

Episode_118_2020.10.04 - Stephen A. Chronister

Joel 118: Christ = Rock... Moses? The Adam, Moses, Christ mystery. It's not appropriation!

Lecture Discussion Number 118 on The Book of Joel

October 4, 2020 • Stephen A. Chronister

(This Transcription was graciously provided to us by Dime Box Dan)

Begin Transcription (Edit Begins 10/05/2020 @01:30 CST)

- We're live! Well, here we are, mostly on time, which is perfect for us. We just kicking around a few subjects. Alaska is starting to show what's been about 11 or 12 straight days now with record numbers of infected people. Some of that is because there's more testing, some of that is because there's more activity. But I did notice that there was, uh, there was a significant number of elderly people in the latest infected rates. So, I will expect, I think if, if this continues, they've already put us at red alert here in Anchorage. And so, I would expect that we're gonna go back to some kind of structure that would require that we take more precautions or the precautions that they wish for us to take. In any event, I know that's happening all over the country and this is how, this is a new paradigm, I guess that we're living under. In any event. We will adapt and do what's necessary. Also, I saw today in the news that the 2600 years ago, Egyptian empire, which of course was combatting at that time, Nebuchadnezzar's Babylonian Empire. They found sarcophagus, tomb, not tombs, but the coffins that are dated 2600 years ago, which I think will be fantastically interesting. And they said, the Egyptologist said that we have a discovery that is unprecedented. So that will be fantastically interesting, I believe because at the end of the age evidences will be revealed. That's a scriptural principle. Okay. Excuse me. Don't sit in the front row. Especially nowadays, huh?

- October the 4th 2020 lecture discussion #118 on the Book of Joel, Daniel, Revelation, and Ecclesiastes. OK, here we go again. We're attacking the mountain of material that has been recently induced with our teaspoon for a shovel, that's what we're up against here. It might take a while. One of the Cliffside mottos, of course, is always lower your expectations. And uh, that's gonna prevail, I'm sure. Today is going to be a continuation of the Adam, Moses Christ mystery and notice that I called it a mystery. We have this relationship, in my view, going to try to make a greater case for it. I could make a case for this for months. I'm just trying to get it truncated enough to where you get enough information that you are now on your own, but this is today continuation of Adam, Moses, Christ and I'm calling it a mystery. It's appropriate to refer to the Adam, Moses, Christ combining because the initial is a mystery because it is, it's incredible. I don't even know how to describe it as I have researched it over my so called career. First book that I ever read on this which had 300 aspects of Moses that they had decided were attributable to Christ. Now they didn't go back to Adam but you should because if Moses is defined as a type of Christ and Adam is defined as a type of Christ by Scripture, then we should expect that they will intersect. So, but the mystery actually becomes this way. The initial question. Whenever you're talking about what the Bible is saying to us is, always should be, why? Why has God, and I'm gonna use language that is intentionally incorrect, because why can I do that? I am a Highly Trained Religious Professional, but this is incorrect language. Why has God incorporated Adam and Moses? If you prefer it this way, why has the God of Creation, the Infinite Timeless, Omniscient God in the flesh? Why did he select out an in [Romans 5:14](#) in

