

MARAH AND ELIM

Exodus 15

Cover briefly the story of Moses' return to Egypt and the events of the Exodus through the crossing of the Red Sea. Point out that one would think that after witnessing so many miracles the Israelites would never have doubted or disobeyed again. Yet the sense of deliverance, changing so soon to discouragement and murmuring is one of the keynotes of the whole wilderness story, and with the older classes this may be stressed as an experience common to all of us when we embark upon the effort to reform our lives according to the teaching of the Word. We are familiar with the expression "the ups and downs of life." This can be applied not only to changes in our worldly circumstances but to changes in our spiritual states as well. Our chapter starts with an "up" which is followed by a "down," and it ends in another "up." This gives an outline for taking up the lesson.

Doctrinal Points

We can always rely on the Lord to protect us if we obey Him. The pillar of cloud and fire represents the letter of the Word in which the Lord's love glows even though it is partly concealed. Every difficulty we meet in life is an opportunity to increase our spiritual strength.

A genuine desire to do what is good can make all our experiences sweet.

Notes for Parents

The wonderful story of the ten plagues in Egypt, the Passover feast, and the crossing of the Red Sea are stories we have recently studied. The lesson for today begins with the song of victory sung by the Israelites after their miraculous delivery from Pharaoh's army at the Red Sea.

Have you ever had some remarkable escape and felt thankful and been sure you would never forget it? How soon did you forget? Most of us forget very soon. When the next trouble comes along, we are just as fearful and just as rebellious as ever. This was true of the children of Israel in the Bible story. As we read our Bibles, we wonder sometimes how the Jews could have witnessed so many miracles and still have been so easily turned to the worship of idols. But don't we do just the same thing? The Lord does many wonderful things for us and we mean to be good people, but somehow the ways of the other people around us and the desire for the good things of this world all too easily lead us astray. For a long time the good life seems dry and hard. It is like the wilderness through which the Israelites were traveling, where for three days they found no water. Water is the symbol of truth—we all speak of a “thirst for knowledge.” The Lord will always give us truth when we ask for it, but sometimes we do not like it when we hear it. The desire to serve the Lord and other people is the only thing which can always make the truth sweet to us. This is the first part of the lesson for today.

The second part is the beautiful picture of the oasis at Elim, “where there were twelve springs of water, and seventy palm trees.” If we are faithful, the Lord always provides that every so often when we are tired and discouraged, we shall come suddenly into a quiet, happy, peaceful state when we feel how good the Lord is to us and how surely He tells us the right way of life. We need these moments to prepare us for further progress. Perhaps they may come at a time when our children are being good and affectionate and we realize how much we love them and how sad it would be not to have them. They will come more often if we cultivate the habit of reading the Bible with the children at bedtime and talking with them about the Lord's teachings in it. You have probably known old people who find great joy in reading their Bibles. They did not just begin to read them. They started long ago, and learned gradually how much the habit could help them.

Primary

This class should be able to get the whole outline of the story from Moses' return to Egypt to the encampment at Elim. Stress the pillar of cloud and fire, and compare it to the teachings of the Bible in our lives.

When the Israelites left their homes in Egypt, the Lord led them in a wonderful way. They saw a pillar of cloud in front of them which at night turned into a pillar of fire, so that they could always see it. It moved along before them and they followed it wherever it went, and when it stopped, they knew they must also stop and wait for it to move on.

First it led them to the Red Sea, and the Lord divided the waters by a miracle so that they could go across on dry ground. By this time Pharaoh had changed his mind and was following them to bring them back, but when his horses and chariots started across the Red Sea, the water closed and drowned them.

Moses and the people sang a song of triumph in praise of the Lord.

Who led the women in singing?

On what instrument did she play?

A timbrel is a kind of tambourine.

The journey to the Holy Land was not to be a short or an easy one.

What was the first trouble they had after they crossed the Red Sea?

How did the Lord help them?

What was the name of the place where this happened?

Marah means "bitter."

What was their next stopping place?

What did they find there?

You can imagine how happy they must have been to be able to rest in this pleasant place.

Dates, which grow on palm trees, are one of the principal foods of the people of the eastern countries.

Junior

On a map point out that a much shorter way from Egypt to the Holy Land would have been along the shore of the Mediterranean; have them read Exodus 13:17-19 to see why the people were not led that way. Read also to them Exodus 12:37-38 to give them the impression of the multitude. Then continue with the lesson, following their notes.

