

W286_Joshua_5.mp3

[00:00:02] This is a recording made in the chapel of the opened book, and it is number five of our studies in the Book of Joshua. It is our custom at this meeting to read a portion of Scripture and we ask you if you care to read it with us that you switch off for a little while while we read Joshua chapters 23 and 24. Well, that was rather a long reading, but I think it gives you first hand evidence from the man who conducted the expedition. And then finally died. There's a solemnity about it because as you read it, you know that all these vows and promises that the people were making, they were soon to be broken. It was almost a repetition of Mount Sinai. Moses came down and said, the Lord is about to make a covenant with you, and if you'll only keep his word, you shall be a peculiar people unto him. You should be a kingdom of priests. And the people said, Oh, that the Lord hath spoken. We will do. And Moses took their words back to God. And before ever he could get down from the mountain with the tables of stone. Aaron the high priest had made a calf and they were worshipping a golden image. All these things have been written friends not to flatter you and me. We we are told by James that there is a certain man who looks into a mirror and goes away and forgets what sort of man he was.

[00:01:35] But if we look into the word of God, he says, you will see a picture of yourself. Don't turn away from it too quickly. There's something peculiar about the make up of man with all the blessings that God pours down upon him as he did this, people with all the evidence that he was on their side. I soon departed. I think we must be we must be ready to face the fact that there is in this universe. There is in this world some diabolical form of evil that is taking every ounce of the power of the Almighty God and all the wisdom He has to counteract it. There is no mock theatricals here. There's a war on and it started before Adam was put in the garden. The very rocks of the earth give evidence of catastrophe. I was amazed to read that up in the Arctic region, there is one island there that is made of nothing but smashed up bones of animals, giving you some idea of the chaos that has come over the Earth's surface. So however we may feel some of the things that are said in this book of Joshua make us revolt and put it side by side with the Sermon on the Mount. And then you can say, Does that come from the same God as some people have done? There is no minimizing the evil and its consequences that we find embedded in the book and in the outworking of human history.

[00:03:10] 1 or 2 things. I don't know whether you are in possession of your own home, but you know, if you are in possession, there are some folks still looking for a place to dwell in. And occasionally you can see an advertisement that says with vacant possession. But that's never written in the Bible. You'll discover that all the possessions were already occupied by the intruder. You put it over and over again in the book of Deuteronomy that that land was yours. But they had to turn out the zandu beams and inherit them. And this was given to Moab and they had to do the same. And you see, the story is this that God called a man named Abraham to come out from his father and his friends and his home, and he would show him the land that he would give him. But he wasn't allowed to do that. His father took possession and Tyrone came out with him and they went about 600 miles up country and they were in the same land as they started from, worshipping the same gods as they left behind. That's a denominational move. That's all they did. They changed one denomination for another. And until he died, that was the end of that story. But you're told they went out to go to the land of Canaan and they came to Haran and stayed there.

[00:04:40] And then the book goes on to say, and when he did get to Palestine, the Canaanite was already in the land. There was that disobedience that Abraham couldn't counter. There was that interference and into the land of promise had come the usurper. God said, That's my land and I've given it to you. And they had to be dispossessed with all the carnage that followed it. Then there's another thing to keep in mind. God said to Abraham, The iniquity of the Amorite is not yet full. Now, I don't understand that fully to you. All I can see is that there is a term given even to iniquity, and until they reach it, they're given a sort of a length of rope to see what they will do before the judgment descends. The iniquity of the amorite is not yet full. And so it was reminded you in Joshua's own statement that the children of Israel, they went down to Egypt and didn't inherit their land at first, and then they came back again. Then you will notice another feature that both the plagues of Egypt and the judgments in Joshua have a lot to do with the gods that were worshiped. The plagues fell upon the gods of Egypt. God said so. The Nile was an object of worship. The sacred bull was an object of worship and other features that are in the plains.

