

The Exodus

#0540

Study given by W.D. Frazee—August 3, 1968

Our text this morning is 1 Corinthians, the 10th chapter, and the 11th verse. We've heard it read in the scripture reading this morning:

"Now all these things happened unto them for ensamples:
and they are written for our admonition, upon whom the ends
of the world are come" 1 Corinthians 10:11.

This is speaking, as you remember, of the experiences of the children of Israel in the desert in that wonderful exodus movement that began in Egypt and finally arrived in Canaan. The Advent movement is God's latter-day exodus, and we'd do well to study this great type of which we're the antitype.

God has had various ways of dealing with conditions down through the years. Under some circumstances God has dealt with apostasy by simply setting aside the current organization, calling the true-hearted *out from* the established church and starting over again. Jesus did that when He came 1,900 years ago. He found the Jewish church so encased in formalism that He could not use it, and so He drew His disciples into a new movement, poured upon them the Holy Spirit, and they went everywhere preaching the Word.

Again, in the days of Luther, the established church had gone so far from God that God said, "No longer. We're through." So Luther was called out and others of the reformers, and the great reformation movement was launched.

But years later, when the proper time drew near for the judgment hour and the cleansing of the heavenly sanctuary, God found *those* bodies unyielding to go further than they had already gone. So in the preaching of the Advent movement under William Miller, Himes, Fitch, Litch, and others, a group of people were brought together who looked for the imminent return of our Lord, and to them, the *remnant* of them, God entrusted the third angel's message—a new movement.

Now, when we look at the exodus movement we find something very interesting. Although there were difficulties along the way, and although there was apostasy from time to time, God never set that movement aside. The movement that began in Egypt arrived in Canaan. God dealt with the apostasy in Israel in the wilderness *not* as He did in these other instances that I have noted, but rather by purging out the rebels. This is the pattern that He has followed, and *will* follow, in this movement of which you and I are a part.

To know the *difference* in those two patterns and to know *which* applies today, makes all the difference between survival and apostasy when it comes to this remnant church, my dear friends.

“All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” 1 Corinthians 10:11.

‘Them’ in this verse refers to ancient Israel in the first exodus movement. ‘Ensamples’ here means types, shadows, figures.

I thank the Lord that we have the great joy this morning of knowing for certain that that movement which arose in 1844, when God's prophetic clock struck the hour of judgment, *that* movement will land at last in the city of God. That narrow way which God's messenger to the remnant saw cast up high above the world, leads to the pearly gates where Jesus swings that gate back on its glittering hinges and bids the remnant to enter in. I want to tie into this movement, don't you? [Audience responds: Amen.]

But when we go back to the type in ancient Israel, we find that although the *movement* went through, there were thousands and hundreds of thousands of people who started out from Egypt that never arrived at that destination. The movement went through, but that did not ensure the going through of the individual, and so it is today, my friends. So we need to study the various experiences that they went through in order that we may be prepared to triumph with this movement rather than being purged out.

Now generally, when we study the experience of Israel, we think of leaving Egypt as leaving the world of sin, and that's good. We think of crossing Jordan and going into Canaan as a type or example of going into the heavenly land, and this is good. This is used in inspiration and it's all right. But this morning, I would like to have you think of crossing Jordan as a type of the baptism of the Holy Spirit in the latter rain preparatory to giving the loud cry.

You know, back there in the type when Israel crossed Jordan, their work wasn't over. In a sense it had just begun. Their strife was not over. The real battles were fought on the far side of Jordan. As they marched around Jericho and saw those walls go flat, as they engaged in battle with one king after another and saw the mighty victories that were wrought as God gave them His power, so the remnant church is *soon* to cross the Jordan into the experience of the latter rain and the loud cry, and once again we shall see the mighty power of God poured out as conquest after conquest is the experience of the remnant church.

Now we pause to ask, “Why did it take so long to get from Egypt across Jordan into the Promised Land?” And if one of those ancient Israelites were here this morning he might say to us, “You members of the remnant church have already taken *three times* as long as we did!”