When the children of Israel left Egypt, the Lord led them by means of a pillar of cloud which at night became a pillar of fire. They were to follow it wherever it led them and to stop wherever it stopped. It led them first to a certain point on the shore of the Red Sea. By the time they got there, Pharaoh had changed his mind and sent an army to pursue them and bring them back. But the Lord parted the waters of the Red Sea before them. The Israelites crossed safely, but when Pharaoh's army followed, the waters closed over them and they were drowned.

Our lesson for today begins with the song of praise and thanksgiving which Moses and his people sang after their enemies had been destroyed. We need to remember that in all this rejoicing over enemies, the Bible is really speaking of the enemies of our souls, our wrong feelings and thoughts which we should be fighting all the time. Read Matthew 5:43-48 to see what the Lord tells us about how we should look upon people who seem to be our enemies. He does not want us to rejoice at anyone's misfortunes. But when He has helped us to put away our wrong thoughts and feelings, we should rejoice and thank Him for the victory.

Who besides Moses sang a song of triumph?

Miriam was the sister of Moses and Aaron. A timbrel is something like a tambourine. After these songs of triumph they started on their journey.

How far did they go before they found water?

What was the matter with the water when they found it?

What did they name the place?

How did the Lord tell Moses to make the water sweet?

Water symbolizes truth. When you have been doing something wrong and someone tells you the truth about yourself, do you find the truth sweet?

Can you think what can make it sweet?

The children of Israel were starting on a new life. They had had a hard time in Egypt, but they had always had enough to eat and drink and a home to sleep in at night. Now they were out in the wilderness, sleeping in tents and not really knowing where their next meal was to come from. They often thought it might have

been better to have stayed in Egypt. It is just the same when we start out to try to live as the Lord wants us to live instead of just pleasing ourselves. At first we miss some of the kinds of fun we had in being selfish and we find the new life “dry.” We see that it is the right way to live, but we don’t enjoy it. But if we will keep on trying, reminding ourselves that we want to please the Lord, presently we shall begin to enjoy our new ways of thinking and feeling. This desire to please the Lord, to be truly good, is the “tree” which Moses was told to put into the water. Anything we do from love for others brings us happiness.

What was the next place to which they came?

What did they find there?

In all desert regions there are places like this, which are called *oases*. Caravans which have to cross the desert are planned so that they go from one oasis to another, so that they can stop and rest in the shade of palm trees, gather dates for their supplies, and replenish their water. As we travel through life, we shall have many long, hard places to go through, but we know that the Lord will surely give us times of great happiness and peace which make us know that we are on the right road and help us to gather courage and strength to go on. These are the oases in our life journey. And this is what Elim pictures. The Lord kept the children of Israel at Elim for about a month, by means of the pillar of cloud and fire. Then He saw that they were rested and refreshed and ready to move on again.

Intermediate

The lesson to impress at this age is that the right way is sometimes hard, but that the Lord is always with us to help us, and that if we obey the commandments, we shall be saved from much disappointment and unhappiness and will eventually come into greater joy than the worldly life can know. The correspondence of the journey can be given in some detail.

You remember from the story of Abraham that the land of Egypt pictures “memory-knowledges.” Egypt was the storehouse

of the ancient world. They have little rain there, but every year the Nile River overflows its banks and covers the whole valley with a layer of fresh soil brought down from the mountains. Then for the rest of the year the people irrigate the valley from the river; so it is very unusual for a drought or famine to affect Egypt. When Pharaoh brought Joseph out of prison and made him ruler over his land, one of the things he did—because of the interpretation of Pharaoh’s dream—was to prepare for a drought and a famine that were to come. We have to “go down into Egypt”—to seek new knowledge—every time we feel such a need, but this knowledge is meant to be brought back to our Holy Land of service to the Lord. Moses was to lead his people back.

This was not an easy task. He had to convince his people that the Lord had really sent him and that they should follow him, and he had to convince Pharaoh by means of the ten plagues that the Hebrews must be let go. The children of Israel, according to the Lord’s direction, borrowed gold and silver and jewels from their Egyptian neighbors, celebrated the Passover feast, and started on their journey, led by the Lord by means of a pillar of cloud by day which became a pillar of fire by night. When they came to the Red Sea, they found that Pharaoh had changed his mind and was pursuing them; but the Lord parted the waters and let them pass through on dry ground, and then brought the waters together again and drowned their pursuers.

