

## W185\_Why\_Not\_Straight\_To\_The\_Promised\_Land.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title Christian Fundamentals and the subtitle Redemption and Some of Its Consequences. We are bringing this series to an end this evening with our study, and as usual, we are reading together a portion of Scripture beforehand. And if you who are listening to this tape recording, care to join us? Will you switch off for a little while and read two Psalms? Psalm 90 and Psalm 91. It's very obvious, I think when we're reading these two Psalms, Psalm 90 and 91. That they refer to two companies of people. Moses is the author of Psalm 90. Very obvious. He's the author of Psalm 91. In Psalm 90, they spend their days in wrath. They're consumed by the anger of God. They spend their days as a tale that is told. The next are preserved from evil, the arrow that flies, the pestilence. It shall not come nigh them Two different companies. And Moses was speaking about the two generations. The one that died and perished in the wilderness through the 40 years. And the other their children that they said were going to perish, that God preserved carried them right through the Jordan into the land of promise. Now, I wonder if those friends who are sitting over there would join us in the middle, would you? So that we are all as a wonderful company. We have been looking at redemption, atonement and some of its consequences.

[00:01:49] I say some. What are the consequences of redemption? I suppose we shall never fully know till we sing that song, which none can learn. But those who know what salvation by grace means. But it's not possible for us to attain unto that sort of perfection. In fact, it would be perhaps wrong because to emphasize unduly any one doctrine puts it out of proportion and consequently makes it perhaps a danger. And so we are bringing this evening the consequences of redemption to a conclusion by considering. Rather perhaps a strange subject, and that is to ask the question why and to seek some answer why the people of Israel went through the Red Sea under the miraculous intervention of God. And yet after 40 years, they had to go through the River Jordan under the miraculous intervention of God. Why didn't they go straight in? Out of the land of Egypt? Because they'd come out under the Passover lamb. Well, that's a question I think we must seek some sort of scriptural answer in rounding off this first aspect of our study. Just by way of a side thought. Have you noticed that? There's quite a number of passages where a flood intervenes between one part of God's purpose and

another. Genesis one In the beginning, God created the heavens and the earth. Then the earth became without form and void. Darkness was upon the face of the deep.

[00:03:30] Then God said, Let there be light of the present period with which we are associated with Adam and the plan of redemption that was brought in in Genesis three takes place. Then you do know you don't go very far before you reach Genesis six. And there's a flood. There's a distraction. There's a preservation. And Noah steps out into a new world so far as type and shadow is concerned. How will you get to Abraham? You say, Well, he didn't go through a flood, but it says so. Joshua writing about Abraham, he said that Abraham dwelt on the other side of the flood. Well, what flood did he speak of? The Euphrates. And the word Hebrew, which means which is one of the titles of Abraham, is one who crosses over, particularly a Ford or a river. And you remember that there was a trek from the Chaldees to Haran under his father, and they were still in the same vicinity after they did 600 miles journey. They still worshiped the same gods. And until Abraham had crossed the river Euphrates, he wasn't the Hebrew. So there's three places. Well, then, of course we can. We got our two in front of us. There's the Red Sea. There's the River Jordan. And then when we get to the Book of Revelation, we find the river. Euphrates is again under the hand of God. It dries up miraculously that the way of the kings of the East might be prepared.

[00:05:09] Well, I think there's a point there that it keeps on recurring. And it's one of those things that we do perhaps do well to keep in the back of our minds. Now, this evening, you have in front of you a chart, and this chart will be sent, of course, with the tape recording, which we are making this evening. And so I shall refer to it and know that those folks who are listening to us presently will have it before them as well. You will notice in the first case. In the box at the bottom of the chart. The first line makes a suggestion that redemption does not change nature. These Israelites were redeemed. They came out under the shadow or the aegis of the blood of the Passover lamb. Not a hoof was left behind. However much they went back in heart to Egypt, they never returned. Never. Not one of them. Never doubt, never redeemed. But their nature was not changed by redemption. You think of the way in which they carried on. There's Aaron chosen to be the high priest of Israel in the 32nd chapter of the Book of Exodus. It doesn't take very much argument for Aaron to collect together the jewelry and make a golden calf and say, These are your gods. Then think of the way in which the holiness of God was stressed after they came out of Egypt.

