

# Two Rocks

## PART II

### Significance of Moses' Action in Exodus, Numbers

By Arlen L. Chirwood

“Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel” (Ex. 17:6).

“And the Lord spake unto Moses, saying,

Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts to drink.

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also” (Num. 20:7, 8, 11).

The rock in Ex. 17:6, as previously seen in Part I, reflected back on that which had occurred in Egypt the night of the Passover. Both the paschal lambs being slain and the rock being struck typify *Christ being slain/struck at Calvary*.

But that which followed the application of the blood in Exodus chapter twelve — an eating of the paschal lambs, a drinking of the water, or a reference to the drinking of blood in John 6:53-56 — had to do with things beyond the death of the firstborn. They had to do, not with a past deliverance, but with a *present deliverance which would be realized in the future*.

*For the Israelites in the type, it had to do with a deliverance from Egypt and realizing a future inheritance in an earthly land within a theocracy.*

*For Christians in the antitype, it has to do with a deliverance from that which Egypt typifies — the world — and realizing a future inheritance in a heavenly land within a theocracy.*

And, relative to this present deliverance with a future realization, particular attention must be paid to Christ's present ministry in the sanctuary. In the antitype of Aaron's high priestly ministry in the earthly sanctuary, Christ is presently performing a high priestly ministry in the heavenly sanctuary (following His finished work at Calvary, following the sacrifice of Himself, following Israel slaying the Paschal Lamb).

### The Tabernacle, Priestly Work Earthly, Heavenly

Within the symbolism of the tabernacle built at Sinai, one year following the death of the firstborn in Egypt, *Christ's finished work at Calvary* and *His present work in the sanctuary* are clearly depicted through sacrifices and activities occurring on two of Israel's festivals — *the Passover*, and *the day of Atonement* (Lev. 23:4, 5, 27-32). Though other sacrifices depict different things about the same two works of Christ, the distinction between the two, which must be seen, is clearly shown through activities occurring on these two festivals.

Following the building of the tabernacle, the paschal lambs were to be slain and eaten (presumably in the same place) in the courtyard of the tabernacle, *north* of the brazen altar, “before the Lord” (rather than at Israeli homes, as in Exodus chapter twelve [Lev. 1:11; Deut. 16:1-7; cf. Job 26:7; Ps. 75:6, 7]). And blood from the slain lambs would be sprinkled on the altar rather than placed on the door posts and lintels of the doors in the various homes.

But it was only on the day of Atonement that blood from animal sacrifices (a bullock and a goat, both slain

in the same place as the paschal lambs — *north* of the brazen altar, “before the Lord”) was taken by the high priest into the Holy of Holies. And this blood, unlike the blood of the paschal lambs, was sprinkled on and before the mercy seat (Lev. 16).

(On the day of Atonement, the high priest in Israel took a bullock, two goats, and two rams.

The high priest first sacrificed *the bullock* for himself and the other priests, with the blood sprinkled upon and before the mercy seat seven times.

*One goat* [chosen by lot] was then sacrificed for the sins of the people, with the blood again sprinkled upon and before the mercy seat seven times.

Then the high priest took and placed his hands upon the head of *the live goat*, confessing the sins of all Israel. *The live goat* was then entrusted to a man who took it to a place in the wilderness, leaving it there, with the goat never to return to the camp of Israel.

The *two rams* were then offered as burnt offerings, one for the priests and the other for the people.)

Thus, within the scope of that foreshadowed by the festivals in Leviticus chapter twenty-three, blood shed on the Passover and placed on the altar and blood shed on the day of Atonement and sprinkled on and before the mercy seat in the holy of holies speak of *two entirely different works of Christ*. The first points to *His finished work at Calvary*, but the second points to *His present work as High Priest in the heavenly sanctuary*.

Sacrifices on the Passover had to do with the death of the firstborn; and this is graphically seen in the events depicted in Exodus chapter twelve (associated with Israeli homes in Egypt, but later associated with the tabernacle [the home was the only place which could serve as a sanctuary while the Israelites were in Egypt; but at Sinai, with the building of the tabernacle, a national sanctuary and place where sacrifices could occur then existed]).

And sacrifices on the day of Atonement had to do with a cleansing from defilement of a people who had already availed themselves of the blood of slain paschal lambs — something graphically seen in events

surrounding the high priestly ministry of Aaron in the Holy of Holies of the tabernacle.

(A cleansing from defilement, of the nature which only a high priest could provide, was absolutely necessary because the one having availed himself of the blood of a slain lamb continued to reside in a body housing the old sin nature; and because he was subject to sin in this body, a necessary means of cleansing from defilement had to be provided.

