



Clanking Chains: Divine Indictment of Moses & Aaron: Failure to Honor and Respect God; Leadership Responsibilities; Aaron's Death

52. The prepositional phrase “to treat Me as holy” is the indictment brought by God against Moses and Aaron. We have the preposition plus the Hiphil infinitive singular of the verb:

שָׁרַח *qathash* - “to separate”

The concept is that God is to be thought separate from the profane. It is the divine intent that all mankind come to realize that His essence is completely separate from that of fallen mankind and therefore to be respected. The Hiphil connotes the act by which this distinction is effected. The negative indicates that Moses' disrespectful disposition is influenced by several mental attitude sins:

1. “Listen now you rebels,” is an accurate statement but none of Moses' business. He is judging the people and this duty is exclusively the Lord's.
 2. “Shall *we* bring forth water,” indicates a disposition of self-importance and self-aggrandizement. Moses only has power to bring water from the rock when that power is borrowed from God. Assuming this power to be autogenous indicates a disorientation to grace.
 3. “Moses ... struck the rock twice,” a rebellious act on his part. God's command was “Speak to the rock.” By striking it instead, Moses misrepresents God's plan to the people.
53. Those in positions of responsibility before the Lord have the obligation to represent Him professionally. This means to never allow personal animosities to intrude upon the communication of truth.
54. The instructions given to Moses were designed to teach doctrines to the people. Those who perceived the message would have the opportunity to orient to grace and recover from reversionism.
55. In order to give them that opportunity, Moses must perform his duty precisely as he was told. Not to do so clouds the message and destroys the mission.
56. The major grace principles associated with the procedure the Lord commanded Moses to follow are:
1. Those who have believed in Messiah receive free distribution of logistical needs regardless of their spiritual status.
 2. These provisions are possible because of the once-for-all sacrifice of the coming Messiah Who is the Rock.
 3. The previous “no-water” test at Rephidim in Exodus 17:5-6 was a demonstration of the cross. Then Moses was commanded to strike the rock which illustrated the suffering imposed upon Christ by the imputation of our sins and Him being judged for them.
 4. Aaron's rod which budded, blossomed, and bore fruit is a type for the resurrected Rock, the true High Priest Who represents the people before God.



5. This rod also speaks not only of the Lord's authority but also the delegated authority given to both Moses and Aaron.
57. The rock is a type of Christ which teaches doctrines in Christology, soteriology, and hamartiology:
1. At Rephidim when Moses struck the Rock it portrayed the imputation of our sins to Him on the cross and the living water of salvation was the result.
 2. At Kadesh-barnea the objective was to speak to the Rock. Christ is judged once for our sins. He must not be struck a second time but addressed through faith in prayer—rebound first followed by intercession and petition.
 3. The water from the rock is a type for the Holy Spirit. At salvation we received the living water of salvation. Faith in the Rock of Christ enables the Holy Spirit to impute the waters of logistical grace to the believer's plus-R.
- 58- Moses was to hold the rod in sight of the people. It signified the priesthood of a resurrected Christ Who produces the fruit of logistical blessings to the people.
- 59- Speaking to the Rock was a testimony to the fact that salvation is secure and logistics guaranteed to all who have plus-R.
- 60- The water which flowed out was from the source of grace. Regardless of man's status before God, logistics are supplied to all who have plus-R.
- 61- Justice from the Supreme Court of heaven is swift and certain especially when directed to those in leadership.
- 62- Moses and Aaron's actions at Kadesh-barnea communicated false doctrine. Grace provided the water but the opportunity to teach doctrine was lost.
- 63- Moses exhibited a breakdown in leadership dynamics at a time when they were critical for the communication of doctrine. Forty years of disgust at seeing the failures of the first generation caused Moses to commit their exact same sin—a lack of faith.
- 64- But divine righteousness demands faithfulness to divine mandate, especially in the lives of those appointed to positions of leadership. Therefore this indictment was presented by the Lord in:

Numbers 20:12 - But the Lord said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them."

- 65- By not carrying out the commandment, Moses and Aaron were guilty of unbelief and as a result did not sanctify God apart from themselves. They took credit before the people when God was to get the credit.
- 66- As a result Aaron was fired as High Priest over the Levitical priesthood and Moses was fired as Commander-in-chief of the Israelites.
- 67- The removal of Aaron is revealed in:

Numbers 20:24 - Then the Lord spoke to Moses and Aaron at Mount Hor by the border of the land of Edom, saying,



v. 24 - "Aaron shall be gathered to his people; for he shall not enter the land which I have given to the sons of Israel, because you rebelled against My command at the waters of Meribah.

v. 25 - "Take Aaron and his son Eleazar, and bring them up to Mount Hor;

v. 26 - and strip Aaron of his garments and put them on his son Eleazar. Aaron will be gathered to his people, and will die there."

v. 27 - So Moses did just as the Lord had commanded, and they went up to Mount Hor in the sight of all the congregation.

v. 28 - And after Moses had stripped Aaron of his garments and put them on his son Eleazar, Aaron died there on the mountain top. Then Moses and Eleazar came down from the mountain.

- 68- PRINCIPLE: Those who do not honor God will fall under divine discipline and with Whom there is no partiality.
- 69- The decommissioning of Moses and Aaron lies in their failure to obey the clear commandment of God, to recognize His Person as separate from man, and thus to honor and trust Him based on the integrity of His Word regardless of any human rationales.
- 70- From the experiences of Nadab and Abihu and of Moses and Aaron, we learn that failure to obey God has serious consequences especially when in a position of delegated spiritual authority.
- 71- The first four of the Ten Commandment are designed to influence believers to honor God, His Person, and His integrity.