

# A Pillar of Cloud and Fire

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[ 0 : 00 ] Let us resume our public worship of God by singing to his praise from Psalm 77. Psalm 77, and we can read from verse 14.

Psalm 77, verse 14. And thou art the God that wonders dost, by thy right hand most strong. Thy mighty power thou hast declared the nations among.

To thine own people with thine arm thou didst redemption bring. To Jacob's sons and to the tribes of Joseph that do spring. The waters, Lord, perceived thee.

The waters saw thee well, and they for fear as I did flee. The depths on trembling fell. The clouds in water forth were poured.

Sound loudly did the sky. And swiftly through the world abroad thine arrows first did fly. Thy thunders rise amongst the heaven.

[ 1 : 11 ] A mighty noise did make. By lightnings lightened was the world. The earth trembled, did, and shake. Thy ways in the sea, and in the waters great thy path.

Yet are thy footsteps hid, O Lord, and the knowledge thereof hath. Thy people thou didst safely lead like to a flock of sheep. By Moses' hand and Aaron's thou didst them conduct and keep.

We can sing from verse 15 through to the end of the psalm. Psalm 77. To thine own people with thine arm thou didst redemption bring.

To thine own people with thine arm thou didst redemption bring.

To take off sons unto the thrice of Joseph's life to slain.

[ 2 : 27 ] The waters, Lord, Give me the water, And live thy way.

Life Jeans and God are standry away. The dead on trembling bell The clouds in water For black ports of blood Beaked in the sky And swiftly through the warm love road Thine aroused in light Thy thunders, my son That longs the heaven The mighty noises rain

By lightning's lighten Was the world The airy and bowed in the shade Thy way is endless Even in the waters In thy path Yet on thy footsteps Said O Lord None of this Dead on earth Thy people Thou didst Sid weep Thou

Thou Thou Thou Thou Thou Thou Thou Thou Thou Thou Let's join together in prayer.

Gracious God, as we come before you in prayer, we would ask that you would remind us even through the words that we have been singing of how you are able to reveal yourself to us.

[ 5 : 45 ] Otherwise, even though you speak through your word, you may be kept hidden from view.

This is that you ordained and in the events that you were responsible for.

And so it is to this day, your people are able to see God in the things that God has brought about.

But even though we have to confess that there are many events that occur within this world that we may attribute to nature, to chance, and not discern the imprint of God upon it.

But so it remains in the experience of those who are in this world that there are things that you have chosen to keep hidden from you.

[ 7 : 29 ] Events that feature large in our lives and we encounter them and we make our way through them.

And we desire to identify God in them. And yet we cannot. And we are unable to appreciate what it is that is going on in our life or in the life of others.

But we marvel that your word reminds us that that is how it must be. There are times when your footsteps are in the deep and we cannot see them.

There are times when your feet are in the deep and we are in the deep and we are in the deep and deep and deep and deep. There are times when your feet are in the deep and deep and deep and deep and deep and deep and deep. And we pray that you would remind us always that as God you are not in any way prohibited from working within the province of your own holy character.

The things that you do, you do well. And even though allegations are made that God is not a good God or a great God or a God who knows the beginning from the end or the end from the beginning.

[ 8 : 52 ] These are false allegations that are levied against the God who will ultimately prove himself to be true to all that is revealed about you.

We pray that you would open the eyes of our understanding even as we reflect upon the truth of your own providing.

That we may have an appreciation of what it is saying to us. That we may understand with an understanding that is relevant to our experience and strengthening to our inclination towards you.

That those who are you are always inclined towards God by virtue of the relationship into which you have drawn them. A relationship of faith that depends upon you.

For it is in you that they live and move and have their being. Not just as the creatures that they are but as the creatures that possess spiritual life.

[ 9 : 59 ] And the source of such spiritual life is divine and only divine. We pray that you would encourage them.

That they may be inclined towards it. That they may rest upon you. That they may lean into you as the one upon whom they must depend.

Even as the church is depicted in the scripture. Arising out of the wilderness leaning upon the arm of our beloved. So it must be true of your chosen people.

That they know where their strength is to be found. We pray for others who may disinclined. Who may be disinclined to trust in God.

May that this inclination be removed. And may they learn what it is. To put their trust upon the Lord. We ask that the truth that would speak to us would speak to them.

[ 11 : 06 ] Trust in the Lord with all your heart. Lean not to your own understanding. In all your ways acknowledge him. That he may direct your path.

We pray Lord for your blessing upon your word. Even the word that we read and hear right here in this place this evening. That it may be blessed in every place where your word is read.

By whosoever would read it. We know that faith is not necessary to read the word. But where it is read with the faith of your people.

Undergirding their understanding and appreciation of it. It carries extra weight we believe. But what we would desire above all else is that it is the word of the living God.

That is set before the minds and the eyes of those who are gathered in your name. Wherever these gatherings take place. However great or small that they may be.

[ 12 : 11 ] You are just as able to be present in the gatherings of the few as you are. To be gatherings in the gatherings of the many.