Moses [Deuteronomy 18:15](#)? Why did he select them out to portray him? Now incorporated in selected out when attempting to describe Jesus Christ is fraught with difficulty. Those are poorly chosen words purposely by the H.T.R.P. Some theologians have suggested that the Infinite Outside of Time One, "Christ", has copied, or appropriated. He has he's the one that has done the. Following if you will, that's what they would say. The appropriated aspects of Adam and Moses and adding them to himself. You'll see that pretty common that is immediately placing oneself into conflict with [Revelation 13:13](#), that says the plan of Salvation was before time, because Time is one of the foundations of the Earth and Time, ascends from consciousness, so we know that it did not come before Christ. It has to. Its time is dependent upon consciousness, so he is the consciousness, the ultimate, the absolute consciousness that installed time. So, you have him before time outside of time. Therefore, he cannot appropriate something that is inside of time. Hopefully that makes sense, probably doesn't it's OK. I am sympathetic for these guys and women that write this kind of position. I'm sympathetic to anybody who attempts to explain God's observationally frame of reference. Because he is outside of his creation. And not subject to time. He keeps his observational frame is the authoritarian one, the one in authority. We have our own individual one he has the ultimate one that fits doctrinally with respect free will and omniscience, but that's another subject. OK, it's the same subject, but we can hardly end conceive what it is like. If it's even possible to imagine timelessness, we can't get it much less competently disentangle the issues that I'm dealing with here. This is Christ, Moses, and Adam and that all of that fits into the mystery of Adam, Moses, and Christ and so mystery begets accuracy, and for those of us who are inside of time that are sentient beings, which are the mankind, us of course, or Adam kind, if you prefer, Angelica realm, and the animals that have sentients. Those of us inside of time, it may, and sometimes it does appear that Jesus Christ is copying Adam and Moses. He's not, he can't, he didn't. But it does seem like it, and it's OK. Absolutely OK if you want to think of it that way. As long as you know you're wrong. You can do whatever you want, as long as you know, you're wrong. I used to as a teacher who should have a sign around my neck tonight, early 1980s and it said, "I Believe You". They would come up to me that your homework assignments and they would be incomplete. If they have some other explanation for why it could they couldn't turn it into me, and I'd say, "just a second", and I'd reach into my desk and put the sign on, and it always made them stop talking. And I thought that was actually one of my more forever ideas. Same things, kind of true here. It's OK to be wrong if you know you're being wrong on purpose. OK, that's not true cause at least we have an understanding of what you're saying doesn't really fit. But if it helps you. Conceive it, imagine it, then I will give you dispensational grace, though I have none of that. So again, [Exodus 3:14](#). So important. I AM THAT I AM. I AM THAT I AM directly, unequivocally declaring that Christ is the one who holds time, [Colossians 1:15-18](#) so reconcile his point of reference when we're in this typological fast investigation of Adam and Moses, and good luck with doing that it. But it is what we're going to try to do, so hopefully you've all packed lunch. With that said, the angelic host likely did not does. Fully comprehend this timelessness, I can see that they don't, especially [Ezekiel 28](#), [Isaiah 14](#), [Genesis 1:1](#), [1:2](#). I can see that they did not fully understand that the God of creation is timeless. Because he will seem like he is inside of time and he will act like he is inside of time because he can be inside of his time and outside of his time. At the same time, that's something that is, I believe, the angelic host has a very if they have a grasp on it or had a grasp on it is not. It is not complex.

Certainly not complete. So, when they witnessed Adam being created. And though they heard the Elohim speak aloud [Genesis 1:26](#), the Elohim God Triune God, [Genesis 1:1](#), Elohim, [Genesis 1:26](#), says, let us make Adam in our image, and of course he doesn't begin in [Genesis 3:22](#). He says the man Adam. Adam has become like one of us, so they heard that the angelic host heard that. The Behold they heard, the Adam has become like one of us. One of the Elohim is like Adam. Now, which one is the obvious question as you know, I've asked this many times, but just think about the Angels when they hear that they think OK. There is this relationship developing between the Elohim and one of the US. Again, we know the relationship is Christ and Adam that's revealed in the Bible. So, they have to evaluate what how's it working. They can remember. Maybe they. Maybe they had excellent record keeping everything that Adam did and now they know that he is, but he is like Christ start and God says let us Behold, the man has become like one of us. To repeat all of that and why it kind of keep it together as much as I can. Why has Jesus Christ chosen, willfully done this with Adam and Moses specifically. Why has he used them? Selected them, copied them all of those words noted. I hope you get the point. Why did he keep? Why Adam and Moses specifically? And obviously, the Angels, fallen and unfallen obviously. Just as mankind, just as we have, we recognized eventually what Christ did. With respect for Moses and Adam. Again, I'm using language that is inside of time. Christ intended then, for the both the Angels and man to gain understanding of him by this Association, that he purposes and keep in mind, "at all times", that, uh, Omniscience and Timelessness are not contradictory, with free will. In all beings that I've discussed so far have free will. In case you might stray into that pits their Punji stick filled thing. OK, Christ intends to demonstrate his mind. And that's the mind of God, the mind of God with show whom he has created, his thoughts as well as speak his thoughts. And he is given us Adam and Moses, two examples. The Bible even says examples. They were made as example Israel and of course, you know them as "tupos", which means types, examples, type he has given us Moses and Adam as types of him. And so. This is, and he's doing this for our sake so that we can understand him. It's therefore in my opinion, in my humble opinion, advisable to assemble all that we can about these two men in scripture, as it's revealed in scripture as written in scripture. We should write down and compare and study everything they said. And everything they did and everything they're described about doing and I submit as well. By doing so we can now deduce what both Moses and Adam thought. And what they each decided and why? Because we should expect a similarity between the two of them as I said earlier, and both of them will culminate in the actions of Christ. So, we would expect Moses and Adam to feather together. So that's the premise. Today, the hypothesis. In other words, Adam and Moses will be the same. And you can probably count on that most of the time, if not every time because of how they were defined upon, and described in scripture. Again, [Romans 5:14](#), [Deuteronomy 18:15](#), not on the board, but I hope I said enough. So, let's go into this will wait for example, what of Moses would be corresponded to Adam's decision to take and eat the tree of Surely Die? Please don't call me, "Shirley", but he took of the fruit and ate it, knowing that it is the tree of Surely Die, or the Tree of Death, of the Tree of Knowledge from Knowledge of Good, from Evil, any of those appellations, appropriate. What did Moses do that is the same a stack, or at least corresponded? Adam willfully, intentionally, undeceived chose to die. Where did Moses willingly, intentionally, undeceived chose to die? It's gotta be there somewhere. So where is it? Now I have Lecture 117, that would be last week. I have lately brought the substitutionality of

