

Numbers 20:1–13

- 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.
- ² Now there was no water for the congregation; so they gathered together against Moses and Aaron. ³ And the people contended with Moses and spoke, saying: “If only we had died when our brethren died before the Lord! ⁴ Why have you brought up the assembly of the Lord into this wilderness, that we and our animals should die here? ⁵ 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 or vines or pomegranates; nor is there any water to drink.” ⁶ 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.
- ⁷ Then the Lord spoke to Moses, saying, ⁸ “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.”
- ⁹ So Moses took the rod from before the Lord as He commanded him.
- ¹⁰ 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?” ¹¹ Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.
- 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.”
- ¹³ This was the water of Meribah, because the children of Israel contended with the Lord, and He was hallowed among them.

Generational Sin and Generation-Saving Grace

Main idea: Every generation needs salvation by God’s sovereign grace

Introduction: today, when you hear His voice, do not harden your hearts (Heb 2–4)!

1. **New Generation, Same Old Sin**

1. v1. Wilderness of Zin (again, cf. 13:21), Miriam dying. The end of the wandering in the wilderness, but not the end of going astray in the hearts (cf. Ps 95:7–11; Heb 2–4)
2. v2. Gathering against YHWH’s servants as in ch16–17.
3. v3. Actually wishing for the fate of Korah/Dathan/Abiram.
4. v4. Repeating their words (cf. Ex 17:3, etc.)
5. v5. Repeating the sin from the incident with the spies (cf. 13:23)

2. **God’s Great Grace**

1. v6. Glory still appearing.
2. v7–8. A glory-and-grace-demonstration.

3. **Even the Servants are Grace-needing sinners**

1. v9. Obedience part 1.
 2. v10a. Obedience part 2.
 3. v10b. Obedience that was half-right but quickly all wrong.
 4. v11a. Direct disobedience
 5. The great sin was unbelief (v12) and not hallowing God for His grace. It is from these roots that both rash anger and self-trust sprouted and cost Moses an opportunity to understand better (the rock was Christ! cf. 1Cor 10:3)
4. **Great Sin Resulting in a Greater Display of Grace**
1. v11b. God STILL saves this congregation, and STILL does it through Moses!
 2. v12b. Note the punishment. The text is very clear that they have sinned. Be careful of reasoning that something is not sinful/incorrect because God has used it or blessed through it!
 3. God hallows His own Name especially by showing grace, but also by exactly righteous judgment (cf. Ex 34:6–7)

Conclusion: how greatly we need grace, for we have sinned in our first father, and the roots of every sin that we have ever seen or heard of remain in us! But how much greater, indeed is God's grace!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Numbers chapter 20 verses 1 through 13. These are God's words. Then the children of Israel, the whole congregation came into the Wilderness of Zinn in the first month.

And the people stayed in Kadesh. And Miriam died there. And was buried there. 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, Yahweh, Why have you brought up the Assembly of Yahweh 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 into this evil? It is not a place of grain or figs 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 Yahweh appeared to them. Then Yahweh 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 Moses took the rod from before Yahweh as he commanded him and Moses and Aaron gathered to the assembly together before the rock. And he said to them here. Now you Rebels.

Must we bring water for you out of this rock. And Moses lifted his hand and struck the rock twice with his Rod. And water came out abundantly And the congregation and their animals drank. Then he always 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. This was the water of maraba. Because the children of Israel contended with Yahweh, And he was hallowed. Among them. Amen, thus ends this reading of gods inspired. Aaron toward We've noted before that when we are.

Working through a passage of scripture that God the Holy Spirit has opened and applied to us in another place of scripture that we're much helped. By knowing what God himself wants us to see and hear How he wants us to be instructed, encouraged warned trained. Etc, that we might be.

Equipped for every good work. And in this passage, as well as. Back in Exodus 17 and numbers 13. Other places that are connected to this passage but especially this this passage and Exodus 17. Uh, is applied to us by Psalm 95. Where there is that? Call to worship.

A joyous call to worship. Oh, come let us sing to you. Always let us out joyfully and a reverent call to worship. Oh, come let us worship and bow down. Let us kneel before y'all may our maker. But then a call to worship by hearing his voice. And hearing his voice with a submissive heart.

Lust, we go astray lest we wander in our hearts. That was why the children of Israel. Were made to wander in the wilderness for 40 years, to go astray in the wilderness for 40 years because they had gone astray in their hearts. And he says today if you will hear his voice, Do not Harden your hearts.