Both in the type and in the antitype we must recognize this *fact*, that while God waits for the movement, He waits until the movement reaches a certain point. And our dilly-dallying and delay have been more than matched by the patience of God, lo these *thrice* 40 years and more.

Now why does God wait? Why did He wait back there? Why does He wait today? God has certain things in mind. And as "...the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain" (James 5:7), so the heavenly Husbandman waits until the church *experiences* that preparatory work under the early rain which will enable the church to enter into that baptism of power known as the latter rain and conquer every objective and make God happy by a finished work.

We love to quote that verse in Romans 9:28:

"For He will finish the work, and cut it short in righteousness:
because a short work will the Lord make upon the earth"
Romans 9:28.

We like to emphasize the fact that *He* will finish the work, and indeed, it is true, *He* will do it; we can never do it without Him. But I call your attention to the expression, "He will *finish* the work..." and when God finishes something, it is finished. It is complete. It is perfect. When He made this world in six days at creation, He looked it all over as the sun went down on Friday afternoon and said, "It is very good. It is finished." That's why we're keeping the Sabbath this morning. Am I right? We believe that when God finishes something, it is done. It is complete. It lacks nothing. And when God finishes the work in the remnant church, my friends, there will be no defects for Satan to reproach God with. God will have a people who reflect the divine image fully—individually and as a group. Oh, I long for that blessed time. What do you say? [Audience responds: Amen.]

Is it coming? Oh, yes. And the fact that God has waited over 120 years longer than He did in Noah's day, the fact that He has waited so long convinces me that He will wait until He gets what He's waiting for, for if He had been willing to settle for less, He would have come long ago. But "He will see the travail of His soul, and be satisfied..." (Isaiah 53:11). There will be no misgivings, no repentance, no change of mind or heart. He will get *all* that He is looking for: a perfected people, a completed work:

"For He will finish the work, and cut it short in righteousness:
because a short work will the Lord make upon the earth" *Ibid.*

It will be a short work when His people are ready to join Him. As Jericho and Ai and all those other cities fell one after the other, so every objective God has set before the remnant church will be completed in this last hour under the latter rain and the loud cry.

What are we waiting for, brethren? Why do we not cross Jordan?

Some people are waiting for God. But you know, friends, if somebody we were anxious to see were coming to Denver, and he should say to us, "I want you to meet me Monday morning at 9 o'clock down in Denver" and he should give us the place and we should go down to the railway station there and wait and wait and wait and wait and wait, and if finally somebody should remember that the man we were waiting for told us he'd be at the *airport*, we would begin to get moving across town. Am I right?

You and I can wait for God on and on and on, and we will never find Him until we seek Him in the place where He told us to meet Him, and that's the most holy place of the heavenly sanctuary. We may be busy about all our human plans for finishing the work, but until we receive the baptism of the Spirit in the latter rain, all our plans, dear friends, are just so much machinery.

And yet, they may have their place. Look at the experience of Israel in the wilderness. God took not away from them His cloudy pillar. He took not away from them that pillar of fire at night. His presence was revealed in the Shekinah between the cherubim. Moses led them on from step to step, and they wandered back and forth in that wilderness for 40 years. Yes, God was with them. And may I tell you, friends, some of those people came to, shall I say, get used to that wilderness life.

Now there's something to be said to their credit. They never went back to Egypt. They talked about it at times. On one occasion they even said, "Let's appoint a captain and go back to Egypt." They lusted for the flesh pots of Egypt. They longed for *many* things in Egypt even though it was a life of slavery. But I repeat: they never went back to Egypt. They never re-crossed the Red Sea. But on the other hand, for 40 years they never crossed Jordan either, just back and forth in the wilderness, *back and forth* in the wilderness.

Have you heard that song, "Is it far to Canaan's land?"

"We are weary, oh, so weary,
Sadly wandering through the wilderness,
And o'er the desert sands;
We are weary, oh, so weary,
Is it far, Is it far to Canaan's land?"

Look at the map, friends. You'll find it isn't very far from *any* point where they were in all those 40 years, not very far to Canaan's land, just a few miles. Why the delay? Wasn't God willing to take them in?

