

Part 4 Exodus 13.17-17.16 "Provision" by messenger

The Mission of the Exodus

jlvb

The divine leading and mission 13. 17-22 jlvb

Mission of God's people is to be witness to the LORD'S coming...then and now

For 300 years the sarcophagus of JOSEPH bore testimony to his great words, "God will surely visit you and bring you out of this land" (Gen 50.24 and Hebrews 11.22)

Introduction

The word "sending" Hebrew jlv means also "extending" (hence providing). David uses it in this sense in Psalm 78.19. They said, "Is God able to furnish a table in the wilderness" rbdmb jlv Jr[l la l kwh rma. So I call this 4th part of Exodus "Provision" though it might equally be "messenger" for through His Angel He led them and provided for their needs

READING No.1 13.17-14.8

Mission presumes divine leading and guidance

It happened in the house of sending of the people from Egypt by Pharaoh that the LORD did not lead them back by the way of the land of the Philistines-because it was near for He said, "Lest the people repent themselves and return to Egypt. So God was leading the people circuitously the way of the wilderness of the Red Sea. And the children of Israel went up in "ranks of fifty strong". And Moses took Joseph's bones for he caused Israel to swear solemnly, saying, "God will certainly visit you, and you shall engage to take up my bones from here." So they traveled from Succoth and pitched their tents in Etham (literally "the end of the sea") on the edge of the wilderness. The LORD went before in a cloud pillar daily and a fire pillar by night to guide them in the way so they could travel day and night. (Hebrew dmm[for "mountainous" pillar-we are speaking of something BY PARALLEL WITH CLOUDS a mile or more high-as the plates of earth lie deep beneath cf Job 9.6. It was as if He was linking them with heaven and giving sign of direct guidance. Today we understand better through the "sat-nav"-guidance from above. However, this was as much protection as guidance.)

READING No.2 14.9-13

Israel's mission was not of Pharaoh's making-worldly

(SPEECH No.42) Exodus 14.1-13 

The mission of God's people- relationship with their LORD in prayer & service (cf. Patriarchal altars)

The LORD transacted with Moses to give light in speaking. Talk to the children of Israel that they turn right around and camp at the faces of Pi-Hahiroth (literally "the mouth of caverns" or by transliteration into Egyptian "place of green grass") between Migdol and the sea. Pitch your tents by the sea. And Pharaoh will say "they are confused by the land geography and the desert has locked them in. And I will harden Pharaoh's heart. He will pursue and I will be glorified in Pharaoh and in all his army and the Egyptians will know by experience that I am the LORD. *This special request of the LORD is a parting shot to show that the foolishness of God is wiser than men. It declared the irresistible strategy of God who is Yahweh Sabaoth. And the king of Egypt was informed that the people had bolted and the heart of Pharaoh and his servants changed for the worse or tumbled to it (Hebrew Jph) and they said, "What have we done -giving a mission to Israel from slavery?" Israel's mission was God's but they couldn't believe they had made a slave nation a free people and indeed a threat to their power. He prepared His chariot and 600 choice chariots and all the chariots of Egypt with captains over each one. The LORD strengthened the heart of Pharaoh and he flowed down like a river after the children of Israel-who went out with a high hand. The Egyptians pursued them and overtook (Hebrew gvl to reach a terror or fall back) as they camped at Pi-hahiroth by the sea-(the place of grass sedge or sea weed?) before Baal Zephron (Husband of hope) When Pharaoh drew near the children of Israel lifted u their eyes and behold the Egyptians made a venture (Heb hsn "tested" or "tried" their rearguard) after them and they were afraid and cried out to the LORD. And worn out (Heb yl bmh) they said to Moses "Are there no graves in Egypt that you have brought us out to die in the wilderness. What is this you have done to us to lead us out of Egypt. Is this not what we said to you in Egypt, "Lay off us and we will serve the Egyptians for it is better to serve them than die in the wilderness" And Moses said to the people, "set yourselves to take a stand(Heb bxy "to minister to God" "to stand against an enemy as a victor") and see the salvation of the LORD which He will accomplish for you today for the Egyptians you see today you will not add to see any more for ever!" Here is a quite prophetic word form Moses who advised continued prayer, "crying to the LORD" and promised outright victory and the disappearance of the Egyptians.*

