

[Wednesday, September 28, 2016] Exodus Series, Exodus chapter 15, verses 22-27 – Craig Thurman

The host of Israel rejoiced in the great salvation of the Lord and sang with Moses a victory song. Miriam and the woman sang in response to the men with their timbrel and dances.

Israel has been brought to the reality of a whole new manner of life with the LORD. Those who have truly come to faith in Jesus Christ discover a whole new life with Christ. They are led and they are fed by the Lord. They are taught and they learn the life of Christ.

22 ¶ So Moses brought Israel from the Red sea,
And

brought, יָסַע, yas-sa[g], Hiphil (causative active) fut. 3ps. masc. of יָסַע; Qal fut., Ex.12.37, And ... journeyed; 13.20 And they took their journey; 14.15, (twice) that they go forward ... & and ... went; 14.19, (twice) And ... removed & and ... went; 16.1, And they took their journey; 17.1, And ... journeyed; 19.2, For they were departed; 40.36, went onward; Qal part., Ex.14.10, marched; Hiphil, Ex.15.22, brought.

וַיֵּצְאוּ
and they went out into the wilderness of Shur; וַיֵּלְכוּ
and they went three days in
וַיֵּלְכוּ
the wilderness, and found no water.

The wilderness of Shur and the wilderness of Etham cover some of the same areas. The territory of Etham extends to both sides of the Red Sea. (Ex.13.20; Nu.33.6-8)

The wilderness is the place of testing or trial.

*Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation **in the wilderness:***

9 When your fathers **tempted** me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. (They would not apply my commandments during the times of their wandering. As a result ...)

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

1Co.10.1 ¶ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown **in the wilderness**.

6 ¶ Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (as we walk through this wilderness)

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us **tempt** Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 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.

12 Wherefore let him that thinketh he standeth take heed lest he fall. (Faith is the only way to negotiate through the wilderness. We do not know our way except that we continually hear the Word from the LORD ...)

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

*Acts 13.18 And about the time of forty years **suffered he their manners in the wilderness.***

*Lk.4.1 ¶ And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit **into the wilderness,***

*2 Being forty days **tempted** of the devil ...*

...

13 And when the devil had ended all the temptation, he departed from him for a season.

It might be said that this present Christian experience is made of one wilderness experience, or it is broken into a series of wanderings. In either case we must suffer trials of various sorts.

Spurgeon's Sermons, vol.9, p.383, Sermon XXII, Marah; Or, The Bitter Waters Sweetened, 'It is a notion, I have no doubt, of very young Christians who still have the shell upon their heads and are scarce hatched, that their trials are over now that they have become winged with faith; they had far better have reckoned that their trials have begun with tenfold force, now that they are numbered with the servants of the Most High.'

Soon we shall learn that we have been called to a life of suffering and trial.

Acts 14.21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation (or abundance of afflictions; 2Co.2.4) enter into the kingdom of God. (At this they ordained for them elders which should equip the saints to for enduring them.)

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:
13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

There are abundant joys and blessings from the hand of the Lord. But the greater portion of these is awaits on the others side of the coming of our Lord Jesus Christ. But, the Israelites are coming to a place called Marah, meaning bitter. The lives of the people of God become bitter when we fail to see Him as Director and Sustainer of every trial. As one said, 'Man, it were better to die at Marah free, than live a slave by the sweet Nile.' (*ibid.*, p.384)

מַרְתָּה לֹא יָכְלוּ לְשָׁתֶת מִמַּרְהָ
23 And when they came to Marah, they could not drink of the waters of Marah,
from –

they could, יָכְלוּ, Qal preterite, 3ppl of יָכַל, yakol, to prevail, to be able; this verb is used 13 times in the book of Exodus (2.3; 7.21, 24; 8.18; 9.11; 10.5; 12.39; 15.23; 18.18, 23 (twice); 33.20; 40.35.

drink, לְשָׁתֶת, Qal infin. w/ prefixed preposition לְ, to or before, root שָׁתָה, sha-thah; vs.24; is found in Ge.24.19, drinking; Ex.7.24, to drink; 15.23, drink; 17.1, to drink.

מָרִים מַרְהָ
for they were bitter: therefore the name of it was called Marah.

Three days ago there was too much water. Then there was not any water. Now, there is water but it is bitter. By bitter it must mean that it is also deadly.

Re 8:11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

bitter, מָרִים, masc. pl. adj. of מָר, mar; KJV, *bitter*; *Jud.18.25, angry*; *1Sa.22.2, discontented*; *2Sa.2.26, chafed*; *Pv.31.6, heavy*.

