Psalms - Commentaries by Clarence E. Lunden

Egypt-Assyria-Israel, Winepress, The

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There have been tremendous judgments in connection with God's government upon the earth but nothing to equal the Day of the Lord when this present world system shall be crushed in the winepress, every grape.

This shall be a day when only Jehovah can deliver.

"See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever.

If I whet my glittering sword, and mine hand take hold on judgment;

I will render vengeance to mine enemies, and will reward them that hate me" (Deut. 32:39-41).

Gog will have gathered all the earth while Zion will stand alone. Because of the enormity of operations there will be men and equipment as well as weapons of war from Megiddo to Edom. The King of Assyria, for one brief moment king of kings, will have gathered all of the earth, and "there was none that moved the wing, or opened the mouth, or peeped."

This will be the time of Psalm 91: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty... He shall cover thee with his feathers, and under his wings shalt thou trust... A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

All human calculations bid for an overwhelming victory by the Assyrian; such is blind flesh.

"Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8)

What could cause this jealousy? The whole earth will be worshipping idols except those who have been saved! The communistic forces under Gog will be atheistic.

The enemy will shake his hand against the mount of the daughter of Zion. What can such a small remnant do in the face of the King of Assyria?

But their answer was foretold in Isaiah, "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel" (Isa. 37:22-24).

Therefore saith the Lord concerning the King of Assyria, he shall not come into the city, nor shoot an arrow there.

The prophet Micah says, "And this man shall be the peace, when the Assyrian shall come into our land" (Mic. 5:5).

The prophet Isaiah says, "When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him" (Isa. 59:19).

Again in Ezekiel we read, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face" (Ezek. 38:18).

Isaiah says again, "Behold, the Lord, the LORD of hosts, shall lop the bough with terror" (Isa. 10:33).

"For it is the day of the LORD'S vengeance, and the year of recompenses for the controversy of Zion" (Isa. 34:8).

The prophet Joel tells us that "The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel" (Joel 3:16).

The ensuing battle, which shall be appalling in its terror and destruction of life, will subdue the entire world to Christ and Israel. The proud Assyrian,1 Gog, the leader of the Eastern Confederacy of the last days, shall find his grave rather than his palace on the mountains of Israel. The threshing-floor will be Edom at the last, though Zion shall be the target of Esau and the King of Assyria. This last battle shall begin at Jerusalem and shall extend to Edom nearly two hundred miles through the land of Israel. At the close of this great conflict it shall be said, "Who is this that cometh from Edom" (Isa. 63:1)?

"God came from Teman, and the Holy One from mount Paran. Selah" (Hab. 3:3).

Each of these indicates that the battle which shall make all wars cease will be over.

"His glory covered the heavens, and the earth was full of his praise" (Hab. 3:3).

Though a secondary power, Egypt shall seek to take Israel's land by force, precipitating the consumption.

Seeing the western nations in a dilemma, the Egyptian army shall move into the land of Israel from the south, living off the land as they desolate it.

As Egypt pushes from the south, the King of the North (the Assyrian) shall attack from the north. Having been appointed by God as His rod against Israel, the King of the North shall move through the Land as a scourge. Three nations shall escape his whirlwind attack as he drives on into Egypt. God shall reserve these enemies of Israel, Edom, Moab, and Ammon, for Israel to punish or expel from their Land. The Philistines shall also be disinherited. Before Egypt is healed she shall be smitten by the King of the North.

As these old rivals meet for the last time on the battlefield, Egypt shall be taken captive and greatly humbled by the King of Assyria. Although Egypt will cry to the Lord because of the oppressor, and He shall send them a saviour, a great one, still they shall be for a time under the rule of a cruel lord. The people shall feel hard times, unemployment will paralyze the nation; there will be no fish, their mainstay, because the Nile River will be dried up. The population will be like women, with fear taking hold upon them.

"And the stretching out of his wings shall fill the breadth of thy land, O Immanuel" (Isa. 8:8).

No doubt the Northern incursion will have started some time before the Lord comes out of heaven to judge the Great Western Confederacy. This is quite evident because Balaam's prophecy shall be fulfilled before the West falls. The prophet Balaam prophesies, "Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim (Cyprus), and shall afflict Asshur, and... Eber" (Num. 24:22-24).

