

## W284\_Joshua\_3.mp3

[00:00:02] This is a recording by In the Chapel of the Open Book, and it is number three of the series of studies in the Book of Joshua. It is our custom at this meeting to read a portion of scripture together. Those of you who are listening, if you care to join us, will you read with us two Psalms, Psalm 90 and Psalm 91. We have just read together Psalms 90 and 91 and over the top of Psalm 90, we read a prayer of Moses, the Man of God. But there is no title given to the author of Psalm 91. But the rabbinical rule is that if no author is given, it's the same writer that's been already specified. Psalm 90 and 91 are a pair. Now you notice that in Psalm 90, it says, Lord, Thou hast been our dwelling place in all generations before the mountains were brought forth, or they are looking back into eternity. They were not there. This is a doctrinal statement which they all endorsed. But when you turn to the next Psalm, they're not looking back to eternity. They are saying he that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God in him will I trust. So you see verse nine, because thou hast made the Lord, which is my refuge, even the most high thy habitation.

[00:01:32] It's one thing to have a doctrine and it's another thing to have it practiced. What our Psalm 90 speaks about people who were suffering under the wrath of God. You notice it comes quite a number of times. Verse seven We are consumed by thine anger and by thy wrath. Are we troubled? In verse nine, All our days are passed away in thy wrath. We spend our years as a tale that is told. And then, of course, there is that wonderful foreshadowing of the average length of life. I don't know whether I could say that because I'm living in the insurance world and the average life might be about 40 or 50 for all I know. But. Quite a number have looked at verse ten as though it gave an indication that you would live to 70 or possibly to 80. But the man who wrote these words was 120 when he died in full strength, walked to the top of a mountain and died. What he was saying is for these people, you came out of Egypt and when you were 20 years of age and upwards, you were accounted a mature enough to bear arms and become a soldier. Therefore, you had a vote and you had a responsibility. And because you failed so signally to believe what I wanted you to do, and you said that I brought you out, that you and your children were going to die in the wilderness. The very children that you said would be preserved miraculously by me.

[00:03:02] All that 40 years and you who have grumbled against me will never enter the land of promise. So if you were 20, you couldn't live longer than 60. If you were 30, you wouldn't get longer than 70. If you were 80, you wouldn't get more than if you were 40. You wouldn't get more than 80. And after that, it would be a little bit of a trouble. And you know, the one who was Joshua did overcome and go right through. He was 80. He just about got to the limit. So there's a point here. You see there are two companies here. Some will going to die by one reason or another in that wilderness. And you can read the story in the Book of Numbers onwards. But it says you're sure to not come nigh thy dwelling. You are going to be protected from the pestilence of the arrow. And at long last I will show you my deliverance or my salvation. And they did. They crossed the River Jordan and they went into the land of Promise. Then the type stops for they were just as bad as their fathers that died in the wilderness. But that's another story. So you see. This has a bearing upon our subject. Because these people came out of Egypt redeemed by the blood of the Passover. And it's a lesson for us that that while it sets us free from the bondage of our spiritual Egypt, it doesn't mean that the moment we are redeemed by the Passover lamb, we are sanctified and justified.

[00:04:30] And we've grown in grace because these people, well, they soon started worshiping a golden calf and they did so many outrageous things, but they never went back to Egypt. They were saved people, but they lost. Now, Moses himself was prohibited from going into the land. So it means to say that he lost something, but he did not lose his salvation. He had a very prominent position, but as a type, he was a type of the law. And the law only led to Christ but couldn't take you further. Joshua picks up the story, and his name, of course, you know, is the name Jesus. Now, that leads us to this thought that we have something of a reputation, don't we? These people crossed the Red Sea and they were baptized into Moses. It says so in one Corinthians chapter ten. And then all over again, they crossed the River Jordan. And the word baptism comes again when the priest's feet are dipped in the water. Now, why are the second time will you say you might ask that question about many parts of God's word until at last you begin to realize it's embedded in it? Why? The second man of the last Adam is a part of God's program. The first man was of the earth, earthy.