A lot of Baptists might have trouble *swallowing* this text:
Pr 31:6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy (bitter) hearts.

By considering the various translations of the Hebrew מָר, mar, in the KJV for *bitter*, bitterness manifests in different ways.

What is bitterness? With Peter, he wept bitterly at his denial of the Lord. He had to face the reality of who he is, but for the grace of God. And so do we.

*Mt 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and **wept bitterly** πικρῶς.*

When Esau had discovered that his father had given to Jacob the firstborn blessing he had a great and exceeding bitter cry. At reaped the fruit for despising his birthright some time ago.

Ge 27:34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

The lives of the Israelites were bitter because of the hard servitude with which the Egyptians compelled them to work. It is one thing to work hard and receive the benefit. But when subjected to slave labor life becomes bitter.

Ex 1:14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Here the Israelites were bitter. They expected to be carted off to the promised land without hardships. They hadn't expected that their faith was to be tried. They hadn't thought that they should actually have endure the trial of their faith and trust in God through the difficulties.

In Number chapter 5 there was concoction which the priest made that consisted of holy water and the dust of the floor of the tabernacle which when an husband became jealous for his wife and suspect infidelity on her part she was to drink according to the law. Even the offering which was to be for her lacked the usual oil and frankincense. It was a bitter water. Oil for gladness and frankincense for a sweet odor speaks of *bitterness*. Bitterness seems to speak of a life without joy and pleasantness. Most of us have tasted this bitterness. Unchecked it can have an adverse affect on others as well.

Hebrews refers to the *root of bitterness*.

*Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any **root of bitterness** πικρίας springing up trouble you, and thereby many be defiled ...*

Bitterness might manifest in a number of evil responses. Notice Ephesians 4:31:

*Eph 4:31 Let all **bitterness** πικρία, and wrath, and anger, and clamour (loud outcry; Re.21.4, neither crying), and evil speaking (blasphemy), be put away from you, with all malice;*

So, can the children of God become bitter? Yes, but it ought not to be so in us. James touches on bitterness. The context concerns how we communicate to others. (the tongue) We learn here that no man can tame the tongue. So what do we do? We are to *govern* its use!

*Ja.3. 8 But the tongue can no man tame; it is an unruly evil, full of **deadly poison**.*

Ps.66.2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

*3 Who **whet their tongue** like a sword, and bend their bows to shoot their arrows, **even bitter words** ...*

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet (γλυκύς, called fresh in v.12) water and bitter (πικρόν)?

place, root ὀπή, KJV marg., hole; He. 11.38, caves.

sweet water corresponds with good conversation (v.13)

bitter water corresponds with envying and strife (v.14)

*12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and **fresh**.*

13 ¶ Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

endued with knowledge, ἐπιστήμων, only found this once in the N.T.; root ἐπίσταμαι; LXXE, knowledge, understanding.

This is a knowledge of experience.

*Job 28:28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is **understanding**.*

*Job 12:12 With the ancient is wisdom; and in length of days **understanding**.*

There are no short-cuts for acquiring this knowledge. The man who has this knowledge has learned through personal application.

14 *But if ye have bitter (Ex.15) envying and strife (Ex.17, Meribah) in your hearts, glory not, and lie not against the truth. (Make a confession of the sin.)*

15 *This wisdom (notice ... is an earthly, sensual [soulish, natural], devilish wisdom) descendeth not from above, but is earthly, sensual, devilish. (And so, the source of water is either from earth or from above.)*

16 *For where envying and strife is, there is confusion and every evil (φραῦλον, LXX, worthless, vain, evil, wicked) work. (This is earthly, soulish, demonish fountain.)*

17 *But the wisdom that is from above is first pure, then peaceable, gentle (moderate, patient), and easy to be intreated (well-convinced, εὐπειθής), full (replete) of mercy and good fruits, without partiality, and without hypocrisy.*

18 *And the fruit of righteousness is sown in peace of them that make peace.*

The LORD gave them *bitter water* to show them their bitterness. Sometimes we receive from the LORD, as in their case, bitterness for bitterness, so that we might become desirous of the living water. What is the cure?

וַיִּלְנוּ הָעָם עַל־מֹשֶׁה לֵאמֹר מַה־נִּשְׁתַּה

24 *And the people murmured against Moses, saying, What shall we drink?*
And murmured the people to Moses saying,

*And murmured, וַיִּלְנוּ, Niphal (simple passive) fut. of לָוַן; in Qal and Hithpael it is to lodge, tarry, continue, dwell, remain, abide [much like the Greek, μένω; but in Niphal and Hiphil [but once, Jer.4.14, lodge, which Gesenius indicates, could be translated harbor] the word takes a turn and means to murmur; perhaps the English idiom **to stew** says it all; perhaps brood.*

shall we drink, נִשְׁתַּה, Qal fut., 1ppl. of שָׁתַּה

Rest assured, that whoever can change the bitterness of the water can certainly change the bitterness in the hearts of His people.