Our lesson today begins with the song of triumph which Moses sang, giving praise and thanksgiving to the Lord for saving them. And then in verses 20 and 21 we read that Moses’ sister Miriam, and all the other women, sang a similar song of triumph. This is the first time that we read of singing in the Bible. The song was, of course, in the Hebrew language, and the music was in the form of a chant, something like the chants we sometimes sing in church. Indeed this is the only way in which words of the Bible can be sung without changing them a great deal. Such chants were natural to the Jews, and they are still a part of worship in Jewish synagogues. Singing is a natural form of expression for our feelings;

so it corresponds to such expression. We find many songs in the Bible. All of the Psalms are songs. The ancient Hebrews were famous for them. Read Psalm 137.

After these songs of praise (which represent our immediate feeling of thanksgiving to the Lord when we have been delivered from some great danger or temptation) the children of Israel started on their journey through the wilderness. Their leaving Egypt to go back to the Holy Land pictures a time when we see that our life has been wrong and we determine to begin a new life. Many things make this hard to do. We never decide to do right without being immediately tempted to do wrong; this is represented by coming to the Red Sea and finding that the Egyptians are following. The same old selfish thoughts try to catch up with us. Then, if we have courage enough to overcome this first temptation—to cross the Red Sea—we find that a new kind of temptation is waiting for us.

We read that “they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.” When we turn our backs on our old bad habits, we hardly know at first how to live any other kind of life. You know that water corresponds to truth. A wilderness is a place which is not cultivated and where few people have made homes for themselves. Swedenborg tells us that it corresponds to an “obscure state.” That means a state of mind in which we do not see our way clearly: we have to “feel” our way, as we say. In such a state we need truth very much and do not seem able to find it. Moses himself was in the same state as the rest of the people. All they could do was to follow the pillar of cloud and fire. For us this pillar represents the letter or literal sense of the Word. Even before we really come to the point when we see clearly what we ought to do and what life is all about, we know enough of the commandments and of the teachings of the Lord when He was in the world to lead us in the right direction. In the Bible the letter of the Word is often described by the term “clouds”; you can see why if you think a little. Clouds hide the sun; yet the sun is there shining through them; also, rain which we need so regularly falls from the clouds. So the letter of

the Word sometimes hides the full understanding of the Lord's love and wisdom (the sun); yet these are within it shining through, and the letter of the Word gives us the truth day by day as we need it.

Finally the children of Israel came to a place they called *Marah* because they could not at first drink the bitter water which they found there. *Marah* means "bitter." And Moses "cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet." Wood is one of the many symbols of goodness in the Word. Casting the wood of the tree into the water is to put good or the love of doing good into the truths we learn, and this always makes them pleasant. Often we find that something the Word tells us we ought to do is not just what we should like to do; the water is bitter. But if we think about how much we owe to the Lord and how willing we ought to be to do what He tells us is right, we shall soon find it easy and pleasant to obey. It is only selfishness which makes truth seem bitter.

Then the cloud led the people on further: "And they came to Elim, where there were twelve springs of water, and seventy palm trees: and they encamped there by the waters." Have you ever resisted some temptation which presented itself to you perhaps in school or on the playground, and gone home feeling that maybe you had been foolish and cheated yourself out of a lot of fun, and then suddenly found that being able to face your mother and father without anything bothering your conscience made you feel so free and happy that it was worth a good deal more than the temporary fun would have been? This happy, satisfied state is pictured by the twelve springs and seventy palm trees. Springs of water picture truth; palm trees are symbols of good—the kind of good which comes from recognizing that the Lord's saving power was on your side helping you to resist temptation. When you know that you have done right, you feel "good." When we resist temptation and refuse to do wrong, the Lord always gives us this happy feeling and lets us enjoy it for a little while before we go on

to a new temptation.

Basic Correspondences

- clouds = the letter of the Word
 - palm trees = good through the Lord's saving power
 - wilderness = a spiritual state in which the mind has no settled home
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Senior

All the stories of this period are applicable to the life of young people of this age. They see the worldly life all about them and constantly feel its temptations. They know it is not easy to be good, but often young people are urged to take the step of “commitment to Christ” without being shown what to expect or how to meet the tests that will come to them. The wilderness journey in its internal sense is the part of the Bible which most clearly meets just this need.

