

# From Egypt to Canaan

## Part 6

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:01] We are now looking at Numbers, Chapter 12.

We are not trying to cover the subjects in any detail, but to touch on the general outline and get the high points in the short time that we have together.

We have been tracing out something of the journeys of the children of Israel, and we are considering them at Mount Sinai, we got this far here and moved on up this morning when they despised the manna.

So now here in Chapter 12, we read verse 1, Miriam and Aaron spake against Moses, because [00:01:06] of the Ethiopian woman whom he had married, for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it. Now the man Moses was very meek above all the men which were upon the face of the earth. And the Lord spake suddenly unto Moses, and unto Aaron, and to Miriam, Come out, ye three, to the tabernacle of the congregation. And they three came out, and the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words, if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. [00:02:01] My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches. And the similitude of the Lord shall he behold. Wherefore then were he not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them, and he departed. And the cloud departed from off the tabernacle, and behold, Miriam became leprous, white as snow. And Aaron looked upon Miriam, and behold, she was leprous. And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not this sin upon us. Wherein we have done foolishly, and wherein we have sinned, let her not be as one dead, of whom the flesh is half consumed, when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. And the Lord said unto Moses, If her father had but spit in her face, should she not be [00:03:07] ashamed seven days, let her be shut out from the camp seven days, and after that let her be received in again.

And Miriam was shut out from the camp seven days, and the people journeyed not till Miriam was brought in again. And afterward the people removed from Haziroth, and pitched in the wilderness of Paran.

Just a little notice of this, for it brings out some of the solemn lessons that come out in the wilderness.

The wilderness is our Christian life.

Everywhere we've come to the Lord and delivered from Egypt, it has to do especially with trials and testings in the wilderness.

[00:04:01] It is what the world is to us now since we have turned to the Lord.

We shouldn't be living all the time in that wilderness character of things.

God's purpose, we'll be seeing this evening or this afternoon especially, was not that they should spend 40 years in the wilderness.

Going to see that they were brought right up here to Kadesh Barnea, were right on the way, and here's the promised land. And God said they should go in. And it was just, well, a little over a year.

And some, we said they spent 11 months at Mount Sinai here. Many lessons were there.

One of the great things we've been saying is that the wilderness brings out, should [00:05:03] teach us what we are in ourselves, what our hearts are. We found the children of Israel murmuring and complaining all the time. And up until Sinai, when they were under the covenant of promises, God met all the failures with wonderful grace. But when they put themselves under the ground of the law, all that the Lord has said we will do, he said, the covenant of Sinai, then God dealt with them in judgment in times.

But here, this is a touch, the wilderness brings out sad failures.

It has been proven so in our own history, even as a company of brethren, I mean, as a fellowship, and so on, many things happen.

Strange.

Now here we have the incident of Miriam.

[00:06:03] And you will remember how in the early part of Exodus, when the children of Israel were over here in Egypt before the Passover and the Red Sea, when Moses was born, this bright little sister of his, Miriam, she came.

She was watching there.

And she was the one that said to Pharaoh's daughter who found the babe in those bulrushes, she said, shall I call a nurse?

Yes. Well she knew the best nurse there could be for that little babe. And that was his mother.

And so she suggested that she was there.

And then we saw when they crossed the Red Sea, when God made this wonderful deliverance [00:07:03] by power from Egypt and from the enemy, Pharaoh, it was Miriam that led the women in singing.

A bright testimony.

But here now, after years come by, some sad things develop.

We've seen with Aaron, and he's involved here too, that when Moses was up on the mount forty days, forty nights, getting instructions from the Lord, the people came and said, we don't know what happened to Moses.

Make us a god.

And Aaron, a weak man, listens to the people and gets involved in this terrible idolatry.

Now here again, it's Miriam and Aaron.

And God's word is always very exact.

[00:08:04] When one is mentioned first, he's first, or she's first. When the name is second, they're second.

So it's Miriam and Aaron spoke against Moses because of the Ethiopian woman which he had married.

It really comes out here sadly now that Miriam is jealous.

And jealousy is an awful thing.

