Joshua - Commentaries by Charles (Chuck) Hendricks

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Address—C. Hendricks

We were noticing last night. The truth of the Red Sea. The Passover and the Red Sea Passover Speaking of the death of Christ and the Red Sea, the death of Christ, particularly in a special way the death of Christ is shielding us from the judgment of God. I come to the brink of the water of Jordan. He shall stand still in Jordan. And Joshua said unto the children of Israel, Come hit her. And hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you. And that he will without fail drive out from before you, the Canaanites and the Hittites. And the highlights, and the parasites, and the Girgashites, and the Amorites and the Jebusites, behold the Ark of the Covenant of the Lord of all. The earth passeth over before you into Jordan. Now therefore take you 12 men out of the tribes of Israel, out of every tribe of man. And it shall come to pass as soon as the soles of the feet of the priest that bear the ark of the Lord. The Lord of all the earth shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon in heap. And it came to pass, when the people removed from their tents to Passover Jordan, and the priests bearing the ark of the covenant before the people, and as they that bear the ark were come unto Jordan, and the feet of the priests that bear the ark were dipped in the brim of the water. For Jordan, overfloweth all his banks all the time of harvest. That the waters which came down from above stood and rose up upon in heap very far from the city, Adam, that is, beside Zaratan. And those that came down toward the sea of the plain, even the salt sea failed and were cut off. And the people passed over right against Jericho. And the priests that bear the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan. And all the Israelites passed over on dry ground until all the people were passed clean. Jordan. And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you 12 men out of the people, out of every tribe of man, and command you them, saying, Take you hence out of the midst of Jordan, out of the place with the priests feet stood firm 12 Stones, and you shall carry them over with you, and leave them in the lodging place where ye shall lodge this night. Then Joshua called the 12 men whom he had prepared of the children of Israel out of every tribe of man. And Joshua said unto them, Passover before the ark of the Lord your God, into the midst of Jordan, and take you up, every man of you, a stone which upon his shoulder, according unto the number of the tribes of the children of Israel. That this may be a sign among you that when your children ask their fathers in time to come, saying, What mean ye by the stones? Then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord. When it passed over Jordan, the waters of Jordan were cut off, and these stones shall be for a memorial unto the children of Israel forever. And the children of Israel did so as Joshua commanded, and took up 12 Stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up 12 Stones in the midst of Jordan, in the place where the feet of the priests which bear the ark of the Covenant stood, And there they are unto this day. For the priests which bear the ark stood in the midst of Jordan until everything was finished, that the Lord commanded Joshua to speak unto the people. According to all that Moses commanded, Joshua, and the people hasted and passed over. And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over. And the priests in the presence of the people, and the children of Reuben, and the children of Gad, and half the tribe of Manasseh passed over armed before the children of Israel, as Moses spake unto them about 40,000 prepared for war, passed over before the Lord unto battle. Through the plains of Jericho. On that day the Lord magnified Joshua in the sight of all Israel, and they feared him as they feared Moses all the days of his life. And the Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded the priest, saying, Come ye up out of Jordan. And it came to pass, when the priest that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the souls of the priests feet were lifted up onto the dry land, that the waters of Jordan returned unto their place and flowed over all his banks as they did before. And the people came up out of Jordan on the 10th day of the first month, and encamped in Gilgal in the east border of Jericho, and those 12 Stones which they took out of Jordan.

