

# WILDERNESS LESSONS # 6

September 27, 2015

## I. By the Red Sea (camp #6)

### A. Review from last week:

This is the 6th camping place in the wilderness (Ex 13:18; 15:22; Num 33:10-11)

Definition of Red Sea = to come to an end

Six (Significance of the number six) is the number of man, flesh (Jer 17:5; Ps 20:7; 52:7; 118:8-9; 146:3-4; Isa 2:22; 31:1).

The life of "self" or "self-life" is so strong within us, that Webster's Unabridged Third New International Dictionary uses 496 compound Self words to describe it. This is why the New Testament makes it clear that we need to die to self as we embrace Christ.

In Christ we come to an end; we embrace death; We are to:

Consider yourself dead to sin (Ro 6:9-11).

We are to die to the Law, or legalism (Rom 7:4).

We are to put to death the deeds of the body (Ro 8:13).

We are to die daily (1Cor 15:31)

We are to die to sin and live to righteousness (1Pt 2:24).

We embrace death, for the following purposes:

So that we may know Him (Phil 3:10-11).

So that we trust in God and not ourselves (2Cor 1:8-10).

So that the life of Jesus is released within us (2Cor 4:11; Rom 8:36).

### B. Twenty six Bible references of the Red Sea in eight categories:

1) The plague of locust came from the Red Sea (Ex 10:19).

2) In the Red Sea is where the horse, rider, Pharaoh and his army are drowned (Ex 15:4; Dt 11:4; Jos 2:10; 4:23; 24:6; Ne 9:9-10; Ps 106:9, 22; 136:13-15; Jer 49:21; Ac 7:36; Heb 11:29)

3) By the Red Sea is the 6th wilderness camping place (Ex 13:18; 15:22; Num 33:10-11)

4) The Red Sea is where the plague of serpents; and the bronze serpent (Nu 21:1-9).

5) Israel returned to the Red Sea after their unbelief - from the bad report of the 10 spies.

Nu 14:24-25 "But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it. 25 "Now the Amalekites and the Canaanites live in the valleys; turn tomorrow and set out to the wilderness by the way of the Red Sea ." (Dt 1:34-40; Ps 106:7)

6) It is at the Red Sea where God says "You have circled this mountain long enough."

Dt 2:1-3 "Then we turned and set out for the wilderness by the way to the Red Sea, as the LORD spoke to me, and circled Mount Seir for many days. 2 "And the LORD spoke to me, saying, 3 "You have circled this mountain long enough. ...

7) It is one of the boundary [lines] of the "Promise Land," of Canaan (Ex 23:31).

8) King Solomon built a fleet of ships ...on the shore of the Red Sea (1 Ki 9:26-28).

## II. Camps 7-9

Mal 3:1-3 "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts. 2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fullers' soap. 3 "He will sit as a smelter and purifier of silver, and He will

purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness.

Two similes are used to describe a purification process:

1. Refiner's fire = the heating and melting of precious metal to purify or refine the impurities.
2. Fullers' soap = a strong lye soap, (similar to bleach today) which was used to remove greasy and oily stains from fabric.

### **A. wilderness of Sin (camp #7)**

Num 33:11 journeyed from the Red Sea and camped in the wilderness of Sin. (Ex 16:1; 17:1)

Definition of Sin = Clay; thorn; mire;  
(the root word means to be muddy or clayey).

### **B. Dophkah (camp #8)**

Num 33:12-13 journeyed from the wilderness of Sin and camped at Dophkah.

Definition of Dophkah = 1. To knock; knocking; (root = to knock; to beat);  
2. Beating (literally: you have beaten); 3. By analogy, to press severely.

### **C. Alush (camp #9)**

Num 33:13 journeyed from Dophkah and camped at Alush.

Definition of Alush = a crowd of men; I will knead (bread).

## **III. Rephidim (camp #10)**

Num 33:14-15 journeyed from Alush and camped at **Rephidim**; (also Ex 17:1 - 19:3).

**A. Definition of Rephidim** = to give support; or bed, place of rest.

**B. Significance of the number 10** = ten is the number of perfection or completeness in divine order.

1. The completeness of God's judgment upon Egypt is seen in the 10 plagues (Num 14:22).
2. Paul gives witness to a tenfold security of the believer in Rom 8:38-39;  
Rom 8:38-39 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.
3. Noah (his name means rest) is the 10th patriarch (generation) before the flood (Gen 5).
4. Jesus brings us into God's rest; which is mentioned 10 times in the Hebrews 3-4;  
(Heb 3:11, 18; 4:1, 3, 3, 5, 8, 9, 10, 11).

### **C. Israel at Rephidim (Ex. 17:1 - 19:3)**

#### **1. Moses strikes the rock to provide water for Israel (Ex 17:1-7).**

- a. Israel journeys from Alush and camped at Rephidim  
Nu 33:14 They journeyed from Alush and camped at Rephidim; now it was there that the people had no water to drink.