[00:05:51] The second man is the Lord from heaven. As we have borne the image of the earthy with all its lessons problems and all the many things that it would teach us. So one day, by his mercy, we are redeemed. We shall bear the image of the heavenly. It is

a part of a program. And then you might say, Think of a way in which Stephen rehearsed the history of his own people, how Abraham came out of the herd of the chaldees. But he focuses upon Joseph and stops at him. He said the second time Joseph was made known unto his brethren. He came to them in the beginning and he showed them the visions that God had given him. And they said, Well, we got to bow down to you. They did. Friends at long last, but only after the second time. And then he moves on quickly to Moses. And Moses thought they were going to accept him as a deliverer. But 40 years intervened before he came back. And this same Moses, whom they rejected was a deliverer. And then he says, just as your fathers did say, you've done a second time. And then you see in Hebrews chapter nine, you're waiting for it, aren't you? Unto them that look for him shall. He appeared a second time without sin unto salvation. What a second time. And in Hebrews he does away with the first covenant and establishes the second. What if we go on like this a bit longer? We shall say this looks as though it's not an accident.

[00:07:16] It's a part of the principle that God is working on. Yeah. Why? Well, I happened to be speaking before the meeting about my grandson. We have a nice little complex together, and he's a bright boy at the grammar school, and he was all my. He was telling me that one boy at the school and followed the instructions given in connection with some stamps and national saving that you send that stamp to this boy with so many names. And they said, this is oh, he's got 40 letters with stamps in back again. And he was working out 525 by the time all my his fortune was made, my grandson, I hope it won't be because, you know, it will be a good lesson to him. He thinks that everybody who gets the request to send six penny said to him, Don't do it. Now, you see, his arithmetic is all right. His mathematics are all right. But morals don't work by arithmetic. Friends. The moment God made man, something else came in. I'll tell you what came in. If. If there is no if about creation. The Sun had no hesitation about going or standing or the moon or the stars. They all did what God wanted them without even knowing it. That's the story. And God now going to get obedience from someone who could turn around once and say no to him, and will one day say yes.

[00:08:46] And it takes 6000 years from Adam to the coming of Christ. The second man, the last Adam to accomplish it for a thousand years in his sight is but a day. And show that people of course, they failed and the others were in, but they may have been as bad, but they were types that people were led out of Egypt. But it was the second time

they crossed the water before they entered into their land. It was simply following the same program. I'll be due to work that out a bit more if you care. You think about these and other things that have to do with the discipline of this period? Even our savior chose 12 men that he said one of them was a devil. He chose Judas. Knowing who he was. However many puzzles and problems that are that belong to our pathway. Deuteronomy, Chapter eight says, says, I led you through that wilderness. I fed you with bread from heaven and I suffered you to hang that by hunger. Don't forget God who fed them, said. And I also kept it away from you. Why? That you may know what's in your own heart and that you may learn that man does not live by bread only. So evidently there is a purpose that God has and explained to us in detail, but covered generally by that thought. Well, that's just to say to you that the crossing of the Red Sea is duplicated.

[00:10:12] It's the second time. The first time it's under Moses the law. And that brought nobody to life or righteousness. If there could have been a law that would have given life, verily righteousness would have come by the law. But it couldn't. The law was a pedagogue until Christ and left us there and he became our master. So it's Moses. My servant is dead. Joshua. The night. Jesus. Arise and take them over, Jordan. Well, that's where we've got this evening to look at this story of the crossing of the Jordan. So shall we turn to the book of Joshua and pick up the story at chapter three? At our last meeting, we were considering the story of Rahab and the Scarlet Thread. And now we will go on and see a little bit further about this crossing of the Jordan. Will you glance at the chart that you have in front of you so that by the means of the outstanding features, we shall not lose ourselves in a wealth of detail? First of all, in verses 3 to 6 there is a command of the people and a reference to the ark. Shall we look at that passage? And Joshua Rose early in the morning and they removed from Shittim and came to Jordan, he and all the children of Israel and lodged there before they passed over. And it came to pass after three days notice.

[00:11:40] The three days. There's often an indication in the Scriptures without anything further said. The three days is always associated in the mind of the believer with resurrection, and that seems to be partly in the thought here. This is where this type begins to come in. And the officers went through the host and they commanded the people saying, When ye see the ark of the covenant of the Lord, your God and the priests, the Levites bearing it, then you shall remove from your place and go after it.