[00:05:59] And here again, it's these gods worshipping Bael and Ashteroth, and all the abominations that were were connected with it that had a corrupting influence throughout the world. So you will find, I think it is Psalm 136, that Psalm, which ends

with the refrain all the way down for his mercy endureth forever. He slew great kings for his mercy. Endureth forever. Not whether you hesitate to say that that's what God says. He said, If you could only see what I can see. It was a mercy to destroy those evil nations, for they were a cancer already in the earth, and it was a surgical operation to rid them. Then you think of how it's been exhibited. David and Goliath, Young David and the Giant. Or you get Gentile dominion. What's going to happen to the Gentile dominion of which we form a part? Speaking nationally, a stone cut out without hands is going to smash it to pieces so that it's blown like chaff from a threshing floor. God doesn't work halfway, you see, and it looks as though there's nothing for it. Now you see the mind of man. Your mind and mind works along this line. Or. But couldn't we make a sort of little agreement with these people? Couldn't we just live together with them? Couldn't we? Yes. It's going on all the time. The description that I heard just recently and you've heard it before of a diplomat, is one who can sit on the fence and have both ears to the ground.

[00:07:35] Well, that diplomacy may get you out of some scrapes, but they may get you into worse ones. And all the diplomacy in the world will never alter the fact that no compromise is possible between light and darkness, good and evil. And you'll discover when we come to the next book, which we're going to analyze the book of judges, that the compromise was carried on to such an extent that they nearly destroyed themselves. And then it has a word for you and me, for the Apostle Paul. After having received the wonderful truth that we rejoice in, he said, I know that after my departure, grievous wolves will enter in not sparing the flock. So we mustn't say to ourselves, Oh well, they were barbaric times then, but it still goes on. The same spirit, the same intrusion, the same arguments, the same parable of the camel here. Remember who put his nose in and then couldn't he put his head in and finally was all in the tent, you know? Well, so much for that. I thought I would just indicate those features in front before we went further. Well, now we come to an extraordinary passage in the book of Joshua chapter ten. I'll start reading. Where can I pick it up? Supposing we start reading at verse 11 and it came to pass as they fled from before Israel and were in the going down to Beth Horon that the Lord cast down great stones from heaven and upon them unto Azekah.

[00:09:13] And they died. And there were more which died with hailstones than they whom the children of Israel slew with a sword. Then spake Joshua to the Lord. In the

day when the Lord delivered up the Amorites before the children of Israel. And he said, in the sight of Israel, Sun stand still upon Gibeon and thou moon in the valley region. And the sun stood still. And the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the sun stood still in the midst of heaven and hasted not to go down about a whole day. And there was no day like it. Like that day before it or after it. That the Lord hearkened unto the voice of a man. For the Lord fought for Israel. First of all, before we enter into this miracle here, I want to turn to a few other passages. I think you might meet a genuine Christian person who says, you know, there must be there must be something about that we don't understand. You can't believe that that happened actually like that, just a man said. And the whole clockwork of the universe is stopped for 24 hours, you see. So let me ask you to look at 1 or 2 passages quickly.

[00:10:32] Isaiah 13, verse ten. Now we're looking towards the future. Isaiah 13, verse ten, For the stars of heaven and the constellations thereof shall not give their light. The sun shall be darkened in his going forth, and the moon shall not cause a light to shine. And I will punish the world for their evil and the wicked for their iniquity. And so on and so on. Well, there's the sun and there's the moon and there's the stars involved. Well, you can say, Well, I don't believe that either, because that would involve an upsetting of the universe. Or look at chapter 24 of the same prophet, 24 verse 23, 23. Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously. And then the well known passage in the Prophet Joel, which is quoted by Peter on the day of Pentecost. But we'll look at it just after Daniel Hosea Joel chapter two, verse ten, The Earth shall quake before them and the heavens shall tremble. The sun and the moon shall be darkened. The stars should withdraw their shining, and the Lord shall utter his voice before his army, for his camp is very great, for he is strong. That executed his word for the day of the Lord is great and very terrible.

[00:12:13] The great and dreadful day of the Lord accompanied by these signs in the heavens and verse 31 of the same chapter, The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come. And then if you go to the Prophet Zechariah, which is in the vicinity of this Prophet Joel, chapter 14, verse six and seven, and it shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day which shall be known to the Lord, not day nor night, but

it shall come to pass as at evening, evening time. It shall be light. How do you understand that? But I don't. I only can see there's some phenomena here which is extraordinary is another day which is going to be in the calendar of great difficulties to know what to do with it. And so we could go on. Then I want to turn back to one passage in Isaiah before we come back to Joshua, and that is Chapter 38. Chapter 38, verse eight. 38. Verse eight. Just before that, Hezekiah and the prophet is sent to Hezekiah. Verse four. Then came the Word of the Lord to Isaiah saying, Go and say to Hezekiah, thus saith the Lord, the God of David, thy Father. I have heard thy prayer. I have seen thy tears. Behold, I will add unto thy days, 15 years, and I will deliver thee and this city out of the hand of the King of Assyria.

