

2. The rock was to be smitten *publicly*. Considerable importance seems to be attached to this in the narrative. "Go on *before the people*," was the command to Moses, "and take with thee of the elders of Israel," * * * "And Moses did so in the sight of the elders of Israel." When the Passover lamb was to be sacrificed, direction was given that it should be done publicly. There was thus symbolized the historic fact, that the sacrifice of the Redeemer was a *public act*. "Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" to put Him to death. It was not by chance that there were dwelling at Jerusalem, at the time of our Lord's crucifixion, "Jews, devout men, out of every nation under heaven" also "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia," &c. It was of God who has the hearts of all men in His hand; and no doubt one reason of the Divine arrangement was, that they might be witnesses of those stripes by which we are healed.

The Redeemer chose to die *publicly*, and it was eminently fitting that it should be so. Man by sin had trampled under foot the law of God, and it was fitting that it should be publicly vindicated and honoured. By sin, he had denied the holiness and justice of God, and it was requisite that the testimony which the Cross bore to these attributes, should be a public testimony. A full, free, and everlasting salvation to countless millions of Adam's lost race, was to flow from that sacrifice. The water of life streaming from that smitten rock, was to flow not only to the uttermost ends of the earth, but downwards to the last generation of men. The Jew and Gentile, Scythian, Barbarian, bond and free, were to be called by the Gospel to come and "take of the water of life freely." It was therefore requisite, that an event fraught with such momentous consequences to a great multitude that no man could number, of all nations, and kindreds, and people, and tongues, should be attested by such a multitude of witnesses, as to banish from the minds of men in every age all doubt of its reality.

3. The rock was to be smitten only *once*. A second time, in Israel's journeyings through the desert, water had to be brought to them out of the rock. At Kadesh, where Miriam died and was buried, their supply of water was again exhausted. "And the Lord said unto Moses: 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 drink."—Num. XX.: 8. Let it be noticed that on this occasion, the rock was not to be *smitten*: it was only to be *spoken to*. When one is in bondage to angry feelings, he is not in a favourable condition for rendering obedience to the Divine command. Moses, the servant of the Lord, was at the time angry, and therefore instead of only *speaking* to the rock, in calm composure and faith, he "lifted up his hand, and with his rod he smote the rock twice." For that sin of disobedience to an explicit command, he was doomed to leave his bones in Nebo, and was not permitted to enter the promised land.

Thus the great Gospel truth was symbolized, that the sacrifice of Christ is not to be repeated. The "Rock of ages" has been smitten