We pray that you would bless your word. That it may not fall to the ground without yielding the fruit that you have purposed for it. To the glory of your name.

May Christ be magnified. May the gospel of his grace bring to fruition that which he came into the world to fulfill.

We bless you and thank you that it is written that he shed his blood for many. And that he this evening would see the fruit of the travel of his soul and be magnified.

That he may be blessed. That he may be elevated in the eyes of many. Remember the gatherings of your people.

[ 13 : 13 ] The world over may be separated from your children by miles and by waters, by earth. By distances that are great and inestimably.

Even cultures that are so different to our own. And yet your people. Where they have come to a knowledge of Christ. The same salvation has made them one.

And we bless you and thank you. That your people. While they are many. Whatever differences. Mark them out. That they are all one in Christ.

That they are blood bought people. That they know that their salvation is wrought by one, not themselves. And we pray Lord that you would encourage us to believe that.

That we would desire still more from our own midst to be added to that number. Remember our homes, our families. Our children, our children's children.

[ 14 : 16 ] Remember our neighbours, our friends. Our community as a whole. Those who work with us. Those who play with us. Those that we interact with in whatever way.

We pray that you would bless them. And bring yourself into their lives in a meaningful way. Remember those who are unwell. Those who have various sicknesses to contend with.

Some broken in body. Some broken in mind. Some having to deal with illnesses from which there is no recovery. Sanctify such encounters with disease.

To all and sundry. That they may look unto Jesus, the great physician. Who ministers not just to body or mind, but to the soul. And who has promised the wholeness that only he can provide.

So we pray that you would bless our community. Remember the housebound, the frail elderly. Those hospitalized. Those committed to the care of others in homes.

[ 15 : 25 ] And who has provided to that end. We pray for those in the hospice. And ask Lord that you would. As they deal with illness that is terminal.

That they would know. To look unto Jesus even in the eleventh hour. That they may put their trust in him. Remember Lord this world in which we live.

A world that is rent asunder by strife. And by all kinds of difficulties that are too hard for us to comprehend.

Nations rising up against nations. Wars that are civil. Wars that are ongoing for decades. For years that are hidden from view.

The enmity that is in the heart of man. And disguised and unveiled constantly. And the blood that is shed is added to the blood of others.

[ 16 : 27 ] That will yet to be shed. We pray that you would overtake all these evils. With the good that is you shall own to confer. May the peace of God that passes all understanding in the gospel.

Be disseminated amongst these places. That we may know to look unto Jesus. The one who came into this world. To bring peace between the God of heaven.

And those who are estranged from it. We pray that your blessing upon us. Upon your word upon earth.

Reflections on it. Blessed we pray. Watch over us and all we believe in your care and keeping. Cleanse from sin. In Jesus name. Amen.

We are going to read from the Old Testament scriptures. The book of Numbers. The book of Numbers. We are reading chapter 9.

[ 17 : 35 ] Numbers chapter 9. And the Lord spake unto Moses in the wilderness of Sinai. In the first month of the second year.

After they were come out of the land of Egypt. Say. Let the children of Israel also keep the Passover at this appointed season. In the fourteenth day of this month.

At even. Ye shall keep it. In his appointed season. According to all the rites of it. And according to all the ceremonies thereof.

Shall ye keep it. And Moses spake unto the children of Israel. That they should keep the Passover. And they kept the Passover on the fourteenth day of this first month.

At even. In the wilderness of Sinai. According to all that the Lord commanded Moses. So did the children of Israel. And there were certain men.

[ 18 : 34 ] Who were defiled by the dead body of a man. That they could not keep the Passover on that day. And they came before Moses. And before Aaron on that day.

And those men said unto him. We are defiled by the dead body of a man. Wherefore are we kept back. That we may not offer an offering. Of the Lord in his appointed season.

Among the children of Israel. And Moses said unto them. Stand still. And I will hear. What the Lord will command. Concerning you.

And the Lord speak unto Moses. Saying. Speak unto the children of Israel. Saying. If any man of you. Or of your posterity. Shall be unclean. By reason of a dead body.

Or of being a journey afar off. Yet he shall keep the Passover unto the Lord. The fourteenth day of the second month. At even. They shall keep it.

[ 19 : 32 ] And eat it with unleavened bread. And bitter herbs. They shall leave none of it unto the morning. Nor break any bone of it. According to all the ordinances of the Passover.

They shall keep it. But the man that is clean. And is not in a journey. And forbeareth to keep the Passover. Even the same soul shall be cut off from amongst people.

Because he brought not the offering of the Lord. In his appointed season. That man shall bear his sin. And if a stranger shall sojourn among you.

And will keep the Passover unto the Lord. According to the ordinance of the Passover. And according to the manner thereof. So shall he do. He shall have one ordinance.

Both for the stranger. And for him that was born in the land. And on the day that the tabernacle was reared up. The cloud covered the tabernacle.

[ 20 : 34 ] Namely the tent of the testimony. And at even there was upon the tabernacle. As it were the appearance of fire. Until the morning. So it was always.