וַיִּצְעַק

25 And he cried unto the LORD;

and he cried, וַיִּצְעַק, Qal fut. 3ps. masc. of צַעַק

This gives us a peak into the attitude of Moses. Instead of throwing his hands up and quitting, or becoming angry, he takes the matter that the people had charged against him to the LORD.

and the LORD shewed him
 taught him (about)
 instructed him

עֵץ
a tree,

and shewed, וַיִּזְרֶהוּ, Hiphil fut. 3ps. masc, w/ 3ps. masc. suff.; root זָרַה; only used in Qal & Hiphil; in **Qal** to cast stones up for a memorial or to cast the host of Egypt into the sea (**vs.4**), to shoot an arrow or to be shot through with a spear; to shoot; but in **Hiphil** it adds the element of giving knowledge, to teach, instruct, to rain righteousness.

Qal pret., Ex. 15.4, hath he cast; **Qal infin.**, Ex. 19.13, [shot] through; **Niphal fut.**, Ex. 19.13, shot; **Hiphil pret.**, Ex.4.12, and teach thee; 15, and will teach; **Hiphil infin.**, Ex.24.12, that thou mayest teach them; 35.34, And ... that he may teach; **Hiphil fut.**, Ex. 15.25, and ... shewed him.

which when he had cast into the waters,

which when he had cast, וַיִּשְׁלֶךְ, Hiphil (causative active) fut. 3ps. masc. of root שָׁלַךְ; most often translated with the English word cast; KJV, to cast; Jos.10.11, cast down; 2Ki.7.15, away; 2Ki.17.20, or out; Nu.35.20, to hurl; Ne.9.11, throw; Hiphil fut. adds, Jos.9.17, adventured; Job.29.17, plucked.

Hiphil fut. in Exodus: 1.22; 4.3; 7.10, 12; 15.25; 22.31; 32.19, 24, to cast, cast down.

וַיִּמְתְּקוּ
the waters were made sweet:

were made sweet, וַיִּמְתְּקוּ, Qal fut. 3ppl. masc. of root מְתַק; always translated with the English word *sweet*; refer also the the adj. מְתוֹק, ma-thoq, *sweetness* referring to honey or comparatively to its sweetness.

מתוק, the adjective is used as:

Pr 27:7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

Ec 5:12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

Ec 11:7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun ...

What once was bitter water has now been made sweet. The LORD taught Moses that by casting in, not just any tree, but a particular tree, the bitter waters could be made sweet for drinking. That is a very unusual remedy. Cast a tree into the waters. This man said this:

‘Be it remembered, that if the cross avails to sweeten all the bitterness of our mortal life, and even the last bitterness of death, it is assuredly available this morning to sweeten the bitterness of our present sorrow.’ *Ibid.*, p.397

Moses cast in the tree and the people drank. O man of God, preach Christ crucified to the people and the people will have a fresh supply of living water to drink. As the text of James brings out, water, bitter or fresh, signifies the source of the well from which we have chosen to drink.

1Co 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ...

By that Word we are reminded of the love of God in Christ. By it we are encouraged to walk by faith. Apart from this provision in Christ there is no remedy for the child of God. There is no other well which satisfies our souls desire to seek after God. The children of Israel were being tried. Too much water. No water. Now, bitter water. The road to the promised land is filled with trial. But do not suppose for a moment that we suffer under the hand of the judgment of God.

“In all this that I am called to suffer, there is not even a single particle of punishment for my sin; God has punished Christ, consequently he cannot punish me: to punish two for one offence would be unjust, therefore there is nothing penal in all that I am suffering.” I do not know of any reflection more consoling than this, - that my sorrow is not laid on me by a judge, nor inflicted on me as the result of divine anger. There is not a drop of wrath in a river full of a believer’s grief. Does not that take the bitterness out of affliction and make it sweet?’

...

‘[H]e is making them conformable unto Christ. What should they know of Gethsemane if they had no sweat of pain? What should they know of the passion, if they never had to cry, “I thirst,” or “My God, my God, why hast thou forsaken me?” ... it is a blessed thing, a sweet thing to drink of his cup, and to be baptized with his baptism.’
Ibid., p.396

*Joh 10:10 [Jesus, our Lord said,] ... I am come that they might have life, and that they might have it **more abundantly**.*

*Re 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the **water of life freely**.*

Have we tasted of this water? This is the water of life which Christ Jesus alone supplies. All of His benefits flow to His children from His death, burial and resurrection. Because He lives, we live.

