

Go over this Jordan (Quality: Average, quiet, incomplete)

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- [0 : 00] The words from the mind to bring before you independence upon the Lord are to be found in the book of Joshua, chapter 1, and the second verse.
- Joshua, chapter 1, verse 2. Moses, my servant, is dead.
- Now therefore arise, go over this Jordan. Moses, my servant, is dead.
- Now therefore arise, go over this Jordan. These words came to my mind this afternoon and seem to rest upon my mind to bring before you this evening.
- The Lord knows, perhaps one here knows, that there may be an appointed word for someone here this evening.
- [1 : 31] This book of Joshua is, I feel, a book that we often neglect in our meditations.
- But it is part of the inspired word of God. And we firmly believe what the apostle wrote, that all scripture, including Joshua, is given by inspiration of God and is profitable for doctrine, reproof, rebuke, exhortation, and so on.
- Let us never neglect any portion of the word of God, even though some may seem to our minds to be much hidden from us in their spiritual meaning.
- Briefly, especially for younger friends and to remind older ones, Egypt sets forth a world that lieth in wickedness.
- The wilderness journey, that time in a person's experience, when the sinful pleasures of the world, I emphasize the sinful pleasures, for God in his great goodness has given us many things that we can rightly enjoy.
- [3 : 06] The love of our families, the wonders of nature, and so on. But when the sinful pleasures of the world no longer attract us, because by the law we realize that their end is death.
- And Moses sets forth the law. What then does the promised land set forth?
- I know some of our poets with much poetic license speak of it as heaven. But there was much fighting in the promised land.
- There will be no fighting in heaven. There was backsliding, the sin of Achan, pride. They did not go up against Ai, only a few men, because through pride they thought they'd easily overcome it.
- There will be no pride in heaven. What then does the promised land set forth? It sets forth the spiritual condition of the Lord's people when they are no longer under the law, but under grace, under Jesus Christ.
- [4 : 28] And the name Joshua in Hebrew means Savior, just as Jesus means Savior in Greek.
- The two references to Joshua in the New Testament, in the Acts of the Apostles, and in Hebrews use the name Jesus, when quite clearly Joshua is the person referred to.

Now, I would like firstly just to trace a few things in this historical portion as they set forth spiritual teaching before we come more especially to consider the Lord's people when they are no longer under the law, but under Jesus Christ.

And as to whether you and I are under the law, or whether the law in its power is now dead.

And we are under Jesus Christ. And with him this command is given, go over this Jordan.

[5 : 58] The children of Israel are groaned under the bondage in Egypt. Their lives were made bitter.

With hard bondage. And we read, they cried unto the Lord, and the Lord remembered his covenant with Abraham, with Isaac, and with Jacob.

Not that God forgets as you and I forget, but he remembered it in the sense that it was now the time that they shall be brought down.

Can you look back to a time when the pleasures of this world no longer held the attraction that they once did?

And so then God sent Moses to bring them out. Moses had left Egypt 40 years before.

[7 : 07] As Stephen makes clear in his sermon before he was stoned, when Moses was 40 years of age, he thought they would have understood that he was sent to bring them out.

And Moses then was quite ready in his own strength and wisdom to do so. But now after 40 years in the desert, when the Lord sent him, then he felt his insufficiency.

Send, I pray thee by him whom thou wilt send. I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant.

So I firmly believe that when the Lord has a work for the man to do, whether in the ministry or in other ways, they will feel their insufficiency.

Jeremiah did, Behold, I cannot speak, for I am a child, and many others, Gideon and others, might be brought before you.

[8 : 16] But then Moses went, obedient to God's command. He gave Moses two signs, that rod cast upon the ground became a serpent.

Take it by the tail. When my brother and I were small children, he caught a mouse by the tail, and the mouse turned round and bit him.

And so would have done this servant. Moses would have known that. In lands where there are poisonous snakes, the natives hold them down with a fork stick behind their head and batter the head with a stone to kill them.

The worst thing you could do, human speaking, is to take by the tail. But Moses obeyed. And he became a rod in his hand.

Put thine hand in thy bosom. Took it out, it was leprous. Put it back in thy bosom. He would have known a man could live without an arm or leg, but to put leprosy in his bosom, in his vitals, surely this was foolish.

[9 : 34] But he obeyed. And he became like his other hand. And so, though we cannot dwell upon these things in detail, Moses went.

And the children of Israel were brought out. Now, the important thing I want you to notice there in their bringing out, Moses stretched his rod over the Red Sea and the waters were divided.

there was no rod stretched over Jordan. They followed the ark of the covenant, as we might touch upon.

