

W285_Joshua_4.mp3

[00:00:02] This is a recording right in the chapel of the opened book and is number four of the series on the Book of Joshua. It is our custom to read a portion of scripture together at this meeting. And those of you who are joining us in this tape recording, If you Care, will you read with us the second Epistle to the Corinthians, chapters five and six. We have come now in this study of the book of Joshua across the Jordan. And now the investing and taking of Jericho is before us. If you look at the chapter six of Joshua, you will see that it is prefaced by a vision and it is followed by a dreadful betrayal. When we look at that, shall we, for a moment? Joshua five, verse 13. And it came to pass when Joshua was by Jericho that he lifted up his eyes and looked and behold there stood a man over against him with his sword drawn in his hand. And Joshua went unto him and said unto him, Art thou for us or for our adversaries? And he said, But as captain of the host of the Lord, have I now come? And Joshua fell on his face to the earth and did worship and said unto him, What? Saith my Lord unto his servant. And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot for the place whereon thou standest is holy.

[00:01:39] And Joshua did so. Now, friends, that is the preface to all the destruction that goes on in Jericho and onwards. Whatever you do, take the book as a whole. Don't listen to the person who says, Oh, I can't believe the Bible to be true because Joshua or somebody else was sent out to destroy so many people before whatever that took place. God has got a representative here and the emphasis is holiness. You see, we look at things in bits and pieces. Small verses and small chapters. Even if we could get a conspectus of the whole Bible in our mind, we shouldn't see it as God sees it. I think I'm right in saying that since the days that Adam was created, there never has been peace on earth yet. You and I have been born into a world where war was on. And when we finish until the Lord comes. War will still be here. It doesn't matter whether armies are engaged and whether they're firing at one another. There never has been and never has been known what peace on earth can mean. This. Even the believer is not exempt. We read just now in two Corinthians. The apostle waits on giving a list of distresses and sufferings that the believer was going through. They're not exempt. And so when we look at these Old Testament things, we are apt to think, oh, I don't know. That's a bit savage, isn't it? I have a feeling, friends, if you could get one of your special.

[00:03:23] Accountants who work out statistics. Oh, I know. The thing that said about in it, I think it's true to a large extent, but I mustn't repeat it because my words are being recorded. And I think you would find that you and I have lived through a period where more people were massacred and destroyed in one war than the whole of the campaigns that are recorded in the Old Testament. You have got to be very careful lest you begin to think that these things could never happen if God be God. If we get God's point of view right back away from this world, right back before man is here. There is a conflict between right and wrong light and darkness, holiness and wickedness. A man came into the scene and he was tempted and fell. But the war still went on, and God himself took the responsibility to say, and I will put enmity between the two seeds and you and I cannot alter it if we should wish. And the enmity between those two seeds is epitomized by the opposition that was there right from the time of Abraham, the Canaanite for he represents the evil seed. And that war is going on still because the evil seed includes the principalities and powers that are antagonistic, that were spoiled by Christ when he led captivity captive. So we first of all realized that holiness.

[00:05:02] This one was holy. You had a drawn sword and Joshua was under his command. This was not sacking a city and looting it. This was a devoted city because of its wickedness by the God who is holy. And we've got to remember that. And if we weren't redeemed, we should be in the same plight ourselves for the New Testament, which tells us that God is love. Also says this, and it's so often never quoted. For our God is a consuming fire. That's just as true as God so loved the world. The next thing is we have the bulk of the story in chapter six. And the way in which this city was taken. And then it is followed in chapter seven by these words. But the children of Israel committed a trespass in the accursed thing. So on one side there's a holy bee and the other side there's someone who commits a trespass and involves the whole thing in defeat and trouble. In chapter six, we have victory. In chapter seven, it goes on to speak about defeat. You might glimpse of that. About the children of Israel committed a trespass in the accursed thing for Aiken, the son of Carmi, the son of Zabdi, the son of Zerah of the tribe of Judah, took of the accursed thing to the anger of the Lord was kindled against the children of Israel. And Joshua sent men from Jericho to Ai, which is beside Beth Aven on the east side of Bethel, and spake unto them saying, Go up and view the country.