And it comes out in our hearts, it's there. And we either have to learn to judge it or we're going to suffer the consequences of it. Now there can be a brother and sister relationship.

And there ought to be these good relationships in the family. But a man's wife is closer to him than his sister.

And Miriam no doubt felt that. Man and wife are one flesh.

[00:09:03] And so jealousy being at the bottom of it, it's Miriam and Aaron, not Aaron and Miriam. Aaron shows his weakness again to listen to this sister-in-law, as it were, complaining against Moses.

And it was a serious thing. For God said to them, were you not afraid to speak evil or to speak against my servant Moses?

Practical lessons here, you see. Now this Ethiopian woman was black.

The Ethiopians were dark.

And she had a closer place than Miriam.

So and not only that she is the instigator of this, because she's the one that's smitten [00:10:08] with leprosy, very sad.

But now it comes out in another time.

I was thinking about whether he said, hath God only spoken by Moses. Here he's speaking against him. Yes, it's in verse 2. He said, hath the Lord indeed spoken only by Moses?

We have quoted before a verse in Jeremiah that the heart of man is desperately wicked. Who can know it?

Our human heart, and that's mine and yours, is desperately wicked.

Very clever. We can deceive ourselves.

[00:11:01] He that trusteth in his heart is a fool, scripture says. And we can come up with some fabulous things to justify, and yet it's not right. So first you see, you say, speak against that he married a black woman, Ethiopian woman. And then you say, has he only spoken by Moses?

See how the jealousy comes in, wanting to have a place, and jealous of someone else. God gives us a place.

And it's a false humility to not take the place that God gives to us as responsibility.

It's not seeking a place. But when God puts one in a place, we must fulfill our obligations. Now it comes out here, God says, the man Moses was very meek above all the men which are upon the earth.

Another place we have another time, he fell on his face. [00:12:04] He was a meek man.

He had learned in the school of God in Egypt for 40 years, had to learn to be nobody.

And we mentioned too this morning, we're coming into this series of things, time of things, where Moses is tried and tested.

He was tried and tested all along by the rebellion. And what God said, they're a stiff neck people. He was tried by that.

And yet he came along very wonderfully. And so here too. And so God spoke.

You know, we don't have to answer charges. And if we're going to be used to lead God's people and to help them, we must expect some of these things. The Lord did.

And all his servants have gone through this, but we don't need to defend ourselves. [00:13:01] The Lord took up the cause and the Lord spake suddenly and says, Aaron and Miriam, you come out. Now I can't spend much time, we've got much ground to cover this afternoon. And so he speaks, he

says, verse seven, my servant Moses is not so, who's faithful in all mine house.

The point here is you see that God takes up the cause. And various things are at the bottom of it. And then he says, weren't you afraid to speak against my servant Moses? He was God's servant. And it's a very serious thing. And sometimes we may think we are spiritual, that we are extra able to look into things and find faults.

We find with David, in his connection with Saul, he said, it's not to speak or to deal against the Lord's anointed. [00:14:01] Saul was very guilty, but we know how David regarded him as God's anointed one. And he would not kill him when he had the chance to, in spite of all that Saul had been doing against him.

And so there's the lessons, and Miriam is stricken, not Aaron, Miriam is stricken with leprosy.

Now servants, sisters have a wonderful place and can do a wonderful work, but they also can be used of Satan.

And we see this oftentimes too, the lessons for all of us to learn practically here. Well, they move now from Hazarath and they pitch up here in the wilderness of Paran.

I put the word down here, but it covers all of that. Now we come to chapter 14.

And now chapter 13 first, we were in 12.

[00:15:04] Now the Lord spake unto Moses saying, verse 1, Send thou men that they may search the land of Canaan, which I give unto the children of Israel. Of every tribe of their fathers shall he send a man, every one a ruler among them, to search out the land of Canaan. So they were up here really to the borderline of Kadesh, Baniya, ready to enter in. And two years had not elapsed yet, close to two years.

They journeyed down and God meant for them to go into the land. Now we don't get the whole truth here. Here we get that it says Moses said, send men.