You see, there was that difference. Under the rod, they left Egypt. And then there were the many signs in the wilderness.

Moses, as a type of law, struck the rock. That life-giving water sprang out, setting forth Jesus Christ, struck by the law that his people should live.

[10 : 49] the many types and shadows, and especially the brazen serpent, lifted up by Moses upon a path.

The Lord expounded concerning this to John, to Nicodemus in the gospel recorded in John. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternal life.

But that brings us to this point. There were three types of people in the wilderness. There were those who were not bitten by the fowdy serpent, and they died in unbelief.

The hymn writer speaks of the bite of the serpent being the lively type of deadly guilt. And there were those who were bitten by the serpents, and died, not looking at the brazen servant.

But there were those who were bitten and did look. Three types, all of whom had left Egypt.

[12 : 25] Each of us this evening have left Egypt outwardly at least. We're not found in the sinful pleasures of the world.

we've found this evening around the word of God. We've all outwardly left Egypt. But which of those three types are you and I? Do we know our sinnership and look to Jesus Christ for salvation?

Only that group will be saved. we shall not be saved through leaving Egypt. I think William Cowbell in one of his letters writes, a man through the conviction of his sins will leave the sinful pleasures of the world.

But only the gospel of Jesus Christ will bring him into the heavenly kingdom and eternal life.

Leaving the world is right, but it is not saving. glory. And so they came through those forty years.

[13 : 50] The book of Deuteronomy of course was written in about the last month of Moses' life and he recounts the way the Lord had led them through the wilderness.

There is a right looking back as well as a wrong. We look back rightly when we give God the praise for his masses.

We look back wrongly when like Lot's wife we desire to go back. And so the time came when Moses was to die.

He could not bring the children of Israel into the promised land. By the deeds of the law shall no flesh be justified in God's sight.

And Moses as a dear child of God was favoured to see the land but could not as a type of the law enter into it.

[15 : 07] God and he died there in the land of Moab according to the word of the Lord. And he the Lord buried him in a valley in the land of Moab over against Beth Peel and no man knoweth of his sepulchre unto this day.

A thought just comes to one's mind. In the book of Jude we read that which may perhaps seem mysterious.

Yet Michael the archangel when contending with the devil he disputed about the body of Moses durst not bring against him a railing accusation but said the Lord rebuilt thee.

If you know spiritually some of these things you will know the devil will still try and bring the Lord's people back under the law.

But Moses is dead no man knoweth of his sepulchre so may we be preserved against the wiles of the devil and say with Michael the archangel the Lord rebuked them.

[16 : 49] And then Joshua now Joshua and Caleb alone left Egypt as grown men.

All others over the age of twenty perish in the wilderness. And though we cannot dwell upon that aspect so much this evening it sets forth that truth that the Lord said except ye become as little child ye shall not enter into the kingdom of heaven.

Those who left Egypt in their own strength as it were as grown men and women died in the wilderness. We read in numbers how they said our children shall become a prey but they were the ones that would enter in.

But Joshua we read was Moses minister. We read of Moses taking up Joshua into Mount Sinai when the law was given and how Joshua mistakenly thought there was the noise of the war in the camp when in fact they had made that golden car.

But you see it sets forth this truth Christ was made under the law. He alone kept it in full perfection and now Moses was dead.

[18 : 50] And so we read after the death of Moses the servant of the Lord it came to pass that the Lord spake unto Joshua the son of Nun Moses minister saying Moses my servant is dead.

Now therefore arise go over this Jordan thou and all this people unto the land which I do give unto them even to the children of Israel.

Just considering Joshua now for the moment as a dear child of God before we consider him as a type of Christ how he must have felt his dependence upon the Lord when Moses that prophet of which the Lord said there had not risen in Israel one like unto him was now dead and God now gives him the charge the responsibility to bring them in perhaps one here feels much responsibility in some particular way but what a word of encouragement we have here the Lord said as

I was with Moses so I will be with him as I was with Moses meditate upon it perhaps in your waking hours this night as the Lord was with Moses in all those trials through the wilderness with that gainsaying and disobedient people in the Clifton Hymnal there is this little hymn forty years through desert streary Moses led God's people on neither age nor cares could weary till his master's work was done we read I think in the prophecy of Zechariah how the prophet was inspired to write how that your fathers where are they and the prophets do they live forever no they do not oh that we may be faithful in our generation my words and my statutes which

I commanded my servants the prophets did they not take hold upon your fathers what a mercy to have God fearing parents to have those who have had that spiritual concern for our sons but rivers form boundaries the river thames between