Reading No3.14.14-25

OUR MISSION CENTERS IN CHRIST

(43)Exodus 14.14-25

The mission of the Angel of God-to open a ministry

And the LORD said to Moses, "Why do you cry to me?" "Speak of action to the children of Israel that they pluck up their roots or break up camp. (Hebrew [Sn "to journey on" The LORD wants faith & action not fear & prayer) And You lit up your rod and stretch Your hand over the sea and open it (Hebrew [kb "to break an eggshell") and the children of Israel shall go into the midst of the sea on dry ground (Heb vby "dry as a potsherd Psa22.16) And as for Me behold me harden the heart of the Egyptians and they shall follow them and I will cause Myself honour in Pharaoh, in all his army, his chariots and horsemen. In Pharaoh who again had to acknowledge the sovereign God, in his army who died and who might cry to God at their end and certainly would own this judgment and in his cavalry for the same reasons. And the Egyptians (at home) shall have personal experience that I am LORD of life in the house of my glory (Heb dbk "to bear up under " or "bring His weight to bear") in Pharaoh his chariots and horsemen. And the **Angel of the Lord** removed from going after them to be the Walking/Moving One before the camp of Israel and the ministering cloud which went before them stood to minister behind them. It came between the military camp of the Egyptians and that of Israel and the cloud was darkness and light all night so that this host did not come near this other all that night. And Moses stretched out his hand over the sea and the LORD brought forth the sea by a strong east wind all that night and the LORD made the sea miraculously to be waterless (Hebrew msy "bring forth" as an egg is laid- speaks of the power of the wind and Hebrew mrv "made" speaks of the "working of a sign") The children of Israel went on dry ground through the sea. The waters a wall to the right and left No encirclement on their flanks was possible-and the ministry of darkness shielded them behind. The horsemen and chariots of Pharaoh went after them into the midst of the sea. And it happened that the LORD looked upon (Hebrew pqv "looked from a window" or "inclined His head") the Egyptians through the ministry of the fire and cloud and put the host of the Egyptians into commotion or flight. He removed the wheels and they were leading their great weighty chariots away and the Egyptians said, "Let me hasten with all speed from the face of Israel for the LORD fights for Israel against the Egyptians" It is notable that the singular of "hasten" shows that each man in the darkness and wreckage of his chariot was talking to himself. It was that scary.

Reading No.4 14.26-15.27

MISSION AND THE HEALING TREE

(44)Exodus 14.26-31

The mission of God's great hand v31 is to "open a way" and inspire faith to take that way.

And the LORD said to Moses "stretch out your hand over the sea and the waters will return upon the Egyptians their chariots and horsemen. And Moses stretched out his hand over the sea and it returned to its constant extent or swift running before morning and the Egyptians were fleeing to meet its returning inrush. The whole question of the nature of this sea is answered by the word mrt which means "normal length" and "normal running"-so the waterway was tidal and had been shortened along its length for a night. So the LORD shook off the Egyptians in the midst of the sea. The Hebrew r[n means "shook off as leaves of a tree" The waters returned and covered the chariots horsemen and all the army of Pharaoh. There was not a remnant of them-not one. The children of Israel went on dry land in the centre of the sea and the waters walled them to right and left. The LORD (YESHUA) saved Israel on that day and Israel saw the Egyptians dead on the lips of the sea. And Israel saw the Hand of Greatness which the LORD offered against the Egyptians and the people feared the LORD and believed in the LORD and His servant Moses. We have a triple reference to "Israel" here as if for a moment this people were what God wanted-a "prince with God". They were developing a belief in the LORD (Hiphil future) this is not a steady faith but there was faith at this time and it was nationwide if short-lived. It was during a period when Christ (the Angel of the Lord) was active with the Father (who looked down from the cloud) and therefore all the more noteworthy.

Exodus 15.1-19

The Mission of God's wrath cf v8 -to provide "Rest" not new slavery but worshipful rest!

