

October 22nd, 2023

# A New Tree of Life for a New Creation

Exodus 15:22-27

## The re-creation of the world

Multiple times now in Exodus we've seen Israel's redemption from the slavery of Egypt is an act of re-creation. Consider some parallels between the creation of the old world in Genesis, and the salvation of Israel in Exodus.

- **When God created the world**, He brought the cosmos forth of the deep waters, and divided them and made dry land (Genesis 1:1-10). **When God saved Israel**, He brought her through the deep waters of the Red Sea, by dividing it enabling them to walk through on dry land (Exodus 14:21-22).
- **When God created the world**—the angels sang in celebration. Job 38:4-7 “Where were you when I laid the foundations of the earth?...When the morning stars sang together, And all the sons of God shouted for joy?” **When God saved Israel**—all Israel sang in celebration. Exodus 15:1 “Then Moses and the children of Israel sang...to the LORD.” Creation and re-creation are ushered in by song.

This morning's passage follows that same pattern of creation/re-creation. **When God created Adam**—He was brought him to a tree of life<sup>1</sup> and

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<sup>1</sup> Which would have been next the river in Eden.

commanded him to listen to the voice of the LORD (Genesis 2:9, 16-17). In our passage this morning, **as God is re-creating the world in Israel**, He brings them to a new tree of life<sup>2</sup>—a Tree that heals their water<sup>3</sup>—and then He commands them to listen to the voice of the LORD.<sup>4</sup>

## **Our journey to the Promised Land**

Loved ones, this what we saw dramatized in the baptisms this morning. God is re-creating Gavin and Penelopy. They were brought to the Tree of Life—Jesus Christ—and in their vows they promised to listen to the voice of the Lord and follow Him. Now they are on the journey with the rest of us through the wilderness to the Promised Land. The question for us and them is this: what

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<sup>2</sup> Which would have been next to the spring of Marah.

<sup>3</sup> For Adam, one act of disobedience banished him from the Tree of Life. For Israel, their disobedience could be healed by the Tree of Life. Adam was given the Dominion Mandate, Israel was given the mandate to water the nations.

<sup>4</sup> I'm quite amazed and praise God for the advances in modern tech. I plugged this mini-biblical theology into ChatGPT and asked it to create a poem. It put this out:

In the dawn of creation's birth, divine design unfurled, God summoned cosmos from deep waters,  
an ancient, wondrous world. With a master's touch, He parted the sea, the depths did cleave,  
Crafting dry land beneath His gaze, as the waters took their leave.

In Israel's genesis as a nation, a saga to behold, Through Red Sea's waves, they ventured forth, a  
tale of old retold. God's hand, a mighty force, in parting waters wide, Guiding them through the  
depths, on dry land they did stride.

When the world was formed, the angels sang on high, A celestial chorus, rejoicing in the  
boundless sky. God's artistry and power, in creation did they see, As they hailed the universe, in  
glorious harmony.

And when Israel's nation was shaped anew, a vibrant song did rise, By the Red Sea's shore, a  
hymn of triumph filled the skies. A chorus of liberation, a melody so grand, As Israel found their  
freedom, at God's guiding hand.

Adam, in the garden's heart, beneath the heaven's dome, Stood before the Tree of Life, his fate  
forever known. With trust and obedience, God's command he did heed, A chance to taste eternal  
life, should he choose to proceed.

In the birth of Israel's nation, the Tree of Life reappears, A symbol of obedience, as they conquer  
doubts and fears. For Adam, one fateful choice, a banishment decreed, But for Israel,  
redemption's hope, from disobedience freed.

In the grand tapestry of time, these stories intertwine, Creation's echoes in the land where Israel's  
stars align. A Tree of Life, a symbol of grace, in God's plan does stand, Uniting past and present,  
held by the Almighty's hand.

will we do when trouble comes our way like it did for Israel? What will we do when God tests our hearts? Will we murmur in unbelief as Israel did, or will we turn to the LORD in prayer as Moses did? Will we run to Jehovah Rapha—the LORD our Healer? Will we be those who turn back to Egypt in our hearts and become cursed with their diseases? Or will we be those who become springs of living water for the nations?

### *The Big Idea...*

Jesus Christ—the Tree of Life—heals all our bitter sin, so that we would be a spring of living water for the nations.