We all know the story of how Moses, in the power given him by the Lord at the burning bush, went back to Egypt, persuaded his people to accept him as their leader, and (by means of the ten plagues) finally convinced Pharaoh that it would be wise to let the Hebrews go back to their own land. We know the story of the first Passover, and of the miraculous crossing of the Red Sea.

So long as the natural and worldly desires and thoughts in us rule over our spiritual inclinations and thoughts, we cannot be in a healthy and happy spiritual state. The ten plagues picture the progressive deterioration of such a life until finally the person is not capable of producing any genuine good affection or any true thought which can live and grow—the tenth plague was the slaying of the firstborn of everything in the land. When a person realizes that he has fallen into this state and determines to break away, the Lord is always there providing leadership and guidance and protection for his new way of life. But the change is not an easy one. Old habits soon try to catch up with us, as Pharaoh’s armies pursued the children of Israel. At the Red Sea, they were right behind. The Red Sea pictures the first great temptation to stop

and turn back. You remember that the Lord told Moses to lift up his rod over the sea, and the waters rolled back and allowed the people to pass through on dry ground. Moses pictures the letter of the law: and his rod, the power which is in that letter when it is obeyed. When temptation comes, we should repeat to ourselves one of the commandments which applies to the particular temptation we are facing, and then go straight forward in the power of the truth. The way will open before us, the enemy will be swallowed up behind us, and we shall find ourselves safe on the other side.

This is the point at which our lesson for today takes up the story. Our chapter opens with the song of triumph sung by Moses and the children of Israel, and by Miriam (the sister of Moses and Aaron) and the other women, as they stood on the eastern shore of the Red Sea and looked back at the waters rolling over the enemy. In the literal sense such a triumphal song may seem cruel, but if we think of the Egyptians as representing worldly and selfish desires and false ideas which have been threatening our spiritual growth, we realize that rejoicing and thanksgiving are right and proper. We might note that this is the first of the many songs which we find in the Bible. Singing is a natural expression of the feelings. Even those of us who do not have particularly good voices are apt to break into singing when we are happy. Often we make up the tune as we go along, without stopping to think how surprising it is that we can. The songs of the Hebrews were chants made up in this way, the melody being composed spontaneously as the words were inspired into their minds. Some very ancient ones are still used in synagogues today. The reason why in the New Church we sometimes sing chants is that the Bible words cannot be sung in any other way without changing them a great deal: and our worship should, so far as possible, be expressed in the words of the Bible because they are what connect us with the Lord and the heavens.

After this song of praise, the people turned toward the wilderness and resumed their journey. We can imagine that, after their

first experience with the Lord's saving power, they started full of courage and hope. They were led, as they were to be led for the next forty years, by the pillar of cloud and fire. This again pictures the letter of the Word, which will lead us safely even though we do not at first "see through" it. You who are starting out on life's journey are, like the Israelites, looking forward with high hopes, and you mean to live good and useful lives and to accomplish a great deal in them. You may know that if you obey the teachings of the Word, if you follow the pillar of cloud and fire, you will surely reach the Holy Land. The story of the Israelites teaches this plainly. But it teaches other things which you also need to know. The way will not be short or easy. Many things will happen to you which you cannot possibly foresee now. You will have times of hardship and disappointment: you will have battles to fight: you will not always measure up to what you know you want to be, and then you will suffer. Sometimes your life will seem to be at a standstill—the children of Israel had to stop whenever the pillar of cloud and fire stopped, and stay encamped there until it moved on. But you may be quite sure that each of these difficulties will be something you particularly need, and that if you look to the Lord for help, He will bring you safely through them, and you will be all the stronger for them.

The first thing we have to find out is that we do not know as much as we think we know. The Israelites went three days' journey into the wilderness "and found no water." In the new way we have undertaken, there are no familiar landmarks and no well-marked road. It seems at first a wilderness, and a dry wilderness. We have left behind our satisfaction with the water of natural knowledge, and have not learned how to find and enjoy spiritual knowledge. When we have tasted this state to the full (the three days' journey) the Lord brings us to the truth we need: but often we do not like it very well. We find the truth bitter when it is against our natural inclinations. The tree, or wood, which Moses was told to cast into the water, represents a genuine desire for a good life. This desire can make truth sweet to us. We have an immediate reward, if we

are faithful to the truth. The people came next to Elim “where there were twelve springs of water, and seventy palm trees.” The palm tree corresponds to good—the good of the wisdom which comes from the experiencing of the saving power of the Lord. All through life a good person has these experiences of quiet happiness which serve to strengthen his good resolutions and to give him courage to continue his journey. So these first two steps in the journey of the Israelites through the wilderness have very deep and necessary lessons for you as you start your own life journey. The wilderness journey as a whole is a picture of the period of “reformation”—the period, long or short, when we are of our own accord trying to make our daily lives right according to the teaching of the Word.