Finally, somebody did it. And to the praise and glory of God and the honor of His throne, two men that left Egypt finally arrived in Canaan and led out in the conquest of that assigned country. What were their names? Caleb and Joshua. A wonderful team they were. We think of them on that mission as spies with ten of their brethren, which was just two years after the movement had left Egypt. In yielding to the spirit of doubt and wanting to make sure that everything was all right—that spirit that was in the minds

of many of the multitude—God arranged through Moses to appoint 12 men to go into the promised land and look things over, and they did.

What did they say when they came back? Well, there were two reports: a majority report and a minority report. And the majority report was right, wasn't it? The majority is always right, isn't it? Is it? [Audience responds: No.] Well, I'll tell you one thing, friends: God accepted the report of the majority anyway, didn't He? Yes, He did. What the ten said is, "It's a wonderful plan and a wonderful land, but we can't do it." And the minority, Caleb and Joshua, said, "It's a wonderful plan and a wonderful land, and we *can* do it." But since the majority of the committee and the majority of the movement said, "We can't do it," God said, "Very well, you *can't* do it." And that was the truth, friends: they couldn't.

Turn to Hebrews, the third chapter. You'll see it just as plain as language can make it. Hebrews, the third chapter, and the 19th verse. And this is talking about the very experience of the exodus movement back there in the wilderness:

"So we see that they could not enter in..." Hebrews 3:19.

They told the truth, then. The giants were too big for them. The cities were walled too high. They could not enter in. But what's the rest of the verse? Because of what? Unbelief.

"...They could not enter in because of unbelief" Ibid.

And what those unbelievers found impossible two years after leaving Egypt, Caleb and Joshua and Moses, who had developed an experience in faith, found gloriously possible 38 years later.

So there is coming a time in the history of the Advent movement when somebody, and more than *one* somebody, is going to say, "What has appeared impossible all the way along, this, by God's grace, we shall see the fulfillment of His promise. We're going over and take the land for God."

Is your heart a heart of faith or a heart of unbelief? They could not enter in because of unbelief. Turn to Hebrews, the 11th chapter. What's the great theme of the 11th chapter of Hebrews? Faith. It comes down through Enoch and Noah and Abraham and then Isaac and Jacob and all the rest. Now look at Hebrews, the 11th chapter, verses 29-30, and I want you to see something *very* interesting:

"By faith they passed through the Red sea as by dry land:
which the Egyptians assaying to do were drowned" Hebrews
11:29.

What did they do by faith? They went through the Red Sea. Next verse:

“By faith the walls of Jericho fell down, after they were compassed about seven days” Hebrews 11:30.

How much time between verses 29 and 30? How much time? Forty years. What a shame, my friends! They could have done it in a very *short* time. By faith they went through the Red Sea. Forty years later, by faith the walls of Jericho fell down.

But remember, we’ve been three times that long and more, and we’re not there yet. What is it we need? Faith. What is faith? Faith is believing God. And as a friend of mine said, “Faith is so good, it works.” That’s what we’re learning in our Sabbath School lesson this quarter, isn’t it.

“Faith is so good, it works.” What was the matter, then, in the desert all those 40 years? There weren’t enough hearts of faith in that movement to carry the movement on across Jordan. They had just enough faith to keep them in the desert, to keep them from going back to Egypt, but not enough faith to go on over into the Promised Land.

How is it with you, brother and sister? Do you have enough faith to keep out of Egypt? Apparently that’s why we’re here this morning, isn’t it? But do you see there will have to be something different in our lives than the experience that merely keeps us out of Egypt, something different to take us across Jordan into the land of the latter rain and the loud cry? Otherwise, we can be here *another* generation.

But God is not going to at last get weary and say, “Well, I guess We’ll have to take them in with their present experience and their present accomplishments.” Not so! He will finish the work and cut it short in *righteousness*. It will be a finished work.