★ Our Doctrine

★ Our Duty

★ Our Delight

## **I. Our Doctrine**

### **The new crisis**

This section shows Israel traveling to two destinations: **1)** from the Red Sea to Marah (v.22-23) and **2)** from Marah to Elim (v.27). Both destinations teach us something vital about God's plan for His people. Let's look at the first leg of their journey. v.22 "Then Moses made Israel set out from the Red Sea, and they

went into the wilderness of Shur.<sup>5</sup> They went three days in the wilderness and found no water.” This was a real crisis—a desperate crisis. Besides an attack from a foreign army<sup>6</sup> a lack of drinkable water would mean the Israelites would perish of dehydration. Whatever water supplies they had in their skins were gone at this point. They had all their livestock and herds, plus the women and children to provide for. 2.5 million+ souls were in peril. Israel was staring death in the face *again*. And we’ve seen several crises they have already faced since the beginning of this book: 1) they were forced into slavery; 2) Egypt murdered their male children; 3) Pharaoh commanded them to make bricks without straw; and 4) they were trapped by Pharaoh’s army at the Red Sea. In all these, God delivered them. Now they are facing another crisis.

### **The crisis intensified**

And this crisis is intensified in v.23 “When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah.” Now imagine this scene. After three days of only seeing dry sand they arrive at a spring. Perhaps they even see some green vegetation growing around it. They think to themselves, or even say out loud: *‘There’s water here, we’re saved.’* They go down to the water, and an older more experienced Hebrew steps forward to test the spring to see if it is safe to drink. He puts his hand in the water, lifts it to his mouth, smells it, tastes it, and immediately spits it out. His

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<sup>5</sup> Number 33:8-9 confirms that after Israel passed through the midst of the sea, they went a three days’ journey into the wilderness of Etham and camped at Marah. Here Moses calls it “the wilderness of Shur” (synonymous with “the wilderness of Etham” - Numbers 33:8). Shur means “wall.” We read in Genesis 16:7 “The angel of the LORD found her *by a spring of water in the wilderness, the spring on the way to Shur.*” Why didn’t Israel find this spring (cf. end of v.22)? Either 1) It was dried up or 2) They were coming from different directions, Hagar travel West from Canaan, and Israel traveled East from Egypt (Shur is also mentioned in Genesis 20:1 in the context of Abraham’s sojourning and then in 25:18 as the place where Ishmael and his tribe settled).

<sup>6</sup> The test they faced by the Red Sea

face turns sour and his eyes darken. The hearts of the Hebrews sink like a stone in their chests, because they knew what that meant. The water is bitter. It was probably brackish water—salt water from the Mediterranean that mixed with the tributaries in the land. The spring was bitter, undrinkable, and poisonous for human consumption. That’s why this spring was named Marah—Marah means “bitter” It’s the same word Naomi took for herself in Ruth 1 after her husband and two sons died. She said “Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me” (Ruth 1:20). So take it in. The Israelites are probably just a few hours away from dying of dehydration. They come across this spring—the only spring they find in 3 days—and it’s poison. How will they respond?

### **Crises are God’s tests**

The first thing we need to see about this crisis, is that God designed it. This crisis was a test from God Himself. Who led them to this place? Yahweh did. Remember back in Exodus 13:21-22, we read “the LORD went before them by day in a pillar of cloud to lead them along the way...[and it] did not depart from before the people.” Why would God take them where there was no water? Worse, why would He elevate their hopes when they arrived at Marah only to shatter them when they find out it’s bitter? What is God doing? He’s testing them. Look halfway through v.25, it’s at the paragraph break “There the LORD made for them a statute and a rule, *and there he tested them.*” God was testing them. In fact, the whole journey through the wilderness was a test. Turn to Deuteronomy 8:2 “And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, *testing you* to know what was in your heart, whether you would keep his

commandments or not.”<sup>7</sup> God doesn’t need to learn what’s in our heart, He knows all things—the end from the beginning. But Israel needs to know what is in their heart. These tests—these hardships—show what is in a man’s heart, not for God’s sake but for our sake. What was in Israel’s heart?

### **From singing to sinning**

Look at v.24 “And the people *grumbled* against Moses, saying, ‘What shall we drink?’” Children, boys and girls, what was in Israel’s heart? Is *grumbling, murmuring and complaining* a fruit of belief or unbelief? Do you think this was an honest question to Moses? No this was an attack against him. But really they were grumbling against God, because God is the one who led them to this place. Oh how quick the people of God can become Judas. 3 days earlier they were singing so loud on the shores of the Red Sea, that they could be heard for miles. Now they are use those same mouths to grumble against God.