In order to maintain control over Israel the West must resort to sea power. The drying up of the Euphrates River is a figure of speech indicating the withdrawal of the western forces into their own immediate land because of the waning of their power in the East.2 Here we find Balaam's prophecy helpful.

Today two great powers, one in the West and one in the East, have navies that are practically matched. It takes little understanding to see that the ships of Chittim belong to the West, otherwise why should they attack the people of Asshur and Eber who are enemies of the West? The occasion of this attack would have to be at the time that the King of the North sweeps through Palestine. Soon after, there will be no ships of Chittim. There was no reason for an attack upon these enemies before. The ships of Chittim belong to the little horn.3 Who is the little horn of Daniel 7? His number is 666.

These judgments will be known as "the consumption" or "the harvest" in which one shall be taken for judgment while another shall be left in the Land for blessing. This shall affect all nations.

"Alas, who shall live when God doeth this" (Num. 24:23)!

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The "rod" of Jehovah, or consumption, shall level the prosperity and civilization of the prophetic earth, actually emptying the land of Israel of men, so that it shall be said, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This consumption shall eventually extend to all nations of the prophetic earth, including western Europe and all so-called Christian lands.

"Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease" (Isa. 21:2).

Members of the Eastern Confederacy will probably be the executers of this awful carnage. The confederacy spoken of will be the Assyrian and his allies.

There will be a difference between the desolator moving through the Land into Egypt and the two attacks made upon Jerusalem. The first attack upon Jerusalem will not be made by the King of the North (Turkey); he will be occupied with expelling Egypt from the Land. This attack shall prove to be successful for the enemy. In savage fury the armies of Media and Persia shall scourge the beloved city, treading it into the mire. All the synagogues in the Land shall be destroyed, and the blood shall flow freely like water round about Jerusalem.

The "overflowing scourge" will take captive the scornful rulers who have made a covenant with hell (the beast of Rome). It shall be Jehovah's "strange work... strange act."

"A short work will the Lord make upon the earth" (Rom. 9:28).

Under this attack the rulers will flee.

"Woe to the idol shepherd that leaveth the flock" (Zech. 11:17).

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep" (John 10:12).

The king, who is better known as "the antichrist" or "false prophet," is soon taken by the Lord when He comes out of heaven in judgment to crush His enemies and to set up His kingdom. He will destroy the Western Confederacy.

How severe and great will be the judgments at the end of the age! It will be the year of recompenses for the controversy of Zion; all issues that might interfere with the blessings of the kingdom under Jehovah shall be settled.

"I will search Jerusalem with candles" (Zeph. 1:12).

Isaiah shows that everything done in unbelief up until the judgments shall produce desperate sorrow for Israel at the time of the inheritance.

How precious faith is! How it protects the soul in the day of peril!

Jehovah, having judged the Western Confederacy, having seen His beloved people. Israel under oppression, and having heard their cry, shall go forth to fight for them. The Northern army shall be removed and driven from the Land.

“Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps” (Psa. 85:9-13).

It will be at this time when “They shall every man turn to his own people, and flee every one into his own land” (Isa. 13:14).

The Steward: July 1966, Meditations on the Twenty Third Psalm

Chapter 11

(Ps. 23:5)

“Thou preparest a table before me in the presence of mine enemies.” The bereaved and benighted pilgrim now enters a new path of experience. He is emerging from the thick darkness of the valley. Light from on high is breaking through the clouds, and scattering its beams over his path. He only begins to realize what has happened, and to find out where he is. The departure of his fellow-pilgrim is no dream of the night, but a stern reality under the hand of the Lord. It meets him everywhere and in every form. He has never trodden this lonely way before, but the footsteps of many are found here, and of Him who knows from experience every step of the way, and how to succor those who are passing through these gloomy regions. (Heb. 2:17, 18).

Happy thought! The dark and dreary valley, with its days and nights of heaviness, introduce the exhausted pilgrim, in due time, to the rich provisions of the Shepherd’s care, and to a more intimate acquaintance with Himself. “Thou preparest a table before me in the presence of mine enemies.” He is still in the wilderness, and in the presence of his enemies, but divine refreshment is provided to strengthen him on his way, and in the presence of the Lord all enemies are powerless. Thus the Good Shepherd, when the first heat of the trial is over, causeth His weary ones to sit down under His protection, and partake of the rich repast, which He has prepared with His own hands. Blessed Lord, what thoughtful love and tender care are Thine! In the day of nature’s extreme weakness, when there is not so much as strength left to see a friend, far less to encounter a foe, Thou thinkest of us, and carest for us. Others may upbraid, but Thou upbraidest not. Secured by Thy presence, we sit in safety at Thy table, feed on the bounties of Thy love, and are hidden, under the shadow of Thy wing, from the assaults of the enemy.

