

## W282\_Joshua\_1.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number one of a series of studies in the books of Joshua judges and Ruth. It is our custom at these meetings to read a portion of Scripture, and we are reading together the epistle to the Ephesians chapter one. Everybody's building. They need just to get it in. All right. We shall look at chapter six, nevertheless. Someone may just raise a question. Why the Book of Joshua? Well, of course we can reply to that. Why not? Because we are a people that have already endorsed, I believe, with all our hearts that all Scripture is given by inspiration of God and is profitable. And then there is a need that every one of us should retain a certain balance. I have met with some people. They are very enthusiastic and we can be glad of that. But unless you say all spiritual blessings or heavenly places or the word mystery, they don't think they've had anything. Well, that is not quite the right attitude. There are some people who are going about this world only half living because they don't like this and they don't like that and they don't like the other with regard to their daily diet. So the little streaks of vitamins and minerals that have never got in and so they are only half living. Well, now this book has been given to us to nourish our spiritual life.

[00:01:41] And although we may be only too glad to look at the promises that are made to us in the Epistle to the Ephesians, believe me, friends, they'll live all the better by contrast and comparison with other callings. And to see that the things that are written for our learning have been distributed all over the book type and shadow, that there are parallel lines, as it were. Although we belong to different callings, we march along similar paths, we have similar successes, we have parallel victories and also a good many parallels in our failures and our lack of response, our disobedience and so on. So that I think we are going to be blessed by the sheer fact that we are honoring God's Word. And we're going to look at some parts which are more or less neglected. Nearly everybody knows something about the first chapter of the Book of Joshua, where it speaks about making thy way prosperous. But I doubt if anyone were to suddenly be challenged. Well, what does it say in Joshua? 10 or 11 or 12 or 13? I don't know whether any of us could give a very concrete answer so that I believe that if we will let this book take its place, realizing that the Scripture has told us that these things which are in the old book, have been written beforehand for our learning, so that without

investing them with meanings that God doesn't intend, we can also see how wonderfully He has foreshadowed many a thing which has to do with our calling.

[00:03:13] Well, now I can imagine somebody saying, but you're the last person I thought was going to think there was any possibility of anything in Ephesians having any reference anywhere else. Oh, well, yes, it depends on just how you mean that to be taken. But now look, the epistle to the Ephesians tells us that our blessings are to be enjoyed somewhere in heavenly places. Well, the blessings that God had in view for the people of Israel were to be enjoyed somewhere, not in Egypt, not in the wilderness, but over the Jordan in the land of promise. Oh, well, yes. Well, then if we read in chapter six, we should find that the word spiritual blessings is balanced by spiritual wickedness. And believe me, that's an important truth for where your blessings are there. Look out for your foes. For the foe we have doesn't waste his strength or his artillery in bombarding that which doesn't matter so that you will be attacked in relation to your inheritance. The same as Israel were attacked in theirs. And the mode of the attack was that because of the hesitation and the failure in the beginning to enter into the land of Canaan, the words are written in the scriptures that when the time came for Abraham to go into the Land of Promise, the Canaanite was then in the land.

[00:04:33] He got in front and there they were. And we find in this epistle to the Ephesians that the principalities and powers are not only good ones and kindly ones, but they are the very spiritual wickedness against which we have to conflict. Well, if there is any light to be gathered from the Book of Joshua that helps us there, it will be worth it. Then we go further down the epistle to the Ephesians. We find that this people were a chosen people. So we read in Ephesians that we are a chosen people. We find if we read the record of Israel that they had the adoption. We find in Ephesians that we have got the adoption, we find that not only did they have an inheritance, but we read in our epistle to the Ephesians that there was the redemption of the purchased possession, which is using a term well known in Roman and Greek law, not only to have a promise made to you, but to go forward and put the process in being in order that you may take it. Now, you'll find as we look at this book of Joshua, it falls into two parts. First of all, they take the land. And then when you get to a certain part, they start all over again to possess it. It's one thing to stake your claim and say, This is mine and another thing to actually move in and get rid of all the opposition and put the sole of your foot as the Old Testament is upon that land.