[00:06:42] And the men went up and viewed Ai, and they returned to Joshua and said unto him, Let not all the people go up, but let about 2 or 3000 men go up and smite Ai and make not all the people to labor, for they are but few. All ever boasting over going to do it with just a handful. So they wake up the people, about 3000 men, and they fled before the men of them are beaten. Why was that? Not because they hadn't got weapons, Not because they hadn't got the strength, but because this is a war of holiness and they defeated themselves before the men of Ai defeated them by the failure to recognize that they were a crusade. And I can buy covetousness. And by taking the Babylonian garment and involve the whole thing again. So you see, it's possible that somebody said to themselves in this meeting. I wonder why he chose that passage to read in two Corinthians. I wonder why we say separated to the father. You say you don't wonder, do you? Because it wasn't the arms that these people had. There's never been an investment of a city since the days of Joshua that had such a peculiar artillery. I just walk around seven times and blew little trumpets.

[00:08:07] Not by might nor by my power saith the Lord, but by my spirit. The weapons of our warfare are not carnal, but mighty through God. This was God at work and any dissenters would have tried to attack a walled city in those days by blowing trumpets seven times. And I dare say the children of Israel felt a little bit peculiar. And what a what an exhibition we're making of ourselves. Look at them looking over the wall at us. That's what they were told to do. Not a word about swords or spears or bows and arrows or anything. Just take the arc. And the priests, the men at arms walking in front, and then they blew trumpets. And you may remember that there are two kinds of trumpets in the scriptures. There is the silver trumpet. And that gives a very good sound and that gathers people together for war. Well, I suppose that were all blowing away on their silver trumpets. No, not a bit of it. No, no. They had what is called the Jubilee Trumpet, the Oval, a ram's horn. And if you ever heard it or it's a funny little squeak. Just a little squeak. Several. This was an exhibition. This wasn't a war that was being conducted by someone who was superior in arms. It was a war that was being conducted by God against the evil inhabitants of the land of promise, so that there should be no compromise between his people and they.

[00:09:38] Do you remember that when Abraham was called by God, out of the chaldees, He was stayed for a time by the interference of his father. And then the significant words are and the Canaanite was then in the land. When he got there, the

evil one saw that that land was being segregated by God for that people. And the hesitation on the part of Sarah and Abraham with him gave the opportunity. And when they got to the Land of Promise, swarming with Canaanites, where God had given it to Abraham, and these had never ought to have been there. Consequently, to possess their possessions, they had to take arms against them and reduce them. Because that's what we're up against. And then you see there are lessons for ourselves coming out of this. The weapons that we have to use are not the weapons that are recognized by the military. We may be as idiotic in the eyes of some people with our feeble methods as blowing little trumpets around a wall sitting. But the biggest danger for is not there. The biggest danger is from within. Joshua and his people were defeated. By someone inside the camp, not outside. And the apostle Paul is left on record that it will still go on. He said, I know that after my departure, grievous wolves shall enter in, not sparing the flock. Goes on all the time.

[00:11:08] And so sometimes you have to be a bit more on your guard than you think. You ought to be a little bit more severe than perhaps you would like to be, because there's great truth in that proverb that comes all the way from the East. Of the camel. In the raging storm of dust that was outside. He just argued with the Arab and said, oh, well, oh, let me just put my nose in the tent, only just my nose. Well, the Arab couldn't very well say no. The hump was outside still. Well, then if he got his nose in, he might to put his whole head in because he couldn't see. And then he got his neck in. And of course, it was right in. You see, that's what happens. That's what happens. And so we've got this tragic story before us. Well, now, shall we look at chapter six of Joshua a little bit more intimately? And now Jericho was straightly shut up because of the children of Israel. None went out. Came. And remember, Jericho was not a desert. It is called elsewhere a city of palm trees. It was rather a coveted spot. And I was speaking from memory. I think Cleopatra had some interests in plantations in Jericho, in her day and other times. And the Lord said unto Joshua, See, I have given unto thine hand Jericho. I have done so. Later on.