Sayest thou, my soul, canst thou say, as many, that such a repast — such an expression of the Lord’s own deep sympathies — would amply repay all thy sore travel through the valley? I seek not so to balance things — I cannot — I dare not propose to my Lord another such journey through the desert for anything. Still, if He leads the way, there must be unspeakable blessedness to the soul in following Him. But there is no reason why the Christian should not be perfectly happy with the Lord, though in the depths of sorrow.

“The Lord is my Shepherd,” he may well

say at all times, “I shall not want.”

But here it may be profitable to observe, on meditating on this new line of experience, that the Good Shepherd is not now leading the soul beside the still waters and the green pastures. No, He has done so already. He is now leading the soul into further truth, and into a path of richer experience. As the babes, in the Second Chapter of John’s First Epistle, know Abba, Father, and the forgiveness of sins, so the flock of the Good Shepherd in our beautiful Psalm, start their journey in the knowledge of Himself, and of what He is to them, and of His grace and love in their salvation. But, as we also read in the same chapter of “young men and fathers,” so here, some are led on to a more individual character of blessing. Thou preparest a table before me. Thou anointest my head with oil; my cup runneth over.”

For example: the woman who came to Jesus, in the house of Simon, under deep distress of soul about her sins, He introduced her at once, we may say, to the green pastures and the still waters. He met her heart’s desire about sin with an unqualified pardon — salvation and peace. He thus led her, without raising a single question as to the past or present, into the grace and love of His heart, and into the value of His cross.

He made her, as it were, to lie down — to find perfect rest — in the green pastures, and beside the peaceful waters of His boundless mercy. Such is the Lord’s way in grace with every soul that comes to Him; and such is the inalienable heritage of every sheep and lamb of His flock. As to these things, there is no difference between the babes, the young men and the fathers. One may know them better than another, and enjoy them more than another, but they are offered the same to all. And observe, further, He never needs to repeat these precious sayings. The word has gone forth from His mouth, and “the word of the Lord endureth forever.” When He has said, “Thy sins are forgiven, thy faith hath saved thee; go in peace,” these words endure forever; just as the blood on the door-posts never was repeated.

Let us now turn, in further illustration of the truth before us, to the bereaved sisters of Bethany. They, too, were in great distress, but of a very different kind to hers who bathed His feet with tears. It was no question with Martha and Mary as to forgiveness and justification, but of needed consolation and strength, in the hour of their deep sorrow, and of nature’s utter weakness. And, Oh, what new treasure He opens out to them! The deep treasures of His love, tenderness, sympathies, power and consolations. Oh, what sighs they saw, what words they heard, and what blessings they received! “But for the death of their brother,” as one has sweetly said, “they might never have seen the Redeemer’s tears.” But this was not all, though these tears must have been the wonder of heaven, and the deepest consolation of His bereaved ones in all ages. They are embalmed in the heart of sorrow. But the mourning sisters were also privileged to see, not only the most touching expression of His manhood, but the crowning display of His Godhead.

And it was to them, in their deep sorrow, that He revealed the blessed truth — “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.”

What glory to God, may we not say — what a telling forth of what our Jesus is — what comfort for the mourner — what blessing to Mary, flowed from the death of Lazarus! In a high and blessed sense the soul has only to do with the Lord Himself at such a time. Experience becomes more and more a personal thing. Now it is not so much the language of the soul — what great things the Lord has done for me, as, what the Lord Himself is to me. Counion is not only a real but a personal thing. “Thou preparest a table before me.” “Thou” — “me.” And sweeter far than tongue can speak, or pen can write, is the refreshment which the Lord provides at such times. It comes with the unmistakable impression of His own hand.