[Deuteronomy 3:26](#). I said this, [Deuteronomy 3:26](#) demonstrates that there is a substitutionality now to be between Moses and Israel. Moses puts himself in front of Israel. He wishes you sacrificed your substitute himself, and I think [3:26 Deuteronomy](#) explains that, and I also provide [Numbers 12:3](#). And [Numbers 20](#). I said whenever you begin to think of what Moses is doing, you have to reconcile it. It has to comport with [Deuteronomy 3:26](#), [Numbers 12:3](#) and then of course [Numbers 20](#), [Numbers 20](#) has to fit with those other two passages. Well, let's go this way. Why did Moses smote the rock twice? [Numbers 20](#) notice I used to word smote. I'll keep using it because the old King James is correct here. The rock is killed. Why did Moses kill the rock at [Numbers 20](#)? Was it the same reason that Adam ate of the tree of Surely Die? Is this the place? In other words, does Adams death equal Moses' death? That both men choose to die for the same reason? Is the fruit of death equal to the smoteing of the rock twice? I'll keep saying this, smoteing of the rock twice so that you know smoteing is correct that even if, that the Adam death, if you conclude that it is that the Adam death equals the Moses death, which is what we're trying to accomplish here today. So next, the connection of the substitutionary, sacrificing death of Christ. We would have three of these. If Moses is substitutional, putting himself in a position to die for the sake of Israel to live, then we have to have a place where Adam puts himself substitutionally in a place to die so that the woman that he renames Eve can live. And then we have to have a place for Christ Substitutionally gave up his life so that his Bride, the saved, will live all there would have to be three of them. Two of them, of course, are examples, are tupos, two of them are types. One again is the absolute incredible culmination, the antitype. It is called out the types. It is the Pinnacle. And obviously we can see substitutionary, sacrificial death with respect to Christ. So where is it with Adam? Where is it with Moses? And more obviously, the woman of Adam, the bride, the woman whom God gave Adam. I would have to be with somewhere congruent to the nation of Israel, which is the wife of God, to whom God assign Moses. And let's just say that it's not coincidental, especially since both Eve and Israel, [Genesis 3:4-6](#), and [Exodus 17:1-7](#), both of them except the lie of Satan, Eve in [Genesis 3:4-6](#), and Israel, the woman, the wife of God in [Exodus 17:1-7](#). So that would mean that the fruit of Eve, [Genesis 3:4-6](#) is equal to [Exodus 17:1-7](#), which is the contention. From Israel, so fruit and contention would be equal, that's my new mathematical formula in case you were wondering (fruit = contention). And now. Sometimes I don't explain it very well, and I know that. In any event, that Highly Trained Religious Professional has failed to explain this very well so far. I don't know what you mean. All of you have masks on. Three of you are asleep, and there's only three of you here, so it's hard for me to know if I've confused people. And I recognize that I have not been, but just in case I have not been straightforward and not crystallized. Some might say you know, it says. I'm accused sometimes of ambiguity, I know, impossible. How can that possibly, no need of all of the H.T.R.P.'s in ad matchable. But maybe this. That might have happened here. Now I'm worried about it, I'm writing all of this and thinking this could easily get off the rails, so perhaps this one time in my entire so called career, I might have been a little bit imprecise. And I don't want that to happen, so I'm going to try to rectify it a little bit here. Maybe I'll rectify it. So, what am I saying? It's not give peace a chance. Thanks for laughing. I pay my wife to laugh, which she does so nicely. Huge sums of money. You're about to make a run for crunchy and that so much in that one coffee can. If It is in fact, in my opinion that the eating of the fruit by Adam is identical to the smoteing of the rock twice in [Numbers 20:11](#). And therefore, the woman Eve, [Genesis 3:6](#) is represented or is similar, or is