But if we turn to Deuteronomy chapter 1, which supplements many of these things as Moses [00:16:01] rehearses these matters just before they went into the land, Deuteronomy chapter 1, verse 22, well, verse 19.

And he says there in the last part of verse 19 of Deuteronomy 1, we came to Kadesh, Baniya, which we've marked on the chart here.

And I said unto you, ye are coming to the mountain of the Amorites, which the Lord our God doth give to us. Behold, the Lord thy God has set the land before thee. Go up and possess it, as the Lord God of thy fathers has said unto thee. Fear not, neither be discouraged. And now notice this, verse 22. And ye came near unto me, every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again, by what way we must go up, [00:17:04] and into what cities we shall come. And the saying pleased me well, and I took twelve men of you, one of a tribe. Now the thought here, you see, according to this information in Deuteronomy, is that the people said, Moses says, here's the land, go up and possess it.

But they came near, and said, We will send men, and search out the land, and bring us a word, by what way we must go.

Now what does this show?

God had said that he was going to bring them into a good land, a land that flowed with milk and honey.

And in Deuteronomy 8, let's just see there what God said about it, of the land of Canaan.

[00:18:01] Verse 7, Deuteronomy 8, For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills, a land of wheat, and barley, and vines, and fig trees, and pomegranates, a land of oil, olive, and honey, a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it, a land whose stones are iron, out of whose hills thou mayest bring big brass. Such was this description that God gave of the land.

Why not go up then, believe God, and possess it?

But instead, they said, we're going to send spies and look out the land and see what kind of a land it is, whether it's good or bad, or lean or fat.

That's what comes out here in verse 20 of Numbers 13, what the land is, whether it be [00:19:07] fat or lean. Now God said it was good.

These would believe God, but unbelief of their hearts says we want to find out for ourselves.

All right, so Moses gives in to this and spies are sent out. Now there was no need for this. It was a thing of unbelief to begin with, lack of trust in God.

All right, so they go.

And you know, we can't read all these verses here for the time limited.

Verse 23 of chapter 13 of Numbers, they came unto the brook of Eshcol and cut down from thence a branch with one cluster of grapes, and they bared upon two upon a staff, and they brought her the pomegranates and the figs. [00:20:02] They brought this evidence of the fruit of the land, a cluster of grapes that was so big that two men had to carry it on a pole.

That was evidence of the good land.

But what do we find?

They said, yeah, it flows with milk and honey, all right, this is the fruit of it. Verse 28, nevertheless, the people be strong and dwell in the land, and the cities are walled and very great. And we saw the children of Anak there, and they dwelt there, and so on.

They speak about it. And in verse 33, they said, there we saw the giants, the sons of Anak, which

come of the giants.

We were in their sightless grasshoppers. So they brought an evil report.

You know, we can twist things to suit whatever we want.

[00:21:01] And when there's lack of faith, and the path of God is faith, we have in Habakkuk that great principle that just shall live by faith. That's repeated three times in the New Testament. It's a path of faith.

And if we don't have faith and exercise faith, there's the unbelief of the natural man. And you're going to find some excuse not to do what we don't want to do in the first place. So they brought an evil report. It says that in verse 32. They brought up an evil report of the land, which they had searched. But Joshua, or Caleb, first of all here in verse 30, still the people, before Moses and said, let us go up at once and possess it, for we are well able to overcome it. And the men that went up with him said, we are not able to go up against the people, for they are stronger than we. And so the gist of it is, as we have in the 14th chapter, Joshua joins in. [00:22:04] Joshua the son of Nun and Caleb the son of Jephunneh, which then they searched the lands, rent their clothes.

And they said in verse 7 again, the land which we passed through the search, it is an exceeding good land.

And if the Lord delight in us, he will bring us into this land and give it unto us. A land with flows with milk and honey. Only rebel you not against the Lord.

They are bred for us.

Their defense is departed from them. And the Lord is with us, fear not. But all the congregation bade stone them with stones. Very sad thing.

God intended in bringing the children of Israel out of Egypt, not to let them die in the way of the wilderness as they so often said, but to bring them into this good land to enjoy our inheritance. And that's what Canaan stands for. The Ephesian truths.