[00:12:39] He turned it the other way around. He said, I have given the kingdom to Nebuchadnezzar, the Gentile. I have done so. And Nebuchadnezzar had sense enough at last to recognize that he disposes it. Heavens do rule. He gives it to whomsoever he will. And God says, Now I've done this. Jericho is a devoted city. It's on the very frontier. You've crossed the Jordan. And if that city remains there behind your back, you'll never.

You never possess your possessions. And there may be truth in that for ourselves, too. And so we've got this frontier city that has to be reduced. And he then told them, Ye shall compass the city, all ye men of war and go round about the city once thus shall do six days, and seven priests shall bear before the ark. Seven trumpets of rams, horns and the seventh day ye shall compass the city seven times. And the priests shall blow with the trumpets. So there it is. This is wonderful procession. I suppose you're realizing that the link between the Ram's horn trumpet, which is called the Yodel and the Yachvili or the Jubilee, is involved here. You see the going round seven times. And the Blowing seven times is emphasizing the seven times seven of the Jubilee. And then you remember that the whole Bible is constructed on that scheme. The six days of creation were the seventh day rest started it. That's days. The feast of weeks that come between Easter and Pentecost are seven.

[00:14:17] The festival year of Israel is seven months and the rest of the year is just empty till the first month comes again. Seven And then the jubilee is. Then there is the seven Sabbath. Then there is the Jubilee, the seven time seven. And then is Daniel's great prophecy of 70 times seven? And there are some who think that as we are nearing the end of 6000 years from the time of Adam, according to the record in the Scripture, God has nearly finished his week. And we do know one day is coming, which is a thousand years, that's the millennium. And it all fits. The whole Bible is constructed on a jubilee basis. I'm tempted, but I wouldn't like to say, Do you believe it? Because it would be wrong, wouldn't it? And here we have this little figure. Here's this great opposition to the entry into that land. And it's all reduced like that. By simply a symbol that looks toward the end of the age. When you come to the book of the revelation, you read and the seventh Angel sounded. And the kingdoms of this world become the kingdoms of our Lord and of His Christ. And in the Book of Revelation. Great Babylon comes into judgment. And the kings of the earth and the the mighty traffickers, they all weep and wail because the great city or they're sorry that it's going, but not the angels.

[00:15:45] They start saying hallelujah for the first time. And so you see from Genesis right through to the last book in the Bible, there's a war on. And if you were to sit down and consistently read all the horrors of judgments that God has said He's going to send upon this earth, you'd suffer a nightmare. And yet it's all in the book. Doesn't hesitate. When the time comes for the coming of Christ to return, it's likened to a stone cut out without hands that falls upon the image of gentile dominion smashes it. The powder is

blown away like straw from a threshing floor. That's what God's going to do with what we call civilization. No good arguing about it. You either believe it or you don't, But it's still there. And all these are just pictures, you know, small way when you get to the the time that Peter looks forward to war, he said it's going to dissolve and the heavens pass away the scroll. It's going to be fervent heat. Nevertheless, we, according to his promise, look for a new heavens and a new earth. So it's there things. You might like to test this question about the trumpets as I just passed a word just now. Numbers the 10th chapter. Just in order to get chapter and verse for some of these features numbers, the 10th chapter give you this reference to these particular type of trumpets.