the same to the woman Israel, the nation to it of Israel, that [Numbers 20:1-6](#). So, let's go and repeat that and make sure that I made the case just in case somebody is not familiar with my structure of my system, so here we have [Genesis 3:4-6](#), "then the Serpent said the woman you will not surely die, for God knows that in the day you eat of it, your eyes will be opened and you will be like God knowing good and evil. So, the woman saw the tree was good for food. Is pleasant to the eyes of the tree desirable to make wise. She took of its fruit, and ate she also gave to her husband with her, and he ate." Now there is a period of time between her eating and his eating. If you haven't heard me, explain that, and make that obvious, then it's somewhere on the Internet, ask Dave, "If He Exists", now to [Numbers 20:1](#), "then the children of Israel. The whole congregation came into the wilderness of Zin in the first month, and the people stayed in Kadesh, and Miriam died there, and was buried there." How come Miriam died? Why there? Why that place? Going on [verse 2](#), "Now there was no water for the congregation; so they gathered together against Moses and Aaron. And the people contended with Moses and spoke, saying: "If only we had died when our brethren died before the LORD! "Why have you brought up the assembly of the LORD into this wilderness, that we and our animals should die here? "And why have you made us come up out of Egypt, to bring us to this evil place? It [is] not a place of grain or figs", probably a coincidence that figs are involved here. No. "or vines or pomegranates; nor [is] there any water to drink. So Moses and Aaron went from the presence of the assembly to the door of the tabernacle of meeting, and they fell on their faces. And the glory of the LORD appeared to them." Now from to make a list of components is unusually predisposed to do. Normally I would put it on the board, but I'm worried that I won't have time to do, I'm not. [Genesis 3:4-8](#) this is. I'm picking out, selecting elements, "you will not Surely Die". What is, what is Satan saying there, "that God is lying, and the woman believed that, as evidenced by what she did. The woman did not believe God through Adam. She did believe Satan, and said so, I was deceived, at her trial. The woman believed that God lied and therefore God is evil. The woman is now and sin death. Adam undecieved [1st Timothy 2:14](#), goes into death, follows the woman, dies gets the woman. There are figures here, again that symbol of faith, and the Lord God comes. If you I didn't read that, "And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." So, after all of these, after the first five, there the 6th one, will be the Lord God comes. Now [Numbers 20:1-6](#), also, we're going to see when we read [Numbers 11](#) here in a second and [Exodus 17](#), Miriam dies woman dies and is buried. Israel gathers to kill Moses and Aaron. In case you think that's not true. They it they came up and surrounded them, didn't them. Why did they do that? They come against them. They gathered to come to kill Moses and Aaron, [Numbers 11](#) the fire of the Lord, and now let's just quote them directly, "Now when the people complain", let's start at versus eleven, it's better this way, we'll start again, ""Then Moses heard the people weeping throughout their families, everyone at the door of his tent; and the anger of the LORD was greatly aroused; Moses also was displeased. So Moses said to the LORD, "Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the burden of all these people on me? "Did I conceive all these people? Did I beget them, that You should say to me, 'Carry them in your bosom, as a guardian carries a nursing child,' to the land which You swore to their fathers? "Where am I to get meat to give to all these people? For they weep all over me, saying, 'Give us meat, that we may eat.' "I am not