Adult

There are many interesting points of discussion here. The adult can appreciate many of them from experiences of his own, and the younger members of the class will get help from hearing the older ones admit some of their earlier difficulties. Always, in discussions, have these younger members in mind. One of the troubles young adults have is that they so seldom feel free to talk about their inner feelings with anyone who can really help them. They are afraid of being smiled at and treated as children, and unfortunately this sometimes happens.

The story of the return of Moses to Egypt, the convincing of Pharaoh by means of the ten plagues, the first Passover feast, the appearance of the pillar of cloud and fire, the pursuit by the Egyptians, and the miraculous crossing of the Red Sea are familiar to all of us. It is enough for the purpose of this lesson that we recognize that they picture the first understanding of the spiritual destruction which results from a merely worldly life, the first determination to break the chains of worldliness and selfishness and to set forth under the leadership of the teachings of the Word upon a new course of reformation which will eventually lead to a heavenly character, and the first temptation to give up and turn back.

Our lesson for today opens with the song of triumph sung by the Israelites after they had safely reached the eastern shore of the Red Sea and had seen the pursuing Egyptians swallowed up in the returning waters. When we realize that we have miraculously passed safely through a temptation which at first appeared an impossible barrier to our progress, we do right to give thanks to the Lord through whose power the victory has been given us. In the Word song and music in general represent the expression of emotions. Music corresponds to the affections, and both expresses and arouses them. Different kinds of musical instruments correspond to different kinds of affections. In general, wind instruments correspond to affections for goodness and stringed instruments to affections for truth. The timbrel, which Miriam used, is a type of tambourine. Swedenborg says of it (AC 8337): “As regards the timbrel specifically, it corresponds to spiritual good, that is, to the good of truth. The reason is that the timbrel is not a stringed instrument, neither is it a wind instrument, but as it is made with a skin, it is as it were a continuous stringed instrument, and moreover its sound is graver and deeper than is the sound of stringed instruments.” Then he quotes several passages in the Word in which the timbrel is mentioned. The “good of truth” is the good which comes into our lives as a result of experience in the practice of particular truths—in this case the truth that if we obey the Word, the Lord has power to save us.

Being heartened by their miraculous escape, the Israelites no doubt turned toward the wilderness with confidence, expecting a short and triumphant journey: but they were soon disillusioned. The wilderness is called the “wilderness of Shur”—the same wilderness into which Hagar fled when Sarai was angry with her (Genesis 16:7). Swedenborg says of Shur, “‘Shur’ denotes the memory-knowledges of the church which have not yet attained to life, thus such things as must attain to life through temptations, for spiritual life is acquired through temptations (which are spiritual combats, or combats against evils and falsities) and through victories in these combats.” (AC 8346) We all have many such “memory-knowledges

of the church” which we have not made living through use against our evils.

Throughout the wilderness journey the children of Israel were led by the pillar of cloud and fire. Exodus 13:21 says: “And the Lord went before them by day in a pillar of cloud, to lead them the way: and by night in a pillar of fire, to give them light; to go by day and night.” Swedenborg tells us that this signifies the continuous presence of the Lord. When we are in a state of enlightenment—by day—the Lord tempers His presence to our need; many times in the Word He is said to come “in the clouds,” and we are told that clouds represent the letter of the Word which is according to our understanding and yet permits the light from the Lord to shine through as we are able to receive it. The pillar of fire by night pictures the fact that when we are in a state of obscurity, the Lord leads us by good (AC 8105-8110). The Israelites were told to follow wherever the pillar led them, to stop when it stopped and remain there as long as it stood still, and when it moved on—whether it was day or night—to break camp and follow it. We seem to lead ourselves, but we know that our plans are often cut short or diverted by unexpected obstacles, and also that often the way opens before us when we least expect it. The Lord permits such experiences to come to us as are most likely to lead us to see and to correct our faults and weaknesses and to develop the particular abilities and qualities which will make us most helpful to others and so increase our spiritual worth.