[00:06:00] And so we're going to see, I think, little nudges to our spiritual life as we see how they're enacted by these other people. The next thing is this that we cannot surely be indifferent to a book that bears the name Joshua, because you know that when the time came for the little infant child, the little child that was born at Bethlehem, to be given a name, Mary and Joseph didn't say, Well, let's call him David because he's in the line of David. That would have been a good name. He didn't say, let's call him Joseph. They said, call him Joshua, not Jesus. They called him Joshua. Jesus is the Greek way in which Joshua is written. And in order that that may be understood by everybody. Will you look at Hebrews Chapter four? Hebrews Chapter four. This is speaking about entering into rest. And it first of all, speaks about the seventh day of rest in Genesis. And then it says in verse seven again, He limited a certain day saying in David today, after so long a time, as it is said today, if he will hear his voice harden, not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day? Well, that doesn't make sense if it's referring to our savior, but if it's referring to the name Jesus, which means the word Joshua.

[00:07:36] He said if Joshua had led them into the real rest. Well, then David, who came a long time after, would still be after it. You see, so we've got now this name, Joshua. We would never think of changing our Savior's name. We would realize that Jesus is the New Testament name, and that is the name which is yet to be honored above every name. But suppose you do know that even your name and mine, if we went to the various countries, we crossed into France or we crossed into Germany and Czechoslovakia. Well, we'd hardly recognize our names sometimes, though. Why? It's pronounced in the way it's spelled. But it's a blessed person. Well, then you see, on top of that, we discover that Joshua begins and Joshua ends. The whole book of the Prophets. Now the canon of Old Testament Scripture has been endorsed by our Savior, and it falls into three parts the law. They are the five books of Moses. That's what our Savior said, the prophets, that is the recognized series and then the Psalms. Now some people slip up over that because there are many other books besides the Psalms, but the Psalms being the first books and the most important ones in the third section give its title to all the poetic books, Job, Proverbs, Song of Solomon, Ecclesiastes, all that lot go in what we call the Psalms.

[00:09:08] So now we've got the cluster called the Prophets. And some of us perhaps at first would never have put Joshua down as the first of the prophets. But they are. I put on this chart, as you see in front of you, the order in which they come, and I think we will notice that it begins with Joshua, who is a captain, and the Canaanite is there very, very much there, isn't he, in the days of Joshua. And then you look down the story till you get to the minor prophets and the Prophet Zechariah. We have Joshua the High priest. And then in the last chapter and the last verse, it says this and no more Canaanite in the house of the Lord forever. Well, there's the story. A battle with these seed of the wicked one, the the type, as it were, of the principalities and powers. So we take courage and say one day we're going to have our blessings without ever being on the watch for spiritual foes. One day we'll put our armor off. Armor is never provided in scripture or in any other place that have got their senses merely to walk about with. It's because there's a foe and there's a need of protection. But one day you won't have a helmet of salvation because you'll be fully saved and you won't need a sword of the spirit. You'll have the Word of God without it being a weapon.

[00:10:39] But here we have this stress, the first and the last of the prophets. His name is just Joshua or his name is Jesus. And in the episode of the Hebrews, he bears the two titles. In Hebrews to He's called the captain of our salvation. That's what Joshua was. And in Hebrews eight, he sums it up and says, We have a great high priest. And there we have the two titles, the beginning and end of this story. The rest of them, you see, follow those judges, Samuel and kings. They all come under the word prophets. There's no word in the canon of Scripture to say historic books because these were, first of all, written by prophets, and then they have a prophetic element about them, not merely written as a piece of past history, but as a foreshadowing many times of things to come. And then when you get to the center, you get the Book of Kings. You get failure written across it. You get a removal out of the land and you get the fact that they are a poor, distressed, disobedient people. Then it changes. And the other side of that middle line, we have the prophet Isaiah who gives us those wondrous words presently in chapter 40 Comfort ye, comfort my people and speaks in glowing terms of the day when that city and that people shall be a kingdom of priests or be like a bride being married to a bridegroom.