[00:17:17] And the Lord spake unto Moses saying. Make thee two trumpets of silver of a whole piece. Shalt thou make them. That thou mayest use them for the calling of the assembly and for the journeying of the camps. When they shall blow with him or the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if I blow back with one trumpet, then the princes and the heads and the thousands of Israel shall gather themselves to thee. When ye blow an alarm, then the camps that lie on east part shall go forward. And so on. Giving instruction. You see, the Apostle meant what he said. If the trumpet gives an uncertain sound, you don't know whether it's a committee that's going to be or going to meet an enemy or what is it? And what a difficulty it is that sometimes to distinguish what the message is that is being given. But no difficulty here. Certain blasts of the silver trumpets made certain peaks. But if we get the other trumpet, which we call the global or the Jubilee trumpet, the first occurrence is found in Exodus, where we have the trumpet sounding on Mt. Sinai. And then we have the 25th chapter of Leviticus where this jubilee. Is given in some measure of detail. 25th chapter of Leviticus. It says in verse eight, and thou shalt number seven Sabbaths of the years unto thee.

[00:18:51] And that's one of the passages you could refer to when you're dealing with Daniel's prophecy, because some people may say, Well, you don't use the word Sabbath as a mere number seven. No, we don't. But the Hebrews did. And so here are seven sevens or seven Sabbaths of years unto thee. Seven times seven years. I point out that it's done for you if you don't know how to reckon that up. It's done for you. Arguing. And the space of the seven Sabbaths of year shall be unto thee 40 and nine years. So that's done for you. You can't avoid it, can you? Then shall thou cause the Jubilee? The Trumpet of the Jubilee? To sound on the 10th day of the seventh month.

In the Day of Atonement. Shall we make the trumpet sound throughout all your land? And ye shall hallow the 50th year and proclaim liberty. Well, there's the Jubilee. And it's to do with the atonement. And they're going around the walls of Jericho with the Ark of the Covenant and the Mercy seat on the top and the Jubilee Trumpet, which is sounded on the Day of Atonement. That's the battle that's on. And that is the way in which it is waged. That is one thing that said about the destruction of this city, showing you it wasn't merely a savage loot. It was a crusade. Earth. First of all, I want to remind you that there's one other feature before we leave this going round that the apostle says.

[00:20:22] And Joshua says, rather in verse ten, And Joshua had commanded the people saying, Ye shall not shout nor make any noise with your voice. Neither shall any word Proceed out of your mouth until the day I bid you shout. Then shall ye shout. Now as you come to your mind. Yet, friends, the Lord himself shall descend from heaven with a shout. So so. And it says at the sounding of the seventh trumpet, he takes the kingdom. All these things are in the type. The sounding of the trumpet and the shout. Before that city collapses. Well, didn't we find that this city is devoted? Our version says Be accursed. Will you cut to verse 18? And ye shall in any wise, keep yourselves from the accursed thing. Let's see yourselves accursed when ye take of the accursed thing and make the camp of Israel accursed and trouble it. Then in the next verse. But all the silver and gold and vessels of brass and iron are consecrated unto the Lord. Or as the version in the margin puts it, they are holiness unto the Lord. Now, this word cursed is a word that also means to be devoted. Shall we look now back again to Leviticus, this time chapter 27, to get a little hint of this. Leviticus 27. And verse 31, 27. 21. It is the when it goes out in the Jubilee shall be holy unto the Lord as a field devoted.

[00:22:40] Devoted. And in verses 28 and 29. Notwithstanding no devoted themes that a man should devote unto the Lord of all that he had both of man and beast and of the field of his possession shall be sold or redeemed. Every devoted thing is most holy unto the Lord. None devoted which shall be devoted to men, shall be redeemed, but shall surely be put to death. Extraordinary laws that are in operation here. This city, God says, is devoted not in the sense that it was wholly. But it was entirely under the control of God. And these people were just his agents. And consequently, they were warned. I think I'll give you another verse to look at before we get to the passage. Deuteronomy. 13. Where we get the word to cleave unto their hand. Deuteronomy Chapter 13, verse 15. It is thou shalt surely smite the inhabitants of that city with the edge of the sword. A

destroying it utterly and all that is therein. And the cattle thereof with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street that all which are burned with fire. The city and all the spoil that of every whit. For the Lord thy God in it shall be an heap forever. It shall not be built again. And there shall I shall cleave not to the accursed thing, to thine hand, not cleave to thine hand.