[00:14:07] And I will defend the city. Well, that's all right, you say. What's that got to do with it? Oh, well, I haven't finished. And this shall be a sign unto thee from the Lord that the Lord will do this thing that He hath spoken. Behold, I will bring again the shadow of the degrees which is gone down in the sundial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down. And Hezekiah said as a consequence of being saved, they would sing his songs in the House of the Lord forever and that are 15 Psalms called the Psalms of the Degrees. And people have exercised their ingenuity as to what the Psalms of the degrees can mean. Well, all the time there's 15 degrees. There's got to be sort of 15 years given to Hezekiah. Ten degrees on the sundial. And he said, I'm going to write my songs. Now, you see. Can you believe that the sun would go back ten degrees on a Sunday? You see? You see what I'm getting. It's not merely the book of Joshua that's involved. Suppose we put it this way. Do you believe Genesis one, Verse one? Yes. Well, by believing that you believe the lot for sure is a miracle of all miracles, is to call into existence heaven and earth to create it.

[00:15:35] Now, I understand that if a man invents a machine like a motor car, it's not enough for him to be able to say, I can make it go. But you say, friend, can you make it stop? And all our trouble is we see the clockwork of the universe going, but we don't think God who made it could stop it. We are wonderful creatures, aren't we? Why? Even I can stop a clock? And he doesn't upset the works. And I can start it again if I wish. Of course you say. But it involves so much. But the whole creation is involve so much. So it seems to me it's all or nothing, friends. And if you are expecting me now to explain the miracle that's recorded in Joshua Wood, you're not very wise people, because if you

can explain a miracle, it's no longer a miracle. If I could explain to you what the Lord did and why he spat upon the ground and He made Clay and he put it on a man's eyes and he told him to go to a certain pool. And he came back, seeing if I could explain that there'd be no miracle to me, for I'd know how to do it. Don't you see? The very essence of a miracle is. You have to believe God who created him in us. He can suspend laws that he's made without asking your opinion.

[00:16:56] And there is no explanation that I think is possible. I've read a good many explanations with regard to the miracle that recorded in Joshua. One of them said this. You see, there was a hailstorm and the whole air was full of vapor. And he says, you know that if you had a half a crown at the bottom of a basin and stood back, it would be invisible. Then as you poured water into the basin, slowly the half a crown would come up again. But it doesn't. It's only refraction. That's the answer. Well, it might be. I don't know. But you see, all these things are unnecessary. Then again, some people object to miracles. They say they don't happen. Well, I don't think you know very much about life friends, but they're happening all the time. Not so evident. Have you ever prayed? Have you ever asked God to do something? Well, that's interfering with the cause and effect, because if it's just the same afterwards as before, there's no purpose in prayer, is there? What? Have we come back again then? He is a day marked off from all time. And I have got one little item here. It's a miracle if I haven't lost it. I'll left it. Is that some of you have already seen? Our brother, Mr. Ramsay, had it printed and left it be out for you to pick up about Joshua's long day.

[00:18:29] Now I'm the last person on earth to pass any opinion upon reckoning up figures. That's my weak spot. I'd be a most wonderful auditor. I'd make it come different every time. But I'm told that certain astronomers. My calculations. They tell you the basis of them. And they tell you the result. And this was published. It speaks about the use of the transit of Mercury and Venus. And all I know about that is that at certain times, Venus and Mercury and the Earth come in one straight line and it takes place at periods. And it's a perfect piece of clockwork. Set by reckoning from creation onwards or written in the other way rounds backwards. There's always 24 hours that you can't account for. Well, I'll give you that for what it is worth, friends. It says, here, I will read you what Professor Totman writes in his scientific vindication of Joshua's long day after a long, astronomical argument, he says, By no possible mathematics, can you arrive at the present day, at the present time, without the interpolation of exactly 24 hours? That

is to say, if you work back to the winter solstice of Joshua's Day, you will find it on a Wednesday. And if you work from creation forward to the winter solstice of Joshua's Day, you find it on a Tuesday. Thus there were 24 hours interpolated into the world's history on that very day.