[00:06:52] Quarter, Nate Ebony Bayou paid the penalty with our lives for tampering with the holiness of God. Restriction after restriction was brought in foods which had to be avoided, certain customers which had to be denied in order that the holiness of God may become something of a reality to them, even in type and shadow. And then think. That not one single person except Caleb. Who came out of Egypt. Who was over 20 years of age. Not one of them, except Caleb and Joshua went through that 40 years and crossed the River Jordan. Not even Moses himself. One generation died, the other lived. During that 40 years. So there seems to be something here that we do well to ponder. We have been redeemed. Christ died for the ungodly. When we were yet without strength. In due time, Christ died for us. And then in God's own good time, either by the preaching word or the reading of the scriptures or a work on our consciences. We were made to feel our need of a savior. And we looked unto him and we were saved. But I suppose not one of us would say the moment we were saved, we were absolutely sanctified and completely ready for glory. Not one of us. So far as the work of Christ is concerned, that was finished. But so far as our appreciation of it was concerned and the purpose of God was concerned, that needed a great deal of discipline.

[00:08:38] We did not become partakers of the divine nature. The moment we were redeemed, it was the work of grace. It was the renewing of the new man. It was the all the discipline that comes parallel to the 40 years in the wilderness that was necessary, that we should appreciate what sin is, what salvation means, what righteousness and holiness involve. And I think that set out before us in this double type. Now, you will notice on the chart on the top I've got on the left hand side the way in which they turn back in their desires to the fleshpots of Egypt. And on the other side I have the fig, the pomegranate and the grapes of Eshkol. Those of you who are very, very keen will notice the similar letters. Fp. I only mention that in case you're making notes. Now there we have two sorts of attraction. The things that are left behind attracted them. And the apostle Paul, when he's writing the epistle to the Philippians and speaking about running for the prize that was set before him, he said, forgetting the things which are behind and in the book that he read and the book that you read, we find that the children of Israel are said to say, We remember what we've left behind in Egypt. They forgot very quickly the evidence that was brought to them by the ten Spies and the Grapes of Eshkol.

[00:10:25] How easy it is. Distance lends enchantment to the view. Those words were not written when Moses lived, but the truth was there. And then the murmuring and the complaining and the tempting and the disobeying and the lasting and the dreadful punishments that fell upon thee so many thousands in the wilderness because of this. Because of that, those people were redeemed, but they came under the discipline of God. Now, the epistle to the Hebrews writes to that people, particularly who were Hebrew Christians, and he tells them that it's one of the things they must remember, that every child of God has to be chastened. There is no exception. And the reason for it is that God intends that they should be prepared to be a partaker of His Holiness. So I put it to you that some of the things that you and I go through is because we are still in the interval, we haven't yet reached perfection. As I've said before, if you think you have the folks who have to live with you, think differently. Well, now let's look at some of these features which are sketched out on the chart to guide us. We don't want to glue ourselves to it, but they're there. So let's get what benefit we can. You will notice at the beginning you have the Passover suggested by the door. And the blood sprinkled on the doorpost was a token.

[00:11:58] And would you get to the other side of the story and cross the River Jordan? There you have a window and there's no blood sprinkled on the window, but there's a scarlet cord that's put into the window. And that was a token. And just as it was said, that everyone that was inside the house. When the blood was sprinkled would be redeemed and spared. So Rahab was told that everyone that was inside her house when the destruction of Jericho was imminent, they would be spared. So we are still dealing with redemption at one end of the story and at the other it's linking the two together. What are these 40 years which we get in the wilderness? Is mentioned many times. It comes in the Psalms, 40 years long was I grieve with that generation and said they do always erred in their hearts. And he said he swore in his wrath that they should not enter into his rest. And that's Psalm 90. I After the wrath of God, we are consumed by thine anger. We spend our days as a as we spend our days as a tale that is told. Teach us to number our days. You see, there they were. They were definitely told that because of their actions, not one of them should enter into the land of promise. They knew it. So however much you are attracted to Psalm 90.

[00:13:30] Don't forget Psalm 91. Personally, I do not spend my days in the wrath of God. Personally, I could not say I'm consumed by his anger. Personally, I believe by his mercy I've accepted in the beloved. So here we have a need to rightly divide the Psalms. I trust you are among those in Psalm 91. That he will show you this glorious deliverance, that he will assure you that it need not touch you because you are under his care. What if we notice? Among other things, I've got the reference to the way they treated the provision that God gave them. That's to do with this food. I ought have said it earlier. We've got food on the left hand, food on the right hand and food in the middle. It's rather humiliating thought to me. To see how many times. Folks in the scriptures and folks, you know yourself and perhaps your own individual person. You didn't need to have some high and mighty temptation to bring about your fall. Just something to eat. There's Adam and Eve in the garden. There's the children of Israel in the wilderness. And there's our Savior's first temptation. Don't forget, he trod the path for us. And the first temptation was make these towns bread. And his first answer that was given. Man doth not live by bread alone. All the lesson that has to be drilled in. And that was needed in that wilderness.