Did Joshua pitch in Gilgal? And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones, Then you shall let your children know, saying, Israel came over this Jordan and dry land, for the Lord your God dried up the waters of Jordan from before you until you were passed over. As the Lord your God did to the Red Sea, which he dried up from before us until we were gone over, that all the people of the earth might know the hand of the Lord that it is mighty. That ye might fear the Lord your God. Forever came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their hearts melted. Neither was their spirit in them anymore because of the children of Israel at that time. The Lord said unto Joshua, Make these sharp knives. And circumcise again the children of Israel the second time. And Joshua made him sharp knives and circumcised the children of Israel at the hill of the Foreskin's. And this is the cause why Joshua did circumcise all the people that came out of Egypt that were males. Even all the men of war died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised, but all the people that were born in the wilderness, by the way, as they came forth out of Egypt, then they had not circumcised for the children of Israel. Walked forty years in the wilderness, till all the people that were men of war which came out of Egypt, were consumed, because they obeyed not the voice of the Lord. Unto whom the Lord swear that He would not show them the land which the Lord swear unto their fathers, that He would give us a land that floweth with milk and honey. And their children whom He raised up in their stead. Them Joshua circumcised, for they were uncircumcised, because that they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp till they were. Whole. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. And the children of Israel encamped in Gilgal, and kept the Passover on the 14th day of the month, that even in the plains of Jericho. And they did eat of the old corn of the land on the Morrow after the Passover, unleavened cakes and parched corn in the South same day. And the manna ceased on the Morrow, after they had eaten of the old corn of the land. Neither had the children of Israel manna anymore, but they did eat of

the fruit of the land of Canaan that year. And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold. There stood a man over against him, with a sword drawn in his hand. And Joshua went unto him, and said unto him, Arthur, for us, or for our adversaries. And he said, Nay. But as captain of the host of the Lord, it might now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot. For the place wherein thou standest is holy. And Joshua? Did so. We were noticing. Last night. The truth of the Red Sea. The Passover and the Red Sea Passover Speaking of the death of Christ. And the Red Sea. The death of Christ In a special way, the death of Christ is shielding us from the judgment of God, shielding Israel from the judgment of God. It's wonderful to see the blood. Shielding us and screening us from the judgment of God against our sins. God against our sins. But we saw in the Red Sea Speaking of the death and resurrection of Christ. That which? Is a full picture of salvation complete and full deliverance? From the enemy. From the power of the enemy, from Pharaoh, from the Egyptians, and from Egypt the House of *******. And they were brought to God through the Red Sea. They went through those waters of death and judgment and came out on the wilderness side. And they were in type A risen people. Identified with Moses as their leader. In resurrection, the one who had gone through death and come out and the other side of death.

In the Red Sea. And then they had the wilderness before them. And we've read in this chapter, these chapters, that they were 40 years in the wilderness. Now we've read of the time when they are about to enter the land. And they come to the river Jordan, another picture of death, the waters of death. But a different aspect. Again, the Jordan speaks of the death and resurrection of Christ. These types are so beautiful. At the Red Sea, it was deliverance from the House of *******. It was a it was a question of righteousness. And we saw that the book in the New Testament which answers to Exodus, the book of redemption is. Romans, the Epistle to the Romans, where we are redeemed and saved, redeemed by blood and redeemed by power, power of God, which brought Christ through death into resurrection, and we now to walk in newness of life, and we too have died to sin, and so we are delivered from. The power that held us captive, we once served sin. And we once served Satan. We were once in ******* to sin. The Lord Jesus said, if the Son shall make you free, you shall be free indeed. Set free now to serve the Lord. A freed people, a delivered people, a saved people. And so in Exodus 15. They sang the song of salvation and the song of redemption. They had no song to sing in Egypt. They were safe under the shelter of the blood, but not saved yet because they had not been completely delivered from all the enemy. And at the Red Sea, they could see God was fighting for them. The Egyptians even realized this. As their chariot wheels came off and so on. And those waters of death which were salvation to the Israelites were death and judgment to the Egyptians when they tried to go through. In pursuit of the Israelites, and the Israelites could look back and see all their enemies strewed dead upon the seashore. God is for us the wonderful truth of the Red Sea. He saved us by the washing of regeneration and renewing of the Holy Ghost. He saved us by taking us out of the old condition, in Egypt, in the world, in the flash, and in our sins. And He's brought us now to Himself. In resurrection life. To live in the risen life of Christ, a new creature. A Newman. The old man having died to sin, having been crucified with him at the cross. Done with and now deliverance affected and the soul brought. To God in Christ, risen from the dead. This is all that the Red Sea typifies. He was delivered for our offenses. He was raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. So what you get at the Red Sea is a picture of salvation, a picture of deliverance, Redemption by power as the Passover gives us, redemption by blood. But now they've they've gone through the 40 years in the wilderness. And they're about to enter into the promised land, Canaan. The land of their possessions, their proper portion, the wilderness is not their portion at all. But they had to learn in the wilderness the ways of God. So if you look at the Red Sea, the death and resurrection of Christ as delivering us from the world and from sin and from Satan, from all the power that held us captive and bringing us to God and setting us free and God acting for us. In bringing us out of this condemned system of things, this world to himself. That's the Red Sea. Then you have the wilderness, and then you have another picture of the death and resurrection of Christ in the river Jordan. There is no enemy pursuing them. There's no rod to be held up and to smite the waters to divide them. The rod of the judicial rod of judgment that was the Red Sea. Instead, it's an entirely different figure. Children of Israel arrive at the Jordan. It overflowed all its banks all the time of harvest, and there was no way they could crossover. The priests were instructed to carry the ark, the symbol of his very.