[00:20:18] Well, who am I to criticize that? Because I couldn't count it up if they left it with me. But these were sane men who stood by their reputation, and they said that's what they discovered. Well, I'll leave it, because if it's true, it would leave a mark like that. So we've got now this thought that when you think about the miracles of the scriptures, they are not merely things to wonder at. Now, why should it take place there? Well, you see, the whole of this history of Joshua is an anticipation of the day of the Lord when not Joshua is going to ride. But the king of kings is coming, riding forth to make war just the same. And then there will be signs in heaven and earth, such as will put this into the shade. So as you see, it's no good saying what? I can't swallow that. But you got all the rest and it evolves a second coming of Christ. It involves the gospel. According to Matthew, it involves the acts of the apostles. It involves the epistles in the book of the Revelation. They're all committed to there be signs in heaven and earth wonders, sun, moon and stars all affected. So I said at the beginning, if anyone can explain a miracle to that particular person, the miracle doesn't exist. I was thinking of another rather. This is coming right down from the sublime to the ridiculous, perhaps.

[00:21:44] But many years ago, when we lived in the country, there was a home for girls who had come from such horrible homes. They weren't allowed to mingle with the rest of Dr. Barnardo's children. They were a terrible crowd, but they adopted our little Sunday school, about 50 of them. And a sort of feeding for these poor kids that when Christmas time came around, they were belonging to have something. And although I didn't believe the traditional Christmas, I wasn't going to cheat them. So we arranged a little party for them and I invented some conjuring tricks. And one of them took everybody in grown up people, people who sat in our own drawing room with chairs all around and watched it and they couldn't see how it was done. My youngest daughter was put into a bolster case. Somebody was elected to tie up the top with a piece of string. The curtain was drawn. We counted 20 seconds and there was about a guy still tied up with a piece of string and she walks in the door. Now, if I explained how it was done, it would be no longer a trick, would it? Finish. Your lesson is simple. You see, God can do things that are beyond our ability to understand. For he has complete

control. I will remember another illustration. Two men sitting out working in the road as they do sometimes. And it was lunch time and they were sitting under a shed and one was loud mouthed it.

[00:23:16] They didn't believe in miracles. That which, you know, goes up must come down. So the other man had his knife cutting his other relatives like that mistake in the end, the roof of the shed. He said, that's up. That was a human hand that came in and stopped gravity. A mother whose child was getting near the brink of a cliff. It's no good saying to her, my dear woman. Gravity must not be interfered with. She says, Get out the way and she grabs her child. That's what God can do. Upset all the laws of nature. That's miracle. And of course, don't come all over the Bible. They come at intervals when it's necessary. You imagine Moses going back to Pharaoh and saying to Pharaoh, The Lord has sent me and says, Let my people go. He says, Well, how am I going to convince Pharaoh and all those people that I am sent? So the Lord says, Well, that's reasonable. What's that in your hand? That's my rod. Cast it down. It became a serpent. Pick it up, sir. Rod. Put your hand in your bosom. Take it out. Its leprosy cleansed. Serpent is Satan. Leprosy is sin. Go back and do those. Hey, it's reasonable, isn't it? You will expect you to have some sign from God if you're going to make such a claim upon Pharaoh in Egypt.

[00:24:33] So it's not unreasonable to see. And then our savior was born. In Bethlehem. He lived in Nazareth. And Nazareth was a place about the last place on earth you would imagine. So they said, Kennedy, good thing come out of Nazareth. So how was he going to convince people there? He was known as Jesus, the carpenter's son, and he's going to make church to Pindus claims upon the faith of people when he shook the whole land. Read the fourth chapter of Matthew for one end to the other with miracles of healing that staggered the people. Then there was a reaction. Then they began to have second thoughts, but that was necessary that it should be so, he said. Don't believe me. Believe me, for the very works sake. So did you see. Instead of saying a miracle is impossible because it's an intrusion. It's a very thing we must expect if God is going to interfere. The one intrusion demands another. Well, I don't think I can go on very much further with this because I'm simply telling you I don't know anything about it. And you have to take a long time to say it. And you don't know anything about it. And you've either got to accept that all scripture is given by inspiration of God. And miracles as well.

