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A sermon preached by Mr. J.E. Hazelton on the 17th November, 1907 from the text "Moses My servant is dead; now therefore arise go over this Jordan, thou and all this people, into the land which I do give to them, even to the Children of Israel." Joshua 1. 2.

There are two things to which I would draw your attention this morning in connection with this verse, and the first is the HISTORY, and the second is the TYPE.

First then let us speak of the HISTORY to which it refers! For forty years the Children of Israel had journeyed up and down in the wilderness, they had been brought again and again well nigh to the border of the Promised Land, and again and again they had been led by strange intricate and zigzag pathways away therefrom, while they had been under the leadership of Moses, the man of God. Those forty years had been a period of weary and trying discipline and, at the time of which we speak, there were only two men left who had come out of the land of Egypt (beside those who were under twenty years of age when numbered at Sinai as mentioned in the first chapter of Numbers, 1, 2 & 3) namely, Caleb and the other, Joshua. How was it that the Children of Israel had not crossed the river and entered into that land? It was not the fault of Moses; Moses was not to blame. For his own personal transgression he personally was not permitted to enter, but it was not his fault that the Children of Israel had not done so. It was due to their own murmuring and rebellion; to those lingering backward glances which they cast toward the land of Egypt, for the leeks, onions and garlic - the food of the land which they had left; it was due, in short, to their unbelief in the word and in the promise of God. Within little more than a year after they had emerged from Egypt Moses had brought them to the very brink of Jordan, and there the host tarried whilst twelve men were sent to inspect the land, and, for the help and encouragement of the people, bring back tidings of what they saw therein; and those twelve spies, of whom Joshua and Caleb were two, brought back the report. In this they all agreed, that it was a land of great fertility, a land flowing with milk and honey, and as a proof of the fertility of the land, they brought one bunch of grapes which required two men to carry it, as well as other fruits; but then two of the inspectors told one story and ten another. Ten said there were sons of Anak there, giants; cities walled up to heaven, and that it is utterly impossible for them to think of going in to possess the land. Joshua and Caleb said, "The Lord who has promised the land to us is surely able to give it to us, and therefore, in accordance with His own word let us arise and possess it." But the people sided with the ten spies, and soon the angry clamour was heard, "Why were we brought up out of Egypt? Better to have perished in the wilderness, or died in Egypt, than to face this land of giants". Then God in His wrath swore that they should not enter into His rest in the day of provocation, and in the day of temptation in the wilderness, and the Holy Ghost in the Epistle to the Hebrews says, "We see therefore that they could not enter into that rest because of unbelief." In accordance with God's own word that generation had passed away; the

leaders had gone, Aaron the great high priest had vanished from the scene, Miriam the leader of Israel's women had gone the way of all the earth, and a new generation had arisen, many of whom were born in the wilderness, and knew not Egypt. Alone of all their leaders Moses is left, the man who spake with God face to face. Strange that Moses alone is the hindrance between Israel and the Promised Land! They could not pass over the river Jordan as long as Moses lived! We know why he personally was not permitted to enter the land; it was because in his anger and rebellion he smote the rock twice at the waters of Meribah, but here were a people, who were not rebellious, waiting for the command to cross the Jordan and to enter the Promised Land; but their revered leader, to whom all eyes turned and upon whom all hearts were fixed, was the hindrance, and until he passed away they could not cross the river. Was it likely that Moses would die? Not at all. If you refer to the last chapter of Deuteronomy, you will find that although 120 years of age, his natural eye was not dimmed nor his natural force abated. Then God called him to ascend Nebo, and from a peak there, named Pisgah, He told him to look abroad and see the land which having promised to the people He was about to bestow upon them. So through the clear transparency of that eastern atmosphere Moses could see all the pasture land of Gilead, where the flocks of the two and a half tribes had already found subsistence, the snowy heights of Hermon, hills and valleys flowing with milk and honey, and the Mediterranean Sea. He looks straight across from where Pisgah stands and sees the flower bestrewn plains of Jericho with the city rising amidst the palm trees, and God again says to him "Thou shalt not go thither" in which Moses must have meekly acquiesced, for he had been forbidden to mention the matter again. Deut 3. 26. So Moses died, not of physical infirmity, nor of old age, but "by the word of the Lord" - by God alone. What a wonderful honour was conferred upon Moses! God alone closed the eyes of that dear servant of His, God's own hand laid him in the tomb, and God alone wrote his epitaph. What was that epitaph? "There arose not a prophet in Israel like unto Moses whom the Lord knew face to face!"

"Moses my servant is dead". Now Joshua is called forward to lead the people over Jordan to possess that land which had been promised to them.