[00:12:16] In all the wonder of the story of that renewal. And at long last, Ezekiel speaks about the glory that returns that have been away so long under the cherubim. And he

says, the Lord is there, echoed by the words that the Canaanite is no more there positive and negative. The truth that comes out of the way in which the prophets are written. Well, now the book of Joshua itself. Uh, falls into three parts. And not exactly. I've given at the bottom there, you'll see that it follows a certain pattern and the first note that is struck. If we now turn to the book and notice the way it opens is to make a contrast with Moses. Deuteronomy records the death of Moses. Nobody knows exactly who wrote it. You needn't be worried as to who could write, because there's no. It's fantastic to think that. That Moses was inspired to write about his own funeral. That's not necessary. As long as it was written by someone under the direction of the Spirit of God. It was an appendix that was very, very necessary. And it wouldn't be surprising to discover that his appointed successor, Joshua, was the very one that would be looked to to round it off. Now, there we have Moses in chapter 34 of the Book of Deuteronomy, and Moses went up from the plains of Moab unto the mountain of Nebo to the top of Pisgah. That is over against Jericho.

[00:14:02] You know, it's exceedingly solemn thought. I think that a man like Moses, who has been picked out by God with such exceptional grace, he said to other people, I give my messages in a vision or a dream with Moses. Is it not so? I speak to him face to face, like a man speaking to his friend. And then to think of it that Moses was never allowed to go into the land of promise. He'd given up Egypt with all its glory. It withstood and stood against all the opposition of the people of Israel for 40 years. And then, because he didn't honor the Lord in a certain context, he was not allowed to enter into the land of promise. It's one thing to be saved by grace. It's another thing to play fast and loose with service. And the higher position you have, the more likely you are to topple. That's something I think we do well to remember. But there's another reason. Moses was a type. Moses stood for law. And law could never take this people into their blessings any more than the law could save us. So we discover that Moses didn't die as an infirm old Dodger. I don't know how many people have walked to the top of a mountain on the day of their death. That's what Moses did. That's not a weakling, is it? And the record is that it not only walk to the top of a mountain on the day that he died, but his natural force was unabated and his sight was not dimmed.

[00:15:41] Now, all that is written not merely to tell us what a vigorous man Moses was, but the representative of law. It was never modified. It's a very evil doctrine that says that because you couldn't keep the law of God, because it's so severe, he will take us

all to dividend. If he'd have taken a dividend, he wouldn't have sent his only begotten son. Because he sent his son that the righteous requirements of the law might be fulfilled in us. Because he died the just for the unjust to make it possible. So Moses Right. The very last chapter of the book of the law is vigorous. The law is there now. The book of Joshua opens with these words. Now, after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses minister, saying, Moses, my servant is dead. Now therefore, arise. And I don't think it's trifling with the book to say that word indicates in type the resurrection. The words which our Savior used are used here. And when he took the little child's hand and said, Talitha kubi little lamb arise. He said, the word that's here Kubi. All right. These words have got meaning. He could have said some other word, but Joshua said to arise and lead you.

[00:17:12] You're told in verse 11, pass through the host and command the people saying Prepare you victuals for within three days you shall pass over this Jordan to go in to possess the land. Three days. Why wait three days? Why not four days or two days? Three days and three days is marked in the Scriptures on many an occasion that has this sort of feeling of something that's rising from either the dead or destruction or something. But on the third day that the submerged earth appeared above the flood, and you remember the third day in connection with Jonah and other places will come to your mind. So here we have Joshua Jesus in contrast with Moses Law. Moses, who had reached his term and died but in full vigor. And then Joshua, who is said to arise, go over this Jordan thou and all this people unto the land which I do give to them, even to the children of Israel. So we have the people on the edge of the land with Jordan flowing between them. Now, we should have to consider again when we get to it why it was repeated. You noticed that when the Passover was offered, the children of Israel were immediately on their way out of Egypt and they came to the Red Sea and the sea opened and they went over dry shod. That was a mighty miracle. But when that people got to the other side, they weren't the most sanctified people you could ever imagine.