As at maraba, In the Rebellion. Psalm 95 verse 8 as the in the day of NASA, contention On new King, James translates to trial. In the wilderness. When your fathers tested me, they tried me. They saw my work. For 40 years. I was grieved with that generation and said It is a people who go astray.

In their hearts. And lest we think that that was just a warning for Israel when they went to worship, God as they were called by Psalm 95 to worship. God, the book of Hebrews and warning us not to neglect, the great salvation that was at first announced by Christ himself and then his Apostles.

And, and by those who had heard him, Then has continued to be preached until this day. And then the book of Hebrews tells us about Jesus leading, the worship in the rest of chapter 2 quoting from Psalm 22 and making application. That's part of the joy that was set before him that Hebrews is going to later.

Talk about that for the joy set before him. He endured uh, The cross, he despised the shame. The shame was small by comparison to the Joy. If you go back and you read Psalm 22 and it starts out my God, my God, why have you forsaken me? And there's a half a dozen other.

Verses in Psalm 22 that end up being quite literally fulfilled in Christ at the cross. But then you come out of the first two thirds of the psalm. And you come into the last third And Jesus is saying or it's being prophesied of him putting on his lips, things like, I will declare your name to my brethren in the midst of the congregation.

I will sing your praise. And Hebrews 2 tells us, that's what happens in Christian worship. Jesus presents Us in heaven saying, behold, I and the children you have given me. Jesus is the one whose faith is perfect. Our faith unites us to Christ. Our faith isn't good enough for anything.

He who says I will put my trust in him and your faith is counted. Perfect for Jesus's sake to whom God. Unites you through faith. And so Jesus is the one who leads our worship from Heaven, which makes it all the more important that when we hear his voice, we don't go astray in our hearts.

And so Hebrews moves from chapter 2 into chapter 3 and 4 and chapters, three, and four are an exposition of this section of Psalm 95, which is explaining and applying to us in part. Numbers chapter 20. And verses 1. Through. And so we want to keep pay careful attention.

We want to see where did their sinning come from? How was it that they went astray in their hearts? And what hope is? For Senators such as they are because by the time we finish considering where their sin came from. And where Moses's sin came from, we'll conclude that we too are sinners.

From from whom comes the same sorts of sin. And what hope can there be for us? And praise God. The hope that is in numbers. 20 and Psalm 95 and Hebrews chapters 2 and 3 and 4 and 12. Has the same hope for us. Some 2000 years or so.

After the book of Hebrews but the same God, the same gospel of the same Grace. In the same Redeemer. And so what we find first is that there's a new generation. But the same old sin, we see that in verses one through five, especially new generation but the same old sin.

And yet amazingly, although the previous generation. Had been judged, they fell in the wilderness for their sin. With them, God was not pleased First Corinthians 10. Tells us and Uh, Hebrew. Three, and four tells us. Although, the new generation committed the same sin. God was merciful and gracious to them and did not inflict the same penalty.

And so we see God's great grace in verses. Six through eight. God's great, grace. So, new generation same old sin and we'll see that in verses one through five, and then God's great grace even against this. Now, repeated generational sin in verses six through eight. And then we'll see that even the servants, even the Saints for Moses and Aaron are believers, and they have been called by God to uh, to serve in his church as officers.

And Moses has been praised by God. As the one, who is friend of God to whom God speaks mouth to mouth. And as the meekest man in all the Earth, And yet even Moses and Aaron Aaron him. God called to be the first high priest and gave him that office and defended him in that office.

When others said we should be priests too, why is it just Aaron? But even Moses and Aaron. Our Grace needing Sinners. From unbelief and from a failure to consider God and treat God, as holy as they should have. Their sin in this chapter proceeds. Just like all of our Proceeds from unbelief.

And from a failure to treat God. As holy. And yet, we see that the great sin has responded to By God with an even greater. Display of Grace. And so, we'll see that especially At the end of the passage, well, first new generation, same old sin. Um, because we're not wonderfully familiar with the Uh, geography of the Sinai Peninsula and The ancient near East and not even sadly many of us With our Bible geography, when we read, then the children of Israel, the whole congregation came into the Wilderness of Zen and the people stayed in Kadesh were not immediately thinking they're back.