Re.22.17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

There is the cross of Christ. There is the empty tomb. There is the living Lord. And He is coming again. And we people shall be with Him forever. He changes the bitter waters into sweet.

there he made for them a statute and an ordinance,

appointed	decree	judgment
set	rule	determination

*he made, עָשָׂה, sam; of שָׁמַע, sum; to put, set, make; KJV, made, put, set, done, brought, and appoint. (Qal preterite: Ex. 2.14; 3.22; 4.11, 15, 21; 5.14; 8.12, 23; 9.21; 10.2; **15.25, 26**; 18.21; 21.13; 26.35; 28.12, 26, 37; 29.6, 24; 33.22; 40.3, 5, 8, 29; Qal imperative: Ex.17.14, rehearse; 32.27, put; Qal fut.: Ex.1.11; 2.3; 4.11; 5.8; 9.5; 14.21; 15.26; 17.12; 19.7; 21.1; 22.25; 24.6; 39.7, 19; 40.18, 19, 20, 21, 24, 26, 28, 30)*

a statute, חֹק, choq; KJV, ordinance, statute, bounds, set time, appointed portion, decree, custom; Ex. 5.14, task; 12.24, for an ordinance; 15.25, statute, 26, his statutes; 18.16, the statues of; 20, ordinances; 29.28, by a statute for; 30.21, a statute for.

ordinance, מִשְׁפָּט, masc. sing. noun of מִשַׁפַּט, mish-pat; the verb שָׁפַט, sha-phet, is to judge, deliver, execute, defend or condemn; the noun is translated Ge.18.19, judgment; Ex.15.25, an ordinance; 26.30, according to the fashion; Nu. 9.3, the ceremonies thereof; 27.5, their cause; Deu.21.22, worthy of [death]; 1Ki.4.28, according to his charge; 1Chr.6.32, according to their order; 15.13, after the due order; Ezr. 3.4 according to the custom; Pv. 16.33, the [whole] disposing thereof; Jer.4.12, I give sentence; and probably others.

and there he proved them,

he proved, נִסָּהוּ, nis-sa-hu, Piel (intensive active) pret. w/3ps. masc. suff.; root נִסָּה; always in Piel; Preterite, Ex.15.25, he proved them; Infin., 17.7, they tempted; Fut., Ex.16.4, I may prove them; 17.2, do ye tempt; KJV, Ge.22.1, tempt; 1Sa.15.39, proved; Deu.4.34, assayed; Deu.28.56, would adventure; 2Chron.32.31, to try him.

The LORD proves them here, and He proves them again and again. (cf. Deu.33.8)

De 9:22 And at Taberah (the burning), and at Massah (the temptation), and at Kibrothhattaavah (the graves of lust), ye provoked the LORD to wrath.

De 33:8 And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah (temptation), and with whom thou didst strive at the waters of Meribah (strife) ...

אָמַרְשָׁמוֹעַ תִּשְׁמַע לְקוֹל
26 And said, If thou wilt diligently hearken to the voice
If to hear thou wilt hear

אִם; if

diligently, שָׁמוֹעַ, Qal infin. abs. of root שָׁמַע, to hear,;

thou wilt hearken, תִּשְׁמַע, Qal fut. 2ps. masc of שָׁמַע, hear.

בְּעֵינָיו
of the LORD thy God, and wilt do that which is right in his sight,
in his eyes

right, יָשָׁר, adjective of root יָשָׁר; KJV, righteous, right, upright, meet, straight (Jer.31.9), convenient (Jer.40.4), equity (Mic.3.9),

and wilt give ear to his commandments,

wilt give ear, וְהִאֲזִינָהּ, Hiphil (causative active) pret., 2ps. masc. of verb, אָזַן, noun, אָז; it is what they were to do with their ears; the ear was given for hearing, which is synonymous with obeying.

and keep all his statutes,

for an ordinance, לְקַח, masc. sing. noun קַח, with the prefixed לְ, to or for; KJV, *ordinance, statute, bounds, set time, appointed portion, decree, custom; Ex. 5.14, task; 12.24; 15.25, statute, 26; 18.16, 20; 29.28; 30.21.*

Deu.29.1 ¶ These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Mt 11:15 He that hath ears to hear, let him hear.