[00:23:01] But such terrible unbelief. And is it any better among us as children of God today? Where are we in our soul's experience?

Do we see our picture in some of these things of Israel? They were a choice people.

And such was their history. And as we read in the beginning of these lectures, God said, well, in the New Testament, these things were written for our admonition, for our learning to be helped thereby.

Joshua and Caleb had faith, believed in God. The people said they're giants in the land. Well, Joshua says, they're bread for us.

And a brother used to say, well, if they were giants and the giants are bread for us, then the bigger the giants, the more bread they'd have to eat. [00:24:03] That's the way faith looks at things. Giants are difficulties. But there are opportunities for God to show himself what faith can do, what God can do,

what faith in God can bring about. All right, so we must pass on here.

And we find that God says, all right, you're not going to go into that land.

Verse 31, well, verse 30 of the 14th chapter, he shall not come into the land concerning which I swear to make you dwell there and save Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, which he said should be a prey, then will I bring in. And they shall know the land which ye have despised. Serious thing, to despise our inheritance in Christ, the things that are brought out [00:25:01] in Ephesians. That's the great book of our inheritance in the New Testament. And he says, your little ones, as you said, would die in the wilderness. Those are the ones I'm going to bring in. And verse 32, as for you, your carcasses shall fall in the wilderness, and your children shall wander in the wilderness 40 years, and bear your whoredoms until your carcasses be wasted in the wilderness, and so on. So the next part or chapter says how they wanted to go up then.

First they don't want to go. And then when God says now in judgment, you're going to wander here in the wilderness. I put here 38 years.

It says 40, but I think that takes the whole total.

We generally speak of 40 years from Egypt to Canaan when they were finally brought in. And if it was some over a year that they were already on the way, and then there's more [00:26:07] time before they got up around, I think it works out to about 38. You can challenge that. God says 40, but I think he has the whole time in mind. And so there they were. They just wandered around. As I say, then the end of this chapter, they wanted to go up like naughty children.

First they say, no, we won't.

And then discipline comes. And then they say, well, we're going to do it. And they say, no, you can't, but we're going to do it anyway. And that's the way we act, like children, having grown up sometimes. And so verse 42, 14th chapter, God says, go not up, for the Lord is not among you. They presumed to go, verse 44.

And the Amlekites came and discomfited them.

[00:27:02] Well, that brings us around here.

And nothing is said here in Numbers about these 38 years of wandering.

That's another phase.

Except we do have, I think, in the 33rd chapter of Numbers, if I'm not mistaken, a list of all the places that they went to.

Yes, I think it's in the 33rd chapter. A list is given of all the journeys.

And there's one interesting thing I found in making this chart years ago, working with the maps.

God said they would wander by the way of the Red Sea. Now you may wonder about this, but if you



look at the map, you'll find that the Red Sea had two arms.

[00:28:02] It was like this. And we saw the one arm over here, where God made the way for them to go through. And this is the other arm now of the Red Sea. And you find Eson Geber as listed.

And some charts, and I made this first, like this, only this Red Sea coming up to here. But really, they had to come to the very tip of the Red Sea. And to me, it shows a lesson. When we get away from the Lord and wander and in our own self-will, we've got to come back to the sea, the place of death.

In other words, it's this lesson here again, that God made a way through the sea of death.

And it speaks of the resurrection of Christ, especially. You've got to come back to the pit from which we've been dug, as it says in Isaiah.

[00:29:04] So that's an interesting thing, to touch the sea again, to face it, and learn the lesson. Well, we move on, and we have to pass over things here.

There's the rebellion of Korah in chapter 16.

They gathered themselves against Moses, and this is more serious. It was Korah, one of the chief of the Levites, and they gathered themselves against Moses and Aaron, and said, Ye take too much upon you, seeing all the congregation holy, and every one of them, lift up yourselves. So there's further rebellion against God's leadership.

This is the way Satan would seek to work, and he has successfully done this in Christendom, or I should say the history of the church, the true believers. And we as brethren have experienced that. [00:30:02] When I say brethren, I mean those who have gathered out to the name of the Lord Jesus Christ from over a revival of truths, over 150 years, and the sad history that we have experienced.