[00:24:29] Grateful. Come on, Don't. This is long before Jericho. This is what God says. Got to be done with these things because of their utter abomination and wickedness that they were spreading throughout the earth. In the book of the Revelation, it says that Babylon is the harlot, mother of all the abominations of the earth. We don't understand what it must be like in the eyes of a holy God. Without so tangled and mixed up with it ourselves. But here it is. Well, now this statement about not building the place again is also echoed in Joshua chapter six. Joshua Chapter six. Verse 36. And Joshua Edgerton. This is a very solemn word. Joshua Edward Dempsey at that time cursed be the man before the Lord that rises up and buildeth this city, Jericho. He shall lay the foundation thereof in his first born and in his youngest son. Shall he set up the gates of it? Whether we understand it or like it or not, You see, there's something very dreadful about this city and all these people that are there. And there's a lesson, I think, in the steps that are suggested. That lead to this. So I'm going to first of all, ask you to look one more passage. Deuteronomy Chapter 34 three. Deuteronomy 34 three is the first reference to Jericho. Moses is not able to enter the land, you remember.

[00:26:18] But he goes up to a mountain in Nebo at Pisgah and he's looked over against Jericho, and the Lord showed him all the land of Gilead and Dan. And in verse three, The South and the plain of the Valley of Jericho, the city of palm trees Anthozoa. And that is one of the alternative names of Jericho, the city of palm trees. Rather delightful place to look at. And then if you look at Young's concordance, he suggests that the word Jericho means fragrance, fragrance. And there's a possibility that it means the idea of false incense and false worship, everything that's satisfying to the eye, but not to the heart. It is. Can they easily be a snare? You see? Well, that's the first reference. Well, now, if you look at the book of Judges, you'll see the next step that was taken. Judges Chapter one, verse 16. Remember what has been said about this Jericho and what these people had witnessed? Judges 116 and the children of the children of the Kenite Moses father in law went up after the city of palm trees with the children of Judah into the wilderness of Judah, which lies in the south of Ireland. And they went and dwelt

among the people. Well, there is a movement there. The city of palm trees are going mentioned. Well, now we find that they are mixing with them. Chapter three of Judges.

[00:28:01] 12, three, 12 and 13. And the children of Israel did evil again in the sight of the Lord and the Lord strengthened Eglon, the King of Moab, against Israel, because they had done evil in the sight of the Lord. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel and possessed the city of palm trees. That's Jericho. And then. Notice that this is a very, very solemn little piece coming next to Samuel chapter ten. We are to be kind and sympathetic. But there can sometimes be a kindness, which is a betrayal of truth. Two. Samuel ten. And it came to pass after this that the king of the children of Ammon died and Han and his son reigned in his stead. Then said, David, I will show kindness unto Hanan, the son of Nahash, as his father showed kindness unto thee. And David said to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon, and the princes of the children of Ammon, said unto Hanun, their Lord Thinkest thou that David doth honor thy Father and that he hath sent comforters unto thee. Hath not. David rather sent his servants unto thee to search the city and spied out and to overthrow it. They are. Therefore, Hanun took David's servants and shaved off the one half of their beards and cut off their garments in the middle, even to the buttocks, and sent them away.

[00:29:38] And when they told it unto David, he said to meet them because the men were greatly ashamed. And the king said, Tarry at Jericho, until your beards be grown and then return. Strange story, isn't it? That Jericho. That the reaction to a bit of kindness. And then if you go a bit further. You remember, Saul was told. About the distraction of the all the people of of the agag and all these possessions. And Samuel said, you haven't done what the Lord told you. All he said are only just, only, just, you know, he just spared. And you think, well, Saul was a bit more kind than Samuel. He spared Agag. Now go to the Book of Esther. And Ironman is the agagite and he, if it had his will, would have exterminated the whole of Israel. If it hadn't been for the Division of God. Mordecai and Esther. Saul, with his kindness, spared the men. Who's whose descendant plotted to destroy the whole of his people. You can be so kind that you're cutting the throats of people instead of saving anybody. Which is a guy, you see. And then. In one. King 1634 we get somebody rebuilding Jericho. And the thing is just stated

without any comment that what was said to take place did. This is one Kings 1634. In his days. Now, if you want to know what the days were like, you want to look back.