The cloud covered it by day. And the appearance of fire by night. And when the cloud was taken up from the tabernacle. Then after that.

The children of Israel journeyed. And in the place where the cloud abode. There the children of Israel pitched their tents. At the commandment of the Lord.

The children of Israel journeyed. And at the commandment of the Lord they pitched. As long as the cloud abode upon the tabernacle. They rested in their tents. And when the cloud tarried along upon the tabernacle many days.

Then the children of Israel kept the charge of the Lord. And journeyed not. And so it was. When the cloud was a few days upon the tabernacle. According to the commandment of the Lord.

[ 21 : 35 ] They abode in their tents. And according to the commandment of the Lord. They journeyed. And so it was. When the cloud abode from evening to morning. And that the cloud was taken up in the morning.

Then they journeyed. Whether it was by day or by night. That the cloud was taken up. They journeyed. Whether it were two days. Or a month or a year.

That the cloud tarried upon the tabernacle. Remaining thereon. The children of Israel abode in their tents. And journeyed not. But when it was taken up. They journeyed.

At the commandment of the Lord. They rested in the tents. And at the commandment of the Lord. They journeyed. They kept the charge of the Lord. At the commandment of the Lord.

By the hand of Moses. Amen. And may the Lord utter his blessing. To a reading of his word. To his name be the praise.

[ 22 : 34 ] We're going to sing now from Psalm 78. Psalm 78. Verse 12. Singing down to verse 19.

Psalm 78. Verse 12. Things marvelous he brought to pass. Their fathers then beheld.

Within the land of Egypt done. Yea even in Sone's field. By him divided was the sea. He caused them through to pass. Made the water so to stand.

As like an heap it was. With cloud by day. With light of fire. All night he did them guide. In desert rocks he claimed. And drinkers from great depths supplied.

He from the rock brought streams. Like floods made waters to run down. Yet sinning more in desert. They provoked the highest one. For in their heart they tempted God.

[ 23 : 33 ] And speaking with mistrust. They greedily did meet. Required to satisfy their lust. Against the Lord himself they speak. And murmuring thus.

Set us. A table in the wilderness. Can God prepare for us. And so on. These verses. From verse 12 to 19. Of Psalm 78.

Things marvelous he brought to pass. Their fathers then beheld. Things marvelous he brought to pass.

Their fathers then beheld. Within the land of Egypt.

They have done. Yea. In them so as will. By him divided.

[ 24 : 39 ] Was the sea. He caused them through to pass.

And made the water so to stand. As like an he did was.

With cloud biting. With light of fire. All night he didn't guide.

In desert rocks he'd live and drink. As from great depths supplied.

He from the rock brought streams like floods.

[ 25 : 46 ] Made water should run down. Yet sending more in desert play.

Provoked the highest one. For in their heart they tempted God.

And speaking with mistrust. They greatly deleted meat require.

To satisfy their lust. Against the Lord himself they speak.

And murmuring said thus. A table in the wilderness.

[ 27 : 05 ] Can God breathe in for us. For in a short time this evening.

I'd like us to turn again to the book of Numbers. Chapter 9. And we can read that.

Verse 20. And so it was. When the cloud was a few days upon the tabernacle. According to the commandment of the Lord.

They abode in their tents. And according to the commandment of the Lord. They journeyed. And so it was. When the cloud abode from evening to the morning.

And that the cloud was taken up in the morning. Then they journeyed. Whether it was by day or by night. That the cloud was taken up. They journeyed. Or whether it were two days.

[ 28 : 04 ] Or a month or a year. That the cloud tarried upon the tabernacle. Remaining thereon. The children of Israel abode in their tents. And journeyed not. But when it was taken up.

They journeyed. At the commandment of the Lord. They rested in the tents. And at the commandment of the Lord. They journeyed. They kept the charge of the Lord.

At the commandment of the Lord. By the hand of Moses. Whether it were two days. Or a month or a year.

That the cloud tarried upon the tabernacle. Remaining thereon. The children of Israel abode. In their tents. And journeyed not. There are many things.

About the fall of man. That we cannot fully appreciate. I've often said it.

[ 29 : 06 ] And I still feel. That when we try. And imagine. Even what we are told.

From the scriptures. About the. The. Spiritual life. And the. Condition of man.

As created. And the. And the. Difference. That came. Into that. Man's experience. When. Sin entered. Into that experience. The difference. Is. Beyond measure. Whichever way. You look at it.

It's. It's so hard. For you to. To. Understand. Or imagine. What it was like. For Adam. As created. In image of God. To live.

[ 30 : 01 ] Perfectly content. In that. Created. Existence. And then. To. Find himself.

Departed. From it. What. What it was like. For him. To be. In the image. Of God. And then. To find himself. With that.

Image. Defaced. What it was like. For him. To be. In the. Company. Of God. Enjoying. Perfect. And. Complete.

Fellowship. With God. And then. To find himself. Incapable. Of that. He could not. Anymore. Approach God. God. Needed.