But God says he would show, and we pass over that, and come on to chapter 20, where we see a failure of Moses.

Moses, who had done so wonderfully through all these trials and testings, and I've mentioned this before, and we have an outline study of Moses that you can get here for a few cents if you wish to study it for yourself. He's one of the greatest men in history, sacred history, biblical history, and profane history, or secular history.

And some 700 times in the Bible, six times spoken of as the man of God.

[00:31:06] He was a man for God's crisis. But when we come to men, it's so true what has often been said, that the best of men are but men at best.

It's a good phrase. It's not my own, but I'd like to pass it on. And so only one man is completely perfect without failure, and that's the Lord Jesus Christ, of course. So here in the 20th chapter, we find Miriam dies, and there's no water again for the congregation.

They speak against Moses and Aaron. It's an old song, as they would call it today, old hat, always blaming someone else instead of themselves. And the easiest thing is to blame those whom God is

using.

[00:32:06] And he said they wished they had have died. And so, verse 7 of the 20th chapter, the Lord spoke unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock, so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels, must we fetch you water out of the rock? And Moses lifted up his hand with his rod, and he smote the rock twice, and the water came out abundantly, and the congregation drank, and their beasts also.

[00:33:01] Moses acts here and supplies water for the people, and God gave it abundantly.

But, verse 12, the Lord spake unto Moses and Aaron, Because ye believe me not to sanctify me in the eyes of the people of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them.

Now God said, Speak to the rock, and there will be water.

And that's what God told him to do once before.

Over here, Marah, the rock was smitten, and that was over here.

Water from the rock at Massah.

[00:34:05] This time, God said, You speak to the rock. You speak, and take your rod, not smiting the rock.

And Moses called the people rebels.

And we've got to be careful what we say about the people of God. In Malachi, it says they are his jewels.

They may be rascals, or act like rascals, oftentimes.

But we can't call them rascals.

And it says in one of the Psalms, forget just what number it is, that they provoked Moses.

The people provoked him so that he spake unadvisably with his lips.

God can call them rebels, but Moses had no right to.

[00:35:03] And then he says, Must we fetch you water? It was God that brought water. And so here's the sad failure of Moses. Well, I think if we were in Moses' place to go through all that he went through, we would have broke up a long time before he did. You know what I mean? Moses did marvelous in standing up against all this and meeting all this unbelief all this while. But here he failed

because there's only one man that is perfect to follow. And the thing is, why was so serious? God says, Now you and Aaron, you're not going to bring these people in. And we find, we read in Deuteronomy that Moses, this bothered him. And he spoke to the Lord about it, that he couldn't go into the land.

And in one place it says, God said, That's enough. Don't talk to me anymore about it. [00:36:02] In God's government, because he spoiled a type. That's a serious thing of it. The rock, which is Christ, can only be smitten once. There's no need for him to be smitten and suffer again. And that's one of the sins of Romanism, creating Christ over again in the mass.

That was a serious thing for him to smite. The rock must not be smitten twice. And he gives this water and so on. There's the failure of Moses. And Aaron dies here in this chapter.

Now, I want to come to the section we want to get to.

You find that the children of Israel, after wandering around in these years, God was ready to bring them down. And Miriam dies there.

And they came down over this way, the land of Edom. [00:37:03] And you see what a long journey they had to make, going way around. And so it comes out here in this 20th chapter. They said to Edom, verse 17 of the 20th chapter, Let us pass, I pray thee, through thy country. We will not pass through the fields or through the vineyards, and we won't touch anything. And Edom said, Thou shalt not pass by me, lest I come out against thee. And if you drink any of your cattle, drink of... Well, they said, if our cattle drinks of your water, we'll pay for it. Verse 19.

And Edom said, Thou shalt not go through.

And Edom came out against him with a strong hand. Verse 21, Edom refused to give Israel passage through his border. Therefore, Israel turned away from him. And they journeyed from Kaddish and came on to Mount Hor.