And as soon as the feet of the priests would touch and stand in the river, the waters of the river would cease and and would store up and. They could Passover on dry ground. Another type of the death and resurrection of Christ. The Red Sea speaks of His death and resurrection as delivering us from the from our sins and from sin and from Satan and from the world. The Jordan pictures the death and resurrection of Christ. Enabling us to enter in to our heavenly blessings, to that which is ours. Canaan is a type of the heavenlies into which we have been brought in Christ risen from the dead. And the epistle that answers to this book of Joshua as Romans answered to Exodus, Ephesians answers to the book of Joshua. And so in the book of Ephesians we have the heavenly places. Mentioned five times. And you'll notice I read into the 5th chapter and at the end of the 5th chapter there was a man there after they'd crossed over, after they were circumcised in the land, and after the manna ceased. They, they, they, they celebrated the Passover. Now, having entered the Promised Land, they were. Risen with Christ the The Jordan speaks of the death and resurrection of Christ, and our death and resurrection with Him. It's one thing to see the work of Christ. For me, that's the Red Sea. It's another thing delivering me from all that was against me, all the power that held me in captive and *******. It's another thing to see the work of Christ bringing me into my proper blessings. And our proper blessings are not in the wilderness. But in. Canaan, a type not of heaven. Because in heaven there is no conflict. When we get to heaven, we'll be in perfect rest. True, as we were singing, Heaven is our home and the heavenlies is a picture of that, but there's conflict. As soon as they entered Canaan, there was another enemy that was confronting them and they had to deal with those enemies. They had to conquer. The land of their possessions, it was all given to them of God. It was theirs. But they had to defeat the enemy in order to appropriate it for themselves. Every place that the soul of their foot was placed upon, that was theirs. They had to make it their own. And so it is with us. All these precious truths are ours in Christ. We are a heavenly people. We belong to heaven. Heaven is our home, but the enemy is there to withstand us. And so if you go through the Epistle to the Ephesians, after all of the blessings have been unfolded in the 1St. 5 1/2 Chapters. He says wherefore. Be strong in the Lord and in the power of His might. Take unto you the whole armour of God, that you may be able to stand against the Wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness. In heavenly places. It says in high places it should read in heavenly places. In Christ. Our warfare is against. An enemy. Let's turn over to the Epistle to the Ephesians. And trace. Because this is what answers. To what we have. In Joshua. We have. Another figure. We've read it. While the waters were. Building up. And the children of Israel were passing through. 12 Stones were placed in the River Jordan, the bed of the river, and then 12 Stones were taken from that riverbed and carried into the land.

And they were ultimately placed at Gilgal. Gilgal was the place where they were circumcised, where the cut off. The most? Illogical maneuver. From a military standpoint was for them to cross the Jordan and then circumcise the males rendering them. Thoroughly vulnerable to any attack. Before they. Met the enemy. This is God's way. It is not man's way. If we are going to meet the enemy, it cannot be in the power of the