To come. To where. He was. We can't. Imagine. What it was like. For him. To live. In an environment. That was. Perfect.

[ 30 : 57 ] Whole. Without anything. Lacking. And then. To be. Shut out. Of that environment. And placed. Outside. Of its bones. And made to.

Cope. With. All that. That. Environment. Introduced. Into. Into. Its experience. It's a very difficult.

Thing for us. The way we are. By nature. To. To comprehend. We know what it's like. To be sinners. In a measure. We know what it's like.

To. To live. In a hostile world. We know what it's like. Not to be able. To fellowship. With God. We know what it's like. Not to enjoy. In hindered access.

To God. But we don't know. What it is like. To. To have these experiences.

[ 31 : 54 ] The way Adam had them. And yet. Were it not for the fact. That God. Dealt with man. From the beginning.

We. We. Could not even. Begin. To imagine that. We could not even. Begin. To try. And unravel. These things.

For ourselves. When we. Look at the scripture. We remind it. Not just of the fall. But of. The willingness. God.

Had. To. Approach man. A man that could not. Approach God. By reason. Of sin. So we find. Written for us. The.

Accounts. Of God's. Dealings. With Adam. With his children. With. His children's children. We see the accounts. That we have. Of Abraham. Of Isaac.

[ 32 : 51 ] Of. Jacob. Of Joseph. And so on. And all of them. Speak. Of. God's.

Willingness. To. Reveal himself. In mercy. To a man. Or men. That were. In willing. To. Do anything.

For themselves. Without God's. Intervention. Now the reason. I'm mentioning this. Or. Beginning. Like that. Is that. What we.

Are reminded of. In this passage. Is. The intervention. Of God. Into the experience. Of. Of men. Not just.

Did he reveal himself. To fallen man. And continue. To do so. But he. He resolved. To. Bring. To himself.

[ 33 : 45 ] A people. That would bear his name. An elect people. A choice people. That he would. Save. For his own. Glory. That he would.

Continue. To. Care for. And watch over. And. Be. A God. To them. And Israel.

Of old. Are that very people. And the account. That we have in. In. Genesis. Of their going. Into.

Egypt. And the account. That we have in Exodus. Of them coming out. Of Egypt. Reminds us. Again and again. Of the. Presence of God.

The intervention of God. The grace of God. In all the many ways. In which. They experienced it. And.

[ 34 : 40 ] I think. The one thing. The one thing. I want us. To look at. This evening. Is this. That God. Realized.

Or God. Took cognizance. Of the vulnerability. Of man. Because of the fall. So much. Was he aware.

Of. How fragile. They were. That. Not only. Did he. Did he come. To them. And. Teach them.

And. Reveal to them. His saving. Interest. In them. He also. Provided. Them. With. Tangible.

Evidences. Of that. That really. Confronted. Or. Was married. Against.

[ 35 : 35 ] Their own. Fallenness. Their own. Weakness. That is. What. What this is. All about. Really. That.

God. Was. Willing. To. Undertake. Not just. To care. For his. People. But. To care. For them. In such. A way.

That they. Their. Weak. Faith. And their. Fallen. Condition. That. Left them. So. Incapable.

Of. Grasping. The. Significance. Of. Who. God. Was. Other than. As God. Chose. To. Reveal it. To them. That they. Would. Have.

Very. Real. Evidences. Before. Their. Eyes. That. Would. Encourage. Them. To. Believe. That. God. Was. True. To. His. Word. That.

[ 36 : 29 ] When he. Purposed. To. Save. His. Salvation. Was. Of. The. Sort. That. They. Need. Not. Fear. And.

When. He. Purposed. To. Be. A. Never. Present. God. To. Them. That. That. Was. Not. An. Empty. Promise.

But. A. Promise. That. He. Was. Willing. To. Bring. Before. Them. In. A. Visible. Way. Such. A. Way.

As. Their. Weak. Faith. Demanded. And. That's. What we have. In this. Passage. It's not. Unique. To this. Passage.

It is. Certainly. Something. That we see. Again. And. Again. That. God. Gave. To his. People. Proof. Of his.

[ 37 : 21 ] Continued. Presence. By way. Of. A. Tangible. Visible. Real. Really. Felt. And. Seen.

Presence. That they could. Know. For themselves. Not just. Them. But their. Enemies. Also. That God. Was. In their. Midst. And God. Was. Their. God. If you.

Remember. In the. Book. Of Exodus. When God. Introduces. To them. This. What do.

I don't know. If you would. Call it. Well. What would. We call it. We call it. It's. Certainly. A physical. Manifestation.

For. That we are. Allowed. To call it. A. Sacramental. Event. Or. Occurrence. You know. When we think of. The sacraments.

[ 38 : 18 ] For example. The only two. Sacraments. Which we have. In the New Testament. There's the sacrament. Of baptism. The sacrament. Of the Lord's Supper. In baptism.

We have water. And the application. Of it. In the Lord's Supper. We have. Bread. And wine. And these. Are. Handled.