When like the Israelites we have conquered some temptation and are feeling most confident, we often need the type of experience through which they passed after they had crossed the Red Sea. “They went three days in the wilderness, and found no water. And when they came to Marah, they could not drink the waters of Marah, for they were bitter.” Our first thought when we begin the period of reformation is likely to be that the decision itself has changed us and that since we have decided that we want to lead a good life, we shall instinctively know what is good: that is, that what we want to do thenceforth will necessarily be good.

This is not the case, however. All our old habits and desires persist, and we have to learn a whole new way of life and practice it patiently until it actually replaces the old in our affections and thoughts. This is a long, slow process. We find at once that we do not know what is really right. This is the three days' journey without finding water. Then when the truth does present itself to us, it is not pleasant to us. It cuts across our natural desires. This is the bitter water of Marah. The tree (Swedenborg translates it "a piece of wood") which the Lord showed Moses is a symbol of good. Nothing can make truth sweet except the entrance of good into the will.

It is at this point (verses 25 and 26) that the Lord solemnly points out to Moses and the people that obedience to the truth is essential for their new life, but also that if they will obey, they will suffer none of the misfortunes which they had so recently witnessed among the Egyptians. Even in the beginning of our journey, it is well that we should realize that although the new life may not prove to be easy, it will be free from all the unhappiness and frustration which worldliness and selfishness inevitably produce.

Then the Lord gives the people a taste of the happiness and peace which the new life will surely bring: "And they came to Elim, where there were twelve springs of water, and seventy palm trees: and they encamped there by the waters." "By the 'twelve springs of waters' are signified truths in all abundance" (AC 8368). ". . . *seventy palm trees*. That this signifies the goods of truth in like manner, that is, in all abundance, is evident from the signification of 'seventy,' as being all things in the complex, in like manner as 'twelve': and from the signification of 'palm-trees,' as being the goods of the spiritual church, which are the goods of truth" (AC 8369). Have we not all from time to time, after we have passed through some difficult situation in which we tried sincerely to do right, experienced this sudden relief, refreshment, and new understanding? Because we have found the Lord's way the right way and His guidance adequate to our needs, our whole outlook

is readjusted and we can go on with new courage and strength. Knowledge is truth in the memory: intelligence is the rational understanding of this truth; but wisdom is the certainty of the truth which comes only from having used and proved it in life.

From the Writings of Swedenborg

Arcana Coelestia, n. 8356: “That a man is affected with truth, is from good; for good and truth have been conjoined as in a marriage, consequently the one loves the other as consort loves consort. From this also the conjunction of good and truth is compared in the Word to a ‘marriage,’ and the truths and goods which are born from it are called ‘sons and daughters.’ From all this it can be seen that the delight of the affection of truth has its cause in no other source than good. This is also evident from experience, for they who are in the good of life, that is, who love God and the neighbor, these also love the truths of faith. Hence it is that so long as good flows in and is received, so long truth appears to be delightful . . .”

Suggested Questions on the Lesson

- J. What feast did the Hebrews observe before they left Egypt? *Passover*
- P. How were they led on their journey? *pillar of cloud/fire*
- P. What happened to them at the Red Sea? *waters parted*
- P. How did they express their gratitude to the Lord? *sang song*
- P. Who was the sister of Moses and Aaron? *Miriam*
- P. What musical instrument did she use? *timbrel*
- J. How long did they travel in the wilderness before they found water?
three days
- P. What was the matter with the water when they did find it? *bitter*
- J. What was the name of this place? *Marah*
- J. Where did they go next? *Elim*
- P. What did they find there? *twelve springs, seventy palm trees*
- I. What is the meaning of the flight from Egypt? *leaving slavery to worldliness and seeking true spirituality*
- I. What does the pillar of cloud and fire represent? *literal sense of the Word*
- S. What are meant by (1) the bitter water, and (2) the wood which made it sweet?
(1) that which opposes our natural inclinations
(2) a genuine desire to live a good life

- S. What are meant by (1) the twelve wells, and (2) the seventy palm trees?
(1) the truth of the saving power of the Lord
(2) the good which comes from knowing that truth
- I. What does the wilderness journey picture? *reformation*