flesh. The flesh must be cut off. And Paul says to the Philippians in chapter 3, we are the circumcision who worship by the Spirit of God and rejoice in Christ Jesus and have no confidence in the flesh. We are those. Of whom it is said that in the circumcision of Christ we too have been circumcised with a circumcision made without hands in the putting off the body of the flesh. In the circumcision of Christ, when He was cut off on the cross, He stood there not only was He charged with all our sins, but He became responsible for the sinful condition in which we. Are found as children of Adam, and in his cutting off the flesh was dealt with and judged. God condemned sin in the flesh according to Romans 8. The nature that we have which is at enmity with God. Which cannot please God. Which is. Set against God. Is condemned at the Cross all that we were in the first man. It's done with. And now if we're going to enter into the heavenly conflict. That is spoken of at the end of Ephesians. We have to understand. What a Christian is. A Christian is not just a righteous man, not just a redeemed man. Not just a saved man. But he's a heavenly man. He is 1 whose interests? Whose associations of life. Are heavenly. He is 1 whose citizenship is heavenly. The death and resurrection of Christ has brought us into our proper portion in the risen Christ. We are dead with Him. The 12 Stones placed into the Jordan River speak of our death with Christ. So fully identified with him in death, that the waters of judgment. After the priests left the bed of the river and came up into Canaan, rolled over those 12 Stones, and we can see that's where we were left. We were left the old man. All that we were in the flesh and in Adam is left under the judgment of God. Beautiful, these types in the word of God. And then there were 12 Stones taken out of the bed of the river, and they were placed in the land and then later removed to Gilgal. And Gilgal was the place where circumcision was carried out. Not only was Gilgal the place where circumcision was carried out, where the reproach of Egypt was rolled away. Because. The connection that we have with the world is in the flesh. And when the flesh was cut off and put under the knife under the judgment. Of God at the cross. Our connection with this old world system was severed. And now as risen with Christ. Those 12 Stones that were taken and placed in the land, we are now risen with Christ heavenly. Persons. As is the heavenly, Paul says. Such are they also that are heavenly. And as we have borne the image of the. Earthly. Even so, we shall bear the image of the heavenly that's still future. Even as to these bodies, we're going to be like that heavenly man.

We are like him now, in position, dead and risen with him. But how few Christians there are that understand the truth of the Jordan? It is not that we have to cross the Jordan, but in Christ God has. Brought us across the Jordan. We are. In Christ, risen from the dead, we too have died. Not now the thought of died to sin the old master, because in crossing the Jordan there was no enemy to be delivered from, but there was a possession to be entered into the heavenlies Canaan, a type of the heavenly. Some have thought, well the Jordan river is just a picture of death, and when we die we enter heaven. There's a sense in which that may be a. Partial application, but it's not what you get. In the fullness of it, because there was, there was warfare, there was the enemy to be conquered, Israel had to. Conquer their enemies in order to take possession in actuality of the land that God had given them. God gave it to them in purpose, but they had to take possession of it. And so we are heavenly people positionally, but in order to enter into it. We have to engage in that conflict with spiritual wickedness in the heavenlies. In Ephesians one verse 3, the apostle. Says, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places. In Christ, in Christ where He is, our blessings are not material. They are not earthly as Israel's were. Our blessings. Are spiritual and heavenly. If you read the 28th chapter of Deuteronomy, you'll find out that an obedient an obedient Israelite was promised blessings in the field. Blessings in the fruit of the womb, Blessings in health, Blessings in one's job. That is, all the blessings that were held out to the Israelites were earthly. And they were material blessings. But our blessings are not earthly and they're not material. They are spiritual and they are heavenly. Blessed with all spiritual blessings in the heavenlies. It must be so. Notice he addresses him as the God and Father of our Lord Jesus Christ. He is to us as the God of our Lord Jesus Christ. What he was to him, that blessed man as he walked through the scene, the 22nd Psalm, he says, thou art my God, even from my mother's belly. Wonderful. The Jew could boast that the God that they knew was the God of Abraham and Isaac and Jacob. The Christian can boast that the God that he knows was the God and Father. Of our Lord Jesus Christ. We know Him as the God of the Lord Jesus Christ. We know him as the Father of the Lord Jesus Christ. The blessings that flow to him in those relationships must be the very fullest. And so they are who have blessed us with every spiritual blessing in heavenly places in Christ. Someone would say that's mysticism. No, it's not mysticism. Mysticism occupies us with our feelings about Christ. Mysticism occupies us with our subjective state. The truth of Christianity occupies us with a heavenly object, Christ never with ourselves, but with the man in the glory. And with our blessings, which are there where He is. The end of chapter 1 is the second mention of heavenly blessings, and he prays that verse 17, the God of our Lord Jesus Christ, the Father of glory, The Fountainhead of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him. Notice the prayer in Ephesians 1 is addressed to the God of our Lord Jesus Christ.