able to bear all these people alone, because the burden [is] too heavy for me. "If You treat me like this, please kill me here". This is Moses saying this to God. The people of Israel are so difficult for him First, [11:1](#), "Now [when] the people complained, it displeased the LORD; for the LORD heard [it], and His anger was aroused. So the fire of the LORD burned among them, and consumed [some] in the outskirts of the camp". So, this is a very difficult time in Moses says, "If You treat me like this, please kill me here and now--if I have found favor in Your sight--and do not let me see my wretchedness!". That's what Moses says. So, there's a little context. Moses is afflicted by the wife of the Lord, and he asks for death. Israel accuses God of being murdered, in [Numbers 11:1-15](#), but see also [Exodus 17:1-7](#), it says the promise is evil that this is an evil place, that God is lie. And then in [Numbers 20](#), the Lord God, and Moses and Aaron, fall on their faces, right in the glory of the Lord, appears to them the glory of the Lord appears to Adam. So, I didn't put it on the board, but hopefully you can find those pieces without that being so delineated. Now I'm immediately going to concede there are resolved unresolved or the difficulties to be resolved. [Numbers 20:12](#) being foremost, "Then the LORD spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me", all those words interchangeable, "Because you did not believe Me, to hallow Me, in the eyes of the children of Israel, therefore, you shall not bring this assembly into the", *promised land*. And note the issue now, Moses did not believe God. Did not sanctify. He hit the rock or he smote the rock twice. If you read that, "Then the LORD spoke to Moses, saying, "Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals.". So, God adds the animals doesn't he? And Zion, "So Moses took the rod from before the LORD as He commanded him. And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?" Then Moses lifted his hand and smote the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank". And that's were God said, you didn't believe me, and because you didn't believe me, to sanctify me, to hallow me, in the eyes of the children of Israel, you're not going to go, you're not going to brings this assembly into the promised land. So, Miriam dies here, and then you look at [verse 22](#). So, [verse 1](#) we have Miriam dead, [verse 22](#) we have Aaron dead, that is not to be disregarded. But again, note the issue, Moses did not believe God about something, did not glorify him, not hallow him, he didn't speak to the rock, he spoke to the nation of Israel, he called them rebels and hit the rock twice. Smote it twice, and killed it twice. The obviously question again, what specifically did Moses and Aaron not believe? Notice that whatever it was that Moses did not believe, it had no effect. Had no effect on the rock that is Christ, [1st Corinthians 10:4](#), put that on the board, where the Holy Spirit, through Paul emphasize Christ, as the rock. Christ = Rock. I always thought that it would be a really bad idea to call yourself the rock. People are willing to do that all the time. Do not think it's wise, nor should you to put your hand to your mouth. Whatever, they didn't believe it didn't have any impact here, did it? The Rock released the living water. Moses and Aaron were commanded to speak to Christ, The Rock and the rock would yield its living water. Moses and Aaron disobeyed the commandment of the Lord, fully knowing that the consequences would be what? Death! That sounds familiar, it is death, so that I assume they knew. I'm positive they knew. I think that was that's the point of it. He goes back again where he says kill me now. And I propose obviously again with, I'm going to see obviously so many