And it is exactly the same in the antitype, which is the reason Christ, throughout the present dispensation, is performing a high priestly work in the heavenly sanctuary in the antitype of Aaron's work in the earthly sanctuary.

Christ, though not of the tribe of Levi, can perform a high priestly ministry typified by Aaron's ministry simply because He is performing this ministry for Christians, not for Jews. *He is performing this ministry for a people not under the Mosaic Economy.*

But when Israel is brought back into the picture, Christ's ministry in a priestly respect will, of necessity, *have to change*. He, in that day, will exercise a priestly ministry of an entirely different order, one combined with His kingly role. In that day, He will come forth as *the great King-Priest after the order of Melchizedek* [Gen. 14:17-20; Ps. 110:4; Heb. 7:11-21].)

Christ's blood, shed at Calvary, is presently on the mercy seat in the heavenly sanctuary. And this blood on the mercy seat allows Christ to exercise a high priestly ministry for the ones having previously availed themselves of the provision which this same blood shed at Calvary makes possible, *i.e.*, for the ones having believed on the Lord Jesus Christ.

And this present ministry of Christ is with a view to present and future aspects of salvation (salvation of the soul), not the past aspect of salvation (salvation of the spirit).

And it is the same with the water issuing forth from the rock in Ex. 17:6. This had to do with things beyond the events of Exodus chapter twelve, things beyond the death of the firstborn. According to I Cor. 10:4, all of the Israelites drank from this rock

— the same ones who had previously appropriated the blood of the paschal lambs slain in Egypt. And *a drinking from the rock* had to do with present and future aspects of their deliverance as they moved toward the goal of their calling — entrance into the land set before them.

But still, there was *a striking of the rock* to produce the flow of water; and this could only reflect back on previous events in Egypt surrounding the slaying of the paschal lambs. Israel *had been commanded* to slay the paschal lambs in Egypt, and Moses *had been commanded* to strike the rock in the wilderness about a month later.

### A Striking of the Rock — from Type to Antitype

Now, the question: If God had commanded His people to slay the paschal lambs and strike the rock, why, some fifteen hundred years later, when the Jewish people slew the Paschal Lamb in the antitype, struck the Rock in the antitype, were they so spoken against?

The paschal lamb was given *to Israel*, and it was given to Israel *to be slain, for a purpose*. Existing controversy in the world today over who slew Christ is easily settled from Scripture. Christ was *the Paschal Lamb*, and *Israel alone* could slay this Lamb. Further, Scripture plainly attributes this act to Israel (Acts 2:23, 36; 3:13-15; 7:52).

The Paschal Lamb was to be slain, the Rock was to be struck. God had commanded that this be done in the two types. *This is why the paschal lamb was given to Israel! It was given to the Jewish people to be slain!*

Thus, when Israel slew the Lamb, struck the Rock in the antitype — even though they were slaying *a Man* (which would be immaterial, for the O.T. plainly taught that *a Man* would die in this capacity [cf. Gen. 3:6; 4:8; 22:2; Isa. 53:1ff]) — again, *why were they so spoken against?*

Note Peter's and Stephen's words to the Jewish people following their slaying the Lamb, following their striking the Rock:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

"Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:52).

Israel slew the Lamb, struck the Rock, in accordance with God's command. Yet, they are spoken against for this act. How can this be? How can Israel be guilty of doing this "by wicked hands"? Or, how can the Israelites be called "murderers" for this act?

And, beyond that, the nation is presently looked upon as being *unclean* in God's sight because of this act. How could God look upon the Jewish people in this manner if they did that which He had commanded them to do?

(Note in the account dealing with the Israelites touching a dead body, producing uncleanness — forming a type — The Jewish people are seen as being *unclean* through contact with the dead body of their Messiah. And, as the Israelite who touched a dead body could be cleansed only on the third day or the seventh day [Num. 19:11ff], *so with Israel*.)

The Jewish people will be cleansed from their defilement only on the third day [the third one-thousand-year period] dating from events surrounding Calvary, or on the seventh day [the seventh one-thousand-year period] dating from events surrounding the earth's restoration and man's beginning.)

Actually, there can be no such thing as following God's command and being declared guilty after this fashion. There's far more involved than Israel simply slaying the Paschal Lamb, striking the Rock, in accordance with God's command. And these things are seen in events surrounding Moses striking *the second Rock* toward the end of his ministry (*ref.* Part III).

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