When you see the ark, go after it. Now here we have an introduction of something that does not come in the story of redemption by the Passover lamb. There were no priests and there was no ark. It was under the head of the family in the Passover. But when you come out into the wilderness and you have a tabernacle built and an ark and a mercy seat and a covenant made an access into his presence, you have the priest and the ark. So now we've got in the Passover lamb, we have Jesus Christ and him crucified. In the ark and the priest, we have Jesus Christ and him risen and ascended. For this has to do with a mercy seat to draw near, to have access. And no Christian is complete, who only has been delivered by the Passover from Egypt and has never gone into the presence of God by the right of access that we associate with the Ark and the mercy seat.

[00:13:09] And so we've got there both aspects in the New Testament, and here we've got the discipline of the 40 years in between. There we go further. And it says, yet there shall be a space between you and it about 2000 cubits by measure. We might speculate on those 2000 cubits to divide them from the other people. We might even try to calculate when the blessed hope will take place. Using a year for a cubit for a year. But I'm going to refrain. I don't know. I only know that in God's good time it will come. And perhaps somebody else understands why the 2000 cubits were put there. I'll confess, I don't know. But you come not near unto it that ye may know the way by which you must go. That there evidently this was going to be to keep them from swarming across this river or this bed. Go in the direction of the Ark of the Covenant. Well, that's a good that's a wise thing, isn't it? And wait a little bit to make sure that you see which way it's going. Well, that's wise, too, for you have not passed this way heretofore. Well, then. We come to the next item, verse seven, and here we have another anticipation of our Savior. And the Lord said unto Joshua, this day, will I begin to magnify thee as I as I was with Moses? So I will be with thee.

[00:14:44] I will begin to magnify thee. Does it mean a great stretch of imagination to come up through into the New Testament to the banks of this very river Jordan and see the heavens opened and a voice saying, This is my beloved son in whom I am well pleased. That's where he began to be magnified. And in the Scripture leads you on until the day comes when every knee shall bow and every tongue confess, and that's when the magnification of it becomes actual and real. So glitch down this childhood game, will you? And look at verse chapter four, verse 14. And of course, when we get to chapter four, verse 14. We are over the Jordan. On that day, the Lord magnified Joshua in the

sight of all Israel. So he began at the banks of the Jordan, and when they were right over, he magnified him as he promised. Now, that was very quickly following in our Savior's case. He's sitting at the right hand of God heads forth, expecting. But as the scripture warns you, a thousand years and a day are just the same when we're reckoning with things of God. So we come back on our story and we find in verse eight. A commander, these priests, and thou shalt command the priests that bare the Ark of the Covenant saying when ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

[00:16:14] But when you look down this chart again, you find that there's another command in verses 15 and 17 of chapter four. And the Lord spake unto Joshua saying, Command the priests that bare the ark of the testimony that they come up out of Jordan. And in verse 17, Joshua therefore commanded the priests saying, Come up out of Jordan. And it came to pass when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan. If I say many times, You think it means it, won't you? Then the salaries of the priests feet were lifted up unto the dry land that the waters of Jordan returned unto their place and flowed over all his banks as they did before. There's a finish in this. So they went down and they stood still without any fear of that water flowing back. And then when the moment came, come up and they did, the waters went and the whole thing was completed. And the caveat is a word that suggests the resurrection element that we have more than once in this story. We got that. Now, this has got a moral like the rest of the Bible. It's not merely something spectacular. It has a meaning. So we're back in chapter three, verse nine. And Joshua said unto the children of Israel, come hither and hear the words of the Lord your God.