[00:15:10] And they needed it 40 years before they learned it. The book of Deuteronomy said. I suffered the tohunga. God took the responsibility He saw to it that they needed something. Sometimes I suffered thee to hunger and I fed thee with bread from heaven. And then you know what they did with regard to the bread from heaven. They looked at it and they said, Our soul loathes this light bread. God has never promised you and me that we're going to have all the fat of the land because we happen to be Christians. One of the most misleading things is for a gospel service to tell any person in that congregation that if they only trust Christ and their Savior, the whole of their life will be roses. Roses all the way, and they'll have a face like a rosy apple. You've heard that sort of thing. It isn't true. You're going out into the world that hates Christ and has no room for him. But there will be grace given to you. You will have fellowship with him and you'll be glad of it. But the best is waiting for you. The other side of Jordan, as it was this people. He assured them that they would have bread. He gave them water out of the rock. He kept their shoes from wearing out. But he didn't give them much else. And Abraham has gone before her. That trek through the wilderness he left out of the chaldees.

[00:16:42] He left a city and became voluntarily a tent dweller. Because every believer who is redeemed becomes automatically a pilgrim. In case you want to know where that is. Chapter Exodus Chapter 12. The moment the Passover is ordained, it says you shall eat it with your shoes on your feet, with your staff in your hand, with your loins girded, and that very contrary to any practice in Bible lands. They were immediately breaking all the rules of etiquette because they were pilgrims and they were going out and going out rapidly. If you will compare. There are some things which are repeated. I'm now going back to the Book of Joshua. I think I can refer to 1 or 2 passages in Exodus without turning backwards and forwards to it, because I believe most of you folks who are listening to this study do know your Bible in some degree. We are told that the water stood on a heap. Stood on a heap. And God has told you that it was caused by an east wind that went all night. Well, I suppose east winds have gone all night many a time and they've done all sorts of damage, but they've never opened the sea for anyone to walk over. The sheer fact that God has described the natural method that he used doesn't alter the fact that it was miraculous. It took place at exactly the right time, and it covered the Egyptians in exactly the right time.

[00:18:25] So don't boggle at that phrase. It stood on a heap and they walked over Dryshod as a man walks through the wilderness. You find the same word is repeated in the crossing of the River Jordan in the book of Joshua. Again, it says in that record, Joshua Chapter three and four, part of five, that the waters stood on a heap. Then you will find naturally that the word Passover is used of the Passover. At the opening of the Red Sea. We are told they passed over. Dry shot. Would you come to the record of the. Crossing the River Jordan. You again read that they passed over, but with this addition. Now I've got to find a passage. Uh, you'll find that it comes more than once. Yes, he is right. Passage Chapter 317. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground. Or that could be lifted out of the Book of Exodus. They passed over on dry ground. Until all the people were passed clean over Jordan. Now that is repeated again later on in the same record, Chapter four, verse 11. And it came to pass when all the people were clean, passed over. Clean passed over. Said it twice. I think it said it three times.

[00:20:14] Now, what's the significance of clean passed over? Well, now, you know, you must watch the meaning of words. It has nothing to do with being clean. Nothing to do

with cleansing. It's simply a figure of speech which has to do justice. Would he say all it is perfect. That's clean. That's to me, it translates the Hebrew word perfect. They had perfectly crossed over the Hebrew word in. Enters into a many lines of teaching, and it's one of the key words of the epistle to the Hebrews. Let us go on unto perfection. Christ was perfectly by the things that he suffered. The law made nothing perfect. Over and over again throughout Hebrews. It's the perfecting of faith. Now, the word perfect in the New Testament is significant because it's built up of a word that means the end to go to the end. As we've said so many times, I must repeat myself. The word that we use so much today, or at least know it's used much today. The word tele. Kelly in the word television. Kelly Graham and telescope. Telephone. Many others. They all mean something to do with the distance. You see at a distance, you speak at a distance. You write at a distance. Tele and our savior used that word, of course, in a verbal form when he said it is finished. And the apostle Paul used that word when he said, I have finished my course.

