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Substance of Sermon preached by our Pastor Mr. J.W. Spaulding-Tyler
on Thursday, July 6, 1978. *at The Dickes*

Lesson. Joshua 14.

If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Numbers 14.8.

No type is perfect: it is obvious that Canaan, the promised land, is in many ways a type of Heaven. This has been generally understood by the people of God under the influence of the Spirit, and a number of beautiful Hymns convey the concept to your spirit.

"Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordans's stream, nor death's cold flood,
Should fright us from the shore," (1022)

and the poet speaks of the 'Canaan that we love'. It is not a perfect type, because after the Commander-in Chief, Joshua, had led the Israelite through Jordan to the land of promise and they began to eat the old corn the manna ceased, but they had a large number of kings and cities and peoples to overthrow, and all those kings, powers and cities, such as Jericho and Ai the Lord completely overthrew as Joshua led the Israelites to their wonderful conquest. The time came when all the tribes received the allocation of their inheritance. Canaan is a type of Heaven because it is the land of promise and all who fear^{Him} are brought to realise that the world and a body of sin and death is a wilderness, and being born from Heaven their citizenship is not here. They are made as pilgrims and strangers in the earth, and their blessed object is the Lord Jesus, to see Him face to face. They have seen Him many times through a glass darkly. Their objective is to reach Home. It is true as in the Hymn,

"A captive here, and far from home,
For Zion's sacred walls I sigh." (1021)

Your home is Heaven, where your name is written in the Lamb's Book of Life; where your treasure is, where your holy Redeemer is, your Father, Friend and holy Bridegroom is, and where your people are. You will say

in spirit, "Hinder me not. I am on pilgrimage, and I do not wish to be drawn aside, robbed, spoiled. I seek to speed my way to regions of eternal day." The attraction of Christ to a soul that has received Him by faith is unparalleled: you desire to be with your Love. Canaan is a blessed type of Heaven: clearly there is no fighting in Heaven. It is the land of promise, and it is in striking contrast with the wilderness they were passing through. Nothing edible grew in the wilderness. This came into our meditation on Tuesday. The Lord sent ^{on} the dew ~~xx~~ the manna. The water was brackish: there were scorpions and fiery serpents and so on. This is a true description of the world to a child of God. Canaan, the promised land, is a land of wonderful fruits and of amazing fertility. It is a 'land flowing' - it is superabundant; - 'flowing with milk and honey'. Having established that point concerning Canaan that the type is not perfect, we can take a further step.

Let us examine the first paragraph of the discourse. Do you believe your citizenship is in Heaven? Do you believe your name is in the Lamb's Book of Life, and that in the census of Zion you are enrolled? "The Lord shall count, when he writeth up the people, that this man was born there." This is a most positive proof of citizenship: if Christ is our Saviour, our heart is there. I ventured to touch on this as we went together to the Throne of Grace: there are poor sinners having the nature of the Lord Jesus and a precious Christ and communion with Him and their heart is in Heaven, and they will never miss an opportunity of coming to the House of God because Christ has their heart and affections. "Draw me: we will run after thee." You will run. Why? To find your Beloved. If two people are in love, can they be accused of being torpid, sluggish? They run to meet each other. So if you know and love Him because He first loved you He has your heart, and there is no stupor, no lethargy. If you could say you know what it is to run to the House of God it is because you want to find your Beloved, and you will not find Him in the world. You find Him where He lodges, in Zion. "here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread." Are you able to answer the first paragraph? You are bound for your own country: this is a hostile land. You are on a journey to Heaven. You are not building a nest here: if you are, the Lord will stir it up, and teach you that your

nature by grace is to fly. He has given you wings, and you find you cannot get far; you are in a cage. You will begin to fly; one day you will fly Home. Home is wonderful to contemplate.

Let us proceed to the next step. When the Lord had delivered His people from Egyptian bondage, led them through the Red Sea, and the children of Israel had seen all His miracles at the Red Sea and in Egypt they came to an important episode in their history. It took place at Kadesh-barnea, not far from the holy land. The Lord commanded Moses, "Choose from every tribe a man, and send them to the land of promise to search it out." Twelve went, and they were forty days in the holy land. Included in the twelve were two outstanding men, Joshua and Caleb. I feel my need of wisdom and grace because there is a spiritual content. It is not all spiritual, but you will find it conveyed to you in the last Hymn (216) What happened when the spies were sent and had remained in the land for forty days? One part is blessed and it includes the Text, for they were the words of the two men, Joshua and Caleb. "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey." One part is very blessed, the other is solemn and terrible. I will take it in rotation. First, ten out of the twelve had a prevailing disease, and two of them had heavenly health. Ten had the solemn disease of unbelief: it completely prevailed over them and God punished them for it. Two had living faith. I say in the Name of God that I may discharge my conscience: no sinner left permanently, finally under the power of unbelief will enter Heaven; they will perish in the wilderness. The other two had living, saving faith. Let us examine as to what took place. They came back and brought samples of the fruits of the land. When you sit together in heavenly places in Christ Jesus I hope you bring of the figs and grapes for the people of God to share. If you have foretastes of Heaven you will bring of the choice fruits of the land. Have you ever done it? This is one view of the ministry. I hope I shall never be left to shame because I never bring of the fruits of the land before you. Is this so with you in family, private, and Church life? This will test you: it is not a matter of doing the rounds, so to speak. Do you know what it is to have foretastes of Heaven and to bring back fruits so that others may share?