[00:17:39] And Joshua said, Hereby, Ye shall know that the living God is among you, and that he will, without fail, drive out from before you, the Canaanites, and so on. And it goes on to or it ends at verse ten with the Jebusites. I haven't read the names of all these Canaanites, but you know, there's a whole crowd of them. So here was something to confirm to this people as they stood on the brink of Jordan, that they were now on the very verge of the fulfillment of the promise that God had made to Abraham, to Isaac, to Jacob. And at last he's confirming to them, he said, I will give you that land. But you see, it wasn't just getting up and going straight into the land. Even Abraham had to learn that although he went into the land and walked through it, the length of it and the breadth of it, he never possessed a bit of it, but what he bought and paid for is a

burial ground. The second time is coming in again, you see. Not the first. The second time. Oh, Abraham. He hasn't lost anything because the Lord revealed a bit more to him. So he looked for a city which hath foundations whose builder and maker is God. You never lose anything if you believe what God says. But you might lose a lot by hanging on to the things that, first of all, make their appeal to you.

[00:18:51] So here we are once more. Now then the next thing is in chapter four, verse 18. This emphasis upon the fact that it's got a meaning. Uh, where are we? Chapter. For. All the people go. That goes right to me, down to the the next chapter that all the people of the earth might know. And we'll leave that to we two. We get a little bit further through. Come back again in chapter 313 to 17. Something happened to that. That river. It is. And it shall come to pass. As soon as the soles of the feet of the of the priests that bare 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. I saw in an advertisement of some article with a double swirl of wind. A possible explanation of how the Red Sea was dried up for the children of Israel. Well, God said he sent an east wind of what he did with it and how he did it. It doesn't matter. He did it. There is a possible explanation for the drying up of the River Jordan because it's been dried up many times. But the point is to have it dried up just at the identical moment back. Five minutes would have made all the difference between life and death with regard to the Egyptians after Israel and the Red Sea.

[00:20:31] Wouldn't it? Well, then five minutes is a bit of a miraculous thing, but by accident it happened. So it doesn't matter whether wind blew or God blew or what he did about it. He had it under control. Now, sometimes there comes a fall of us on the steep banks of the Jordan. It's cut very deep into the soil, you remember. And sometimes that means that there's no water flowing past this place until the water piles right up and then comes clean over the top and all starts again. It's been done before. But you see, it was under the Lord's control. So he did it this time. And you're reminded in this story that the Jordan overflows all its banks and that every time it wasn't a tiny little skinny little river that you could jump across, it was a place that drowned a lot of them at that time, you see. So here's the miracle. But now the point read on a little bit further and it came to pass our reading verse 14, when the people removed from their tents to pass over Jordan and the priests bearing the Ark of the Covenant before the people never lose sight of their covenant. You remember, go after it. Where it goes, you

go. Otherwise you're lost. And as they bear the ark were come unto Jordan and the feet of the priests that were were they were baptized in the brim of the water.

[00:21:51] I'm giving you the word that's in the Septuagint, which gives us the word in the New Testament. Here is the baptism at Jordan for the Jordan overflows all his banks all the time of harvest, that the waters which came down from above stood and rose up upon an heap very far from the city. Adam Now another rendering of that is that it went back as far as the city of Adam. And that's what it means. The water was cut off, not at anywhere, but at just one place on the banks of the River Jordan, where a city named Adam stood. Now you say just a matter of coincidence. So it might be. But when you come to the epistle, to the Romans, you do see that this great river of judgments coming down and it's got to go right back to Adam before it can be cut off and swamp us all. You say that's been waiting in that book for those 2000 years for the coming of the son of God to make this into a reality. Go right back to Adam. And I'm sure that that there would be no need to tell us the name of that little village on the banks of the Jordan if it hadn't got a symbolic meaning. And so we find in verse 17 and the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan.

[00:23:18] You know, you can stand firm on dry ground in the midst of Jordan if the Lord is with you. The Ark of the Covenant has gone before. We might sort of be a little bit chary of stepping in and test it a little bit with our foot and. Yes, but we can follow. If he's gone before. And so he said, I stood firm on dry land and all the Israelites passed over on dry ground until all the people were passed clean over Jordan. I know we've had this before at another series that came in, but I must repeat it here because it's not necessarily that they will folks will listen to the same tapes at the same time. You see, in the first record, they pass over. That's all the Red Sea. But this time they pass clean over. And let's repeat it. And the word clean has no reference to water washing them. It's the word perfect. Does it say something is clean gone? We use it in the same figure. That's what I've done here. This was the complete thing. The first one was a symbol. They were baptized into Moses. The second one was the reality. They were baptized into Jesus or Joshua. And that, of course, was a type. But the two together make a complete whole. So now the completeness of their deliverance is stamped upon it.