We leave the history and come to the type, and see how gloriously full the Book of Joshua is of the Gospel of the blessed God. There is, I feel, a remarkable parallelism between the Book of Joshua and the Epistle to the Ephesians. In the Ephesians there is that glorious first chapter referring to the spiritual blessings which are stored up for "the whole Israel of God" in Christ Jesus - "He hath blessed us with all spiritual blessings in heavenly places IN CHRIST JESUS." Then the second chapter shows how God, graciously working in the heart brings sinners to pass out of death into life, and to enter as quickened souls into an experimental possession of the blessings stored up in Christ Jesus the Lord for them.

Notice in the first place these two words in the second clause of our text - "NOW THEREFORE" - that is to say "Because Moses is dead, now therefore arise," now therefore go over, linger not, the hindrance is gone. Moses a hindrance? Undoubtedly. Here the Word of God stands - I have removed the hindrance, arise, go over this Jordan, thou Joshua, and all this people; thou being their leader and their head, they shall follow thee into the land which I give unto them, even to the Children of Israel. Not a hoof or a hair is to be left behind, but the youngest member of the great host of Israel is to follow Joshua across the stream, which presently would be divided, and then every place that the sole of their feet would tread upon, God said, "That I have given unto you as I said unto Moses." Moses then was the hindrance, and he had been removed by the word of the Lord.

Of what is Moses a type? "The Law was given by Moses, but grace and truth came by Jesus Christ." Moses then is a type of the Law. James in his discourse at Jerusalem as recorded in the 15th chapter of the Acts says, "Moses hath in every city them that preach him" - that is, them that preach the Law, referring to the Jews who in their unbelief had rejected the Messiah. This teaches that the Law can bring no one into possession of the Promised Land, viz., Jerusalem that is above. "By the deeds of the Law shall no flesh be justified in His sight". The Gospel Land of Promise is the land of the justified ones, the land of spiritual blessings which the Lord has prepared for them that love Him, and which He has stored up in Christ Jesus the Lord. To express this in another way - No man can attain the favour of God by his own works; nor attain rest of soul by his own works; neither can he find satisfaction for his hunger and assuaging of his spiritual thirst by his own works. Left to depend on oneself, life would be one weary round trying for salvation by works, but there is no salvation under the Law. Why not salvation, rest and satisfaction by works? Because every work is stained and dyed with sin, and that which has any stain of sin in it cannot provide one iota of spiritual peace and rest. We have seen that it was not Moses' fault that the old generation could not enter into the land of Canaan; it was not due to Moses, but to their own unbelief, so there is no fault and no failure in God's most holy Law. Let us just remind you of what is recorded by the Holy Ghost in the 8th chapter of the Epistle to the Romans, and the 3rd verse - "For what the Law could not do (that is Moses), in that it was weak through the flesh - that is, the Law commands obedience but the Law cannot secure it. Under the Law we can find no peace, blessing or rest, therefore Moses is the hindrance. The Law is as a fiery sword turning every way to keep the way to the Tree of Life; it says "Do", and if you live a perfect life from the time you draw your first breath to the time you lay down your life, you will go to Heaven. No man can do that because of sin and unbelief. As long as the Law is in force and we are under it, we live in the wilderness, and we must die there, and what a solemn thing to live under the Law, and die under the Law

under the curse! "Cursed is every one that continueth not in all things which are written in the book of the Law to do them."

Turning again to the New Testament, this type is seen from another point of view. The Law was weak through the flesh! But in the 7th chapter of the Epistle to the Romans and the 6th verse the Holy Ghost by the Apostle Paul gives this word - "But now we are delivered from the Law, that being dead (there is the death of Moses) wherein we were held; that we should serve in newness of spirit (there is the newness of the Promised Land) and not in the oldness of the letter". Again in the 4th verse He says - "Wherefore my brethren, ye also are become dead to the Law by the body of Christ", and then he goes on to speak of the marriage union between Christ and His people whereby they bring forth fruits of righteousness. "Moses is dead, now therefore arise and go over this Jordan."

Where did Moses die? The man Moses died on Pisgah "by the word of the Lord." "No man knoweth his sepulchre unto this day. But where did Moses as a type die? Not on Nebo but on Mount Calvary, for when the Lord Jesus Christ died there, the Law died, that is, in its power to punish and to condemn. He blotted out our sins, and took the handwriting that was against us, nailing it to His cross.

Hark, The voice of love and mercy
 Sounds aloud from Calvary's tree,
 See it rends the rocks asunder,
 Shakes the earth and veils the sky,
 IT IS FINISHED! (The Law is dead)
 Hear the dying Saviour cry.