Then Moses and the children of Israel sang this song to the LORD and they brought to light these words saying, "I will sing to the LORD for being magnificent His magnificence has grown... The horse and rider He threw in the sea" The LORD is my strength and my dancing song (Hebrew dance compares with gentle leaping) and is become my salvation" This is my God and I will rest in Him-the God of my Father and I will exalt Him. Yahweh is a Man of War-Yahweh is His Name. The subtle meaning is He is a warrior and lives on through every battle since He is the living God. He cast Pharaoh's chariots and army in the sea. His chosen captains sank in the Red Sea The Hebrew word "sank" [bf like the Greek word βαρυς indicates depth. It is used of earth's foundations and mountains. The depths have covered them -they ran down as a river into the shadows like a stone. The short carrying and then sinking of these men and chariots is depicted Your right hand O LORD has made itself illustrious with strength. It has dashed the enemy in pieces. And in the greatness of your excellence you have broken those who rose against you. The word broken -Hebrew

srh indicates the destroying of a house mountain or kingdom. You "sent forth" Your wrath consumed them as stubble. By the wind of Your nostrils the waters heaped themselves up. It was no ordinary wind that caused this sea change. Some conjecture that a Tsunami like earthquake in the Mediterranean was the first cause. Scripture tells us that the Holy Spirit who moved upon the waters was also in this creative miracle-completing the picture of the triune God at work in this and every act of spiritual salvation. The descending streams stood like a sheaf Hebrew *dm* *dm* from the notion of a "wall"(Ex14.22) and from "waving" as if the top of the heap like a sheaf blew in the wind. The depths were like buttermilk in the heart of the sea. It appears almost like a frozen wind assaulted the waters. Their body as a result was more solid than fluid. The enemy said, "I will pursue, I will overtake, I will take booty, fill my soul. I will send forth my sword. I will cause dispossession by my hand. You breathed with Your Wind -the sea covered them. They sank as lead in the great waters Hebrew *ryda* "Mighty" -used of waves Who is "regarded with favour" by You The idea of the Hebrew *hkn* is who is "equal". It compares with "there was not found an helpmeet for Adam". God accepted none-save His "Son". Who is like You making Yourself Glorious in holiness -rendering Yourself awesome in praises, doing a miracle. You stretched out Your right hand-the earth swallowed them. You "conducted" this people in Your covenant Love -a kinsman redeemer. You kept guiding them by Your strength to a rest of Your holiness. The nations will hear and shake in anger/grief. Pain as birth pangs Hebrew *luj* will hold the settlers of Palestines(wandering strangers)in a land first called *Palestina* by Josephus. Then the chiefs of Edom will hurry themselves up. It would seem they were laid back but they would prepare defences. The mighty men of Moab will be gripped with trembling. All the settlers of Canaan will dissolve or soften in fear. Terror and trepidation-cum-shame will fall on them Terror as before a king and guilty terror. By the greatness of your arm they will be silent as a stone The allusion is to stones which are impassive to the passage of people Until Your people pass over -until this people You bought pass over. You caused them to come up and to be set up up/planted / in tents . You chose them and made them Your inheritance. The foundation belonging to Your Sabbath or rest which You, O Lord, prepared. A Holy place O Adonai which Your hands founded. God's people were and ever should be an inheritance, a rest and a holy place for Him. Jehovah is king for ever and still. For the horses of Pharaoh his chariots and horsemen went into the sea and the LORD returned upon them the waters of the sea and the children of Israel went forward on dry land in the midst of the sea. What a statement. God ever reigns. Pharaoh is humbled and the mission of Israel and God's great provision for the people of God goes on.

(45)Exodus 15.20-27 (v.26)

The mission and destiny of Israel- to experience the work of Christ symbolized by healing and the tree

And Miriam the sister of Aaron took the drum-timbrele in her hand a membrane on a frame supplemented with bells. And all the women followed her with timbrels and in dance. And she answered them, "sing to the LORD for being glorious He has gloriously triumphed the horse and his rider He has cast into the sea. And Moses broke camp and lead Israel to the desert of Shur ("a wall" of sand?)and they went three days into the desert and did not find water. They came to Marah and could not drink the waters of Marah because they were bitter -for which reason they are called by that name Hebrew *hrm* meaning "brackish" -after Bucharth "Bir Hawarah" of more modern times And the people murmured among themselves against Moses saying, " What shall we drink?" The idea of "murmuring" is not just talking but being obstinate and tarrying or lodging when he wanted them to move on -Hebrew *ml* -"to pass the night" "to lodge""to remain""to be obstinate or stubborn". In the Light of Elim round the corner they were "dragging their feet" and creating their own problem. And the LORD "Torahed" a tree. This is the Great and Primary Torah of God