The Wilderness of Zin was the place from which the 12 Spies had been sent into the land, and they had brought back their report of Kadesh, was where the people of Israel were camped. When the spies were sent and to whom the spies returned. And so there's been a surprising passage of time for us here.

God doesn't give us the ins and outs. 40 years of travel in the wilderness. Actually, he gives us a lot of the first two years and then he fast forwards us all the way to year 40. And so, when in the past, even in the book of Numbers, where I've been accustomed to hearing in the sixth month of the first year, or the first or second month of whatever year he doesn't give us that here.

He just says, Then the children of Israel, the whole congregation came into the Wilderness of Zin in the first month. And we actually have to figure out by the fact that Miriam is dying. And by the end of this chapter, Aaron dies, and they are. They are fighting against the Canaanites.

As they go through Edom, doesn't let them go and so they have to go around to eat them and they're over there on the other side of the Jordan, on the east side of the Jordan. Uh, we figure out. This is year 40. They're about to enter the land.

And so, when it says, Now there was no water for the congregation, so they gathered together against Moses and Aaron, we're tempted because we haven't really grasped how much time has passed to say. There they go again. Doing the same thing they did before. But it's not them.

This is the second generation, you know, the book of Numbers is called the book of Numbers. Well, in the English Bible, it's called The Book of Numbers because it starts out with the censuses of the generation that came out of Egypt, but it concludes with the census of the generation, that entered the land and in God's marvelous, Mercy, one of the great stories of the book of Numbers is that this entire generation that was killed for their unbelief gets replaced.

Numbers are almost identical. God has raised up an entirely new generation to replace them, which when you think about what was going on when they came out of Egypt, when they came out of Egypt, there had been this great population. Boom. God was making them multiply and Pharaoh got scared, right?

Because of how many Hebrews, how many Israelites there were. He started oppressing them and oppressing them, but everything he did failed and, and they kept becoming numerous and, you know, Unbelieving Bible quote, unquote Scholars will say, oh, you know, the the number of 600 000 is unlikely. And even some of those who are supposedly, conservative will say, well, you know, there were six hundred thousand and change.

Fighting aged men. That means there's probably only about one and a half to two million. No, they were They weren't 20th century Americans trying to have one or two kids a piece. They, they were Israelites in a supernatural multiplication. And uh and you know, two million would be the very least, it's probably somewhere in the four to six million person range.

The story of the book of Numbers as a whole is how although that great people that great multitude, Uh, at least those who are 20 years old and upwards. When they came out, although they were slain by God in the wilderness, they fell were killed by God in the wilderness.

God raised up an entire new generation. So here's the new generation. And we would hope for better now, right? Because that generation was the one, the former generation was the one

that was killed for their unbelief in their Rebellion against God, they're complaining and Are grumbling and we and he's already said that their children are going to be the ones who inherit the land.

So we think oh, well, their children must be way better than they were. They're not going to complain. They're not going to Grumble. They're not going to contend with God. But what do we find out? It's a new generation but it's the same old sin.

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, Yahweh, Now, that's a specific reference to the Rebellion in which the The Cora Heights with. With the sons of Korah.

And the 250 men with the fire pans. And then the The related Rebellion, at the same time, with Nathan and abirum, you remember who God God said, get away from them and he showed his judgment against them for rebelling against him and rebelling against Those whom he had ordained.

By making the Earth, open up and swallow them. Whole, And they're saying, If only we had died, when our Brethren died before, Yahweh, We were little children then, but we wish that on that day. We had been. Killed with them.

And then they say, why have you brought up the Assembly of Yahweh into the Wilderness that we and our animals should die here. Repeating the same words as we found as we heard in, Exodus 17 verse 3 when they had. When they had first come out and similar words to what we have heard.

At other times. So they gather against the Lord's servants, they actually wish for the, for the end, for the fate for the punishment. Of Those whom God had destroyed in. In curse when the fire burned them up outside the Tabernacle or when the Earth opened up and swallowed them at their own tents.

They even repeat the sin from the incident, with the spies, they despise the produce of the land that God had promised them. When when they say it is not a place of grain, and then they say, or figs or Vines, or pomegranates, They are using the. They are referring to the very things that the spies brought out of the land.

Back in chapter 13 and verse 23, it talks about the spies coming to the valley of the cluster, the valley of eshkel and there they cut down a branch with one cluster of grapes and They Carried it between two of them on a pole. You know, all the homesteaders in the world would love to be able to get, you know, their grapes going so that every cluster required two men to carry it on a pole.