### **Were they saved or not?**

One of the questions that I have received in this series is this: “Is Israel saved/regenerated at this time or not?” After the Red Sea deliverance, Exodus 14:31 says “Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and *they believed in the LORD* and in his servant Moses.” Yet we know that this whole generation is judged in the wilderness because of unbelief. They don’t make it the Promised Land, 1 Corinthians 10:5 says “...with most of them God was not pleased, for they were overthrown in the wilderness” (also cf. Jude 1:5). Certainly that unbelief is on display here. So how

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<sup>7</sup> Note: God is omniscient and doesn’t need a test to understand what is man’s hearts. He can read men’s hearts before they even know what is in them. But this testing makes what is invisible to man visible. Israel will know what is in their heart. When God judges them, it will be not for their hidden sins, but that which has come out in the open so that no one would be able to deny it.

do we reconcile Exodus 14:31 which says *they believed in the LORD* with these other places that clearly showing God judging them for unbelief? Well, there were truly redeemed Israelites in this generation, but as a whole the majority was still in unbelief. Think later to the Babylonian Captivity. The nation as a whole was wicked, but there was a remnant of believers—i.e. Jeremiah, Daniel, Shadrach, Meshach, Abednego etc. But because God dealt with the nation *covenantally* as a whole, the righteous went into captivity along with the wicked.<sup>8</sup> Here in this generation of Jews, there were true believers, yet there were many who were still Egyptian in their heart.

### **The sign of the water and the tree**

How did Moses respond to their grumbling? v.25 “And he cried to the LORD, and the LORD showed him *a log*.” Stop. The ESV footnote for log is “tree.” God showed Moses a tree. Several English translations use “tree” here—the KJV, NASB, LSB etc. Obviously a log comes from a tree. But the word “tree” in particular is meaningful from the very beginning of the Bible. Continuing in v.25 “...and he threw it into the water, and the water became sweet.” What’s going on here? This is a super strange event if you fail to see that God is using a sign. God miraculously healed the water and instantly made it drinkable for Israel. And He could have done it without Moses throwing this tree into the water. But the gospel sign would have been missed. The type would have been lost.

The **water** stands for someone.

The **tree** stands for Someone.

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<sup>8</sup> Certainly they were treated differently in captivity—the righteous being saved through it, while the wicked were destroyed (cf. Jeremiah 24).

How do we know? Because v.26 tells us. “If you will diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, *I will put none of the diseases on you that I put on the Egyptians, for I am the LORD, your healer.*”

**The water is a sign of Israel.** If they obeyed the Lord, they would not be diseased like the bitter water of Marah, but would be made sweet.

**The tree is a sign of the LORD Himself.** End of v. 26 for I am the LORD, your healer—Jehovah Rapha. Just as the tree healed the water, the LORD heals His people.

### A biblical theology of trees

Why is this tree a sign of the LORD? Loved ones, a tree was a sign of the LORD from the very beginning. God brought Adam to the garden, and in the middle of that paradise was the tree of life. Genesis 2:9 “And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. *The tree of life was in the midst of the garden.*” This tree of life was the ‘sacrament’ of that first Covenant God made with Adam. It’s fruit was a reward for obedience (Genesis 2:16). If Adam obeyed God, this tree of life would grant Adam everlasting life (Genesis 3:22-24).<sup>9</sup>

- This *tree* re-appears later as the archetypal Righteous Man in Psalm 1:3.
- In Proverbs, this *tree of life* re-appears as the source of all wisdom and righteousness. (cf. 3:18; 11:30; 13:12; 15:4)<sup>10</sup>

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<sup>9</sup> This is why after Adam and Eve sinned, they were ejected out of the garden so that they couldn’t eat from the tree and remain in that state of eternal death.

<sup>10</sup> The tree is mentioned in Song of Solomon 2:3. Christ is the apple tree among the wood that gives shade, great delight and whose fruit is sweet to the taste.



This *tree* re-appears four times in the book of Revelation.

- Those who overcome the world by faith are promised to eat of this *tree* (2:7).
- The leaves of this *tree* heal the nations (22:2)
- Those who are washed have a right to this *tree* (22:14), but those who reject God's Word will have their share of the *tree* taken away (22:19).