FIRST EVER "OFFICIAL" TORAH-BEFORE THE DECALOGUE

Torah is "pointing out" More specifically it is God pointing out how man may be saved and live to His pleasure-I have no doubt it is later applied to God wrote out with His finger what laws man must keep else he would perish. Nevertheless the greater before the lesser-Christ before Moses-Faith before Works, Substitution before Commandment in the context of liberating slaves from the burden of Sin.

1. Abraham kept the Torah's Gen 26.5 when God pointed him eg. to the mount of sacrifice & substitution
- 2.Exodus 12.49 One "Torah" for stranger and native-the blood on the doorpost
- 3.Exodus 13.9 The Mezzuzah or signs relate to substitution too-the sheep redeems the donkey
- 4.Exodus 16.4 The manna from heaven-also relates to the Christ who would come down and who fed his people then

He "pointed to it" "He "laid a foundation" which was a "tree", in the Hebrew *xl* which in Genesis 40.19 in the baker's dream is interpreted by Joseph as a jibbet. Thus the first great lesson Israel learn after passing the sea is that they need the work of the tree as a foundation to their very beginnings in the wilderness of the world they have entered. Otherwise they die. And he cast it on the waters and they were being made sweet /will be made sweet/pleasant. Hebrew *mqtmj* Kal Future-so here a need is met and all future need is taken care of in what is here symbolized.


There He placed/constituted/laid/imposed/prepared an appointed decree or ordinance. The word *qmj* comes from the idea of striking violently or engraving deeply. This was true of the tree cutting and also of its mirror image the cross. And a governing rule or chief prince or basis of umpiring or litigation and judgment (Hebrew *fpvm*) The principle is very clear. Israel cried to God in very danger of death. God directly intervenes to point to the basis of life -He thus intervenes and acts magisterially as Christ did in his coming and doctrine when he came to die on the cross. And there He tested them. God does not tempt man but the test of the cross is daily being applied to our lives. And He said, "If you will

listen and obey the voice of **the LORD your God** and do what is straight in His eyes and listen to His commands or commissions Hebrew חִיָּה is an exclamations of joy! and keep all His ordinances I will put none of these diseases which I put on the Egyptians upon you for I am the **LORD Ropheca** The need for caressing and tenderness to the sick could not occur-the weakness, sickness and bodily pain and infirmity-even anxious care (cf. Mathew 6.28) would be happily absent. In v.26 by the use of first person and third person we are afforded one of those rare occasions where Christ as speaker refers to the Father and also to His care to preserve Israel from illness as the "Angel accompanying"

And they came to Elim Wadi Gurundel where there were 12 wells of water and 70 palms and they camped there by the water. Here is absolute provision in its figurative completion. The palm is figurative of oil from which come so many benefits. Generally the work of the Holy Spirit is associated symbolically with the waters and the oil here present. So we have at this point in this fourth part of Exodus all the "provision of God" for the "mission of His people" who at the outset require to experience the sweetness of the cross and the healing of every woe by that means and the inspiration and power of the Holy Spirit who brings to God's people so many benefits and gifts to enable them to accomplish their mission

READING No.5 15.27-16.10

ELIM AND MANNA -VITAL ELEMENTS OF MISSION


(46)Chapter16. 1-10 (v4) 

The Mission of ISRAEL -to live by "the bread of heaven" as we are to live through Christ