[23 : 27] Essex and can surrey and middlesex the river waverley between norfolk and suffolk and many other rivers are boundaries the river seven of course there are many boundaries many rivers over which we have to cross at the Lord's appointed time there are many in providence when we leave home and start school it is crossing a great river no doubt looking back many children perhaps fearful of it leaving school commencing an occupational college leaving the single state to marry what a mercy if the Lord gives us a command go over this river not crossing as it were at our own time and in our own place but at his command and then of course there is that great river to which we must all come unless we are spared to the

Lord's second coming I think it is in one of the prophets we read if thou have run with the footman and they have wearied thee then how wilt thou do in the swellings of Jordan one said in that dread moment oh to hide beneath his sheltering blood twill Jordan's icy waves divide and land my soul with God I said in prayer may the Lord keep us from the spirit of Felix when the ministers at Okington in my youth spoke solemnly of death and eternity and judgment like Felix I trampled but I said when I'm an old man or when

I'm seriously ill then I'll think about these things but I don't want to hear about them now it will spoil my enjoyment of my sinful pleasures that is our nature and we are all like that and only grace can make the difference to seek him while he may be found to call upon him while he is nigh oh may we ever be kept from putting off the consideration of these things but lay them to our heart now prayer be that one I quoted prepare me gracious God we cannot prepare ourselves the preparation of the heart we read in Proverbs and the answer of the tongue is of the norm but I want more especially to look at this in the way that we read of it in that epistle to the

Galatians when I was young I used to think all the epistles were the same more or less but of course they are not and the Galatians had turned from the gospel back to the law as we read from Jude and so the apostle reproves them oh foolish Galatians who hath bewitched you that ye should not obey the truth before whose eyes Jesus Christ hath been evidently set forth crucified among you received ye the spirit by the works of the law or by the hearing of faith having begun in the spirit are ye now made perfect by the flesh oh how solemnly he writes to them but then in those portions that we read remembering the promised land was an inheritance they did not obtain it through the works of the law if the inheritance be of the law it is no more a promise but

God gave it to Abraham by promise and he sets forth to us the right use of the law that the law was our school master to bring us unto Christ that we might be justified by faith but after that faith is come we are no longer under a school master in Romans the apostle writes much concerning the law by the law is the knowledge of sin a conviction of our sin is essential to eternal life but it is not saving in and of itself we must have a conviction but we must have more

[29 : 48] Judas Iscariot was convicted of his sin I have sinned in that I have shed innocent blood Balaam said I have sinned I will turn back whence I came King Saul said to David many times I have sinned and all three were lost characters if you are building your hope of for eternity upon a conviction of sin you are building on a sandy foundation you must have that but you must have more if I were to fall overboard an ocean liner in the middle of the Atlantic in the night and no one see me fall I would know I was going to drown but that knowledge would not save me I would not be saved the poet says are the shipwrecks saved by sinking can the ruin rise by fears there is a natural conviction there is a holy ghost conviction the natural conviction will blame

God or blame others for our sins like Adam of old has thou eaten of the tree whereof I commanded thee thou shouldst not eat the woman thou gavest me she gave to me and I did it's not my fault it's hers or yours and she said the serpent be gone a natural conviction but what will be the hallmark of a holy ghost conviction it will be the acknowledgement of our sins and our just condemnation as it was with the dear repenting thief dost not thou fear God seeing we are in the same condemnation and we indeed justly for we receive the dear reward of our deeds but this man has done nothing amiss

Lord remember me when thou comest into thy kingdom the dear public did not look at the Pharisee the Pharisee looked at the public I fast twice a week I go to week night services that's what he was saying in essence I go to week night services as well as on the Sabbath day I fast twice a week I pay tithes I don't try and avoid the VAT I pay tithes of all that I possess but the public could not so much as lift up his eyes unto heaven but smote upon his breast God be merciful to me the sinner convicted of his sins by the Holy Spirit applying the power of the law but seeking for mercy from

God not through his own works and so the law has to serve its purpose to bring us unto Christ that is to know that out of him there is no salvation for our sons some will as it were think their own works may be slightly lacking and Christ will make up the deficit when I was a boy there was a pastor a mister camp in nearby Swayversy and he often if he came to Okington used to say this if one good thought could purchase heaven I could not to that thought thus start if we have broken a law naturally in the past perhaps a theft or something if we live the rest of our lives free from stealing anymore we would still be guilty of that theft in the past and if caught would be condemned living perfectly if such a thing were possible would not atone for the past dear top lady put it like this in rock of ages could my zeal no respite no could my tears forever flow all for sin could not atone thou must save and thou alone nothing in my hand