times today, but the obvious. I propose that what happened here aligns with Adams decision in [Genesis 3:6](#). Adam new Adam was not deceived. [1st Timothy 2:14](#) can't bring up [1st Timothy 2:14](#) enough. Every time you think about Adam, you've gotta have that down there somewhere so that you make sure you don't deviate from. Obviously then, if it the [1st Timothy 2:14](#) applies to Adam, it's going to somehow apply for Moses. Where does it apply for Moses? Where was he not deceived and yet he did something that resulted in his death? If Adam and Moses are linked I so tired it's him almost impossible to get them untie. I think it isn't possible. They are bound to one another. As you might already certainly deduced by now, I hope. Keeping eh, if you keep read ahead and I hope some of you are subsequent from this Kadesh incident here with the smoteing of the rock twice. The garments apparently are stripped off of him. He stripped off his garments, obviously. That connects to [Genesis 3](#). [Genesis 3](#) complement [Genesis 3:21](#), removal of the fig coverings, and ultimately the death of Moses [Deuteronomy 34:7](#), thus you have this pattern developing here. The acceptance of the lies of Satan, by the woman Eve and the woman nation of Israel. The nation of Israel is often described as a woman. Women are Ecclesiastical entities in Scripture for symbols and they are nations. And the woman nation of Israel. So, I have the acceptance of this lie. You see it here, when they gathered against Moses and Aaron, [Numbers 20](#) is exactly the same in [Exodus 17](#) you see it everywhere. So, I have the acceptance of the lie of Satan that God is evil, and he's brought them out here to kill them. They're all going to die. So, I have Satan, let me repeat it, I have the woman Eve do that, and I have the woman nation of Israel do that. I then have them followed by the willful knowing act of the servant leader, in this case of Adam, and in Moses, to choose death through disobedience to a direct order of the Lord God. The direct order for Adam was [Genesis 2:7](#), "Don't eat from that tree". The direct order of Moses was, "speak to the rock". Sum it up, Moses knew the consequences of his decision would be death, as did Adam. Moses goes, "hear now ye rebels, Must **we** bring the living water from the rock that is God himself in the flesh". I know, I inserted commentary, I comingled, [Numbers 20:10](#) and [1st Corinthians 10:4](#), that's my job, that's my purview, as the beloved H.T.R.P. Beloved maybe a little estranged. Anyway, Moses obviously expects God to accept his resignation, as does Aaron, and they're forcing in a sense, I've made this statement earlier in my career that distorts nothing new that I have considered. They both fully know why the water flows from rock. They know why the seas part. They know why the staff that lies becomes a consuming Serpent. They know why the dust turns into lice. They know all of these things. So, they know they know the source of the power of the miracle. They know the meanings of the miracle. They most certainly know that it's not them. That's not Moses and Aaron doing any of this. They got it! That's why they are falling on their face all the time. Moses could no more bring living water from the rock than you, and I could bring living water from the rock. So why did he say must **we** bring forth living water for you? He knows that's not possible. So, what is he going to prove by saying that and then he hits the rock, smote, kills the rock twice knowing that's a mess. Why did Moses smote a rock twice? Almost seems kind of cartoonish and silly. Someone this wise so clearly wrong is to be comical. It's almost as wrong as you can possibly read it absolutely wrong, except for one thing. Moses took the rod. He's given two things to do. Speak to the rock. Take the rock. He takes the rock. By killing the rock, smoteing the rock three times. The source of life is Christ, right? Christ The Rock home. And by killing the rock, smoteing the rock three times in total [Exodus 17:6](#), [Numbers 20](#) adds up to three. Even though they're not the same or something, it's you should

know. I got Rock 1 and Rock 2, I've Meribah and Massah. And I have [Massah] at Horeb, And I have [Meribah] at Kadesh. So, I got two rocks, but they're not the same rock. Why the difference? Why did he go back to the same rock [Exodus 17:6](#) he didn't. Stuff we know, that might explain this. The Prophet and The High Priest, Moses and Aaron. Moses is The Prophet who is The Type of The Prophet. Moses is The High Priest, who is a Type of The High Priest. They portray two of the three offices of Jesus Christ. Jesus is the Great Prophet in his first coming, his first advent is his first office that he gives us. He lays down his life when he is the Prophet. Moses is like this is Prophet. Christ is The High Priest, He is the Intercessor, the Intermediator, He's the Defense attorney, if you wish to think of it that way, of his sheep, of the believers. And then his third office is that he's the returning King to his creation. We should therefore expect Adam and Moses to not reign as Kings. They would have to do what? They have to die. Why do we see both? We do see both provide a mediatorial element. Adam mediates for each and [Genesis 3:12](#). That's why he says the woman that you gave me. He is arguing for mercy for her. He's also explaining why he did it. He failed her and he knew it. He lost her and he knew it and he was trying to take responsibility. Moses for Israel, [Exodus 32-11](#), says the same thing. The question remains, what specifically, did Moses not believe? I think [Numbers 20:13](#) provides necessary information. On [Numbers 20:12](#), let's read [Numbers 20:12](#), "Then the LORD spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them.". I read that, but that's not all, reading on the 13th. You can't disengage [Numbers 20:12](#) from the [Numbers 20:13](#). Why would I do that? Besides, beyond the obvious that [Numbers 20:12 and 13](#), are different passages or different verses, but they're not supposed to be separated yet, I have separated them. It might seem to some listeners, that I may have done this on purpose, to lead you astray. The deliberate withholding evidence in order to confuse the audience. Some might think that. So, some listeners who might think that have probably listened to just one sermon. Unfortunately, I have Cliffside to counter specious arguments against my character. And having had to lie on my behalf thousands of times. Prosight legal defense authorities impressively experienced. I intentionally misled you. This was the water of Meribah because the Lord, because the children of Israel contended with the Lord and he was hallowed in them are among them. This was the water of Meribah because the children of Israel contended literally, it's in contention with the Lord, and he was honored, he is hallowed, is was glorified in them. So, two things Israel contended with the Lord, Susan and ValJoe, that word contended this very important as you know, due time. The Lord was hallow. The living water flowed from the rock. The rock yielded its life and God was sanctified, glorified and honored. Did that occur at [Genesis 3](#)? I say yes. Absolutely, it occurred in [Genesis 3](#), when Moses hid, [Numbers 20](#), Honored, Sanctified, and Glorified the Lord that says it says it clearly in [Numbers 20:13](#). And I believe that absolutely [Genesis 3:21](#) is the glorification of the Elohim of [Genesis 1:1](#). Absolutely it happened in [Genesis 3](#) the principle then is the disability, the disobedience of Adam and Moses, not principle or that would be the right away. The anatomy would be better the disobedience, of Adam and Moses, disobedience of Adam and Moses ends in glorification of Christ. Thank you. In other words, something that they did in disobedience, God used it for a what? For good. So why do Adam, Moses, and Aaron all of them die? They all die. Surely Die, they do, yet Eve is the mother of all the living Adam though is the father of all the dead, even though it seems that Adam. Committing disobedience willingly introduces sin to