And they also brought some of the pomegranates and figs. And so they're complaining. In a way that is intended directly to recall. Um, The complaining against God and against the land. New Generation, same old sin. So what do we expect? What do you expect? Well, we ought to expect if we're thinking about them and we're thinking about their sin and uh and what they have done that God is going to kill this generation too.

So they're complaining against Moses and Aaron. Verses two through five. In verse 6, Moses and Aaron go out from the presence of the assembly, to the door of the Tabernacle of meeting, they fall on their faces, but what do we see in God's response? We see God's great grace.

He's no less glorious than he was. He hasn't become less glorious or less. Holy, he hasn't become less righteous or less dangerous. God is not less righteous and holy now than in when he burned up nadab and abahu. For offering uncommanded worship. Or the 250. With their fire pans.

Trying to Uh, trying to Uh, take for themselves. The priesthood that only belonged to Aaron and his sons, he's not less dangerous now. Than when the earth swallowed up, dathan and Iberum and their families. He's not less Furious now with pretending to be godlier than you are. Than when he killed ananias and Sapphira.

Exaggerating. How how sacrificial their gift was when they brought it and laid it at the apostles feet? God is not less holy now and the gospel. And the importance, the seriousness of taking the Lord's Supper the right way. Is not any less now than it was when God was afflicting Corinthians with illness and executing some of them God is not less holy or just now.

Than he was when he threatened. The seven churches in what we call Turkey today. About different things like tolerating false, theology. And accepting ungodly living by those who confessed good theology or accurate theology. Or even. Uh, just being lukewarm towards God and self-sufficient like the laodiceans or having strayed and cooled from our first love for him, like, the Ephesians had done, And so what we see, Is that God is still glorious verse 6 and yet it's against the backdrop of that Glory that he shows this astonishing surprising Grace.

Verse 7 and 8. Then he always 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.

And so the Lord had previously appeared above or upon the rock and he says, gather this congregation take the rod, the rod would have been frightening to them. The rod was related to the Rebellion. Against Aaron, when Moses retrieves, the rod verse 9 tells us Moses took the rod from before Yahweh.

So this is the rod that was put in the holy of holies. You remember when the leaders of the other tribes put their rods in and there was the rod put in for the house of of Levi that was Aaron's rod. And God made that Rod to Blossom with everything from Buds and and Sprouts to.

To just beginning Omens to fully ripe almonds all at once and that and that that glorious Miracle showing. That God is the one who brings life out of death and that God had appointed them and it was a rebuke to the rest of the Israelites that they had rebelled against the Lord and rebelled against his word and rebelled against his servants.

He says, go get that rod and gather the congregation. There's going to be a display. Of the glory of God. But how does God decide how does God choose? To display his glory, this time. Not by speaking to the congregation and rebuking the congregation. That's what Moses does that's what is would be very natural for us as well.

But God says speak to the Rock. Don't speak in the direction of the congregation. But speak in the direction of The Rock. Upon which the Lord makes the display of himself. So that they will know that even though they are wicked, grumbling complaining, Sinners like, their parents were who treat the glory of God and the god of Glory.

As if he is small, yet he is pleased to show the greatness of his glory. Not only by punishing Sinners. But also, as pleases him, By saving Sinners. This is just like what we see in Romans chapter 9 where where Paul is wrestling with, how can it be that?

So many, who are Israelites? According to the flesh are perishing in their sins. And a big part of the answer. Is that those who are saved are not saved because of Their flesh. What family they belonged to? They're saved because God has chosen to save them completely because it pleases him, he is willing.

To make his power and glory known on those vessels that are prepared for Destruction. Those who are ordained. To die forever to receive the true death. Not just the ceasing of the functioning of our bodies and the separation of body from Soul. That's death with a little But death with a capital D.

To be cut off from the gracious favor of God. Forever and ever and to know him only in his Fury forever and ever. He says, what if God, who is willing to do that? It's right, it's a proper display of God's glory and his Holiness and Justice to do that to Sinners.

What if he endured them patiently? So that he might make the riches of his glory known. On vessels that are prepared for Mercy. You see in all of the displayings of God's glory. God loves to glorify himself by saving Sinners. He's pleased to glorify himself by saving Sinners to show his glory not just in punishing or visiting the sins of parents upon their children to the third and fourth generation but in showing Mercy to thousands who love him and keep his Commandments.