[00:18:52] They were a terrible lot sometimes, and yet they were all redeemed. They only started on their journey and redemption did this for them. It delivered them from the bondage of Egypt. And salvation delivers us from the dominion of sin and death. But to think that's the end of the whole thing is to make a tragic mistake. It's the beginning. Because this people, by redemption, by the Passover, didn't possess a new nature. Why they became idolatrous. In fact, they turned back in heart to Egypt and they had a

terrific discipline for 40 years in that wilderness until the whole of one contingent of them died and were buried in the wilderness. So there's other things besides the sheer first act of deliverance, because in the wilderness, the tabernacle was erected and the sacrifices were offered and a priesthood was ordained and the mercy seat was there and access into the presence of God and the discipline of being led all those years that they may learn that man doth not live by bread alone. Then under Joshua, after the discipline was over, they went through the water again. Dryshod But this time we are told that when they got to the other side, the reproach of Egypt was rolled away. So there's a lesson. You see, the bondage of Egypt was gone the moment they were under the sprinkled blood of the Passover.

[00:20:25] But the idea that they were then are fit and gloriously sanctified people is not true. The other was a part of their discipline and it was repeated with additions. As we shall come to when we look at chapter three and the crossing of the Jordan, but our anticipate one for each feature. There is a village mentioned and it tells you that the waters of the Jordan went right back to that village named Adam. And if you can think that's put in without purpose, well, you're a better man than I am, because I couldn't possibly believe that that's waiting for someone to come along and say, like the apostle Paul, that's what we needed. We needed something to go right back to Adam, not go back to Egypt. And we have a lesson here I think that we could work out with regard to the teaching of Romans. And it's an initial forgiveness and justification and then the subsequent sanctification and all the discipline that this life gives. We don't go straight from our salvation today into glory tomorrow, but there is a needed, as it were, interval, where we begin to grow in grace and learn, or we come back again to Joshua and we find this is what he says to him in the second. In the third verse. We are getting on, aren't we? We've got to the opening of the third verse. Every place that the sole of your foot shall tread upon.

[00:21:51] Every place that the sole of your foot shall tread upon that have I given you. Now, that makes a little alteration, because God had said, I'll give you that land. Now he says, You're going in to possess it. Would you look at this analysis again on the on the chart? First of all, in chapter 1 to 7, the entry into the land. And then after that, when you get further down under the the letter B, you have the possession of the land. See, it's one thing to have a Bible. It's another thing to know what it teaches. It's one thing to be chosen in him before the foundation of the world is another thing to know all about it and

to enter into its blessings. And so we have this exaltation that they're not merely sit down and cast lots and say, That's yours and that's mine. That's what they did. But when that's all over, they start all over again to possess it. And they found that was another matter. And there are so many of God's people who have never possessed their possessions. And this putting the sole of your foot is quite a characteristic. You can quite understand its intention. Abraham believed God. He came out to a land that God would show him. And when the separation was complete and Lot had gone, God said, Now arise, walk through the land in the length of it and the breadth of it, and gives him the borders of it.