The prayer in Ephesians 3, verse 14 is addressed to the Father. Of our Lord Jesus Christ, that twofold relationship. And so the epistles begin. Blessed be the God and Father of our Lord Jesus Christ. I do not see, I do not think you will ever find the God addressed in the epistles as Heavenly Father. That was, you might say. That was a title that the Lord gave. When he was instructing the Jewish disciples on earth to pray our Father, which art in heaven, that was something beyond. What they were used to in Judaism. But now we have something beyond that even, and that is we know him. As the God and Father of our Lord Jesus Christ. You remember as the risen man, he appeared to marry Magdalene. And he said to her, Go to my brethren, the fruit of an accomplished redemption. He puts us in his place. Before God and tell them, he says to Mary, don't touch me, Mary. I have not yet ascended to my Father in heaven. You can't have me. Until I have ascended to the glory. Christianity begins on the other side of the cloud. Christianity begins after He had ascended to the Father, after there was a man in the glory, and seated the right hand of God. From that place He sent down the Holy Spirit to unite us to Him, and from that place we come to know Him. In that relationship, so he says, Touch me not Mary, I have not yet ascended to my father, but go to my brethren and tell them, I ascend unto my Father. To your Father he puts us in his place before the Father. To my God. To your God puts us in his place before God. Nothing more precious, nothing higher, nothing more blessed than that. And so the blessing that flows to us is from the God and Father of our Lord Jesus Christ. No wonder, it says, who hath blessed us with all spiritual blessings in heavenly places in Christ. And now in this prayer at the end of the chapter, addressed to the God of our Lord Jesus Christ, the Father of glory. He prays that He may give you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that you may know what is the hope of His calling. And what is the riches of the glory of his inheritance in the Saints? Hope of his calling to be there with and like Christ. A bride for the Son, associated with him for all eternity. The hope of his calling. He's called us to eternal glory. In association with that glorified man, and then the riches of the glory of his inheritance in the Saints, our inheritance is in heaven. How many times Saints of God have wrangled among themselves over an earthly inheritance? Oh, that we might say, as Mephibosheth did when David returned after he had fled when Absalom. Usurp the. Of the throne. And Absalom was dead, and King David came back. And David said to Mephibosheth, I have said, he said, why didn't you go with Mephibosheth? Well. Zaiba, his servant, had deceived him. And he said that David says I have said Thou and Sibah divide the inheritance, and Amphibious says let him take all, let him take all, because my king has come in peace. All he wanted was David and the Christian. Has a heavenly inheritance we have. And he's praying that we might have our eyes enlightened the understanding. That we might know what is the hope of His calling and what is the riches of the glory of His inheritance in the Saints. The Saints aren't His inheritance, but

the Saints are going to inherit it with Him. Once we join Him at the rapture, we'll never be separated from Him again. We'll always be associated with Him and all that He does in His reign, in His taking the inheritance, all that He is won by virtue of His perfectness down here as a man. And then the last thing he prays. And what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead? This is not the power put forth to create the universe. This is the power put forth to take a man and set him in his own right hand in heaven, and to associate us with him there in that heavenly position. This is what he's praying for.