Claiming himself the Lord, the Lord Yahweh, Yahweh God. Merciful like when Moses in Exodus, 34 asked God to see his glory and God said that he would show Moses his glory, especially by declaring his name to him.

And so here, Not speak to the people, but speak to the Rock. 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. How marvelous is the grace of God to this generation? That committed the same sin as their parents.

But God, just because he can and just because he's pleased to do so Saves them. None of them could say we were saved because we were better than our parents. Look at us. We are entering the land of Canaan. We were more submissive to God than our parents were.

We were more obedient and content to God, then none of them could say that. They could only say, Look at how merciful God has been to us who deserve to perish, like, our like, the former generation did. And here we are. Receiving his life gathered as his people. Now in the promised land, And so you must do if you have been saved, Because you are a sinner like they are.

And like, we're about to hear that Moses and Aaron are. The reason they are like their parents in their sin isn't just because those were their parents. It's because they and their parents and all of you. All of us. We're together in Adam, when he sinned. Our first father.

Send and we all sinned in him and fell with him. Romans chapter 5 tells us that in his one sin. We all. And we all died. That's why it's so Dreadful dear children when you send not just because you've messed up again or disobeyed. Your parents again and that that particular sin deserves hell.

That's true. Every sin Deserves hell deserves. God's Wrath. But every sin is a reminder that you are a sinner. That you have deserved hell ever since you sinned in, Adam, And that every sin that we have every sinful thought every sinful desire affection pleasure. Let alone word or action.

Is a demonstration that we were under the wrath of God and to provoking of him. To more wrath. God desires to display. He desires to display his grace unto his glory. You notice he doesn't just tell Moses and Aaron. To speak to the Rock and get water. What does he tell them to do first?

Where she says, take the rod. And then what? Number two. Gather the congregation together. This is easier. If you're looking at the text on the page or if you have a Bible open. Number two, gather the congregation together and then he says speak to the Rock. Let them see God.

Displaying his glory by being merciful to them. Oh, if the Lord has brought you to repentance in this way, not just by showing you your sin. So that you can have a true sorrow over and hatred for sin because of its hatefulness. Not just, because it's dangerous, not just as it deserves hell.

But because it's against God, It is wicked and Dreadful. But if he has brought you to repentance, not just by giving you a true sort of over your sin but by giving you a true glimpse of himself and his goodness, and his grace is, not this God worthy of your turning from your sin from yourself and to him, is he not worthy of coming to his son, the Lord Jesus in whom he has offered himself to you.

Does he not does, does he not deserve his? Doesn't it make all the sense in the world and, and pull at your heart? That a God who would rightly and justly have destroyed us all like he did to the angels, who sent Has instead for an innumerable multitude of those who sinned in Adam.

Decided to glorify himself by Saving them. Just as he had Moses and Aaron gather Israel before the rock to speak to the Rock before their eyes. So also, he gathers us as it were Before Numbers chapter 20 verses 1 through 13. And he announces himself as a gracious. Merciful saving.

God, who is pleased to glorify himself by Saving So, new generation same old sin, but also God's great grace. In his grace demonstration. But then, we discover It's not just. The former generation of the new generation. That need the Saving Grace of God. It's all of us. Even Moses.

Even Aaron. There's only one who does not need salvation and he's the one who came to Accomplish our Salvation. And that is our Lord Jesus Christ. Things start out pretty good at first. God said, take the rod. You and your brother, Aaron gather the congregation speak to the Rock before their eyes.

Okay, verse 9. Moses took the rod from before Yahweh as he commanded him. So you can even hear in the language of verse 9. The Holy spirit saying see he did the first part take the rod. Number two, Moses and Aaron gathered the assembly together before the rock so far.

So good. What was the third thing speak? And he said, Pretty good. So far, two and a half. But in the third one he gets at half, right? And all wrong, doesn't he? He doesn't speak to the Rock.

He said to them, that is the congregation of Israel here. Now you Rebels must we bring water for you out of this. Then Moses lifted his hand and struck the rock twice with his Rod. When the water came out abundantly and the congregation and their animals drank,

Now, this is a direct Disobedience. God told him to speak to the Rock and He not only spoke to the wrong people, but then he proceeded to strike the rock. Instead of speaking to The Rock, Where did that come from? You can read in other places where it says, he was angry with the people or even Moses himself.