[00:21:56] You see, the Red Sea was the beginning. It wasn't the finish. 40 years intervened between the Red Sea crossing and when you could say that clean gone over because it cannot mean that a few straggled over in the Red Sea. We are distinctly told not a hoof was left behind. Every one of them that had been protected by the blood of the Passover came out, including a mixed multitude who had got tangled up with Israel by marriage. They went out to and caused a lot of harm afterwards, but they went out. But they were not clean, passed over? Not perfectly. They hadn't reached that yet. Well, that's a thought for us on our Sunday mornings here for quite a number of Sunday mornings. Now, we have been leaving the doctrine of the foundation of our faith to consider some of the exhortations to go on unto perfection, to run with patience, the race set before us to have the prize in view which the apostle Paul said, Don't think I've already perfect or I've already attained, I'm running. Of course you don't. You don't get a prize by merely setting out. You get a prize by finishing. And that's where the rub comes. That's where Israel failed. They didn't finish. This is a word for us. But that brings one man out. Right out, Caleb. Joshua was chosen by God to be the successor of Moses.

[00:23:25] And God saw to it that Joshua did not fail. He encouraged him. He stood by him, and Joshua went through. But he was the leader. But only one man. Only one man who came out of Egypt. 20 over 20 years. With right through that 40 years, discipline

went right through into the Land of Promise and then spoke to Joshua about it and says, Here are my 85 years of age and I've as well as I as when I started. Give me that extra bit that the Lord promised. There was the overcomer, which you find dominating the book with a revelation to him that overcome it a Caleb's. So there's a line of teaching all the consequences of redemption. As I said, they ramify tremendously, and we do well to keep that in mind. Another feature which I've asked you to notice in the little box on the left hand side of this chart is that there was no priest, no ark, no 12 stones at the Passover. It was the father of the family who made the offering. And that was all. They were out. But when you come into the wilderness, it's the tabernacle, it's the altar, it's the priesthood, it's the laver, it's the veils, it's the access and all the things that have to do with acceptance and reconciliation and growth in grace and worship and acceptance. Now, all these things belong to us. They are types.

[00:25:01] We have the realities. We have been redeemed. But access is by the atonement side of the work of Christ. Now, there may be one person here who says, What do you mean? Making a difference between redemption and atonement? Well, most of you here could turn around and tell him, couldn't you? What? I'm going to tell him, you see, and save you doing it. Because I want this to be quite sure that we see two aspects of the finished work of Christ. And you'll notice under the word exodus on your chart on the left hand side, it says Luke 931 and under the word exodus on the right hand side is a Hebrews 1019 Without spending time in explaining, Will you turn to those two passages and get them for your own reference afterwards? Luke. 931. The context is the transfiguration. The comment is concerning the testimony of Moses and Elijah. Verse 31, who appeared in glory and spake of his decease, which he should accomplish at Jerusalem. That were decease is the word exodus. They spoke of his exodus that he should accomplish. Now, while you may have been quite well aware of the word exodus, you may not have been so well aware of the word exodus. And even if you don't know a single word of Greek, you would have enough common sense to know that if Exodus means a way out, there's every probability exodus means a way in.

[00:26:39] So here it is. Hebrews ten, verse 19. Having therefore brethren boldness to enter into the holiest by the blood of Jesus. The one is redemption that delivers you, releases you, the other gives you access and all that's gone before to make that access possible in the way of acceptance and cleansing and forgiveness. And I don't know what. As you know, in the teaching of the Scriptures. So I've got that note in the box at

the bottom of the chart that only deals with access, sanctification and perfecting whenever a 1 or 2 features which I must get in before the time is up and I come back to Joshua. When you look at chapter three once again. Verse. 13 and it shall come to pass as soon as the soles of the feet. The feet of the priests that bear the ark of the Lord, the Lord of all the earth shall rest in the waters of Jordan. That the waters of Jordan shall be cut off from the waters that come down from above. And they shall stand upon an heap. Well, that's the way in which it's described in Exodus. They stood on a heap. But in Exodus, it was an east wind. Under the direction of God. In Joshua, it's the priests feet carrying the ark. There's the covenant being recognized by God. This time there are covenanted people. And it came to pass when the people removed from their tents to pass over Jordan and the priests bearing the Ark of the Covenant before the people and as they that bear the ark were come unto Jordan and the feet of the priests that bear the ark were dipped in the brim of the water.