### **Our doctrine: Jesus is the Tree of Life**

Dear congregation, what is the Scripture teaching us about this Tree of Life? This tree is Jesus Christ Himself.<sup>11</sup> He is Jehovah Rapha—the LORD our Healer. That brings us to the first part of **our doctrine**: *Jesus Christ—the Tree of Life—heals all our bitter sin...* That was the wonderful story that God was telling at the waters of Marah.

- The waters of Marah were healed *because* the tree was cut down. God saved us from all our sin, by sending His only Son—the Tree of Life—into the world, in order to be cut down. 1 Peter 2:24 “He himself bore our sins in his body *on the tree*.”<sup>12</sup>
- Because Jesus died, He is Jehovah Rapha—the LORD our Healer. Jesus Christ is the Great Physician *not* because He healed Himself. He is the Great Physician because His death brought us life. Isaiah 53:5 “...with his wounds we are healed.”
- The waters of Marah were changed from bitter to sweet because that tree was cast into it. The tree was united to the water. Loved ones, Christ did not *merely* die for our sins. He united Himself to us. Galatians 2:20 I have been crucified with Christ. It is no longer I who live, *but Christ who lives in me*. And

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<sup>11</sup> David Chilton, *The Days of Vengeance: An Exposition of the Book of Revelation*, (Tyler, TX.,: Dominion Press, 2011), pg. 99

<sup>12</sup> God cast Christ down and count Him cursed for our sake.

the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

### **The sweetness of union**

The tree is in the water—Christ is in the believer. That’s *why* the water is sweet loved ones. You have not *merely* been healed—you have been united to Christ. Christ is now in you, the hope of glory. He’s not in you metaphorically, but mystically. He’s not in you symbolically but spiritually. “He who is joined to the Lord becomes one spirit with him” (1 Corinthians 6:17). Christ in You dear believer—and that is why your life has sweetness in it. The sin has been removed, but the Savior Himself remains.<sup>13</sup> That’s the first part of **our doctrine**: *Jesus Christ—the Tree of Life—heals all our bitter sin.*

## **II. Our Duty**

### **Informatory Use**

Our **first duty** is to *consider* the role obedience plays in the life of the believer. It’s Reformation month. This month we remember the wonderful work God did 500 years ago in the recovery of the free grace of the gospel. The Reformers, by a powerful work of the Holy Spirit, recovered the gospel from legalistic tyranny. *Sola Fide* was the hinge upon the Reformation turned. We are justified through faith alone in Christ alone plus nothing. *Sola Fide* changed the world and shaped Western Civilization as we know it. But there has been

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<sup>13</sup> Jonathan Edwards puts it so wonderfully here: “This tree [in Exodus 15:5] is the tree of life, and signified Jesus Christ; it signifies God himself, and the waters are God’s people, . . . the trees being cut down, represented the death of Christ, and being cast into the water, his uniting himself to his people by coming down from heaven, by taking our nature, and by his Spirit.” Jonathan Edwards, *The Works of Jonathan Edwards Vol. 2*, (Carlisle, PA.,: The Banner of Truth Trust, Reprint 2009), pg. 720

many perversions of this doctrine ever since. One perversion is that once Christ saved us, our obedience to Him is optional. In our passage, don't forget the flow of the story. When the Passover Lamb was slain, Israel experienced salvation—*typologically*. When the Pharaoh's army was slain at the Red Sea, it *typologically* represented all our enemies being slain. Now as Israel enters the wilderness journeying towards the Promised Land, they *typologically* represent our sanctification. What does God require of us? The answer is in v.26. We must "...diligently listen to the voice of the LORD [our] God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes." v. 25 calls this a statute and a rule. One author called this verse the very "...beginning of God's law giving through Moses."<sup>14</sup> When the Lord Jesus Christ saved us, He did not free us from obedience to the law. He freed us from the penalty of the law, Amen and Hallelujah. The law can never condemn us again. But now we are required to obey God's Law, not as a means to keep us saved, but as a means of worship, as a means to show our thankfulness to God, as a means to live as God designed us to live. The Law is not bondage to the Christian, it is true freedom. Children boys and girls, consider this question by the late Jay Adams:

"When is a train most free? Is it [free] when it goes bouncing across the field off the track? No. It is free only when it is confined (if you will) to the track. Then it runs smoothly and efficiently, because that was the way that its maker intended for it to run. It needs to be on the track, structured by the track, to run properly. You too need to be on the track. God's track is found in God's Word."<sup>15</sup>

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<sup>14</sup> Rousas John Rushdoony, *Commentaries on the Pentateuch: Exodus*, (Vallecito, CA.: Ross House Books, 2004), pg. 202