He who knows the end from the beginning, and sees what is coming, alone can make provision. Nothing takes Him by surprise. The cloud that has darkened the heavens and desolated the earth, He saw before it was the size of a man’s hand. It may have come upon the pilgrim suddenly, like a thunderclap, so that, for the moment, he knew not where to look, what to say, or what to do. He was overwhelmed — his soul was sinking in deep waters. But there was one eye that saw what was coming and prepared for it. And, Oh, what a preparation is His! With wonder and amazement the soul can only worship in the presence of a love that has thought of everything, and provided for everything, even to the least thing. Adorable Lord, what grace is Thine! what care for Thy people! But why wonder? No event, no circumstance in the event, could be too minute for Him who counts the hairs of our head, and suffers not a sparrow to fall to the ground without His providence.

(To be continued, if the Lord will)

Glendale Conference: 1970, Work of Christ

Address—C.E. Lunden

I'll read a verse in the 11Th Psalm first. Psalm 11. In the Lord put on my trust. Say ye to my soul, Flee as a bird to your mountain. Below the wicked Bender bow they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? Now, I suppose you're aware from the little hymn we sang of the character that this meeting might take this afternoon. That is, we'd like to speak a little of the work of Christ. And other things, connection with it. But first of all, I would like to call your attention to the importance of this verse. If the foundations be destroyed, what can the righteous do? You know, most of us here are living under tremendous privilege. And I wonder if these dear young people this afternoon are aware of the privilege that they have. Where the word of God literally folly. But there's a day coming, dear friends.

When it will not be so. That men will search everywhere to get a hold of the word of God. Oh, wonderful. Supposing this afternoon that you were in a land? That was not so privileged. Where you didn't have an open Bible. And where the foundations were all destroyed outwardly, what would you do? I wonder if you, dear young people this afternoon, as well as some of the older, are established in the present truth. Do you know where you stand this afternoon? Where do you stand? What are you resting on? Where do you find your peace? I'm sure the many may. Be indifferent about these things, although they may outwardly at least profess the name of Christ. Where do you rest this afternoon? And so I'd like to speak a little about. First of all, the blood of Christ. And the death of Christ. The cross of Christ. My death with Christ. And then the believer in the new land. We have some of that this morning in Joshua, but let's turn for a moment now to Exodus. The 12Th chapter. And here we have the blood of Christ. Now this account is so well known I'm not going to read but a few verses. Just to bring back to our thoughts. The subject. And I'd like to say, as I speak of it, that although we have the Passover here, we don't have the full truth and regard. But to all that which concerns the blood, which we learn later. The various phases of redemption. But we do have the Passover here. And so I'm going to read from the 21St verse. Of the 12Th chapter of Exodus. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb. According to your families, and kill the Passover, and ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lentil and the two side pulse with the blood that is in the basin. And none of you should go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians. And when he seeth the blood upon the lentil and on the two side posts, the Lord will Passover the door and will not. Suffer the destroyer to come in unto your houses to spite you. Now the point that we have here is that. God has prescribed a remedy at the time when the destroying Angel will Passover the door. And dear young people, this afternoon there's a day coming when that which? Corresponds to the destroying Angel will Passover your door. That's true. We'll Passover your door. Now as that destroying Angel passes over your door, will you have the blood applied? To that door. So that he won't touch anyone in the house. I know you say, well, this is a young people's meeting. This isn't a gospel meeting. But all dear ones, this afternoon, I believe there may be those in this room who are unsaved this afternoon. Who have not learned to trust in that precious blood? Who are not sheltered from that coming judgment? Now it would seem rather hard to take. 5010 thousand, 15,020 thousand, maybe 50,000 Lambs. I don't know how many there were. That there were a tremendous amount of Lamb slain that day. Oh, you say, why was this necessary? Because God said so. That's why. Isn't that putting it simple? God said so. Do you have a prescription of your own for salvation? In Hebrews we are told without the shedding of blood there is no remission.