That you might know. What is the exceeding greatness of his power towards us, who believe according to His mighty power which he wrought in Christ, when He raised him from the dead, and set him in his own right hand? In the heavenly places. So our blessings are in the heavenlies. They must be there because that's where he is. He is the head of the body. And he's in the heavenlies. God has set him there. And what he's praying for is that the Saints might be. Imbued with this sense of their heavenly portion. The hope of Our Calling, the riches of the glory of our inheritance in the Saints, of his inheritance in the Saints, and the greatness, the exceeding greatness of the power that set that man in the glory and that has associated us with him in that heavenly scene. So he's in the heavenlies and our blessings are in the heavenlies now in chapter 2. To verse 4. But God, who is rich in mercy, Notice it starts out in verse one. And you hath he quickened, who were dead in trespasses and sins. We were dead. As Christ lay in death, God raised and exalted him. To his own right hand in heaven, He has done the same for us. We were once dead in sins. And then it says, verse 5, Even when we were dead in sins, God hath quickened us together with Christ. Quickened us with Christ, union with. Christ himself. And hath raised us up together. And made us to sit together in heavenly places in Christ Jesus. So our position. Not only are our blessings in the heavenlies, not only are our blessings all spiritual and in the heavenlies, but Christ is there and we are seen there in him. In him. Risen and exalted. To the right hand of God. Made us to sit together. In heavenly places. In Christ Jesus. The River Jordan. That. Going that's being identified with him in his death and resurrection. We have died with him and we are risen with him. We are in the land. We don't have to. Do anything to get into the land. We're there positionally in Christ. Now we have to appropriate it to ourselves, and the measure in which we are earthly minded is the measure in which the enemy succeeds in his heavenly warfare with us to rob us of our heavenly blessings. The measure in which? We are earthly minded. Is the measure in which the enemy robs us of our heavenly portion. In the 3rd chapter we have the 4th mention. There he unfolds. The truth of the Mystery, Christ and the Assembly. Christ and the Church. He says in verse 3, Have it by revelation. He made known unto me the mystery. Verse 5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets in the Spirit. And then he mentions the three. Cardinal truths of the Mystery, verse 6 that the Gentiles should be fellow heirs, joint heirs with the Jew. You never get that in the Old Testament. Never. And of the same body, a joint body with the Jew. 1 Newman. He's reconciled us both unto God in one body by the cross brought into this new thing, Christ in the assembly. It's the Gentiles that are brought into it. That was given to Paul especially to reveal the truth of the mystery. And then joint partakers of his promise in Christ by the gospel, all the promises that God made in the Old Testament, we were outside of it all. He says that in verse 12 That at that time you were chapter 212, that at that time you were without Christ, being aliens from the Commonwealth of Israel, strangers from the covenants of promise. The Gentile had no claim upon those promises.

No, no, he he wasn't in covenant relationship with God at all. He was outside it all, having no hope and without God in the world. That was the Gentile. That's where we were. But now in Christ Jesus, we who were far off are made nigh by the blood of Christ. That's the grand foundation for God to accomplish His eternal counsels and blessings to bring us into our heavenly blessing. We were discussing and I enjoyed it so much. When God brought Eve to Adam. The King James says. And when Adam saw Eve, he had given names to all the animals, and he found none that was his. Like his helper. One that met his heart and it says in the King James when. Adams, this is now bone of my bones and flesh of my flesh. My brother was just sharing this with me and I enjoyed it so much. Another way of putting that is, Adam said. Finally, someone that satisfies me. Someone that is meeting all my needs finally. And that's the thought when Adam saw Eve. Someone I can share this dominion with? Someone that I can? Share it all with. Not to have to be the Lord of this earthly creation alone. God gave him Eve, and so God has given Christ the assembly, the Church, someone with whom he will share for all eternity. The. All that he is 1. All that he is 1. He won't have it alone. When he enters into the inheritance, it will be in the persons of the Saints, that is, we will be the ones that take possession of it with him. What a wonderful portion. Is ours? Well, he goes into this mystery, He says in verse 7, whereof I was made a minister. According to the gift of the grace of God-given unto me by the effectual working of his power unto me, whom less than the least of All Saints is this grace given, that I should preach among the Gentiles. The unsearchable riches of Christ preach among the Gentiles. It was given to Paul to be the apostle to the Gentiles. The unsearchable riches of Christ and then to make all men see what is the. Fellowship or administration of the mystery? Which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now. Under the principalities and powers, where in the heavenly places might be made known by the assembly, by the Church, the manifold wisdom of God. All the wisdom of God is contained in the mystery Christ in the church. Christ in the Church. And the angelic host, the principalities and powers, and the heavenlies are learning. Through the assembly, the manifold wisdom of God that He could pick up the likes of us. Lost, guilty, worthless, sinners of the gentiles, and bring us into. This heavenly company blessed with all spiritual blessings in heavenly places in Christ. In that exalted, glorified man. Adam now has his Eve. Christ now has the assembly to share it all with. That's your portion and mine, and as the principalities and powers and the heavenlies. Behold this manifold wisdom of God, they learn. They learn God's. Thoughts. They are not part of it. They're not part of this bride. You and I are. They're just servants. We're sons, daughters, children and members. Part of the bride.