And they moved from Elim Gesenius remarks that the word used for striking camp means [סל means "to take stones from a quarry that are made ready for building" Israel had they continued in faith would have been good material for God's house. **And all the congregation of the children of Israel came to the wilderness of Sin which is between Elim and Sinai. In the 15th day of the second month from departing Egypt.** They were moving inland and had been a month en route. They had passed through three Sabbaths of which we have no account. **The whole congregation murmured against Moses & Aaron in the desert and the children of Israel said to them, "Who would give us that we had died by the hand of the LORD in the land of Egypt in our Sabbathing upon pots of boiled meat and eating bread to the full for you have brought the whole congregation to die of hunger in the wilderness.** Israel remembered the one day-the Sabbath-which they kept in Egypt probably cooking lamb for their families. Now Sabbath meant nothing without the food! **And the LORD said to Moses-watch me rain bread from heaven and the people shall go out daily and receive a guiding word ,a promise , an act done** Hebrew רבד in order that I may try them if they will walk in my Torah or not. The principle of testing relates to the Hebrew חסל which means "to try on a touchstone". This repeated desire of the LORD to ensure they looked in faith to the substitutionary lamb comes out in yet another **prophetic TORAH** or allusion to Christ-the Manna (Which came from heaven-which Jesus specifically cited in John 6.41,68 as a foreshadowing of His coming. **And it will be on the sixth day they will make ready what they come with -double what they gather other days. And in the morning you will see the Glory of the LORD in His hearing of your moaning against Him-for what are we? Your moaning is against Him. In the LORD giving you flesh in the evening to eat and bread in the morning to the full in the house of God's hearing your murmurings your murmurings are against Him. What are we -they are not against us-they are against the LORD.** The LORD took full account of the protest. He supplied meat as in Egypt. He gave a good Sabbath rest-supplying two portions the day before so the people could rest and worship. He introduced morning and evening provisions. **Moses spoke to Aaron, "Speak to all the congregation of the sons of Israel to come near the LORD'S face because He heard their moaning. And it happened as Aaron called the whole congregation of the children of Israel and they were facing the wilderness and behold the Glory of the LORD made itself to be seen in cloud. In this 6th portion God shows His forbearance and "Glory" which is at the same time his "Burden". Isaiah saw the Glory of God-which involved the One elevated in Glory and lifted up on a cross. This sight of the LORD must have moved and humbled the people.**

READING No.6 16.11-36

MISSION-LEADS MEN TO THE BREAD OF LIFE

(47)Exodus16. 11-36(v12) 

The mission of Israel -to find the aphikomen (Hebrew for "hidden unleavened bread)-the other manna!


And the LORD did business with Moses at the oracle saying, "I have heard the murmurings of the children of Israel. Speak to them practically to enlighten them, "Between the evenings they shall eat flesh and in the morning bread to the full and they will gain personal experience that I am the LORD their God". This detailed "furnishing of a table" in the wilderness(cf Psa 78.19) with daily regularity was a wonder of the ancient world". It was absolutely convincing on top of an appearance especially given of their LORD in His patience and burden-bearing. **And it took place. In the evening quails came up and keep covering the camp like a garment and in the morning a layer of dew or light rain lay round the camp. And the layer of dew lifted and behold on the faces of the wilderness a very thin peeling** Literally "having been peeled" Hebrew פסל (Pual tense) hence round as if it had been peeled from a fruit-like our sliced fruit. **like a covering of pitch on the earth.** This does not refer to colour-though Pitch resin may have been clear. It may have had the appearance of pitch-resin or honeycomb like. The double significance of "pitch" Hebrew רפק is that it was a daily reminder of offerings accepted -sin appeased and the LORD smiling-despite oftentimes wearying His heart. **The children of Israel saw it and**

