in judgment by destroying this idol, this idolatry.

And furthermore, verse 26, Moses stood in the gate of the camp and said, who is on the Lord's side? Let him come unto me. When there's great evil like that, the principle throughout the Bible and the New Testament especially too, teaches there must be separation from evil. God was displaced. He was the one who brought them up. But now that calf displaces him. And whatever displaces Christ really is the gathering center, is an idolatrous system. [00:40:07] And so there must be a stand. Who's on the Lord's side? Let him come unto me. And the sons of Levi gathered themselves together. You remember in the 19th chapter, God said he would make a kingdom of priests to Israel. But now they forfeited that as a kingdom. And so the sons of Levi came out, and they're the ones from whom the priesthood followed later on. Levi gathered themselves together unto him. And he said, put your sword up. And they had to go out and slay. And there were 3,000 slain that day. It's striking. When the law was given, 3,000 are slain.

When the gospel of the grace of God is preached on the day of Pentecost, [00:41:03] what happened? 3,000 were saved. That's the difference between the law and the grace. The law is as cold as the stones upon which it's written. And a sinful people cannot be saved and be helped by the law.

But then Moses said, concentrate or consecrate yourselves this day, that he may bestow upon you a blessing. In spite of all this, God wants to bless his people. But there's only one way for blessings to be in separation. Well, this isn't all of it. We find in the 33rd chapter now, and I repeat, I do not see any commandment given to Moses what he should do. But he had spiritual sensibilities to know what was becoming [00:42:03] to the Lord and for the people. And he acts and gets God's commendation. So here now in the 33rd chapter, God speaks and he says, depart.

And so verse 7, Moses took the tabernacle and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. Now, this is not a correct translation here when it says the tabernacle, because the tabernacle was not built yet. Mr. Darby uses the word tent of meeting, and that's what it is properly. So it should read here, Moses took the tent of meeting and pitched it without the camp, outside of this idolatrous camp, and afar off, not just outside, but afar off.

[00:43:02] And he came to pass, and everyone which sought the Lord went out unto the tent of meeting, which was without the camp. And this is a great principle that's followed through scripture, that the place of blessing when there's evil is separation, outside.

We don't hear much about this in our days in the assemblies now. We should. But as I said in Hebrews 3, Hebrews 13, it refers to this and it says, the Lord was crucified outside the city of Jerusalem, outside the camp. And it's often pointed out, there are three times in the Bible where God was outside. Here, in the tabernacle, [00:44:01] we haven't come to the end of this, he met with Moses outside of that idolatrous camp. In Ezekiel, when the temple was built, they were worshiping pagan gods, and God departed from that temple where the glory was. He was outside of Israel in the days of Ezekiel in the temple. You can trace that out in the scripture. And then at Calvary's cross is the third time that God was outside of religion. Outside of Jerusalem, outside the gate. So what does he say, the conclusion? He said, let us therefore go forth unto him without the camp, bearing his reproach. And that's one of the things that has held my feet through the years, having opportunities to proclaim the gospel amongst many people in places and cities. [00:45:04] And so on, where there were open doors.