[00:23:15] That was that was claiming it. He was walking through it and putting the sole of his foot upon it. Supposing we in our private prayers and in our private reading and in the meditations we have in what sort of people we are. I wonder if we sat in the presence of God and asked Him to show us how far we put the sole of our foot upon any of the blessings which have been bought by the blood of Christ. It may be that we've got a very loose hold of many of them, and it may be that the Book of Joshua may be used of God to stir us up only in that sense. And it'll do some good, won't it? To make these things our own that God has given us already in Christ. So we have that the emphasis. Well, then you see, coming back on our story. You have the land divided. The land is spied and the land entered. And then comes three great types. We have the scarlet thread which is attracted the attention of most of us I suppose. Let out the window. The crossing of the Jordan and the Fall of Jericho. Then after that, if you look further down, you have the land to be possessed. The land I have divided and the land is called the land of the Ammonites. And there we have three other types.

[00:24:39] We have Caleb, who is not really a believer, but an overcomer who lives right through the 40 years discipline, while others died by his side and went right into the land of promise and claimed the extra bit that God gives to those who are the overcomers. This is like the prize of the high calling added to the calling itself. And then we have the cities of Refuge, which are a wonderful picture of the God's provision for his people. And then ultimately the contrast between the Amorites and the true Hebrews. And the reason why the word Hebrew is put in inverted commas will have to wait until we get there. Hockey, if we may say, looking at the mere skeleton of this book, it looks as though it's coming into line with the rest of Scripture. It's not a haphazard piece of history. It seems to have a beginning and a middle and an end. It's got an object in it,

and therefore I believe it will be a means of blessing our trust to every one of us. So every place that the sole of your foot, I think there's a reference in Deuteronomy chapter two to something of the same sort of figure. We might as well get a little help on our way. Of these ways of speech. Chapter two. Deuteronomy. Then we turned and took our journey into the wilderness by way of the Red Sea. As the Lord spake unto me and we.

[00:26:06] And we compassed Mount Seir many days and the Lord spake unto me saying, You have compassed this mountain long enough. Turn you northward and command all the people saying ye are to pass through the coast of your brethren, the children of Esau, which dwell in Seir. And they shall be afraid of you. Take good heed unto yourselves, therefore meddle not with them. For I will not give you of their land. Not so much as a foot breadth. Because I've given you Mount Seir unto unto Esau for a possession. And so he says to them. The piece that I given you you possess. But oh dear. It says, Don't meddle on the journey. How many of meddled, I wonder, and failed so badly? Think of lot. He's called righteous lot and yet he would go and get muddled and mixed up with a town council at Sodom. And he lost everything except himself. Whereas Abraham, who would never go inside Sodom at all, was the only one that could have saved it if it were Saveable and he stood outside. So there are many lessons with regard to this entry, the land that I think we should have to consider before we feel we've done justice to the subject. They'll be back again in the book of Joshua, the first chapter and the fourth verse. He says, this is, as I said, to Moses, from the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites and unto the great sea, toward the going down of the sun shall be your coast.

[00:27:44] Then comes the comfort in word to Joshua. There shall not any man be able to stand before thee. All the days of my life as I was with Moses. So will I be with thee. I will not fail thee nor forsake thee. And those words said there have gone down the age. They've come out in the last chapter of the Epistle to the Hebrews. And every now and again they come out in our own prayers and in our own wishes for our loved ones. I will never leave thee nor forsake thee. Is the origin of that passage. And Joshua needed it, for he was still up against tremendous odds. As you may remember, when you think about the battles and the strivings and the Jericho and all that, that had to be surmounted. Well, now following that, we have the exhortation, which again, we

remember comes in this book so, so strongly. Be strong and of good courage. Be strong and of good courage. Or again, we have in verse seven, only be thou strong and very courageous. Twice over. They're up against something that needs both strength and courage. I think I'd like you to notice that it comes in verse six and seven and nine. Have not I commanded thee be strong and of good courage.