[00:38:04] It's over here.

This was a circumstance that was difficult.

Edom would not give them passageway through their land, so that they wouldn't have to go way around. They had to compass around the land of Edom.

And this was allowed of God because we come to an important change in chapter 21.

You know, there are things happen beyond our control.

And it bothers us and gives us difficulties.

But God is over all and he's allowing all things. So we come to chapter 21 now. There's the Canaanite in the way of the spies. And verse 4.

[00:39:02] They journeyed from Mount Hor by way of the Red Sea to compass the land of Edom. And

the soul of the people was much discouraged because of the way. And the people spake against God and against Moses. Wherefore have you brought us up out of Egypt to die in the wilderness? For there's no bread, neither is there any water. And our soul loatheth this light bread.

All these circumstances here that Edom refused to give them passageway. And by the way, you know, God never forgot that. That comes up later. Edom would come into judgment, it says in scripture, because they did not give passageway to the children of Israel. But in a way, God is over all and he allowed it. And they had to go way down over here, that it might bring out what was in their heart.

And it gets worse. You know, if we don't judge this wrong spirit of things, [00:40:02] complaining and various things that we've seen in the children of Israel, it's just going to get worse. Until we come to the bottom and really judge this. And even like in the pictures on the map, that was the low spot. Way down here.

And then God sent us fiery serpents. And from there, they made good progress. We get into this.

They were discouraged because of the way. It was like a detour. And I often say in speaking of this, when I travel, that's a word I never like to see. Detour.

It means you have to go out of the way, and it takes up time and so on like that. And there are detours allowed of God in our spiritual life.

But we must take it from the Lord. And he will give grace.

So they were discouraged because of the way. And then they spoke against God. God first here now, blaming God.

[00:41:06] Does this happen to Christians?

Yes, I well remember one experience.

A whole many years ago, I was visiting. There was a mother.

The husband was the leading brother in the meeting, a little small meeting. And she had a large family. And she was speaking, and she says, you get one pushed down after another. You just get pushed down. And it certainly was not a language of faith or accepting of the Lord, blaming God.

He's above all circumstances.

And nothing happens but what he allows. You know, the world has an expression, bad luck or good luck.

There's no such thing like that with the children of God. Anyway, so then more than that, [00:42:02] that they're discouraged by the way. We have to watch out for discouragement. You know that story in a tract that someone dreamt that the Lord was, or the devil was going out of business and he was selling his tools. And there was one tool that he had a high price on. And that was the tool of discouragement. He said, if I can't get in any other way, I can often get in with that tool of

discouragement. That's why he put a high price on it. Well, it's just a little story, but it's true. And now they say there's no bread. And they contradicted themselves. They said, there's no bread. And our soul loathed this light bread. That was the truth. God was sending the manna. In spite of the failures of the children of Israel, their wanderings in the wilderness, he never withheld the manna.

It came for 40 years.

God is faithful to us in all our unfaithfulness. [00:43:02] And so they were loathing the light bread.

They were tired of the manna. So now God deals.

And we're in the school of God. We're in God's school. And he has discipline. So verse 6, the Lord sent fiery serpents among the people. And they bit the people. And much people of Israel died. And so they came to Moses. And they said, we have sinned. We have spoken against the Lord. Take away the serpents.

Now, this is a very important event. You know, the Lord referred to it in John 3. And he said, as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. And whosoever believeth in him should not perish, but have eternal life. One of our dear brothers of times past and his written ministry has pointed out four great types [00:44:04] in the journeys of the children of Israel of the death of Christ.

And I very much appreciate this. And I've tried to speak about this, maybe in times past. We've already had two of these great types of the death of the Lord Jesus. And this now of the brazen serpent lifted up is a third type of the death of Christ and its meaning.

And every time, there's no repetition in this. There's always new points brought out. And you can see that it's at the end, almost, of the wilderness journey where they're where they're to learn this great truth of the serpent lifted up in the wilderness. The first type was the lamb in Egypt, blood on the lintel, the death of Christ. [00:45:02] Then as we've been seeing, the second here is the Red Sea, the death.