Physically. By the recipients. They are. Handled. Physically. By. The one. Who is. Responsible. For dispensing. The sacrament. They are.

Visible signs. They are. They are. Things. That we can see. When the sacrament. Is distributed. We can see the water. We can see the application. Of the water. Whatever they speak of.

It is. Represented. Before our eyes. And married. Or. Compliments. The word of truth. So in that sense.

[ 39 : 13 ] When you look at. What God is doing. In the Old Testament. And in his dealings. With his people. While. Sacrament. Is not a biblical word.

What we are seeing. Is. That God. Is fulfilling. His promises. To them. In a visible way. That they can. Understand. This is God.

Doing. This. This is God's doing. This is what he is. Said. That he was going to do. And what he said was. He was going to take them out of the.

The bondage of Egypt. He was going to do it. He was going to overcome their enemies. He was going to. Lead them out of that bondage.

And he would continue to lead them. Through the wilderness. Until he took them. To the promised land. So in Exodus 13.

[ 40 : 09 ] We read. The Lord went before them. By day. In a pillar of cloud. To lead them in the way. And by night. In a pillar of fire. To give them light. To go by day.



And by night. He took not away. The pillar of the cloud. By day. Nor the pillar of fire. By night. From before. From before. The people. That's what's referred to here.

It's an ongoing. Application. Of God's truth. As it was brought. To their attention. This is him. This is how they are going to discern him.

He is in the fire. He is in the cloud. He is. Leading them. Directing them. And they are to follow him. And the reason for that.

Is that God understood. The need of his people. And that's. Even though this is Old Testament. Even this. These words. Are applied to a. A people.

[ 41 : 07 ] Who are not privileged. In the sense. That you. Enjoy privileges. Under the gospel. That you have. The spirit. In a measure.

That they did not. Have the spirit. That you have. The testimony. Of the written word. Of God. And the whole. Of the word. Of God. Which they. Did not have.

Nevertheless. This word. Is a word. That reminds you. Of. The willingness. That God. Has. To cater.

For the vulnerabilities. Of his people. In every generation. God. Knows. Knows. That need. And here.

We're looking at. What is. Commonly. Called. A theophany. Of sorts. Because. We need to understand. The theo. Part of it. And the revelation.

[ 42 : 02 ] Part of it. Is God. Revealing himself. Through visible. Tangible. Signs. And realities. God. Is in the fire.

God. Is in the cloud. God. God. Is to be seen. Although God. Is the God. Who is. Invisible. He is. As.

God. He is. He. He doesn't. Have a physical body. He doesn't. Have. Anything. That. Would. Be attributable. To.

The physical realm. But. In order. To. To deal. With. The weakness. Of his people. The. Faithlessness. Of his people.

The. The. The fragility. Of. The. Relationship. With him. He. Reveals. Himself. From time. To time. Through. The likes.

[ 42 : 56 ] Of. A theophany. So. Sometimes. You are. Seeing God. In the old. Testament. Represented. In. Fire.

As it is here. Or the cloud. As it is here. Or when he came down. On Mount Sinai. In the cloud. And the fire. And. And the thunder. And the lightning. God was seen it.

Or as he. Presented himself. To Moses. In the burning bush. Or in the. Encounters. That you have. Recorded. Of. With. Abraham.

And with. Jacob. In a. In the guise. Of an angel. These are. Theophanies. These are. The manifestations.

Of the divine. The God of heaven. Coming down. To earth. In a physical. Form. That people. Can see. And recognize. And God. Is speaking.

[ 43 : 51 ] To. Them. Through these things. The truth. That we have. Here. Is this. That in order. To. Accompany. God's. God's. Promise. Such a. Theophany. Was necessary. For the people's.

Strengthening. People's. Encouragement. It was. Intended. That God. Would lead. Israel. Through the wilderness. This.

And it could be argued. That he would have done this. In any. Any way. And I suppose. That's true. The leadership.

Of God. Of his people. Did not depend. Upon him. Make himself. Making himself.  
Physically. Known. To them. He could have.

[ 44 : 47 ] Directed them. In some. Other way. Than the way. That he chose. But the way. That they chose. That he chose.

Was a way. That was. For the good. Of his people. And that's. That I want. You to understand. He chose. To make his presence.

Felt in this way. As the God. Who has spoken. Of us. Light. And the source of. Light. As. They can only.

Understand. Light. As a created. Entity. He is. Light. As an uncreated. Light. Light.

Emanates. From him. As God. All their experience. Of light. As a created. Uh. Experience. Of something. That he has.

[ 45 : 41 ] Created. But God. Who is a light. Reveals himself. Through the light. That radiates. In the fire. That is their guide. During the night.

In the pillar of cloud. Again. He. Makes his presence. Known to them. And felt. By them. He is a God.

In whom there is. He is. Who is light. In whom there is no darkness. At all. He is holy. He is. Separate.

He is. He is different. To anything. That is created. The fire. Speaks. Of his holiness. And.