Now, it’s interesting to note some of the things that *show* the lack of faith in the desert. Do you remember that no sooner had God given them His law and called Moses up into the mountain to receive the directions for the sanctuary than their restlessness began to manifest itself in a demand that something be done? Aaron, the appointed leader, left in charge when Moses was in the mountain, succumbed to the demands of the multitude. A good leader keeps in touch with his people and does what they want done, doesn’t he? [Audience responds: No.] Not always. Aaron was very popular. If an election had been held that day, Moses would have lost and Aaron won by a landslide. The people weren’t weeping at all because Moses was in that cloud. Whether he came back or not, they cared little. They had a good leader now, one that had more sympathy, more empathy. And so they got gods of gold, something they could see. Now remember, they weren’t back in Egypt, but friends, they’d brought a lot of Egypt with them, hadn’t they?

And read the story there in Exodus. What kind of a feast was it that Aaron appointed? “Tomorrow is a feast to [inaudible word, but sounded like ‘Aiken’].” Is that what it says? “...Tomorrow is a feast to the Lord” (see Exodus 32:5), to Jehovah, and in the name of God they danced around that golden calf with few clothes and less modesty. But it was all right because it was a religious service in the name of the true

God. Am I correct? [Audience responds: No.] Why, my friends, idolatry gains no sanctity because it enters the house of God, and then is done in the name of God. It is all the more repulsive and revolting and insulting to the Divine magistrate. God give us the spirit of Moses to come down from the mount and cleanse the camp, what do you say? These are the experiences we must enter into unless we are to forever wander in the wilderness.

But may I call your attention to what happened in the experience of Moses before he led in that work of reformation? It was *God* that acquainted Moses with what was happening in the camp. It was *God* that told him that Israel had gone so far in apostasy that it was time for a change. Israel must be wiped out and Moses was to become the leader of a new movement which would obey orders and keep in line. And when God said that to Moses, did Moses say, "Very well, Lord. It's too bad that has to be, *but* if that's the program, I'll fit in"? Did he? No, he did not, my friends.

And may I say to you, when anybody in the remnant church is ready to accept the leadership of some new movement which is supposed to be better than the one God has been leading since 1844, he shows by that very act and attitude that he knows nothing of the love of Moses for Israel. Moses could not accept the thought of the blotting out of Israel, and he pled as a mighty intercessor. God heard his prayer and Israel was saved.

God is looking today for people who possess two characteristics. Do you have one of them? Seek the other. Be sure you have both. One is a willingness to do away with the golden calves of idolatry in the church. The other is such a deep love for the house of Israel that you would give your life, you *will* give your life, rather than to see the church set aside. All these lessons must be learned before we enter into the experience of the latter rain and the loud cry.

Then we come, in Numbers 11, to that experience a few days after they left Mount Sinai when the children of Israel murmured and complained and complained and murmured about what? About the diet. They remembered what they'd had to eat in Egypt. God has told the remnant church that He has given us light on the food question which is to be to us as the manna was to ancient Israel. And as many in Israel complained back there, there are those in the remnant church who fail to appreciate the wonderful privilege. But, my friends, when we see what the way of life in the world is doing to the world, when we see the mounting statistics in coronary attacks by the people who fill up from the fleshpots of Egypt, it ought to make us thankful instead of mournful about the diet God has given His people. What do you say?

My point is that there were many bones left bleaching there at Kibrothhattaavah where the people lusted. And in the scripture that was read to us this morning, the apostle says these are our examples to the intent that we should not lust after evil things as they also lusted.

We come on a bit further and after the experience of the spies to which we've referred, in Numbers 16 and 17, we have the experience of Korah, Dathan, and Abiram. Here was a battle over the question of leadership. Here were men who decided that Moses was not sharing sufficient authority with the camp. They wanted more of a democracy and less of a theocracy. And in bold rebellion, they appeared at the sanctuary demanding the right to offer incense and the right to help in the government.

You remember the sequel. The earth opened her mouth and it swallowed Dathan and Abiram and those in company with them, and fire went out from the Lord and consumed the 250 men who had dared to put on priestly vestments and offer incense.

So it is in the history of the remnant church, my friends. Men have risen claiming that *they* should share in the leadership to which they were not called. We think of men like Canright. We think of the sad experience of Dr. John Harvey Kellogg and Elder A. T. Jones, men that God had used mightily in this movement, but when they came to the place where they could not accept the leadership that God had established in the remnant church and became independent leaders, God could not use them.