[00:29:12] At three times. And verse 18. Whosoever he be that doth rebel against thy commandment and will not hearken unto the words in all that thou commanded him. He shall be put to death, only be strong and of good courage. And again, coming a long way through the book. Chapter 23. When we're getting near to the end of things, Chapter 23, verse six. Be thou, therefore very courageous to keep and to do all that is written in the book of the Law of Moses, that he turn not aside therefrom to the right hand or the left. How many times in its wrung out? Be strong and courageous. And this courage is not only to meet with physical foes. This courage is associated with sticking to the book. My that's true for us. Surely all these words can be repeated to you and to me in our own day. We need to have courage from the by the grace of God to believe what God has said and hold to it in spite of all indifference and misrepresentation and opposition. All these words are words that are timeless. And there's no there are no vain repetition here. This man is being fortified. And it makes me think of the misuse of our word comfort so many times the word comfort. It comes in scripture and we retranslate it as though we're giving a baby a dummy and calling it a comforter.

[00:30:42] That's not the word comfort at all. Divide your own English word up into two parts and you will find the word fought for at the end means to be strong. It means to strengthen a person and give them courage rather than console them off to sleep. And this man was not going to be allowed to be consoled and go off to sleep. He was going to face great odds. And the odds, alas, were not only in front of him of enemies, but some of his own people afterwards. You remember in many an occasion that we should have to traverse. Well, now that emphasises. There you see back again in the first in the first chapter the relationship of this man to the word of God. Now, all that this man had as the scriptures, if I'm not speaking disparagingly, but all that he had was five books of Moses. He never read the Psalms. He never read the prophecy of Isaiah. He never read the books of the New Testament. Of course that's not possible. He never knew about Christ and his finished work. He never could read the epistle to the Ephesians as we did this evening. Never knew them. And yet he's thrown back upon

those five books and he's told that he must stand by them and that if he does, that will be the ground of his prosperity. We'll read again. Only be thou strong and very courageous, Verse seven.

[00:32:09] That thou mayest observe to do according to all the law which Moses, my servant, commanded Thee turn not from it to the right hand or to the left. You see, that's the thing that's repeated. Do not be deflected. That thou mayest prosper. Whithersoever thou goest. So here we have this emphasis on the word prospering, and you will find that is a word that is repeated. The word courage. I noticed when I was looking up the original has in it the element of obstinacy. Deuteronomy Chapter 230. Deuteronomy Chapter 230. But Sihon King of Heshbon would not let us pass by him for the Lord thy God hardened his spirit and made his heart obstinate. You know, I've got a great relief over that because I've been called some names at times, you know. And you don't like to be called obstinate, do you? You. Rather you're rather appreciate the man who said, I am strong willed. What is it? You are obstinate and he is pigheaded. But it's all the same thing. It depends on whether you're speaking in the first, second or third person you see. But I've been called names like that. But this man was told to be obstinate. And then I remember how the apostle said in one Corinthians, chapter two, verse one and two. Let's refresh our memory in case we can't quote it correctly. One Corinthians chapter two, verses one and two. And I brethren, when I came to you came not with the Excellency of speech or of wisdom, declaring unto you the testimony of God.

[00:33:56] For I determined not to know anything Among you say Jesus Christ and Him crucified. And I criticized him for that. And he knew he was going to be criticized for this very man says. And I was with you in weakness and in fear and in much trembling. He don't think about the apostle Paul trembling, do you? But he was going to this people who were all on tiptoe to hear all about the mysteries of which he was the steward. And he said, I'm not going to tell you a single word about it. I'm going to preach the cross of Christ. And that's what you need first and then upset them all. Oh, there's a need for for courage in handling the Word of God. It's so easy to soft pedal because somebody be upset. We've got to distinguish between being obstinate in a physical and a wrong sense and having this inflexibility, which the apostle says in another context. You remember he said, I've been told that I'm in for another ministry. I'm told that bonds and afflictions are awaiting me. And what's your reaction, Paul? He says none of these things move me. Oh, does that mean you haven't got any feeling? He says, I've got

plenty. You look at the apostle Paul. He was a shrinking man for many of these things. But he said, the one obsession I have is and I don't I don't value my life dear unto myself so that I might finish my course with joy.