It is our Joshua who when He said "It is finished" declared that He had borne to the full the curse of the Law on behalf of His people, that He had sustained the load of their iniquities. Moses my servant is dead, now therefore arise, go over this Jordan and possess the land". The Gospel is this word of our Lord to all who have fled for refuge to His cross. There is no longer punishment by the Law, for there is no condemnation for those who have fled to the cross of Christ; by so doing they give evidence of that faith which prompts them to flee, because they are already in CHRIST JESUS the Lord. "There is now no condemnation to them that are in Christ Jesus, who walk (in the promised land) not after the flesh but after the Spirit." "Moses my servant is dead, arise and go over this Jordan and possess the land". The possession of the land for the whole Israel of God, thus all that Christ is, and all that He contains and all that He promises is the possession of the feeblest believer - the possession of him and her who feel that they are but as bruised reeds and smoking flax; nevertheless experimentally, "every place that the sole of your foot shall tread upon, that I have given unto you". I do feel personally that I want

to be a traveller rather than one that just maps out the road, in other words, in this pulpit I seek as enabled by God to deal from time to time with much of the geography of the Promised Land, if you understand me, but personally I want to be a traveller, "for every place that the sole of your foot shall tread upon that I have given unto you." We see with the eye the whole range of the possession, but Lord lead me by thy Spirit, let me set my foot in felt experience upon this truth and upon that, so that I may joy and rejoice in Thy name. The Lord's people know what it is to range over some of the hills and valleys of the soul's Fatherland; for those who are born again the Gospel realm is their Fatherland. This world becomes more empty the older we grow; less and less does it seem to yield us a supply, because the new life, the hidden principle within makes us pilgrims. Heaven is our Fatherland, and in the Gospel land here below, from time to time we taste its fruits, we drink its waters we rejoice in its sunshine and sit down under its refreshing shadow. "The Law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." What did that mean, the Law made nothing perfect? That the Law found things imperfect and left them so, so go over and possess the land, for it is a land of perfection; it is the land of perfect reconciliation. Oh! what a thought! We to go, who were far from God by wicked works! (that does not mean necessarily, far from God by gross and horrible sins, but every work proceeding from the unregenerate soul comes under that title "a wicked work". Clean water cannot be obtained from an unclean source, but there is a multitude, once far from God by wicked works, now perfectly reconciled to Himself in Christ Jesus the Lord. "I have loved thee with an everlasting love, therefore with loving kindne-ss have I drawn thee." "With everlasting kindness will I have mercy on thee saith the Lord." The 2nd Epistle to the Corinthians and the fifth chapter is the reconciliation chapter, where the whole truth is blessedly set forth, both the work of reconciliation through Christ and the ministry of reconciliation, both by the Holy Spirit. Perfect! Not a difference between God and those who are in Christ Jesus! Our state is one thing; our standing in Him is quite another, for the Law made nothing perfect, but our Joshua did - "the bringing in of a better hope did."

The type also applies to the passing over Jordan as from death to life in this world by the children of God. What does Jordan mean? Literally "The Descender" - the river that descends from the mountains of Lebanon - or, the river of judgment, and thus between unregenerate men and that which is beyond the Jordan there is the river of judgment. Now, dear friends, "it is appointed unto men once to die, and after this the judgment." What a solemn thing if there is a sinner here who thinks that that swift torrent can be stayed. What does God say in Jeremiah "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of

peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? Jer.12.5. Oh! what a solemn thing to have to cross this river without Christ to rest upon!

The Promised Land may be taken also as a type of Heaven. How did the Israelites cross into the land? The priests stood in the midst of Jordan, and the moment their feet touched the waters, the waters of judgment and death were driven back - a symbol of the covenant love of God, the symbol of Christ Jesus the Lord, the sinner's Friend and Saviour staying the flood. We have a covenant, we who have believed, and in this covenant the provision runs that there is no wrath in death for the child of God, for my Jesus has robbed death of its sting, and the grave of its victory. There is no judgment in these waters, for as Hopeful answered when he was buoying up the sinking frame of his brother, Christian, who had said "It is for thee, not for me", "Take heart of grace my brother, I feel the bottom and it is good," and soon dear Christian found the ground firm beneath his feet. To die thus, relying upon the great and glorious Head of the covenant, is to have ground that is firm to stand upon. The Lord increase our faith that we may enter more and more into the land of Gospel rest, which is in Christ Jesus the Lord! The Lord subdue that wretched unbelief which robs our hearts of all peace! Oh! for more of the presence of the Holy Spirit to take us by faith into the land, to show us its blessed treasures, and to partake of them to our soul's satisfaction and peace! Lord, give to us to set our feet in experience more and more upon the land that is beyond the river, the land for which Jesus died to give to His people. "The Lord fill you with all peace and joy in believing that ye may abound more and more in hope through the power of the Holy Ghost, Amen."