said each man to his brother , "What is this?" for they did not know what it was. And Moses said to them, "This is the bread the LORD has given you to eat. This is the practical word which the LORD commanded; that each man should gather according to his appetite an Omer for each poll or skull. Hebrew GOLGOL lglg; I transliterate because the Lord who died at the place of a "skull" is sufficient for every man and the covering of his sins and because of the earlier allusion to "expiation". According to the number of souls each shall take for his tent .The children of Israel did this some gathering more some less. They gathered by the Omer and nobody had excessive amount nor had any too little. An Omer is a 100th of an Ephah-which is about the bulk of a man in corn-about 8 stone at least. So we have to think of a vessel that would hold a stone. We have to think of about 600,000 persons to be supplied. That would aggregate to 300tons. Though my weight estimate is at best a poor guess in the matter of bulk the illustration holds. **Certain fat men did not listen to Moses and stored from it till the morrow. And it was piled high with worms and stank and Moses altercationed with them. And each man gathered morning by morning according to his eating and when the sun grew hot it caused itself to melt. We learn that the Lord wanted diligent people. He wanted His people to look to His promise and word daily. As to the Death of Christ on that day the Lord died just like the manna in the sunshine our dear Lord became faint and sick and died after 3pm on the cross. And on the sixth day each man took two Omers for one person and the leaders came and were seeking instruction from Moses. This is what the LORD keeps saying -"Tomorrow is Beloved Sabbath-rest of holiness -it belongs to the LORD. What you bake bake what you boil boil and what remains leave resting -it belongs to the watches of the morrow. They laid it up-it did not stink nor was it raised up with worms. Moses said, "Eat it today for this is the Sabbath of the LORD-you will not find it in the field. Gather it six days, on Sabbath it will not be there. And it took place that some people went out to gather and found none. And the LORD said to Moses," How long do you refuse to watch my commands and my pointings out?"(propheticTORAHS) See the Lord has given you Sabbath Rest; He is also giving you on the sixth day enough for two days. Let each man stay in the place of his dwelling on the Sabbath. So the people rested. The whole ethos was "rest" after 430 years of frenetic activity. There was opportunity to think on the LORD and to enjoy family bonds. Women had no cooking and men had no labours to fulfil In the morning it lay (like men gone to sleep with their fathers"(Hebrew bkv corpse like) Thin layers(emaciated Hebrew qd špsj m scabs as if fallen from wounds)In Numbers 11.7 we read Moses said "This is the bread the Lord has given you to eat (or "finish" Hebrew lka as if when each had eaten(2 litres) that would be the full provision for that day-exactly enough-each day. God had designated the provision and knew each eater-also "to enjoy") now "bread is either feminine or masculine in Hebrew (e.g. Gen 49.20 "Asher's bread will be rich" -this is masculine-meaning "plain" and "signifying the "Son of God". And the House of Israel gave it the name "Man meaning "part of something" They knew it was linked to something far bigger and the whole truth they could not then grasp. It was like coriander seed which had furrows and stripes on its surface. And the taste of it was like broad cakes made with honey What we would call pancakes. And Moses said, "This is the oracle word that the LORD commanded"- ' Fill an Omer from it to be for the watchings of your generations in order that they may see the bread which you ate in the desert when you came from Egypt. And Moses said to Aaron, "Take a vessel or basket and give a full Omer of Manna to be deposited and it will be there before the face of the LORD for the viewings of your generations. The priests were privileged to see the evidence of the manna and how they should have studied its implications and its deep marked surface which looked like white purged skin (Daniel 12.10)and which lay like expiation (Hebrew rpk meaning "covering" or expiation freeing from charge" on the ground.)**

And Aaron did as Moses commanded and made it rest before the face of the testimony Hebrew tūd[which presumes a prince and witnessing LORD and His house of signs one of the greatest of which was the "man" or "manna"-the ""part of something?" Now the children of Israel ate the manna forty years till they came to the land of their restings. They ate the manna till they came to Canaan's border or cutting down These comments are better those of Moses than his minister for in the land of rest they had long wars. The last word-An Omer is the tenth part of an Ephah is suggestive that but a tenth part of the full measure of truth may have been grasped. Now we see not in part for the Whole truth of Christ the bread of life lies within the New Testament.

READING No.7 17.1-13

MISSION-LEADS MEN TO THE ROCK THAT IS CHRIST

(48) Exodus 17. 1-7(v5) 

Mission-to recognize the rock that followed them-their smitten rock 1Cor 10.4

Paul referred to the pre-existent Christ as literally a "disciple" (Gk ακολυθησας) of Israel-as one who was continually serving and obeying their need and cry. Had they appreciated they would have become "disciples" of their rock for that is the way it should be. That is the big lesson Israel needed to learn-the truth we need to appreciate most of all-His LORDSHIP! The entire congregation (Several times we have had mention of the congregation-a word now used of the "gathered church". In Hebrew parlance it means" appointed meeting". The LXX has "synagogue". The people united to bring offering or prayer or to hear Moses to strike camp are so called. Commands were relayed. The root of td[is d# which means "to return" or "repeat" so in returning regularly to hear God's word or command they testified to their allegiance and unity. The tabernacle equally was "the tabernacle of the witness"(Numbers 17.7-8) at the centre of the people. It differed from a church building by it's furniture-especially the "ark of testimony" Ex 25.16 which bore testimony to the presence of God's glory in the Holy of Holies. **of the children of Israel struck camp from Sin desert(literally "the miry desert") and pitched camp by the mouth of the LORD resting at Rephidim (meaning "couches/spread beds" a pleasant situation but devoid of water utility)but the people had no water to drink. And the people strove with Moses saying "Give us water that we may**