the world. He clearly is the father of the dead. But Adam, is a complicated figure just as Moses and Aaron is. Whatever it didn't seem to matter what the motives were, I guess, what I'm saying they still nonetheless die, that's how it works that's the commandment right? Israel, who's just constantly accusing God of being it being evil, they threw them through the Jews, comes to seed, comes to Messiah, comes to the Savior of the world. So, through the woman, Israel comes the Savior of the world and it doesn't seem like they're very good prospects for that. And Moses, he doesn't get to see that promised. He doesn't get to go into the promised land. I'm sorry, he only gets to see the promise. He doesn't get to enter. He's denying these forbidden entry. Doesn't seem fair. Has to be fair. Has to be wonderful because it says, and he was hallowed in Israel. Because the children of Israel contended with the Lord he was hallowed in them and among them. So, let's reframe this slightly. The command from God is to speak to the rock, which is Christ. If you speak to the rock, it won't release living water, make sure you brake the rock. So hit the rock, then speak to the rock, and you're gonna get water, again, just like [Exodus 17:6](#), this incredible picture of Christ in both places. [1st Corinthians 10:4](#), at the first Meribah Horeb, Moses was to slay the rock. And the rock gives it's life in order to yield living water. So, we have Meribah 1, [Exodus 17:7](#), and Meribah 2, [Numbers 20:12, 12-13](#), and I should include in that at Meribah 1, the place of the rock is named again Massa and Meribah because that means testing and contention. Testing and Contention, and this testing element, and know it really quickly that Moses is going on naming places and Adam names animals and women at one. So, both of them spend time naming things and it's important that they name them because they know what the names mean. More things to note; Meribah 2, know Moses intentionally did almost the opposite of God's direct order, nonetheless, living water came out abundantly and the congregation that had gathered against Moses and Aaron, they're going to kill them. That's what they're doing. [Numbers 22](#) and, but those people that came to kill Moses and Aaron and their animals got living water and they drank. So, those who accused God of being evil, who came up against Moses sought to kill Moses the Prophet, [Deuteronomy 18:15](#), they were saved, and this Glorifies God and it hallows him in Israel. Yeah, but that end somehow. A few more questions. God instructed Moses to speak to the rock as we know, as we keep saying. The most obvious question is then what? Did he leave him any further instructions? Did he tell him what to say? It seems like he did. What did Moses say? We know what God did not tell Moses to say, he did not tell Moses of the say, "hear now you rebels, must we bring water for you out of this rock". That wasn't substitution, that was unjustified, if you will, not ah not considered, certainly not pretty. So, let's give you kind of obvious, Kinda Sorta, maybe answer to the question that we probably haven't asked. Moses did not believe God would save Moses from the mob, he was surrounded both he and Aaron. He didn't believe that, and he didn't want to be saved. He wanted to get outta this job. It wasn't going well at all, Get Me Out, let someone else drive. Kill me now. I can't do it. The mob surrounded him and Aaron, again why did they surround them? Did they surround Christ? Yes they did! Where did they surrounded Christ? At Gethsemane, so now I know there's something to do with Gethsemane, that's in his [Numbers 20](#) account. And Moses also, in my opinion did not believe God would give the living water to this rebellious nation. That's why they were going to kill him, and as soon as he couldn't bring water for them, he's no good to them anymore. So that's the end of Moses and Aaron. You know they're constantly trying to replace them, it happened at Korah right, the [Korah Rebellion](#). So, I don't think that he believed that God would give living