[00:28:33] Now brackets. For Jordan overflows all of his banks all the time of harvest. That's just to remind you that the Jordan hadn't become reduced to a little dribble. That you could just get over. This crossing took place when the Jordan was flooding the whole of its banks on either side. There was a great stretch of water here that was comparable to the crossing of the Red Sea. That's just to remind you that here's a miraculous intervention. Again, Jordan overflows all its banks. Now he goes on. It came to pass, that the waters which came down from above stood and rose up upon an heap very far from the city. Adam That is beside Satan. There's another translation of this that it stood up as far back as the city. Adam Do you mean to tell me it's accidental that the name of the city where the water stood up and stopped? Is Adam. If it has no meaning, what does it matter to us what the name of the village was? Because we don't know anybody who lived there. Nothing happened there except this. But surely anybody who knows the teaching of the apostle Paul will say, Well, of course it's the truth.

[00:29:54] In the first case you delivered from the bondage and servitude of Egypt. And now it goes right back to Adam with regard to your bondage and servitude. Don't you remember when you start reading the Epistle to the Romans chapter one, Chapter to chapter three four and a part of five, You're dealing with redemption from your own personal sins. Sins on the end. Then it changes in the middle of chapter five for as by one man, sin entered into the world and death by sin. There's a change here. The water's going back. Not ready to cover your individual sins, but the waters going back to

Adam. And here's the passage open again for these people to go over as they did Dryshod. Again in chapter four. We have a very extraordinary. Command. Shall we read it? And it came to pass when all the people were clean. Passed over Jordan. That the Lord spake unto Joshua saying, Take you 12 men out of the people out of every tribe, a man and command them saying take you. Hence out of the midst of Jordan, out of the place where the priests feet stood firm 12 stones. And you shall carry them over with you and leave them in the lodging place where you shall lodge this night. So here they had to take from the very spot where the priest stood. They weren't allowed to say, Well, look, here's a fine lot of stones on the back.

[00:31:32] It's so easy to lift them up there. What a business to get them out of the bed of the river. Oh, no, he said, that's where they've got to come. That's where they've got to come. So 12 men took 12 stones and took them up to the bank where they were going to lodge that night. What do you just say? That's all they did? No, they did something extraordinary. Then Joshua. Was told that he must do something about it to. Uh, verse nine, and Joshua set up 12 stones in the midst of Jordan. What do you say? This looks like a lot of work for nothing orbits because it tight. You can only be lifted out of the bed of your river Jordan. If somebody comes and brings something to you back into the river Jordan. I know it's a crude type, but that's what God was teaching. You could never ascend if Christ never descended. You could never know the fullness of his grace if he never emptied himself on your account. Don't you remember that, though? He was rich yet for our sakes, he became poor that we, through his poverty, might be made rich. So here these men, they patiently take 12 stones to represent the 12 tribes of Israel and put them up there in safety. And then Joshua, not these men.

[00:32:55] Joshua takes 12 stones and takes them right back again and puts them in the same place that the others had come from. Have you never. Have you never sung a hymn in my place? My surety stood. Well, you're only saying the same thing that they did in type and shadow. Have you never seen the Son of God who love me and gave himself instead of me? Well, it's only the 212 stones being changed over you being taken out because he was taking your place. This is substitution being emphasized in type and shadow. We may have said, well, it's rather crude, but God was the one who designed it and they were the ones who obeyed it. And then it was left, as it says, for a memorial until this day. Of course, that goes to the time when these were written. Then there's another feature which I think we ought to include. It comes twice. Joshua

Chapter three, verse seven. And the Lord said unto Joshua this Oh, by the way, in case any one of you should not know, I can't believe that anyone doesn't know. But this name, Joshua, is the word Jesus. You see, if you if you have a person's name retranslated into another language, it changes a little bit. And the Greek way of pronouncing and writing Joshua was to write it easier. And we have changed it. We started with a letter J and the Greek started with the letter I long e.

[00:34:31] So we are changing it about, you see. And in the New Testament, there are two occurrences of the word Jesus in Stephen's speech and in Hebrews four, where the word Jesus refers to Joshua, he's he's speaking about Old Testament history and the people of Israel coming out under Joshua. So Joshua is Jesus. He's the great type. So it says here and the Lord said unto Joshua this day, will I begin to magnify thee? This day will I begin to magnify thee? I don't want to be sort of thought to be trifling with the things of God, and we've got to watch that. We don't see types and shadows were not intended. But is it trifling? When I say our savior was brought up in Nazareth and he was looked upon as the village carpenter's son, that's all. His own relatives didn't understand him and didn't know. John the Baptist, who was the forerunner, was waiting for a sign because he wasn't sure. And it was on the banks of the River Jordan that God broke 4 or 500 years silence and the heavens opened and a voice said, This is my beloved son, in whom I am well pleased. And he said, I saw the spirit descending upon him like a dove. He said this day, Joshua, I'm going to begin to magnify you. Holiday is coming, friends. When that magnifying is going to be complete.