[00:31:25] For. There's there's a grove and worshipping of bail and I don't know what. In his days did heal the Bethelite build Jericho. He laid the foundation that of Abiram his firstborn, and set up the gates thereof and his youngest son, SIGAR, according to the Word of the Lord, which he spake by Joshua, the son of nun. That's all it says. So there was an attempt to defy God to resurrect this thing again. And that's what happened. Now, you may say to me, but then there was Jericho in the days of our Lord. Yes. It wasn't the same Jericho. It was in the vicinity. But there was another town built. The new Jericho was not a resurrection of the old that was left as a heap. Well, these things were there apparently for a witness and an example so that there should be no. Communion, as it were, between light and darkness, What fellowship hath been. And the believer. What fellowship is there between light and darkness? Will you read the passage? Didn't we? And so this is being stressed. Now we come to the cause of the defeat. And his name is Aiken. Aiken. But in the. Book of Chronicles where he gives her his name. It is ECR, and in this very same record in Joshua. Chapter seven, The last verse. And they raised over him a great heap of stones unto this day.

[00:33:03] So the Lord turned from the fierceness of His anger. Wherefore the name of that place was called The Valley of Achor. Not again. And I suppose, you know, and if you've got a Bible with the Hebrew alphabet written over the different stanzas of Psalm 119, you see that the letter N and the letter R are the same shape. Only the letter R is a little bit longer. If I draw it in the air, that's the letter N. And that's the letter R. See the difference? Yes, like that. And like that. So in one historic book, it speaks of Edam. And the same people are called Arum because the de goes with a bit. Or I would have had it backwards for your benefit. The DE goes for a bit and the other goes right around Hebrews backward to me that I did it backward to you so that you wouldn't be tangled up with it. I hope you could see what it is now. This is the point. The word acre. Means traveller. And that's the very word Joshua said to him. You've traveled, you've brought trouble into Israel. Six jets at the 18th verse. Angie Wise. Keep yourselves from the accursed thing. We read that, didn't we? And this man is the one that brought trouble into Israel. And the point, I think, is that this word is transferred over to the New Testament. But wait a minute.

[00:34:45] Chapter seven. I think we get the word again. Yes. And Joshua said, this is verse 25. Why hast thou troubled us? The Lord shall trouble thee. He had trouble them and there were many whose lives had gone because of the greed, the transgression. Not leaving it all as a devoted thing. Taking some for himself. Now the next thing is this. One of the words which are used here. And when it says. That this again he took a the accursed thing. The very word is repeated in the acts of the apostles. Now, I'm referring, of course, to the Greek version. When Peter challenged Ananias and Sapphira and said, Why hast thou kept back? Or does it say the record that he kept back a part of the price thereof? And what happened to those two? So deadly Was it at the beginning of the early church for this thing to start and they were stricken with death, Both of them, man and wife seems terrible to us, doesn't it? Yet that's after Pentecost. That's after Christ has come. That's in the Acts of the Apostles at the beginning of the Christian era. It's a solemn subject, isn't it? There's no trifling with God. We are so concerned about the grace of God and the love of God and the mercy of God, which is wonderful. At the very same Bible that teaches the one teaches the other. The wrath of God is revealed from heaven against all unrighteousness.