Some. Argue. That it is not just. A theophany. But a Christophany. What is the difference. Between a. Theophany. Well. Theophany. We are told. As we said.

[ 46 : 36 ] Is a revelation. Of God. A revelation. Of. The divine. Being. Christophany. As the name suggests. Is a revelation.

Of Christ. In particular. Prior to. His assumption. Of. The human. Human nature. The incarnation. Before. He came.

As man. Christ. We are told. By some. Men. Who interpret. The scripture. And. Who see. Evidences. Of the divine. But particularly.

Evidences. Of the divine. Second. Persia. In some. Of the. Ways. That he dealt. With his people. Particularly. As he took them. Through.

The wilderness. A book written. By. David P. Murray. Which talks. About Christ. In the old.

[ 47 : 31 ] Testament. Or Christ. The whole. Of scripture. He writes. The following. He says. The Lord. In the burning.

Bush. It speaks. Of the goodwill. Of him. That dwelt. In the bush. We can say. That the angel. Of the Lord. Who is the son.

Of God. Inhabited. Or occupied. The fiery. Glory. Of the Lord. In the burning. Bush. That may be.

Just an opinion. But he is. Quite. Convinced. Of the fact. That when Moses. Encountered. The bush. That was. Burning. But not consumed.

That the fire. That was in evidence. Was nothing. Other than the person. Of this. Lord Jesus Christ. Not just a theophany.

[ 48 : 26 ] But a Christophany. Now that's quite. Possible. And it's. There are times. When we see Christ. Speaking. Very clearly.

To the Old Testament. Saints. Revealing. The awesome power. Of God. In that encounter. But here.

In this place. We are told. God has made a promise. To his people. That he will be. Their God. When he took them.

Out of Egypt. He promised. Not just to take them. Out of Egypt. But to lead them. In the way. And to be. An ever present.

Reality. To them. In the way. And that's what we have here. The God. Who answers. By fire. Sometimes. Revealing himself.

[ 49 : 21 ] In fire. To the people. That he is leading. In the wilderness. In the New Testament. Remember. Remember. How God.

Is spoken of. In the passion. Of the Lord Jesus. This time. In 1st Timothy. Chapter 6. The Lord Jesus Christ. Which in. His times.

He shall show. Who is the blessed. And only potentate. The king. And king. King of kings. And lord of lords. Who only hath immortality.

Dwelling in the light. Which no man. Can approach unto. Whom no man. Has seen. Nor can see. Divine attributes.

That Christ. Claims as his own. But. Synonymous. Identifiably. So. With the picture. That we have here.

[ 50 : 16 ] Of God. Speaking to his people. In the wilderness. And. Speaking to them. Through the physical. Presence. That he.

Uses. To direct them. The. Apostle. The. The writer. Patrick. Fairburn.

Who. In his own day. Wrote many. Books. On the. The various. Types. And.

The typology. Of the old testament. He maintains. That. The fire. That surrounded. The cloud. Makes it. One of the fittest.

And most natural. Symbols. Of the true God. As dwelling. He says. Not simply. In light. But in light. That is. Inaccessible.

[ 51 : 12 ] And full of glory. glory. But at the same time. There has to be. A veiling. Of that glory. And that is the part. The cloud. Has to.

Pay. Pay to it. The Lord. Is aware. Of the need. His people.

Have. Of being led. The Lord. Has an awareness. Of the need. His people. Have. Of not just. Being led.

But being led. By himself. And. In order. To impress. That. Knowledge. Upon them. That he is the one.

Who is leading them. He. Provides them. With this. One of the commentators. Alexander. Maclar. Writes the following.

[ 52 : 10 ] The fire. Was the center. The cloud. Was wrapped. Around it. The fire. Was the symbol. Making visible. To a generation.

Who had to be taught. Through their senses. The inaccessible. Holiness. Of God. The flashing. Brightness. And purity.

Of the divine. Nature. The cloud. Tempered. And veiled. The two great. Brightness. For feeble eyes. We have to be thankful.

That in the cloud. Is the fire. And round the fire. Is the cloud. Hiding. In order. To make. Better.

Known. It is. It is. It is. I remember. As a young. Child. Being taught. The story.

[ 53 : 04 ] That we have here. And I couldn't. But try. And imagine. What it was like. For the children. Of Israel. To have this. Very real.

Phenomenon. Before their eyes. If they closed. Their eyes. To go to sleep. This would be the last thing. That they were aware of. God's presence.

In their midst. When they opened their eyes. With the morning. This was the first thing. That they were aware of. That God. Was present. In their midst. Is it any wonder.

That they were convinced. Of the. Place. That God. Had given to them. As his people. So how does this.

Function. As far as they are concerned. Well as we said. God has promised. To lead them. He is the shepherd. Of Israel. He has promised.

[ 54 : 00 ] To take them. Not only out of Egypt. But. Through the wilderness. And his presence. Spoke. Of protection. Of preservation.