All you've got to say. Well, I'll cut the miracles out. And then you'd have a Bible that was full of holes and it wouldn't be worth keeping.

[00:26:10] The very intervention of God as our salvation is the most stupendous miracle of all. That God himself should condescend to become manifest in the flesh and should stoop to allow men to put a crown of thorns on his head and rods on his back and crucify him. You say, I believe that. And you don't believe miracles? What is something wrong with your head or your heart, brother? And perhaps a little of each. So don't take that high attitude that only poor little ignorant people believe miracles. For every person who's believed the gospel of the grace of God has had to endorse the mightiest miracle of all. And if God can do that, he can do all the other things that are recorded. Well, now we'll take another line to bring our survey of Joshua to a close. And that is this element of mercy that is suggested by the cities of refuge. And I'll go back to the Book of Numbers, because in the book of Joshua, you're told that they did it. And in the Book of Numbers, you're told that they were to do it. So there was an obedience to this. This is numbers Chapter 35. Book of Numbers Chapter 35. You will notice that there was a green belt arranged for the cities. They were to have suburbs. And that's not the word suburb that we think of, but it was to make a little peace around them.

[00:27:48] A verse four in the suburbs of the cities, which ye shall give unto the Levites shall reach from the wall of the city and outward a thousand cubits round about and so on. Then verse six. And among the cities which you shall give unto the Levites, there shall be six cities for refuge. Now this city for refuge arises out of another feature which most of us are aware on the state of the times when Israel entered the land. They weren't in the same civilized. So I put it method of government as we have. That is to say, a good many things are to be done by the person themselves instead of being done by the government. Now, I don't suppose there's anyone sitting in this congregation? Of course. I don't know what you do. You live in the ends of the earth who are listening to me. But I don't suppose you've been been round your premises with a blunderbuss lately to see that nobody's breaking in. You don't have. We don't have to do that. The police are there. Yes, but you see, in these times they had no police. And so there was a Klan and there was a kinship and there was a recognized responsibility that the one who was next of kin had no option. But he must come to your assistance. And he had a twofold office.

[00:29:09] He was a redeemer to redeem you from bondage and from debt or from a lost inheritance. And he was an avenger of blood. We are going to finish this series on Joshua by judges and Ruth. And with the time we get to the book of Ruth, we shall have to make a halt to give a more detailed examination of what a kinsman redeemer means. So for the moment, let it wait. But we'll see here the other aspect of the Avenger of Blood. So we'll go on. The six cities. Among the cities which ye shall give unto the Levites, there shall be six cities for refuge, which ye shall appoint for the manslayer that he may flee thither. And to them ye shall add 40 and two cities. So there were these cities, and it was for the manslayer. Now what does this mean? We've come a bit further down. Verse ten Speak unto the children of Israel and say unto them, When you come over Jordan into the land of Canaan, then ye shall appoint you cities to be cities of refuge for you and the Slayer. May that the slayer may flee thither that killeth a person at unawares. And it's given great, great length this slaying at unawares. If you'll notice verse 22. But in contrast to one who meditates murder. But if he thrust in suddenly without enmity. Or hath cast upon him anything without laying a weight or with any stone wherewith a man may die.

[00:30:46] Seeing. Seeing him not and cast it upon him that he died and was not his enemy, neither sought his arm. Then the congregation shall judge between the Slayer and the avenger of blood. According to these judgments. And the congregation shall deliver the slayer out of the hand of the avenger of blood. And the congregation shall restore him to the city of his refuge whither he was fled. And he shall abide in it. Unto the death of the high priest, which was anointed with holy oil. So there was a great concern there on the part of God. Not only to destroy the Ammonites, but to be sure that a man who by accident had taken the life of another wasn't really accused of murder. And the cities of refuge were placed. As you see, there's a fate map just visible. And they were put on three on one side of Jordan and three on the other. They didn't have 6 in 1 part. So that you got to get over the Jordan somehow. Three one side, three the other. And the rabbinical law went on with the same spirit. And they said that it was a part of their responsibility to keep all roads repaired and all bridges over rivers available so that the men who was fleeing for refuge should have no obstacle put in his way to be saved from the avenger of blood.