Uh, telling them in Deuteronomy, I was angry with you. And that was the occasion of his sin. And that was part of the expression of his sin. But that wasn't the root of his sin. God diagnoses his sin for us. Doesn't he in verse 12? He always spoke to Moses and Aaron because you did not believe me.

To hallow me in the eyes of the children of Israel. So there were, there were two kind of big sins that We all fall into. On a regular basis. And maybe these are some of your besettings and some of the specific sins that you struggle with. Rash anger. Getting frustrated and angry and lashing out.

Or self-trust. Did you hear that? In the way that he spoke? Must we bring water for you. Out of this rock. Well, what's at the root of your anger? And what's at the root of your self-trust? Feeling like you are the one who has to fix things that it depends ultimately upon you.

The root is unbelief. And a failure to hallow, God. You always 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. You see the great sin was unbelief and not Halloween God and it was from these roots that both the rash anger and the self-trust.

Sprouted And this cost Moses not just. The opportunity to enter the land to lead the people in the land. He actually missed something wonderful about Christ here. He was so busy being consumed with the unbelief of this generation of Israelites and we could sympathize with Moses. Perhaps he, when he had given them, the given their parents, the sentence, the sentencing from God that their parents would fall in the wilderness and that their children would grow up and inherit the land.

Instead of them, perhaps Moses had expected, this generation to be better, This man who was according to God's own testimony, the meekest man of all the Earth. He's 120 now. And it's been the last 40 Years of his life. That he's led these people through the Wilderness hoping well, the last 38 or so hoping that this generation would be better.

And they get back to Zen and kadesh and it's the same thing. But he ought to have believed in the Lord. And he ought to have hallowed God. And whatever God says and however, God decides to display his glory to be willing for that. And if he had, he might have learned or realized something about the rock to whom he was speaking.

To whom he was told to speak, you know, First Corinthians 10, lets us in on something. So it wasn't just This wasn't just a rock that they visited twice or two different rocks that they visited. First Corinthians, 10, moreover Brethren. I do not want you to be unaware that all our fathers were under the cloud and passed through the sea.

All were baptized into Moses in the cloud and in the sea, all ate the same spiritual food. Manna all drank the, same spiritual drink before they drank of that. Spiritual rock that followed them. And that rock was Christ. The Rock was to be to them in a physical giving of water.

A display of the Lord himself as the one who gives us all of our spiritual life.

And perhaps if Moses wasn't overtaken by unbelief wasn't overtaken by a failure to hallow. God to submit to God as holy He would have been able to see what God was showing them. About himself, not just as the source of all their Earthly life, And all of their animals Earthly life, their animals are thirsty, too.

But as the source of all of their spiritual life, Maybe you've come. This afternoon. And you are dry and you are thirsty, and you have some remaining fleshliness in you, of course. And in your, in that, sinfulness that Still Remains within you or from that sinfulness, that Still Remains within you.

You are tempted to Grumble and complain about God and think that it can never get better for you. Yet God comes and he, he shows you that he has addressed Christ and from Christ, there is life for your soul. Just as from the physical Rock, there was water for the Israelites.

And Christ follows you around. Why did the spiritual Rock? In First Corinthians 10 using that language. Why did it have to follow them around? Why were they wandering around? Well, it was because they were Sinners. You know, God does not abandon you. When he disciplines you. Christ. Does not leave you.

When you are under the discipline of your heavenly father, the spirit, who has been given to be with you and to dwell in you and is a seal unto you until the day of your Redemption. He doesn't depart from you. When you're under the discipline of God, Now, the whole time they were in the wilderness.

The Lord Jesus was busy. Giving them spiritual life from himself. And here, there was an opportunity. For Moses to see that. And to participate in displaying that, So, not only did he miss entering the promised land? He actually missed getting to see and to Proclaim something wonderful. About God in Christ, as the source of our spiritual life.

How much we miss by unbelief? How much we Miss by failing to hallow God? May the Lord, prevent you from unbelief? May he give you to walk in faith? And not to become overwhelmed with how sinful you are, or how sinful others are. But to know that the god of Glory, Is pleased to display his glory by being also, the god of Grace who saves Sinners.

So that over against what your flesh might have expected from any particular situation, you are willing to follow the Lord and see what he may do. Because he is the same God who has come in the Lord Jesus Christ to save us.

And so, the great s. Even the great sin of Moses and Aaron that gets them, expelled, that keeps them from leading the people into the land has responded to with an even greater display of Grace. Verse 11. The water still comes out. Abundantly And the congregation these millions of people.