Nothing higher, nothing more blessed. It's according to the eternal purpose which he purposed in Christ Jesus our Lord. There's the fourth time we hear of the heavenly places, and So I Believe then in the fifth time is in chapter 6. After he talks about the armor, I've already quoted it but I'll read it. Verse 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places or in the heavenly places. Same word. The enemy is in the heavenly places to withstand our progress. We think that all the Christian has to do in order to. To be successful in his Christian warfare is not to fall into some gross, immoral sin. Well, certainly that includes that. But Satan was satisfied with far less. And and the extent that he has succeeded to is is seen by how earthly minded. Christians generally are. Satan has succeeded to. Project. The false. Concept that the Church is an earthly religion. Set here to. Correct the ills of this world. Correct the ills of society. Get involved in politics, get involved in the world's wars, get involved in. Social reform and all the things that are wrong down here. A good example of how wrong that is. You can just imagine how some modern. Christian leaders today would take up the cause of abolishing slavery if they lived in the days of the Apostle Paul. That was a terrible evil. Take a human being and make a slave out of him. What does the apostle Paul give us in Philip? In Ephesians? Well, we have it right here in chapter 6. In chapter 6 he says to the servants. Verse 5 he says slaves. That's the word. Be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart as unto Christ's. Not with eye service as men pleasers, but as the servants of Christ doing the will of God from the heart. With goodwill, doing service as to the Lord and not to men, you see one who is a slave. Is a slave of

Christ. Paul was in prison, but he was. The prisoner of Jesus Christ. He wasn't the prisoner of Rome. And the slave could consider himself the slave of Christ and all that I'm doing my service, I'm bringing Christian principles into the position that I am in, no matter how unsavory it may be, whether in prison or as a slave, but to bring Christian principles into that position where one may be. He does say in First Corinthians 7 that if one is in the is a slave and he can be made free, he is entitled to use that privilege because it was a very undesirable thing to be a slave. He does allow that, but he gives instructions not to abolish slavery, not to launch a campaign to to get the citizens of the land to get rid of slavery, but instead he gives Christian instruction how to live as a heavenly man. In that situation, and he also gives directions to the masters in verse 9. Ye masters do the same things unto them, forbearing, threatening. Knowing that your Master also is in heaven, neither is their respective persons with him. And so the word to the Master is, Treat them all fairly. Don't abuse your position. Christian masters now, but he doesn't seek to abolish slavery. Christianity leaves the world right where it finds it and brings Christian principles in. Why? Because the Christian is heavenly. Now when we come back with the Lord Jesus, and we'll come back with him when he returns to set up his Kingdom.