I bring simply to thy cross I cling naked come to thee for grace for dress helpless look to thee for grace fell I to the fountain fly wash me saviour or I die Moses is day now therefore arise go over this children to obtain that inheritance the heir as long as he is a child differeth nothing from a servant though he be lord of all but is under tutors and governors until the time appointed but when the fullness of the time was come God sent forth his son made of a woman made under the law as

[36 : 27] Joshua was Moses minister to redeem them that were under the law that we might receive the adoption of sons redemption speaks of the payment of a debt that debt we cannot pay ourselves and he redeemed by his own precious sin atoning blood I was speaking at Okington on the Wednesday evening from that thirteenth chapter of Hebrews the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp wherefore

Jesus also that he might sanctify make make make holy set apart the people with his own blood suffered without the gate let us go forth therefore unto him without the camp go over this Jordan bearing his reproach for here have we no continuing city but we seek one to come and in the eleventh of Hebrews we read there of Moses Moses there is a dear child of God choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season esteeming the reproach of

Christ greater riches than the treasures in Egypt for he had respect unto the recompense of the reward by faith he forsook Egypt not fearing the wrath of the king when he had slain that Egyptian he did fear the wrath of the king and fled to Midian but the second time he did not fear the wrath of the king he boldly stood before Pharaoh and said let my people go he endured seeing him who is invisible endearing speaks of continuing despite opposition and what opposition dear Moses had within within and without from the children of Israel they were rebellious stiff neck people and trouble of course with the

Amalekites and others that we cannot dwell upon now but he endured seeing him as invisible but now you see Joshua was told to bring the children of Israel to go over this Jordan in some respects it sets forth that time when the dear children of the Lord have to make an open profession to make it manifest whose they are and whom they serve following Jesus Christ I said earlier that the children of Israel went through the Red Sea under the rod of Moses but they ended and passed through

Jordan following the Ark of the Covenant in the Ark of the Covenant where we cannot dwell at length upon it now was Aaron's rod you don't read much about Aaron's rod but there was Moses rod brought forth no fruit you never read of Moses rod bearing fruit or budding but Aaron's rod dead the type of Jesus Christ that was in the Ark the pot of manna golden pot of manna was in the Ark and the law was in the Ark of the Covenant again that sets forth Jesus Christ it went before them and they followed a mercy if we are drawn by love to follow the

[41 : 43] Lord Jesus the law may cause us to lose as I've said the enjoyment of the sinful places of the world through fear of punishment but gospel will bring us to follow the Lord through love through love love and not thought to mention that case of the dear eunuch but you see they came to a certain water and he said to Philip see here is water what does hinder me to be baptized in the family circle perhaps one child may be asked would you go and fetch so and so and sometimes that reply is made why should

I why not my brother or sister I'm busy doing this why should I that speaks of rebellious and the rebellious dwell in the dry land but you see what the dear eunuch said what does hinder me it's like the father saying somebody needs to go and fetch this and one says is there any reason why I shouldn't go and do it I want to do it I want to do that which pleases you what doth hinder me all the difference between what doth hinder me and why should I drawn by love and so they followed the ark through Jordan and the waters were not divided when they left the village of Shittim some six miles away here we have venturing faith like the dear women who came to the sepulchre saying who shall roll us away the stone but they didn't stop at home they didn't go and sell the spices no doubt they were tempted to but they didn't they went in venturing faith when they looked they saw the stone was rolled away so these children of

Israel followed the ark and it came to pass when the feet of the priests that bear the ark were dipped in the brim of the water for Jordan overflowed all his banks all the time of harvest that the waters were divided the natural reason of course for Jordan banks overflowing in the time of harvest is that the waters of Jordan come from the Mount Hermon in the north and in the summertime the snows of Hermon were melted and the waters tended to be higher in the time of harvest than in the winter but spiritually does it not set forth a time of fruitfulness when thou passest through the waters I will be with thee and through the rivers they shall not overflow thee when not if but when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon me

Moses my servant is dead now therefore go over this june and in the epistle to the Romans the apostle uses the marriage figure the woman which hath a husband is bound by the law to her husband so long as he liveth but if her husband be dead she is loose from the law of her husband if while her husband liveth she be married to another man she shall be called an adulteress but if her husband be dead she is free from that law so that she is no adulteress though she be married to another man where for my brethren ye also are become dead to the law by the body of

Christ that ye should be married to another even to him who is raised from the dead that we should bring forth fruit unto God again of course the Old Testament as always illustrates these things Ruth was married to Marlon in the land of Moab she had no children brought forth no fruit married to Marlon future more Ländern most more ■■■■ moabast more steps in peace maker thousands score grand give■ Beer let Florida s■ ■ tone verse

[47 : 40] Hawk■ restore ■■■■