have to drink. And Moses said to them "Why strive with me? Why test the LORD?" The people thirsted and murmured saying to Moses, "Why bring us from Egypt to kill us and our sons and livestock with thirst?" And Moses cried to the LORD, "What shall I do for this people who are returning soon to stone me?" And the LORD said to Moses, "Pass along before the face of the people and take with you the elders and take in your hand the rod with which you struck the river and walk on. Behold I will stand to minister before your face at the rock there in Horeb (dry/arid) and water shall proceed from it and the people shall drink!" And Moses did so before the eyes of the elders. And they called the name of the location Massah and Meribah for the people strove with the LORD saying, "Does the LORD exist in our midst and when does He not? This "strife" was directed first at the LORD -hence Massah "Testing"(God).Its real nature was to question the existence of God among them. They had the Glory cloud but they doubted His presence. They" saw the signs but saw not Him". The statement could mean "Does He live in all His riches close to us or not?" or even "Does He exist among us and if not..." (We can deal with this Moses) Notice that the LORD troops them to the most arid desert area and there provides water!

Exodus 17. 8-13

The Mission of Israel-to realise victory through Intercession

Amalek came and warred with Israel in Rephidim. And Moses said to Joshua, "Choose some strong men for us and go out to war against Amalek(people thieves?) tomorrow. I will set myself at the ready on the round summit and the rod of the Strong One will be in my hand. Joshua did as Moses said, and Moses Aaron(tall) and Hur(noble) went to the summit of the hill. And when Moses lifted his hand Israel prevailed and when he rested his hand Amalek prevailed. And the hands of Moses were heavy and they took a stone placed it under Moses and he sat on it and Aaron and Hur took hold of his hands in support one on this side one on that and Moses hands were faithful till the setting of the sun. The battle raged one whole day. It was the first Israel faced. They had the Strong One with them; they had a wise godly leader in Joshua; they had an Intercessor in Moses, they had a mighty triplet of praying men on the mountain-perhaps the noblest since Abraham Isaac Jacob & Joseph. The victory of Joshua is compared to the "prostration of tyrants at the coming of the LORD (Isaiah 14.12) And Joshua vanquished or prostrated Amalek and his people with the edge of the sword. The defeat of Amalek, the defeat of Satan and that of the world powers are total victories and this first battle is a sign of God's victorious progress through human history. It may be we need to learn that the LORD Jesus in Intercession invites our support as he is seated in Glory. Think of yourself as an Aaron or a Hur in that connection also. Think of the two millennia He already has spent as our intercessor-join HIM!

SUMMARY

MISSION ACCOMPLISHED BY HANDS THAT REACH THE THRONE

(SPEECH No.49) Exodus 17. 14-16 

Mission of Israel-to appreciate the hand upon the throne-the Lord's captain-JACOB'S warrior LORD

And the LORD said to Moses, "Write this memorial in a book and place it in the ears of Joshua for wiping out I will wipe or blot out the memory of Amalek from under heaven. And Moses built an altar and called it "the LORD is my banner." And he said, "Because of hand upon throne of the LORD, the victory belongs to the LORD against Amalek from generation to generation". Moses was doing something quite prophetic. He was promising "victory" to those who would hold on to God through the ages-for God is on His throne. Notice also the levels of conflict. The ground level. The Intercessory level. The throne level. Moses set a marker and when danger threatened learned to go to the Strong One. Each of us for ourselves has to adopt and unfurl this banner. Joshua had to learn the secret of this victory too. The triune God, the triplet on the mountain and the various battalions under Joshua. So ends this great section beginning with Passover and ending with an altar -every victory involves sacrifice. The jbz was a blood offering-speaking of the lives given-and still speaking of the greater offering which is associated with the "hand upon the throne"-the greater Intercessor.

The End of Part 4 "Mission"