<sup>15</sup> — Jay E. Adams, *Godliness Through Discipline* Source: <https://www.goodreads.com/quotes/7483397-when-is-a-train-most-free-is-it-when-it> Accessed October 21, 2023

God required obedience to Israel like a fish requires oxygen, like a bird requires wings, like heart requires blood. God does not give us law to the believer to put us in bondage, but to set us free to love Him and our neighbor as we ought. The reason why the world is out of control today, is because they are rebelling against God's law. There is no blessing without obedience. So consider that carefully dear believer, you cannot expect God to bless you, to continue to heal you, as the end of v.26 says, without obedience. Jesus was the most free man that ever lived because He loved and lived by God's law. Obedience to God's law is not an enemy of our justification, it is the very fruit of our justification. WCF 16.2 says "...good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith."

### **Experimental Use**

That brings us to our **second duty** we need to **examine** ourselves. Our obedience to God's Law-Word will be tested. This whole episode was a test, as v.25 says. How do you respond to the tests God sends you? How did Israel respond to this very first test? **First**, we see that they *grumbled*. What tests is God giving you right now? Don't we so often do the same thing that Israel did—we grumble or murmur in our circumstances. Loved ones, don't we realize that God led us into those very circumstances? All murmuring is murmuring against God. Have you murmured lately? Oh this text is so convicting. It's holding a mirror right up to our faces isn't it? **Secondly**, Israel began by asking the wrong question: "Where are we going to get water?" That's the wrong question to begin with. The right question is: "Will I trust the LORD? He brought me this far, will He fail me now?" Loved ones what questions are you asking in your testing? *'Where am I going to get money for that? How is my marriage going to be healed? How long will this depression last?'* No the right question is "Will I trust the LORD?"

He brought me this far, will He fail me now? He has brought me out of the slavery of sin, rescued me from the devil and all his host. Will He fail me now? **Third**, we do have a positive example of how to respond to tests. What did Moses do when he was tested in v.25? “He cried out to the LORD.” He prayed. He took his trouble directly to God. Psalm 50:15 “...call upon me in the day of trouble; I will deliver you, and you shall glorify me.” Unbelief responds to crisis by grumbling. Belief responds by turning to God in prayer.<sup>16</sup>

### **Elenctic Use**

But, you might ask ‘*why does our obedience need to be tested? Why does God test us in the first place?*’ The passage in Deuteronomy 8:2 told us. He tests us that he might “humble us.” The testing of our faith makes us see how wretched we actually are. Paul put his testing on display for us to see in Romans 7. What did he conclude at the end of his test? “Wretched man that I am! Who will deliver me from this body of death?”<sup>17</sup> When God tests us, we discover more and more how wicked we actually are and how vast and unmeasured is the grace of God in Jesus Christ. It is God alone who will get us through this wilderness. Our wretchedness drives us back to the grace of God, which is why Paul said after He denounced himself: “Thanks be to God through Jesus Christ our Lord!” You see, in these tests, God wants us to comprehend with all the saints what is the breadth and length and height and depth of the love of Christ which surpasses knowledge. Testing, leads to our humbling. Humbling leads us grander view of

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<sup>16</sup> What a Friend we have in Jesus, all our sins and griefs to bear!  
 What a privilege to carry everything to God in prayer!  
 O what peace we often forfeit, O what needless pain we bear,  
 All because we do not carry everything to God in prayer.

<sup>17</sup> Romans 7:25

the grace of God—and seeing that grace, experiencing that grace is what heals us.

### **Admonitory Use**

But some testing leads to apostasy. That's the **warning** in our passage. God said he would heal them *if* would persevere in the faith (end of v.26). Some didn't make it to the Promised Land because of unbelief. Paul specifically points to this in 1 Corinthians 10:6 "Now these things took place as examples for us, that we might not desire evil as they did." There are many famous *exvangelicals* today—those who used to profess Christ but have deconstructed their faith—Joshua Harris, Abraham Piper, Derek Webb—and others like them. These were tested and failed. Of course it's right to quote 1 John 2:19 here "They went out from us, but they were not of us; for if they had been of us, they would have continued with us." They didn't lose their salvation, that's impossible. But they did have a profession of faith, and when God tested them and sought to humble them, and show them how wretched they really are, instead of turning to the grace of God and forgiveness of Jesus Christ—instead of saying "Yes I am the chief of all sinners" they turned to other saviors that were not so demanding. Loved ones, be warned, there have been *exvangelicals* in this church. Don't flatter yourself and say "I'll be safe, though I walk in the stubbornness of my heart."<sup>18</sup> Yes testing is painful, but the end of the test is for us to see Jehovah Rapha *for who He really is*. That He is for us and not against us. That He really will bear with our all our sin, all our failures, all our faithlessness. Testing helps us to see that we are saved by grace alone and nothing else. It helps us see "that he who