[00:32:15] Because you may say, well, why have an avenger of blood? Well, you may say, why have Old Bailey here? She we had excused our these things. We don't realize

that in those days the family or the clan had to do the very thing that you now pay a man you don't even know you're paying him to do the job. So be careful when you're criticizing Old Testament customs that you don't forget these things. And these cities were given names. You notice there's one called Kedesh. Now, that is the word for holiness. And this God we are thinking about in the book of Joshua as well as in the New Testament, is not a God of love only. I remember partying once. A house where they had meetings. And over the fanlight were the words painted God is love and nothing else. And I looked at it and I thought, either that's the most sublime truth that anyone can reach or it's a terrible fraud. Now? I don't know. But I have a feeling. That love was a sentimental thing. And the idea of a holy God who could not tolerate sin. A God who was not merely concerned that you should be justified or we're very concerned about that when you read the Epistle to the Romans. But don't forget that the epistle to the Romans is concerned that he should be justified. A just one and a justifier of him.

[00:33:53] And so he sent his son. I was writing to a friend recently because they had a problem with regard to this question. And I said it's a crude illustration. But it makes it. A certain lawyer who had a reputation for inflexible righteousness was suddenly confronted with a problem. His own Scapegrace son was up before him. And what was he to do? His affection immediately felt sorry for the son and would have gone great lengths to have let him off. But his consciousness of being a lawyer, a judge and a righteous man knew full well that that couldn't be allowed. And so the judge condemned his son and exacted from him the penalty, which was a fine of £500. Then he took his robes off, and as the father, he paid the £500 himself. Well, it's a crude story, but you see, the nation would immediately say. Justice was honored. There was no bypassing the claims of right now. That's what God has done. You hear a person taking a line against God because he demanded a bleeding sacrifice before he would forgive his little child. You know, like that. Well, then you just ask the question. And friend who provided the bleeding sacrifice while the very one against whom the whole offense was made. God alone provided the sacrifice. God alone demanded it. He demanded it of none of us. So the fleeing for refuge was now covering up of sin.

[00:35:39] He was going to a city that was called holy. Do you remember that? Friends, when you flee for refuge and take refuge beneath the cross of Jesus? It's no mere sentiment. The cross of Jesus is a gallows, a place where criminals are executed. And to the Jew dying on a tree was to be under the curse of a broken law. Oh, yes. Beneath

the cross of Jesus. I fain would take my stand, but no mere sentiment. Holiness is there, exhibited and honoured. Well, then you come to the other one. The other one on this side is called Shekem, which means a shoulder. And the shoulder can be two things, at least in its typical meaning. If a government shall be upon his shoulder here is a ruler and that ruler is a righteous one. And also on the shoulder of the high priest was engraved in stone, the 12 tribes of Israel. Tragedy. Never in the high priestly garments was without the fact that he bore them on his shoulder. So here again is what is behind the refuge that is open for you and for me. And then we have the Hebron in the first case means a Ford, a place that you can cross over. And this psalm, what is that, Psalm 141, verse ten. Let's have a look and see what that says. Psalm 141, verse ten. Oh, yes. Let the wicked fall into their own nets whilst that I withal escape.

[00:37:43] Now that word is this similar word that we're dealing with, this refuge that the Lord has made for his people. In the margin, if you have a margin in your Bible, the word is passed over. While I pass over. And the river lies between. Between me and my enemies. You know why the word rival is so called? Because a river. Was that which divided between two conflicting parties. They were rivals living on the river edge and they divided them. And Abraham was called a Hebrew. Can you hear the word Hebron? He was called the Hebrew because he crossed over after his old man was dead. I'm not being rude. It was old and he died. And he represents the old man who could be religious and get nowhere but a hindrance. And when Kira was dead, Abraham became the Hebrew and crossed over into the land of promise. So there we've got that thought. Then the other side we have. On that side we have Golan. And that means to roll. And you see, commit thy way unto the Lord, trust also in him. And if you look at the margin of your Bible, roll your way in the direction of the Lord and you look after the rest of it. Once I'm working out that there it is. And then Ramos High lead me to the rock that is higher than I.