In all of their livestock drink. God not only saves the congregation still saves the congregation He still did it through Moses. You know, God could have made the Striking of the rock to fail. And killed Moses. And given the congregation water in some other way and brought them into the land.

But even with his imperfect servant. Committing sin and unbelief and lack of hallowing, God and rash anger, he still used him to give water to the nation. Oh, what mercy and encouragement? There is here for us who are moms and dads and brothers and sisters, who are husbands, especially the fathers, the husbands, the elders.

For in many things, we have gone astray and we have been in error. In many ways, we are full of unbelief that makes us that leads to frustration with God's people. In many ways we think that things depend on us and we say, must I do this for them.

God. Or must I do this for you, family or church. And yet God who is gracious to them through us is even gracious to us, doesn't wait for us to be getting it perfectly, right? In order to use. To do good to others. But there is the punishment, he doesn't get to bring them into the land.

And so the text is very clear that Moses has sinned. So we must never reason. That something is okay or even approved by God because God has used it. Or God has used us to bless others through it. Know only that which God has commanded only that which God has said is right, only that which God has said is good is approved by God as right to do.

Was it was it okay for Moses to strike the rock children? Of course, not. He was rebuked by God and he was punished. He couldn't enter the promised land because of it. Did God use Moses as striking The Rock? To give his people water anyway. Yes. And so there are many people who do wrong things in worship or have wrong theology or permit.

Uh, interpret God's word to to Um, approve of, or say it's okay to do things that God's word says are immoral and they'll To the worship error or the doctrinal error, or the moral error. And they'll say, But God blessed me through that. Or God blessed them through that.

That doesn't show that what they did was right. First of all, many of the things that people think are blessing are not actually a blessing. But even when God does bless. Don't you see that? That doesn't mean that what they did in that worship was okay, or what they, what they believed or confessed in that theology was okay, or, or this immorality that they did or that, or this lack of, uh, wisdom, this Folly was was actually, it doesn't mean any of those things.

It just means God has generous and gracious beyond, and without, and even sometimes opposed Conducted ourselves. So sometimes we're doing well but God blesses way above how well we do. And sometimes God doesn't use us at all. We're not doing something or we're just not participating and God bless us anyway.

And sometimes we are doing wrongly. And God is merciful anyway. And so, we must Take a warning here. From justifying anything we do. By saying God blessed through it. God hallows his name. This was the water of maraba because the children of Israel contended with Yahweh and he was hallowed among them.

He wanted to make a display of Grace and even though Moses didn't make the same original display, he still ends up making a display of Grace. But now, it's Grace over against, not just Israel's sin, but even over against Moses and Aaron's sin,

This is very similar. To what we've already referred to. But when God displays his glory, Exodus chapter 34? Yahweh passed before him and proclaimed. Yahweh, Yahweh God. Merciful gracious, long-suffering abounding in goodness and Truth. Keeping Mercy for thousands forgiving iniquity, transgression and sin. And so, there's that. Overwhelming abundance of emphasis in glorifying himself and all these aspects of his mercy and salvation.

But he's also he's still glorifying himself declaring his name when he says, By no means, clearing the guilty. Visiting the iniquity of the fathers upon the children. And the children's children. To the third and fourth generation. How greatly we need Grace. For we sinned in our first father. And the roots of every sin.

That we have committed to go back. To him and they remain. In. Every sin, you hear about others committing. The root of that sin remains in you, too. Because it came to into us and Adam. But how much greater indeed is God's grace. Which comes to us in that spiritual rock, who is Christ.

The last item. Hey man. Let's pray. Thank you for helping us. Thank you, Lord. Jesus for that life. That is in you that strength that is from you in. That your grace. Not only that, which saves us by faith not of ourselves, so that we may not boast in that way.

But that your grace is also sufficient for us. And your strength has been displayed. Even in our weakness this afternoon, Our weakness in preaching and our weakness and hearing. But your great strength. We pray that your Holy Spirit by whom you have been helping us, just now. Would continue to help us, that you would write the truth that we have heard upon our hearts.

That he would make us to take to heart the portions of this part of your word that are especially intended by you for us. Give to each one their own part. And, Give them whatever Comfort, whatever encouragement, whatever, instruction, whatever, rebuke. They need from this part of your word.

We ask it all in, Christ's name. Amen.