[00:24:41] They come out of Egypt and now they're going in because you see, there's no completeness. If you come out and you don't go in, God doesn't lead you out and leave you there. Some gospel preachers do that. They preach salvation from and forget to preach salvation to. And even so, with regard to the word ransom and the word redeem, any amount of times we hear a person preaching and we are thankful they do it. Friends redemption from sin and giving the forgiveness of sins. But so many, many times they never come to the point and say, I will ransom thee from the power of the grave. Redemption touches death as well as sin. Otherwise, we are saved to rejoice in the forgiveness of sins for a little brief life. And that's the end of it. If God had never touched death as well as did so, we come out of Egypt. That's the first aspect of redemption. We go into the land of promise through the River Jordan, and that's the second one. And the whole thing is now complete. The ransom has touched our sin and our bondage. The ransom has touched the grip of death and other bondage. And now the type is completed. And these people have followed Joshua right the way through. Well, then you will see that there are. There's a little symbolism. Go back on the story and look at chapter four, verses 1 to 10.

[00:26:04] Oh, it goes on to the on, does it? Yes. I was so pleased over Jordan that I had to come back again. That's not a bad idea, is it? And it came to pass when all the people were clean. Passed over. It's mentioned as a guide, in case you didn't notice it. The Lord spake unto Joshua. Take you 12 men out of the people out of every tribe, a man. So this is representative. Not 12 men, but 12 representative men. One for a tribe. And commanded them saying take you out of the midst of Jordan. What? Anywhere that's easy to get. Not just on the very brink, but go to one spot out of the place where the priests feet stood firm. This is important. You see, you've got to go where the priests feet stood firm. Here we have a goat, a reference to the perfection of the work of Christ. And here we're going to get a challenge. A strange thing is going to be done. And I suppose looked at from a utilitarian point of view, a waste of time. They've got to take 12 stones out of the bed of the river and take them up and put them on the bank, and then they're going to find 12 stones up there and bring those 12 back and put them back again. You say, Well, what an idiotic idea. Just in the same way when you think of the going around the walls of Jericho, they're going to.

[00:27:28] They're going to war against these people in Jericho. And their weapons are a little tiny trumpet that makes a little squeaky sound. And that's all they do for seven

days. Good enough, though, is an old sesame seed. Now, this this symbolism has got to be done. The 12 stones are going to be taken out and put up there that they've crossed the Jordan one for every tribe. But they only go there because someone took their place and were put buried again down there in Jordan. Now you're going to do that. Well, this the Lord decided this way. There may have been other ways, but he decided this. So let's go on and see what happened. You take from thence in 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 ye shall lodge this night. Then Joshua called the 12 men whom he had prepared of the children of Israel out of every tribe. A man and said to them, Pass over before the ark of the Lord your God, into the midst of Jordan and take you up every man of you a stone upon his shoulder. According unto the number of the tribes of the children of Israel. Is he your representing now, according to the number of Israel 12 stones, that this may be a sign among you that when your children ask their fathers in time to come saying what mean ye by these stones? Now we are back.

[00:29:02] Almost the similar words that are written in Exodus about the Passover. When your children say to you what mean you by this? You explain the Passover to them. And when your children ask you what mean you by these stones, you explain the stones to them. And it's called a memorial feast. And our savior used the word when he says Do this not merely in remembrance of me, as it sounds on the surface, but do this as my memorial. And this is to be a memorial. And you see at the bottom of this chart, there are 12 memorials in the Old Testament or should we given them a glimpse? Because this is an opportunity to do it without turning the pages of your Bible. I'm saving you energy. First of all, we have the Passover. Exodus 12:14. That is to be a memorial. But not only the deliverance from Egypt without lifting a finger for the blood of the lamb, but if you have believed in Christ, you purge out the old leaven. Even as you are unleavened, because that means to say a life is going to be changed. And so the apostle uses that figure. The unleavened bread is a memorial. And then the war that they they had to with amalek in the wilderness is said to be a memorial.