Of. Everything. That God. Could supply. That they could not. Supply. By their own devices. And from any other source.

Whether it was. Temporal. Or spiritual. God. Was the source. Of everything. That they needed. The desert sun.

Was their. Enemy. Just as surely. As the residents. Of the desert. And the cloud. And the presence. Of God. Reminded them.

Of that. Their enemies. Were many. In number. But he was. Greater than their enemy. If you remember. We read through. Exodus again. And.

[ 54 : 55 ] When they came. Out of the world. Out of Egypt. The. Egyptians. Looked. Upon Israel. And they. Concluded.

For themselves. By what they saw. Of God. That. The Lord. Was fighting. For his people. Against them. And they were.

Reminded. Constantly. Through these. Evidences. Of God. Being present. That this. Would always. Be the case. The presence.

Of the Lord. Was. An evidence. To their enemies. As it was. To those. Who look. To the Lord. God. Even. Even.

Those. Who strayed. Far. From. The camp. They could. Still. See. The fire. Of the Lord. They could. Still. See. The cloud. That spoke.

[ 55 : 49 ] Of the God. Of Israel. In his people. God. Did not. Change. And God. Does not. Change. And maybe. Today.

We. Are not. Repenting. Upon. The physical. Evidences. Of a never. Present. God. We have. Something. More. Every bit. As real.

If not. More. Secure. And that. Is the promises. Of the Lord. Jesus Christ. Who has said. To his own people. That he will never. Leave. Nor forsake them.

That he is ever. With them. That he has bestowed. The spirit. Upon them. Even the spirit. That. Inhabits. Them. As the temple.

That he has promised. That he will never. Go away from them. Behold. He says. I am with you. Always. Even unto the end. Of the world. Sometimes.

[ 56 : 48 ] The Lord's people. In the wilderness. Were reminded. Of their sinfulness. And God. Had to chastise them. God. Had to punish them. God.

Had to. Pour out his wrath. Upon them. Because. They were wayward. And their weakness. Was such. Not just that they needed. Tangible evidence. Of his presence.

But reminders. Of his holiness. It's always the case. That where our faith. Is weak. And God provides. For us.

And our weakness. That that weakness. Has sometimes. Is to be met. Is to be met. By the. Justicement. Of God. And.

You wouldn't expect. Anything less. From a. A father. Who was. The father. In heaven. Of his people. As is often.

[ 57 : 50 ] Brought home. To us. In the scripture. In the scripture. And here. In this case. Particularly. How. They. Were. Directed.

By God. Intimately. Where. To go. When. To go. It was.

Stated. Clearly. If. If. If we. If we. Try and imagine. You know. How.

How. How. Deliberate. Well. We can see. How deliberated. It is. So it was. When the cloud. Abode. From evening. Into the morning. That the cloud.

Was taken up. In the morning. Then they journeyed. That's straightforward. Enough. And when the cloud. Stopped. Or when the pillar. Of fire. Stopped.

[ 58 : 44 ] There they stopped. That was simple enough. But then. In verse 22. It says. Whether it were. Two days. Or a month. Or a year.

They tarried. The children of Israel. Had to remain. Where they were. And just as surely. As God.

Was teaching them. His presence. Would never. Go away from them. That it would. Never depart. From them. They were to. Depend upon him.

Always. And upon his wisdom. Upon his way. Of. Leading them. Because his way.

Was always. The right way. And it is still. The case. To this day. That the way. God is leading. His people.

[ 59 : 39 ] It may not be. The most comfortable. Way. It may not be. The shortest way. But it is always. The right way. And without faith.

That is. Nigh on impossible. To believe. And this was. The way. The relationship. That God. Had. Had.

Emphasized. With this. Provision. Affected. Isseal. His presence. Was a great. Comfort. To them. His protection.

Was. Most. Precious. They had. To learn. However. To wait. On the Lord. To wait. For him. To wait.

For his. Direction. To wait. For his. Guiding. And when. Otherwise. They would have. Gone on. And. God. Made them.

[ 60 : 38 ] Tarry. And there. They had. To learn. Patience. And if. Any one. Of you. Know anything. About. Patience. You know. That it is. Not. An easy.

Thing. To learn. Some of us. Are very. Impatient. But certainly. When it comes. To God's. God's. Ways.

We are. Impatient. With him. We are. Impatient. We know. Better. Than God. Himself. We know. Best. But. We have. Discovered.

And often. We need. To rediscover. It. That when. God. Is. Is. Telling us. To wait. For him. To wait. For his. Direction.

Then that's. Something. That is. Hard. For us. To do. Especially. For the. Lord's. People. Who are. On a. Spiritual. Journey. They need.

[ 61 : 36 ] To learn. That. You know. The Puritans. Were a. Very. Wise. People. And they. Taught. That. When. When. The people. Of God.

Are asked. To rest. That rest. Is never. Inactivity. We associate. Rest. And inactivity. As if. They're one. And the same. Thing.

But they're. Never. One. And the same. Thing. When it comes. To the Lord's. People. When God. Wants. His people. To rest. It is a very. Productive.