[00:36:33] And it's no good us picking and choosing Samuel. I'm going to believe what I prefer because that's nonsense. That's deluding yourself. I don't think we've got to realize that these things have been written to give us a little warning. Not that we're going out doing the selfsame things, but it teaches us that this warfare is not merely the battles that men engage in, but the battle is a deeper significance altogether. It's a matter of life and death with regard to the things of the spirit and the very last chapter of Joshua, when the the work is all over and the land is divided. He calls upon them like this. The last chapter of Joshua. Verse 40. Now, therefore, fear the Lord and serve him in sincerity and in truth. And put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom he will serve. Whether the gods which your fathers served that were on the other side of the flood or the gods of the Amorites in whose land ye dwell. That was the trouble, you see. But as for me and my house, we will serve the Lord. And each one of us in some measure have got to make up our mind with regard to this who is on the Lord's side? Said Joshua unto me.

[00:38:04] And the cry still goes out to you and to me. The war isn't finished yet. The weapons of our warfare are not carnal. We wrestle not with flesh and blood. But the war

is on and the epistle to the Ephesians has provided us with the spiritual equivalent of a complete armor. Not only the defensive shield of faith, but the sword of the Spirit, which is the Word of God. And it's not given us the march about whether a sort of decoration. It's a weapon. And there's a war on still. And it will go on until. The book of the Revelation and other prophets, which speak of the time of the end shall be fulfilled. But isn't it good to know that it will come? The seventh Angel will sound and the greater than Jericho will fall. And the kingdoms of this world will become the kingdoms of our Lord and His Christ. And he shall write. Of course, the back of all this, we say, why did God allow it? I don't know. Friends, Isn't that marvelous? I don't know. We've got to be realist to this and say we're in it whether we can explain it or not. Be surrounded by the enmity is everywhere expressed. Against the things that make for peace, righteousness, holiness and truth. And until that is settled, there will always be this character and we shall have to look at some of these types and say, Well, that's only warning us of the times which we're waiting for.

[00:39:42] I was speaking just now about the word trouble, and Paul, in his first epistle written to the Galatians, he said this someone troubling you and he's preaching another gospel. As the traveler. He's the one who introduces another gospel and another Jesus and another spirit that you've not received. And later on in Galatians, he said, a little leaven leavens the whole lump. He that trouble is, you shall bear his judgment. Whosoever he be a traveler. And then later on in the same epistle he says Ye which are spiritual, restore the one who's got into trouble. You'll be a restorer. Friends. What would you prefer to be in a meeting or meetings? A traveller or a restorer. But it's easy to be a traveller for. So let us read some of these Old Testament types and not think we are quite above them. We may not do what Aiken did literally take a Babylonian garment and a wedge of silver and hide it in our tent. Well, I might do the same thing from a spiritual point of view. Apatow doing Hindu the very work we may love and wish to further because these things are insidious. And there is a spiritual fold that's more than our match. So let us put on the Lord Jesus Christ. Put on the armor of light and then stand remembering that Joshua, before ever he started his campaign, took his shoes off his feet for the ground on which he stood was holy.

[00:41:23] And so this. Categorizes all the strange things have happened in that dreadful campaign. Of course, we come to the conclusion when we done Joshua, that it's a poor, frail people. They don't go through with it as they should. But we don't sit in

judgment too harshly on them because neither have we lived any way near to the heights that would be expected of us who boast that we are chosen in him before the foundation of the world. Blessed with all spiritual blessings in heavenly places. Raised together and seated with him. So he says, Go on. You wouldn't tell me much more. You see, that's. That's strange, isn't it? That's all our calling. So here we walk humbly with our God and realize what a need there is for these Old Testament stories to sometimes take the veil away from our eyes and see the matter as it stands in the presence of a holy God. And I finish by reminding you how in Philippians. In the third chapter, the Apostle says we should look upon those who are the enemies of the cross of Christ, whose God is their belly, who mind earthly things for our citizenship is in heaven. So there again, retranslated into New Testament terms, we can have the story of Joshua and the man with a drawn sword and the 18 who betrayed them all repeated themselves over and over again.