Moses had received a good dose of instruction in the sovereignty of God when in Egypt. He was to give Pharaoh the message of the LORD commanding him to release His people, but knew beforehand that he would not. Now he is receiving instruction in the sovereignty of God in the children of Israel's lives as well. Particularly as he neared the end of his life he could account that all of the works of men are in the hands of the LORD whether they believe or not. Moses faithfully administered his office to the children of Israel. (He.3.2, 5) Moses did as we every minister should do: put the truth of the Word of God before the before and prove them with it. There are those who will believe, and those who will not.

I will put none of these diseases upon thee, which I have brought upon the Egyptians:

diseases, כָּל־הַמַּחֲלָה, is *all*; expressed with the Hebrew negative, לֹא, no would be *none*; הַמַּחֲלָה, fem. sing. noun, מַחֲלָה, ma-cha-lah, which is found four times in the O.T (Ex. 15.26; 23.25; 1Ki.8.37; 2Chron.6.28).; KJV, *diseases*, sicknesses, sickness; the masc., מַחֲלָה, is found twice (2Chron.21.15, *disease*; Pv.18.14, *infirmity*)

which I have brought, אֲשֶׁר־שָׁמַתִּי, Qal pret. 1ps. of שָׁם, sum; KJV, *made, put, set, done, brought, and appoint*. (Qal preterite: Ex. 2.14; 3.22; 4.11, 15, 21; 5.14; 8.12, 23; 9.21; 10.2; 15.25, 26; 18.21; 21.13; 26.35; 28.12, 26, 37; 29.6, 24; 33.22; 40.3, 5, 8, 29; Qal imperative: Ex.17.14, rehearse; 32.27, put; Qal fut.: Ex.1.11; 2.3; 4.11; 5.8; 9.5; 14.21; **15.26**; 17.12; 19.7; 21.1; 22.25; 24.6; 39.7, 19; 40.18, 19, 20, 21, 24, 26, 28, 30)

for I am the LORD that healeth thee.

Jehovah Rapha

that healeth thee, רָפָאָךְ, Qal part, act. sing w/2ps. suff.; root רָפָא; the Qal participle is translated with these two English words in the KJV: as *physician* (Ge.50.2, 2Chron. 16.12; Jer.8.22), *healeth* (Ex. 15.26; 2Ki.20.5; Ps.103.3; 147.3); the verb, רָפָא, is translated in the KJV as, *heal, cure, to make whole, repaired* (1Ki.18.30, of the altar)

This is what the Lord promised to the nation of Israel.

Ho 6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Deu.28.15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

...

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

Fundamentalists use this Scripture often out of context, applying it to the Lord's N.T. church, and even as patriots, applying it to our nation. The text does not appear to be anything other than literal. Therefore it must be applied to the people to whom it is written. It belongs to national Israel.

2Ch 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Many Christians take up this sense of healing and apply it to themselves. One brother said years ago when I was getting the sniffles and the onset of a cold. He said, "Don't take it brother. Have faith!" That is erroneous thinking. It is not a lack of faith when we become sick and seriously ill. It must always be the will of God that we become infirm with various illnesses. And in His people, at least their faith is tried during those instances.

The Lord had imposed upon the apostle Paul some infirmity which was designed to magnify the grace of God, which otherwise would not have been so clear. (2Co.12.8)

Healing is always from the Lord. Healing was an especially powerful sign of the time of the visitation of God to men during the earthly ministry of our Lord Jesus Christ. (Mal.4.2; Mt.4.23) Like that, it was a sign of the Lord's presence with His New Testament church/es. (Acts 3.11; 4.22; 5.16; 8.7; 14.9; 28.8) But the purpose for healing must be discerned by the Word of God. We don't deny that God heals even today, but the gifts phenomena is more of a work of deception than of leading others to the truth. Clearly, there are times when healing promotes deception, which the Lord wills to be worked. (comp. 2Thes.2.8-11)

Re 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Elim, אֵילִם, proper name for a place; אֵילִם; Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, H. W. F. Gesenius, has that it means trees, Perhaps palm grove.

encamped, וַיִּחַנו, Qal fut. 3pl. masc. of חָנָה; Ex. 13.20; 14.2, 9; 15.27, 18.5, encamp; Ex.14.2; 17.1; 19.2, pitch.

Too much water. No water. Bitter Water. And now, plenty of good, fresh, sweet water. Brethren, there is always going to be something by which we are tried. Some things are big trials, others not-so-big. We don't want to minimize these trials our forebears endured. Their trials were serious, life-threatening issues. On the other hand we can rest assured that the murmuring of the many was a very serious complaint that they raised against the Lord's servant and against the LORD Himself.