Ex 17:1 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. (see Ps 78:56; 106:7, 14, 25, 29)

it was "a tempting of the Lord." It was an opposition to His minister, a distrust of His care, an indifference to His kindness, an unbelief in His providence, a trying of His patience and fatherly forbearance.

b. Israel murmurs and complaints for water

Ex 17:2-5 Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" 3 But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?" 4 So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me."

They were actually tempting or testing the Lord (1Cor 10:9-10); by their attitude, for they were saying that God did not care and that He would not help them. They were trying His patience by their repeated complaints.

Moses demonstrates (Ex 15:25; 24:15; 32:30; 33:8) what the trusting believer does in the hour of trial, as he asks for guidance (Jas 1:5).

c. Moses strikes the rock to provide water.

Ex 17:5-6 Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. 6 "Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

Moses strikes the rock (1Cor 10:4 the rock is Christ) with his rod. The smiting of the rock speaks of Christ's death on the cross, where He felt the rod of the curse of the Law (Gal 3:10-13). The water is a symbol of the Holy Spirit, who was given after Christ had risen from the dead (Jn 7:37-39).

Moses is a type of the Law; He is a man of the Law; the Law can't produce life, but leads to death (Gal 3:10-24; 4:3-4; 5:1-4; Rom 7:4-6). Moses also fulfills the type of the Law, in that Christ can only die once for all sin (Rom 6:9-10; Heb 9:26-28).

In Num 20:1-13, God tells Moses to speak to the rock, but in his self-will, Moses strikes the rock, consequently, he was forbidden to enter the land of Canaan (Dt 32:51; Ps 106:32).

d. The place is named Massah and Meribah.

Ex 17:7 He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?"

Though Rephidim became a place of blessing, it is given the name of Massah and Meribah because of Israel's criticisms and complaints against Moses and God.

Massah = "testing"; (is from the root *nasah*; "to try," or "tempt," and means "trial" or "temptation")

Meribah = "strife"; (is from the root *rub*; "to chide, quarrel," and means "contention, chiding, strife.")

## 2. Moses strikes down the foe (Ex 17:8-16).

a. Amalek opposes Israel.

Ex 17:8 Then Amalek came and fought against Israel at Rephidim.

1) Definition of Amalek = dweller in a valley.

2) Amalek is a type of the flesh:

Amalek is Esau's grandson (Gen 36:12, 16).

God declares that he will utterly blot out the memory of Amalek (Ex 17:14).

Jehovah Nissi is given with the generational battle with Amalek (Ex 17:16; Dt 25:17-19).

King Saul was given command to destroy Amalek (1Sam 15:1-3).

However, Saul kept the best of the spoils of war (1Sam 15:9-21).

Consequently, Saul is rejected as king (1Sam 15:22-23).

Saul is finally killed by an Amalekite (2Sam 1:1-10, 13).

3) The battle of flesh and spirit

Rom 6 tells us to reckon and to yield, and by faith to put to death the deeds of the body.

Ro 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

Ro 6:13-14 ... present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not be master over you, for you are not under law but under grace.

Ro 6:6-7 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin.

Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

2Cor 10:3-4 For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.

Gal 5:16-17 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

b. Amalek is overcome.

Ex 17:9-13 So Moses said to Joshua, "Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand." 10 Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. 11 So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. 12 But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. 13 So Joshua overwhelmed Amalek and his people with the edge of the sword.

1) Joshua (Jesus) leads them in battle; this field training would serve him well later in Canaan. God had trained Moses for his work; He was now training Joshua to succeed him. This is the first mention of Joshua, the man who would later succeed Moses. He had chosen Joshua to be his close aide (Ex. 24:13; 32:17; 33:11).

2) Moses will station himself (pray for them) with the staff of God in his hand.

I will stand on top of the hill uses the emphatic I,  
"I, for my part, shall take my stand on the hilltop."

Moses' holding the staff of God (V. 20) above his head with both hands symbolized Israel's total dependence on the power of God. When Moses lowered his hands, a picture of lack of dependence, the enemy was winning.

The staff of God (see Ex 4:20, 17:9)

"the stick that God told me to carry."

"holding this walking stick that has the power of God."

Aaron and Hur supported his arms and hands until the sun set and Joshua won.

c. The LORD is My Banner

Ex 17:14-16 Then the LORD said to Moses, "Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven." 15 Moses built an altar and named it The LORD is My Banner; 16 and he said, "The LORD has sworn; the LORD will have war against Amalek from generation to generation."

Moses built an altar and named it "The LORD is my banner"; or  
"The Lord Gives Me Victory," or "Jehovah is my Signal Pole"

The Lord (Jesus) is our banner of victory, in the battle!

**References used in this study:**

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