Will have part with him when he sets this world right. But that's still future. This isn't the time for that. The Corinthians were reigning as kings. While the apostles were being treated as the filth and the offscouring of the world, the refuse of all, until now. Paul has to. Show the great contrast from the way they were going on. And the way. Those true to the Lord Jesus were being treated. Paul says to. Young man Timothy says all that will live godly in Christ Jesus shall suffer persecution. That doesn't apply to all Christians. It only applies to those who live godly. Those who are going on according to their heavenly calling. Why is the truth of the Rapture being given up more and more today in Christendom? Because how can they hold it if they don't believe in the heavenly character? Nature, destiny and calling of the assembly. How can they hold to a heavenly hope? And a heavenly rapture, a pre tribulation. How can they hold to that? It's more consistent with their view of what Christianity is to say that the Christian will go through the tribulation because to them the Christians an earthly man. And he's just part of an earthly religion. So naturally we should go through the tribulation if that were true. But we're not earthly. We're heavenly, and we belong to heaven. And I say again, why is that so hard for Christians to understand and enter into that They are across the Jordan that in the death and resurrection of Christ they are now risen. And have completely new associations of life. In heavenly places in Christ. And we're going to share. In that time too, when he sets things right. And he's the only one that will be able to do it. When he returns, He'll set things right. When the Lord was here on earth, one came to him and said. Make my brother divide the inheritance with me and he said man who made me a ruler and a divider over you. And then immediately he gave them. A lesson in covetousness. A man's life consisteth not in the things which he possesseth. But isn't it sad to see some of the strife's and the turmoil and the difficulties among Christians, among heavenly people, over earthly things? Over earthly things, Mephibosheth said. Let him take all. I've got David. And we have Christ. Let him take off. If we knew, if we entered into our heavenly calling. The character of the conflict of Israel in the wilderness is entirely different than the character of the conflict of Israel in the land of Canaan. In the wilderness they had to meet Amalek, Satan energizing the flesh. That's a different conflict than the heavenly conflict mentioned in the Epistle to the Ephesians. And why so few understand the warfare that's spoken of at the end of the Epistle to the Ephesians is because they don't understand their heavenly calling. The power. For living a holy life. Is entering into our heavenly calling. And that we are a separated people. The heavenly man that was down here. The heavenly stranger on earth. His interests all were on high with the father. And so ours are all on high. Why has he left us here? He's left us here to represent him. Who is there? Because our portion is there, too, to show to the world that all its overtures to us have no attraction. Because we've found a truer game. We have a heavenly portion. Heavenly inheritance. Nay, world. I turn away, though thou seem fair and good. That friendly outstretched hand of thine is stained with Jesus blood. And so we can turn away from all the world's offers to us. We've been delivered from it. By the death and resurrection of Christ, I just want to say this here you have the Red Sea, Egypt, children of Israel crossing the Red Sea, the wilderness, and then the Jordan entering into Canaan.

All that comes in here, the wilderness, are the ways of God. The purposes of God are if you take the Red Sea and the Jordan. You put the wilderness side of the Red Sea and the wilderness side of the Jordan together. You'll see the children of Israel going into the Red Sea and coming out the Jordan into Canaan. That's the councils of God. That's God's thoughts. He's left us here that we might learn things. But the purposes of God are to deliver us from this world and to bring us to heaven. Why hasn't he done that yet? Because his ways are learned. In the wilderness, and if you'll check it out, you'll see that in Exodus 14. The children of Israel are seen entering into the Red Sea. They're not seen coming out, and they're not seen entering into the Jordan, but they're seen coming out. And so in the purpose of God, they go into the Red Sea and they come out the Jordan into Canaan, the promised land where their blessings were. That's God's eternal purpose for us, to deliver us from this present evil world. And to set us in heavenly places in Christ. Time has run out, there's much more to go over, but we'll just leave it there. And that God the Holy Spirit. Enlarge your thoughts as you meditate upon these things. We were speaking yesterday. We had a lovely fellowship. After the fellowship meeting here, we went to Brother Phil's home and a number of us were together and we were considering many things was most refreshing. I woke up at 3:30 this morning and these things were just going over in my mind. And I couldn't get back to sleep. So I went to his library and pulled out the synopsis and read some precious things which I thoroughly enjoyed. Well, wonderful. To meditate on these things and to be in the enjoyment. Of that which is really ours. Our heavenly blessings in Christ where He is. In the glory. He's coming for us to take us. There to take us our portion Is there the Father's house to take us there. Not to come back to where we are to set up the Kingdom. He will do that. But first He wants us with him so that when he comes back. We'll come back with him to share in that in that coming day. His heavenly bride. Let's close by singing 212. Called from above and heavenly men by birth, who once were but the citizens of earth as pilgrims here. We seek a heavenly home, our portion in the ages yet to come, 212.

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