[00:36:09] The one day is coming. That in the name of Jesus. Same name. Every knee shall bow of things in heaven and things in the earth and things under the earth that every tongue should confess. That Jesus Christ is Lord to the glory of God, the Father. There's the magnifying of that son. You remember how Isaiah 53 is introduced? The kings of the earth are going to shut their mouths for what was not told, and they shall see the marvelous change between a man of sorrows and acquainted with grief and a magnifying that was beyond all understanding. If you look at chapter four, you'll see this is repeated. In verse 14. On that day, the Lord magnified Joshua. In the sight of all Israel, twice the magnifying of the Deliverer and the Redeemer. In chapter 421, where the Stones are being spoken about. We read or in verse 20 and these 12 stones which they took out of Jordan, did Joshua pitch in Gilgal? Now that word pitch is the Hebrew word Ku we spell it c, u, m and some of you may immediately say yes. In the Gospels,

where our Savior's words are reported in Aramaic, he went once into a little room and there was a maid. Apparently did asleep and he took her by the hand and he said, Tabitha, come I. Little made. Arise. This is the word translated many times to arise. It's the word that indicates resurrection.

[00:38:06] And Joshua pitched them. He put them there. He stood them up as symbols of those who had passed through the waters of Jordan and now stood in the power and strength of the resurrection. All this is but a crude, typical way of speaking of the apostles most marvelous doctrine when he says that we were crucified with Christ. We died with him. We were buried with him. We quickened with him. We are raised with him. And he goes on further than that. But here it is. We sang a hymn. God spake in days of Old. In divers times and ways his wonders to foretell. Well, this is what he's doing here. And that's the reason why I felt it would do us good, not merely to just pass the idea without comment that they crossed the Red Sea and later on they crossed the Jordan. But there seems to be a definite reason for it and a great deal of typical teaching. We are told in the opening chapter of Deuteronomy that it is 11 days journey from Mount Sinai where Israel became a covenant. People with God. Don't, don't forget the giving of the law wasn't merely to give them a law to observe, to keep them a righteous and moral people. That was a part of it, but it was definitely given as the basis of a covenant. So they sent back the words by Moses.

[00:39:37] All that the Lord hath spoken, we will do. And God says, If you keep that law, you shall be a kingdom of priests. Well, they never kept it. And so the covenant was broken. But for the time being, they stood at Mount Sinai. They became a covenant people. 11 days after that, they reached Kadesh Barnea. And if you know your geography, they're right on the frontier of the land of Palestine. One more day they would have been in what we might call glory. One more day. 12 days from Sinai. Instead of that, they nearly stoned the spies that came back with a bunch of grapes of Eshkol and they wandered 40 years in the wilderness and they went through the Jordan to go in by Jericho instead. All there's a lesson there. That's what the church did in the early days. Friends. They were brought right up against the teachings of the Apostle Paul. And where will you find the teaching of the Apostle Paul in the writings of the early church? The first 2 or 3 centuries are the fathers. They know nothing about the mystery. It's absolutely gone. And the church has wandered in its wilderness for all these years because they treated the early witnesses to the truth of the glorious body of Christ, the

same as they treated the two spies who came back and said, God is well able to take us in. They took up stones to stone them.

[00:40:56] Well, now we're almost at the end of the days. We're coming around almost full circle. If you've got any eye for the for the fulfillment of prophecy, you'll see that right on the horizon. The nations of the earth in the Middle East are gathering to get themselves back into the same position they were when Christ was rejected. And the whole thing is going to take place, according to the Book of Daniel and the Book of the Revelation. And if that's the truth, then our day is very fast running out. God has been pleased in his mercy to give you and give me an insight into this high and holy calling. May we not in any measure be ashamed of it, neglected or in any sense turn away from it. I bring them this series under the heading of Christian Fundamentals The Doctrine of Redemption and Atonement and the Consequences. Consequences of Redemption to a conclusion this evening by considering the Red Sea and the crossing of Jordan. And when I say that, I don't mean to say I've exhausted the matter. I've only said I've pointed out to you a few of the obvious comparisons that may start you, I trust, on a joyful discovery of the wonders that are in the Word of God. When you begin to get the key to it and discover that every part of it is lifting a finger like John the Baptist and pointing to the Son of God saying, Behold the lamb of God that taketh away the sin of the world.