Every child of God, every ordained minister of God, there are times when they bring the fruits of the land of promise for you to share in the enjoyment of them. You are thinking of a living testimony before the Church of God. If you are helped you are bringing of the fruits of the land for the Church to enjoy.

These ten, having the mortal disease of unbelief brought an evil report. They said, "We saw giants there, and we were only as grasshoppers in our sight and in theirs. The cities are walled." To summarise, they were saying, "It is useless to go on in the journey. If we get there we shall never be able to prevail over them." They did not believe God's word, nor all the miracles they saw. This is one of the greatest manifestations of unbelief in the world. Men and women everywhere do not believe the Word of God. These did not believe what God had said. They tried to terrify the Israelites with their report so they should have no heart to go on. That is what Satan tries to do, to fill your mind with giants. He says, "There will never be success: you might as well go back." They said, "Would God that we had died in the land of Egypt." It was a solemn thing. I hope none will ^{be} left in any degree to discourage the Lord's people in their pilgrim journey by representing obstacles so formidable. A word of encouragement is needful and desirable. The two, Caleb and Joshua were under the sweet influence of the Spirit and had living faith, and they firmly believed that what God had promised He would perform. "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey." Something very solemn took place. The influence of the ten was so powerful that the majority of the Israelites conceived a project; I do not know if you remember what it was. "Let us make a captain, and let us return into Egypt." that is, go back. What? is this in your heart? A true child of God never will. However low you sink you will still press on: there can never be a going back. O the solemnity of it! The Lord spoke solemnly in sublime majesty. He turned them back into the wilderness for forty years for their sin. "Tomorrow turn you, and get you into the wilderness by the way of the Red Sea," Do you know why? "After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Why? So that in forty years all the men would perish and never

set foot in the land of promise. Only Caleb and Joshua entered. This is very solemn. "For every^{day} you were in unbelief you will spend a year in the wilderness, until your carcasses fall there." It shows you what unbelief is. "None of those men shall enter." Paul takes it up in his epistle to the Hebrews. "So we see that they could not enter in because of unbelief." It is terrible for the Lord to turn any back to the wilderness to perish.

There is a word I felt I must bring to you: it is unique and it may astound you. The Lord would bring their seed in; not them. He said, "After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." This is Scriptural. Does it confound your sight? Does it seem ready to overturn all you have hoped on? I seek grace to expound. A breach is a violation. I believe this is the definition of it: not as to the substance did He change His purpose to give the children of Israel the land of promise; He changed it as to the timing of it. So the people who rebelled were punished: their children would enter. How sublime is the word! The substance of the promise stands, not the timing. You have words that are almost synonymous Moses could not enter the land: he was disqualified; he had spoken unadvisedly. David was disqualified from building a house because he had shed blood. "Solomon thy son, he shall build my house." The substance of the promise stood: the timing God changed in judgment. Where are you? It will be solemn if any of us are among those turned back into the wilderness until we perish because of unbelief. Do these things mean anything to you?

You see the beauty of the Lesson. Caleb said, "Forty years old was I when Moses the servant of the Lord sent me...and now, lo, I am this day fourscore and five years old." He had entered the land. Joshua was the leader and successor of Moses. Caleb was as well as at forty, strong and able. The others had a mortal disease and had perished. Joshua allocated to Caleb a special portion in the promised land. Has the Lord said that you will enter? O the solemnity of the word, "So we see that they could not enter in because of unbelief." They did not believe the Word of God, and if you do not believe that is how it will be. ~~They~~ you

If you have no conviction of unbelief in your soul, even when you have seen His miracles this will be your portion. I speak a word to you who are keen spiritual hearers. The Lord has favoured you to believe His word, and you have given me that testimony that you believe what God has spoken. You will enter, and your seed will enter. If there is the awful prevailing power of unbelief, permanent and final in any, their carcasses will fall in the wilderness. If any go on in an outward ^{form} to the end they will never enter. If unbelief has a stranglehold, that is where they will be. I shall be pure from your blood in the Day of Judgment. If the Lord gives you living faith you will be as Caleb and Joshua. "If the Lord delight in us," and you will soon know. It means He loves you with an everlasting love, and He will tell you so, and shed His love abroad in your heart by the Holy Ghost. He will prove to you that He is your Saviour, Bridegroom, holy Father, blessed Advocate. You will know He delights in you because you are one with Him: you have union and communion with Him by His grace.

"If the Lord delight in us, then he will bring us into this land." There are several parts to this. The 'land' is an annex to Heaven: it is the Church of God. When Ruth in her soul ran to Bethlehem and gleaned and went through the beautiful stages; the apron full, the handfuls of purpose, and so on, she became his bride, and the Lord brought her to the annex to Heaven. This is an annex to Heaven, blessed be God. "If the Lord delight in us, then he will bring us into this land." and you will possess it, and there is much land to possess. They were talking of going back to Egypt. O the malignant nature of unbelief! "If the Lord delight in us." It is a sweet, sacred, soft word; "If the Lord delight in us, - you and your children and others, and the strangers. "Be not forgetful to entertain strangers." "If the Lord delight in us, then he will bring us into this land." And when you have been in the annex you will say, "This is none other but the house of God, and this is the gate of heaven. Presently it will be Heaven, that holy, happy place, the better Country.

"the land of pure delight,

Where saints immortal reign;

Infinite day excludes the night,

And pleasures banish pain." (1022)

Blessed be God. Amen.