[00:30:24] Of course, some of these things want to be examined in detail because America is the flesh, because it was a relative America. He wasn't just an absolute foreigner. And they you remember how Amalek was only defeated while Moses hands were lifted? And isn't it wonderful to realize that Moses, the man of God, his hands were

held up by two men who stood one on either side of him. So we can share with the great intercession of Christ by sharing with it in our limited way. And then we come to the stones on the shoulder of the high priest, which bear the names of the children of Israel for a memorial before the Lord. And. The Stones also were upon his heart on the breastplate. The shoulder is the place of government. The heart is the place of affection. And the children of Israel were in both places. And then we have the atonement in the 30th chapter spoken of as a memorial. Then we come further on to the next column, the sounding of trumpets. And of course, those trumpets were not merely just to make a jazz band. I don't suppose they sounded very musical in the estimate of the festival hall. I think if you heard David playing the harp, it would have been very crude and very primitive. But that doesn't matter. It's the heart that matters. That goes with it. But these trumpets, they were significant.

[00:31:54] They had a symbolism. There was a trumpet that was to be sounded to gather the people to worship. And there was a trumpet that was to be sounded if there was a battle. And so the apostle says if the trumpet gives an uncertain sound, you don't know whether you're going to go to worship or you're going out to battle. Who shall prepare himself? So we need certain sounds, and then we have a great feast of the trumpets that comes once a year. The blowing of trumpets. And you know how that's picked up by the apostles in these scriptures that the last trumpet. But the trumpet shall sound and the dead shall be raised. The trumpet blowing. And in the book of Revelation, they come, you know, quite a number of times. And so we have a memorial of Genesee, a memorial of the senses that were used by those who offered strange incense and were terribly punished for their attitude. The offerings 12 stones are going to have come down on the second parallel to 12 stones in the Jordan. You see over this side we have 12 stones resting on the breastplate of Aaron. It just nicely fits, you see. And then we have in the book of the of Zechariah the Crowns that both Priest and King Wear are also memorials. Well, now, you see, that's a subject of its own to make it speak, isn't it? I've tried to crowd it into just a paragraph.

[00:33:18] So we're back again on the remainder of this story of crossing the River Jordan. Now, after telling the children of Israel about these being a memorial, it says in verse eight of chapter four and the children of Israel did so as Joshua commanded and took up 12 stones out of the midst of Jordan as the Lord spake unto Joshua. You notice those words come many times as the Lord spake unto Joshua. If you want to get that

insisted upon, read the last chapter of Exodus at your leisure and you'll find that every item of the tabernacle is explained as the Lord commanded Moses. And then the next bit as the Lord commanded Moses. And it doesn't say ditto because you get tired of saying it. It says it right out every time, right down that solid page of your Bible. You see the he told Joshua at the beginning to meditate upon this book and do not depart from your heart and your mouth. And that, of course, is truth for us, the very self-same insistence. So we have now. Addison. As the Lord commanded Moses and took up the 12 stones out of the midst of Jordan. According to the number of the tribes of the children of Israel and carried them over with them unto the place where they lodged and laid them down there, repeating the words that we've already read a little higher up. As I say, the Bible doesn't say ditto.

[00:34:42] It says it all over again. And sometimes we need it, don't we, to have it emphasized. And Joshua set up 12 stones in the midst of Jordan. Joshua. Oh, yes. Notice this 12 different men, each one representing a tribe, took the stones out of the bed, and Joshua himself took 12 other stones and put them back. I see. No, thank I did it Says he told them to do one thing and he did the other. Now you see Joshua, the leader of his people, he is taking these 12 stones. And our savior is the only one. You could go down into that depth. These could go up because of him. But he was the only one who could take the 12 stones down into that Jordan. Now we're dealing with type and shadow. Of course, we've got to change it into the New Testament language of being reckoned by the mercy of God to have died with him, to be buried with him, to be baptized into his death and associated with him in his resurrection. All that's implicit in here is once we got the other to guide us. And Joshua set up 12 stones in the midst of Jordan, in the place where the feet of the priests which bear the Ark of the Covenant stood. You remember that was the specified nowhere else, no strange ground, no strange offerings, always insisting upon that place where the ark stood.