[00:35:19] And here's this man, Joshua, starting as a successor of a mighty man like Paul and Moses standing at the beginning of this. And he knew full well, or at least he must have been very obvious to him that he would be up against a tremendous lot of opposition, both from within and without. Only we don't know how many times I'm going to try to read this verse seven only be thou strong and very courageous that thou mayest observe to do according to all the law which Moses, my servant, commanded thee turn not from it to the right hand or to the left. That thou mayest prosper. Whithersoever thou goest. This book of the law shall not depart out of thy mouth. When it departs out of your mouth, it means you're not only reading it for yourself, but you're teaching other people. And this man was the captain. The leader. But thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein. And what's the consequence? Or is a consequence to this? For then shalt thou make thy way prosperous? And then shalt thou have good success? He wasn't too. Omit the discipline of his troops. He wasn't to omit all the necessary things that have to be thought about when an army like this or a group of people like this are going into another land in opposition to them.

[00:36:50] But if he failed here, he'd fail all along the line. And if he stood here, he was in the care and control of God. Have not I commanded thee? And we could leave that out and we could quote what's been said in other contexts. The Lord's commands are the Lord's enabling us. You said. What do you mean? Well, there was a man with a withered arm in the synagogue, and the Lord said to him, Stretch forth thine arm. And he said, Well, now this is the very thing I can't do. Never been human, wouldn't it? But instead of that, the very thing he couldn't do, he did. Because what the Lord commands you can do. I think I'm a good example of that, for however I came to to the position I'm in, I don't know by myself, but I had a consciousness of the Lord commanded. And look yourself up and down like Abraham looked himself up and down and realized that he was as good as dead. But nevertheless, the Lord had commanded. But here goes, then. Well, what God can do with Joshua and what God can do with Paul and what God can do with Abraham and what He can do with C.h.w. He can do with the rest of us, can't he? If he's given you a command, depend upon it.

[00:38:09] It brings with it its own enabling. Have not I commanded thee be strong and of good courage. Be not afraid, nor be thou dismayed for the Lord. Thy God is with thee. That's the next thing. You're not merely to depend upon a book that Moses wrote. You do? So you've got to depend upon the book, The Lord who commanded that book to be written. That's true. That's another thing. I will be with thee. Whithersoever thou goest. And so we discover that this was the way in which this book was introduced. And this man was in measure invested with his authority. I don't think there's much more to say in this context. Otherwise we shall be trying to cram something in that ought to be left to be given a greater consideration. I'll repeat again that I want to look to link together the book of Joshua, The Book of Judges and the Book of Ruth. Now, please don't think that you're going to have a solid exposition of the number of, what is it, 20 odd chapters in Joshua and then the almost equal number in judges. But of course, there's only four in the precious little book of Ruth. There'll be enough, I think, lifted out from these books in the course of this series that I trust will make them live. And when they are done, I hope that we allowed to come back to the New Testament with greater relish than ever for those things that belong to our calling by having stood back, as it were, and seen the battle from afar and see how God can lead.

[00:39:52] He can provide. He can, as it were, maintain in spite of all failures, both of the human instrument and the opposition of the enemy. So here we are at the beginning of a series on the book of Joshua, remembering all the time that it's a picture of the great Joshua, the one who is our savior, the one who bore this very name in the fullness of time and has actually been accredited with the same words that we have here. I will not leave thee nor forsake thee. And so it's as written of him that He has said of us, I will not leave thee nor forsake thee. And while that can be said, we can continue with those words of Hebrews. I will not care so much what men shall do unto me, for he hath said I will not leave thee nor forsake thee. So may the Lord set his seal upon these studies. And if there are problems that we cannot meet, we must be honest enough to face them and get what good we can and wait for a fuller revelation to solve problems and difficulties that may be in our pathway. I just warn you there that I'm not pretending to have gotten a hold of this book in heart and mind to such an extent that I shall stand up and say, Now ask me another. That is not possible.