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<sup>18</sup> Deuteronomy 29:19

began a good work in you will bring it to completion at the day of Jesus Christ.”<sup>19</sup>

### **III. Our Delight**

#### **A missionary sermon**

When Charles Spurgeon preached this text he called it a ‘missionary sermon.’<sup>20</sup> And there’s good reason for that. Look at v.27 and this is where we see the last part of our Big Idea. “Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there by the water.” Imagine this new landscape at Elim. They find not one spring but 12 springs. Not one palm tree but 70. It was a mini-paradise in the middle of this wilderness. No doubt their hearts leapt with joy and singing. Though they murmured in unbelief, God did not repay them according to their iniquities but instead gave them great joy and great peace.

#### **The deeper magic**

But there is a deeper magic here. Remember the waters represent Israel in this passage. Here it’s even clearer. There are 12 springs. Those 12 springs answer to the 12 patriarchs—the 12 tribes of Israel—and then later the 12 apostles. In other words, these springs represent the Church. The waters were healed at Marah and now they become a living water for something else. What? These 70 palm trees. Where do we first come across the number 70 in

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<sup>19</sup> Philippians 1:6

<sup>20</sup> Source: <https://www.spurgeon.org/resource-library/sermons/marah-or-the-bitter-waters-sweetened/#flipbook/> Accessed October 22, 2023

Scripture? In Genesis 10, where the table of nations is listed—“the 70 nations in the world.”<sup>21</sup> God healed Israel (the 12 springs) so that she could be living water for the all the nations of the earth (the 70 palm trees). “Jesus followed this [same] pattern by sending out 70 disciples in Luke 10:1. Dear congregation, this is precisely why God saved Israel, so that she could fulfill God’s covenant made with Abraham to be a blessing to all the families on earth (Genesis 12:3). Our God is a missionary God. He wants to give living water to the nations. Spurgeon says here:

“I may well liken the world that liveth in darkness to a thirsty caravan gathered around Marah’s well where the water is too bitter to drink—the heathen know nothing of the healing tree, the tree cut down of old, that still hath power to sweeten mortal misery.”<sup>22</sup>

### **Hortatory Use**

This is our **charge** loved ones, *we are to water the nations*. Have you not tasted that sweet water? Has not that Tree of Life Jesus Christ healed all your diseases? Are you not in sweet union with Him? Look to your neighbor, your co-worker, your family members and friends, what kind of water are they drinking if they have not Christ? It’s bitter water. The diseases of Egypt still rest upon them. They are under a curse. But you have a sweetest water—water that can quench their thirsty souls. Jesus said in John 4:14-15 “...whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.” You

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<sup>21</sup> David Chilton, *Paradise Restore: A Biblical Theology of Dominion*, (Horn Lake, MS.,: Dominion Press, 2007), pg. 43.

<sup>22</sup> Source: <https://www.spurgeon.org/resource-library/sermons/marah-or-the-bitter-waters-sweetened/#flipbook/> Accessed October 22, 2023



have an elixir that can solve all their crises, heal all their wounds, give them peace with God and eternal life. Will you give them this water? Will you give them Christ?

### **Two additional motives**

Here are two additional motives to consider as we conclude. **First**, you will have success. This picture in Elim of 12 springs watering 70 trees is not what might happen. It will happen. God bound Himself by covenant. Genesis 12:3 “...in you all the families of the earth shall be blessed.” **Secondly**, when you give the sweet water of Christ to others, you yourself will be watered. Proverbs 11:25 “Whoever brings blessing will be enriched, *and one who waters will himself be watered.*” Loved ones, don’t forget that sharing the gospel is a greater blessing to the one who shares it. You get to taste the sweetness of Christ again and again. You get to taste His forgiveness, His mercy, His union, His peace, His life everlasting. Sharing the gospel is drinking deeply from His grace. So water the nations. Give them the living water they so desperately need. Ask God, plead with Him to give you an opportunity to give the sweet water of Christ to a thirsty soul.