And until we are ready for the latter rain, we must have settled in our hearts the question of authority and leadership, my friends. We must be willing for God to place over His people shepherds of His choosing. We must be prepared to cooperate even when, in *our* eyes, men are weak and faulty and fallible.

When Moses finally made that sad mistake, there were those in the camp of Israel who justified their previous rebellion, but it did not so justify them. Whatever mistakes men may make in leadership, God is still leading this remnant church on, and those who presume, like Dathan and Abiram, to speak *against* the leadership of God's appointment may find an earthquake swallow them up, literally and spiritually. Those who cross Jordan must be able to keep rank. In fact, concerning those who receive the latter rain, it is written in *Early Writings*, page 271:

"They moved in exact order, like a company of soldiers"
Early Writings, page 271.

I want to learn to keep rank and walk in rank to the city of God. What do you say?

Now turn over to the 21st chapter of Numbers. I want you to look at this scripture, for it is one of the most important lessons in the wilderness wandering. This experience took place shortly before they crossed Jordan. Here is a lesson which, if we will learn, will prepare us to enter into the glory and triumphant latter rain and loud cry.

Here in the 21st chapter of Numbers, we see in the 4th verse that they had been journeying so long out there in the desert that "...the soul of the people was much discouraged because of the way." They murmured against God and against Moses. They were murmuring again about the diet, about the hardness of the way and the long

delay in entering Canaan. So in the sixth verse, fiery serpents came from the desert around them and began to bite the people. The snakes had been there all the time, friends, but the mercy of God had kept them out of the camp. Now, because they were complaining and murmuring, God let the serpents in. And people began to die. It says, "...much people of Israel died."

Now the seventh verse: the people came to repentance under this scourge and they cried to Moses, they cried to the Lord and asked for prayer. And God answered in a most wonderful way, the eighth verse.

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" Numbers 21:8.

A strange thing, a wonderful thing... Here was an object made in the image of the problem and, lifted up on that pole, it became the agency through which God worked His healing miracles.

Fifteen hundred years later, in an interview with Nicodemus on the Mount of Olives, Jesus Himself gave the application:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life" John 3:14-15.

Oh my dear friends, we've all been bitten by the serpent of sin. We all feel in one way or another, to one degree or another, the results of that sin. But thank God, there is a message: "Look and live." The Son of God has come in the likeness of human flesh. He who knew no sin hung upon the cross bearing *our* sins. He felt the sting of the serpent. He died in our place. And now the good news is heralding throughout the camp, "Have you been bitten? Look and live."

Has the vice of sin, the venom of transgression, gotten into your system? Is there murmuring and complaining, doubt and delay? Look to the One who hangs upon the cross, and a miracle can be wrought. Look to the One who took your place and suffered your penalty, and your heart, your life, can be changed. This change must take place or else we can never cross Jordan. Those who receive the latter rain will have obtained the victory over every besetment. They will have received that victory through looking to Jesus on the cross.

Have you looked? Look again. Have you looked? Keep looking. Look until everything in this world fades away. Look until one object and one alone attracts your attention: the Son of God living for you, dying for you, giving *all* for you.

Will you give yourself to Him? As we sing,

“Jesus, I my cross have taken,
All to leave and follow Thee;
All things else I have forsaken...”

may there come into our hearts this morning this spirit, not only to leave Egypt but to cross Jordan; not only to *begin* the Christian walk, but to finish it in victory supreme through Christ our Lord.

And as we sing this closing song, I want to give an invitation. There may be somebody here this morning that has never made a full surrender to Jesus. Will you come while we sing this closing song? I'd like to take your hand and pray for you. There may be somebody here this morning that has at one time made a full surrender to Jesus, but something has come between you and the Savior. You realize this morning that there's a barrier between you and your Lord. Oh my friends, as you leave this sanctuary this morning, won't you give up that thing which has hindered you and delayed you? If there's somebody like that here this morning, you come. I want to take your hand and pray that God will take that idol out of your heart, take that sin out of your life which has kept you back from the richer [inaudible word].

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