Rest. That they are. Engaged in. The advice. Was given. To some. Who were. Using this. The analogy. Of the sailor. Mend your sails.

When there is. A calm. That's the time. You mend your sails. Because. Sooner. The storm. Will come again. And you need. Your wits about.

[ 62 : 30 ] You need. Your. Your strength. For that. Rather than. To be engaged. In something. That will. Prevent you. From going. On the rocks. And God.

Is teaching. His people. That lesson. For the New Testament. Church. Jesus Christ. Is saying. The same thing.

I am always. With you. There is never. An occasion. When I'm not. With you. And if you're. Wanting. Evidence. Of that. Just look. At the gospel.

See what I've done. See what I'm. Going on doing. See what I'm. Going to do. Yet. And if you're. Wanting. Proof positive. In your own experience.

Well. Wait on the Lord. And see. What he is saying. To you. In his word. Concerning. Your own. Situation. It's not.

[ 63 : 28 ] Because you're. Because you're. Not able. To recognize him. Or discern him. It doesn't mean. That he's gone away. It doesn't mean. That he's forgotten. It doesn't mean. That he's not interested. His presence.

The people of Israel. Looked at the cloud. And looked at the fire. And they said to themselves. God is here. The people of the New Testament era.

They don't need the fire. Or the cloud. To say. That Christ is there. Because he has promised. He has promised. To be where his people are.

He has promised. To be. In his church. Where two or three are gathered. In his name. There he is. In the midst. He says. He is in their life.

From the beginning. To the end. Of their encounter. With him. Jesus Christ knows. That people. That are saved.

[ 64 : 26 ] By grace. Are vulnerable. Are fragile. Are needing. At all times. To have their. Faith. Encouraged. And strengthened. By looking.

To him. And this is where. The safety of Israel. Lay. When the cloud. Was taken up. From the tabernacle.

After the children. Of Israel. Journey. In the place. Where the cloud abode. There the children. Of Israel. Pitched their tents. As long as the cloud. Abode upon the tabernacle.

They rested. In their tents. Would that. Not be good. For you. If your eye. Was on Christ. The same way. The eye.

Of the children. Of Israel. Was on the. Physical. Manifestation. The theophany. That spoke. Of the presence. Of God. In the people. In the midst.

[ 65 : 21 ] Of his people. Surely. That is true. For all. Who have. Their faith. In Jesus Christ. May he bless. Jesus. Word. Let us pray.

Lord. God. God. God. God. We give. God. We give. Thanks. For the fact. That. You are. A God. Who understands. The needs. Of your people. Just as you understand.

How it was. For. Israel of old. To be taken. Out of Egypt. And. When we sing. The psalms. And we read. The scripture. Concerning them. That they were.

At times. Bemoaning. The fact. That you have taken them. Out of. Egypt. And that you deprived them. Of creature comforts.

That they thought. That they. That they enjoyed. In a far better. Way. Than they could. In the wilderness. And yet. These things. Were but. The things that.

[ 66 : 17 ] The flesh. Could. Enjoy. And. You taught them. What it was. To. Partake of. The spiritual. Food. That God alone.

Could provide. Help us. To understand. That you. Provision. Whatever it may be. Whenever it comes. As it is. Specter. By fire. Continue to watch over.

As we pray. And mercy. Undertake for us. In all. Our. Our. Weighs. And cleanse from sin. In Jesus name. Amen. Our concluding.

Psalm. Psalm 121. A reminder. To us. Of the way. That. God. Is. Always. Looking. Upon. His people. Caring for them. And. Reminding them. In all. The ways. That they. Live their life. Here in this. World. Psalm 121.

[ 67 : 12 ] I to the hills. Will lift mine eyes. From whence. Doth come. Mine aid. My safety. Cometh. From the Lord. Who heaven and earth. Hath made. Thy foot. In not let slide.

Nor will he slumber. That he keeps. Behold. He that keeps his thread. He slumbers. Not. Nor sleeps. The Lord. He keeps. The Lord. Thy shade. On my right hand.

That stay. The moon. By night. He shall not smite. Nor get the sun. By day. The Lord. Shall keep. Thy soul. He shall preserve thee. From all. Henceforth.

Thy going out. And in God. Keep. Forever. Will. I to the hills. Will lift. Mine eyes. From west.

Shall come. My name. My safety. Come. From the Lord.

[ 68 : 20 ] Who held none. De'er thou made. Thy, too. He healed.

Nor breast rushed. Nor will. His comfort. ■ Be Slovenia.

Behold. He like Israel, He slumbers not nor streams.

The Lord He keeps the Lord thy shame, on thy right hand I'll stay.

The full my life is of no might, nor yet the sun my day.

[ 69 : 37 ] The Lord shall keep thy soul, He shall rest heavenly fo'er.

And for thy going out, thy name God came forever well.

Now may grace, mercy and peace from God the Father, the Son and the Holy Spirit rest and abide with you all now and always. Amen. Amen.