[00:39:15] All these cities of refuge have got wonderful names when you begin to associate them with the teaching of Scripture and then the stronghold Besar, it is strong. I've got there from the Epistle to the Hebrews. Flee for refuge. Cata. Fuego. And if you ever listen to Bach, you wonder whether he's ever going to get there. When he plays his fugues, they go one after the other. A fugue is a piece of music chasing itself. Have you listened to him? And you only know he's coming to an end when the orchestra slows up. But there is an air defense. This is fleeing for refuge. Our word refuge fugitive is one

who is fleeing. But isn't it good to know that God has provided a refuge and we have The eternal God is thy refuge and underneath are the everlasting arms? Well, there is a very complicated passage to explain in Hebrews chapter nine, 27 and 28. I think we've just about time to look at that and it gives a little bit different idea from what it appears on the surface. Hebrews nine The last two verses. And as it is appointed unto men once to die. And after this, the judgment. So Christ was once offered to bear the sins of many. And unto them that look for him. Shall he appear the second time without sin unto salvation. Now can you see the connection between, as it is appointed unto men once to die? And after this the judgment So Christ was once offered.

[00:41:01] Well, we take it for granted, but there is a reference here to this city of refuge and the law. That the man who fled for refuge, he must stay there in that city until the death of the high priest at that time. And when the high priest is dead, he goes out preaching and the very word judgment. After this, the judgment is not the judgment upon the man as a sinner. But there's judgment pronounced by the congregated elders of the city that this man now can go free. You go back to numbers 3512, and you see the structure. If you put the words down in their order as. So also. So this must be something that's a figure as so as the men die once. And then there's judgment. So also Christ Brands offered and the salvation. The men that die. The high priest. And then Christ the high priest. But he dies. But blessed be God. He was raised again and carries on with his art has failed all the way through Hebrews. There's a contrast between Christ and his priestly work. They're not allowed to continue by reason of death. But this man, he ever lives. But I said it was a difficult passage and I've only just ventilated it. So this evening, you see, there are two things that will be held up against me, judged by my own words that I can't explain.

[00:42:34] The miracle. And I don't quite know how to explain Hebrews nine. The last two verses, except that by looking at them carefully and balancing it with these story of the cities of refuge, you see that those who were Hebrews would understand what the Apostle was speaking about. But you need not worry. You can still fly to this refuge, friends, even though you never read the epistle to the Hebrews. And if you've never fled, well, don't wait too long. Don't wait till you can understand how it was that Joshua could say to the sun, stand still. Or whether the sun really did stand still or whether it was an icy spots in the atmosphere that made it stand still. He said, Don't you worry about that. You know, there's some people I've met. You almost believe that they're

never going to heaven because they don't know Cain's wife. Have you met them? One man said after he listened to the wonderful parable of the prodigal son. Where that son comes back and he's taken by the father and it's the father who runs and not the son. What a wonderful picture of a reception. And he slew the fatted calf and he won it. He's in the crowd, said, well, was the calf a male or a female, sir? Oh, he said it was a female. He said, How do you know that? He says, I'm talking to the male now.

[00:43:53] Well, that's something I'm the only answer. You can answer a fool according to his folly. Well, I don't know what you feel, but I've done the best I can with a tremendously difficult book. I don't think I would serve you in this meeting or in those who listen to these tapes. If I'd gone and taken 24 evenings on 24 chapters of the Book of Joshua. That's not to say it's not true, but there must be some element of proportion. Now I feel that if I stop and go into the New Testament, I shall be wrong. So I'm going to make a plunge and have about 3 or 4 meetings only devoted to the book of judges. Because I have a feeling that as any amount of folks who are listening to me, who have got the very smallest idea of what the judges is about. And then I know full well I shan't be able to stop. But I'll have to say, look, with all the terrible history that you read in the book of judges and after curdle your blood. That gem of faithfulness is lifted out the Book of Ruth. And it's a moabitess that's got all the faith and the love in the midst of that terrible generation. And then after that, we go back to a New Testament study. I trust even better equipped for New Testament, grace and mercy by the very fact that we've been going through some of these difficult passages.