[00:36:17] And they are there unto this day. And if you say, are they there today? Well, then, of course, you want to put yourself back to when this was written. I don't suppose there's a single one left, and if so, nobody would quite know. But in that day when I was speaking there, they could be seen by everyone. For the priests, which bare the ark stood in the midst of Jordan until everything was finished. I must turn back to that chapter on Spoken to you about. Look at the end of Exodus, the last chapter, and see that this is just exactly what Moses himself had to do at the finish. He went so far as he

could, and there he had to stop. And in this last chapter where it starts. Verse 16. Thus did Moses. According to all that the Lord commanded him, so did He. And it came to pass in the first month. In the second year, on the first day of the month. Notice the days is a beginning that the tabernacle was reared up and then we have each one specified. And at the end of verse 19, as the Lord commanded Moses, the end of verse 21, as the Lord commanded Moses. And so he goes right down until we get to verse 33. And he reared up the court round about the tabernacle and the altar and set up the hanging of the court gate. So Moses finished the work.

[00:37:42] Then a cloud, you see the finish work and then the cloud to lead them. Now we got to finish work in Joshua and then over into the land. And then the next is go in and possess it. You see, there's something of a parallel in this emphasis. So we're back again in Joshua five until everything was finished that the Lord commanded Joshua to speak unto his people. Do remember our Savior's words on the cross. It is finished and then look at the context. Jesus knowing now that all things that were written of him had been complied with. Said I thirst. I gave him. They gave him the vinegar to drink. And then he said, He say it is finished. Or there were no trifling. Everything that was said of him was done by him. The true Joshua, The true Moses. So you and I must not be saying we're not going to be bound by the mere letter of the word as long as we act in spirit. All we've heard that. But you cannot act in spirit and deny the me a letter of this word. But this word is God's word. And every item of it is to be fulfilled. Nothing unnecessary. Until everything was the Lord finished it. The Lord commanded Joshua to speak unto the people. According to all that, Moses commanded Joshua and the people hastened and passed over. And it came to pass when all were clean passed over that the Ark of the Lord passed over.

[00:39:16] So every single one of them was there. That ark remained in the midst of Jordan until every one was passed over. It's a symbol that we can take courage, can't we, that not one of us are going to be left behind or go straggling after and get lost? No, he's going to see to it that not one. And how our savior stressed that when he was here, didn't he? My sheep hear my voice. They followed me and none shall pluck them out of my hand. And here they are. They're all clean over. How many of them? Wouldn't it be aside? All is not crossing Jordan. Listen. The children of Reuben and the children of Gad and Arthur Tribal and passed over armed before the children of Israel as Moses spake unto them. About 40,000 prepared for war passed over before the Lord unto

battle to the plains of Jericho. This was an undertaking all there. On that day, the Lord magnified Joshua in the sight of all Israel, and they feared him. And they feared Moses all the days of his life. And it is a sad comment to that, isn't there? That when that little company had gone, then the days of judges come in when they knew not God and every man did. That was right in the sight of his own eyes and back we are again on other types and shadows.

[00:40:45] But this is a complete little thing. I've come right out and they stand all the days of Joshua. Well, then the next next thing that had to be done was, as you see further down in this, that to do a strange thing. These people were all had to submit to the rite of circumcision. And there we are told that when that was done, the reproach of Egypt was rolled away. I just noticed it says verse 19, and the people came up out of Jordan on the 10th day of the first month and encamped in Gilgal and the word gilgal means to roll. And so we are told that this rite of circumcision rolled away the reproach of Egypt. And of course, circumcision has a spiritual meaning in the New Testament. In fact, it had a spiritual meaning in the old. It meant no confidence in the flesh, no confidence in self. That's how it's interpreted by Paul in Philippians. And here these people can easily be misled by confidence in themselves. No confidence in the flesh is stressed on the banks of the River Jordan. Well, then I think we should have to leave it for the time. And I suddenly feel that what I can do in these meetings is to give you a few hints and ask you to go back to it and read it yourself and gain them again for there's more in this book. Should I say them, even though I'm so modest.