water to a rebellious nation. And so, they refused to obey the order. They knew the consequences to them. They knew that God would have to do to them, what he had to do with him. And I can't neglect whenever I see all of these kinds of words come up, [Matthew 6:5-14](#), and you know what that is, that's what Jesus Christ himself, the word made flesh, the invisible, made visible, God himself, reveals his template for our prayer, what we should say, and how it differs from the hypocrisy of that time, and the hypocrisy of our time. How does he know, Our Father, Who Art in Heaven? What's the next line? Hallowed be Thy Name. The name of God is Hallowed, Meribah, that's Meribah, the second Meribah, so to repeat, How is the name Hallowed at [Numbers 20](#)? It clearly is Hallowed at Meribah 2. How is it so? It would seem to the casual, shallow reader of scripture that God is insulted there that he is mocked, he's disparaged. Face to his face, if you will. They treat him with great disrespect. But that's not how it resolves, is it? God was Hallowed, Sanctified, Glorified in this, And that is the ending. So now we've got to reconcile the ending. The conclusion with all the information, no one. This is an unexpected ending. This is a what do you call that in the murder mysteries? Yeah, this is no one saw this coming, you should not have seen this coming. But this is the twist. Yes, thank you. This is the ending that no one should have written, but here it is. There certainly mercy, given there was at Gethsemane too. God in Christ didn't kill all the Romans did he? Or all the city are in all the Israelites also that came to kill the meeting show, uh, so one of them. He knocked them all down. Make him lie there. They weren't. They were in the ground for bodies in the dust. Oh hey. They would probably unable to function. Move it all. But uh, that's what he did in Gethsemane, [Matthew 20:16](#), hope. Speak to the rock. That's what he says. What do you want to say? What did you come to say? [Joel 2:32](#), "whoever calls on the name of the LORD Shall be saved." [Romans 9:33](#), [10:10](#), "whoever believes on Him will not be put to shame" until 2:20. Essentially, in a situation where everything is corrupted. Everything the first 12 verses are corrupted. It's a hot mess. Moses, the man Moses, who was very humble, more humble than all the men who were on the face of the Earth, [Numbers 12:3](#). This is your leader here. This Moses seems to collapse. He didn't. So does Aaron. Everybody says they did. Everybody says they were the idiots, but they were not. They were careful thinkers. Why do people want the those who are types of Christ in the Bible to be idiots? But any way, all of this mess, all of this is going, go ahead, do you wanna think that Moses collapsed here? And was a fool as was Aaron? God still gives his living water. Still does. Which is why what? He's hallowed! He saves the wretched, the rebellious, the simple, the stubborn, the unbelieving, in spite of ourselves, he saves us, never because of ourselves. None of us are righteous. We will never be righteous until he makes us righteous, not no, not one, none, or rights is no, not one there is none who understands there is none who does good. No, not one, [Ecclesiastes 7:20](#), [Psalm 14](#), [Romans 3:10-18](#). That's a foundational principle. Why does he save dysfunctional people? Well, it's all he's got. It's only ones that can be saved because there are none other. Again, it is the guiding principle of scripture, the Gospel of Christ is the truth of the rock. Salvation for everyone who believes in the name of Jesus Christ. The just shall live by faith in Christ Jesus. That's the lesson of [Numbers 20](#). That's why we tell em. But there's more to unravel here, obviously. I've barely touched it. Just ask your couple easy questions. Why does Aaron die first? I want he is older, is he older? Why does he die first? He's stripped of his garments and he dies first. And the death of Moses were tied to [Numbers 20](#), hope I've explained that a little bit, that it's tied to [Genesis 3](#). Moses took the rod as commanded, but he didn't speak to the rock. How's that the same as Adam? As

it is. In other words, Moses does half the job, so Adam has to do the other half doesn't he? What half did Moses do? And What half did Adam do? Figure that out. And that is where we will stop. I hope some of that made some sense to somebody. If not so, it's the same as every Sunday.

End Transcription @16:17 10.10.2020

Dry Eraser Board