No remission. And the redemption's work comes through. That is, the work of redemption is a result. Of what the Lord Jesus did on the cross of Calvary. Which we'll speak of at a moment, Lord willing. That the blood. Now, it isn't a question in this instance of what you think of the blood. But it's what God thinks of the blood. Dear what is God who has been offended? And there is one remedy, and only one. And that's what God himself has prescribed. Precious blood of Christ. Peter speaks of it. Paul speaks of it. And we have it all the way through Scripture, from the beginning to the end, The precious. The blood of Christ. Now this was poured out in a basin, but remember, the victim first was slain. Slain. And so from that dead victim the blood was poured out. Oh, how beautiful these pipes are, pictures of that work of the Lord Jesus Christ, when the soldier pierced his side, and forthwith kinder out blood and water. Now we just have a picture here of course. To gather others from the New Testament. The actual doctrine. But oh, how important this is. Dear one, may I press it upon you this afternoon? Some of you may be going into a certain schools where they where they make little of the blood. In fact deny it, but remember. Is the day coming when the Angel will be over your door? And unless the blood is applied, unless you have taken that hyssop. The Hirsch was the smallest of all trees. Man is likened to a tree. And. Each one, each head of the family, had to take that history an indication of the position he was in before God and humiliation. Confession of sin. Apply that blood in the bosom to his own doorposts, and to the lentil over the door. Now when the destroying

Angel came by, he passed by that house. That's the Passover. And I ask your dear friend this afternoon. Dear young friend, has the has the Angel passed over your house? Or is it your house in such a position that the Angel will pass over your house? You know, Speaking of the foundations. In about 150 years ago or more. There were 4 cardinal truths recovered for the Saints of God. We can't speak of all of them in detail this afternoon, but I will mention them. The first one is what we're Speaking of, redemption. Now, I don't say we have all of redemption mentioned in this Passover, but it's through the blood that I'm Speaking of redemption through the blood. The second one is that the Spirit of God came down to indwell the believer. Now, dear young people, these are important truths for you and me. And they're summed up in these. First, the precious blood redemptions work, which has really 2 aspects. And that is bought back and set free forgiveness of sin. But then the Spirit of God indwelling the believer. Once this is done. The next is. The presence of the Spirit of God in the assembly here below. And the last is the Lord's coming, the believers hope. Are you in the enjoyment of these four basic truths? The precious blood of Christ. Redemptions work. The Spirit of God indwelling the believer. The presence of the Spirit of God in the assembly, making his habitation on earth. And then the Lord's coming. Well, we're speaking now of the blood, the blood of Christ.

And you know. The blood of Christ puts away all sin. All sins. We find that. This work of the Lord Jesus was a completed work. When we get on to the subject of Jordan, we'll see that the priests stood in the in the river until it was all finished. Finished. The work was finished. Well, we find that in John's Gospel, the Lord could say his last words, as it were. It is finished, the work is finished, so there's nothing left to do as far as our standing before God. And that's what we're Speaking of now, our standing. 23rd Verse For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lentil, and on the two side both, the Lord will pass over the door, and will not suffer the destroyer to come in onto your houses to spite you. Now we go on to the 14th chapter. And here we have the Red Sea. We'll start reading at the 13th Birds. Because this speaks to us, beloved, of the death of Christ. The death of Christ. And Moses said unto the people, Fear not, fear ye not, stand still, and see the salvation of the Lord, which he will show to you today. With Egyptians whom you have seen today, you shall see them again no more forever, and the Lord shall fight for you, and ye shall hold your peace. 19 First and the Angel of the Lord. An Angel of God which went before the camp of Israel, removed and went behind them, and the pillar of the cloud went from before their face, and stood behind them, and it came to pass. It came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these. So if the one came not near the other. All the night. In the 28th verse. After the judgment, the waters returned and covered the Chariots and the horsemen, and all the hosts of Pharaoh that came into the sea after them. There remain not so much as one of them. Not one of them. But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on the right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his servant Moses. Now in the case of the blood, we find that the people who believed took the blood and they put it on the door, the side post in the level. But here again, we read that the people believed they believed. And so faith comes by hearing, hearing by the word of God. Now what do we learn from the Red Sea? And the deliverance here, well just this that it was delivered. Many dear believers do not know that they are completely delivered. Now how can you go out and serve the Lord Jesus? How can you be happy in your souls? If there is a constant dread of something in your life. That possibly you're not going to be able to keep yourself. We find here that what is called to our attention is that all the enemies are dead on the seashore, and in that 28th verse there remain not so much as one of them, not one of them. Is this a foundation beloved for our soul?

Surely is. Oh, how good to rest on that precious blood and to have peace. With God. And if we went into the subject, we'd find it brings reconciliation. But reconcile to God. And now we find not looking godward. Now we're looking manward at the Red Sea, and we see our deliverance. Who did this? Is it something that you did in your life in which you excelled above others? That you got deliverance for your soul. Is there some great experience that you. Went through that you yourself provided by which you get deliverance. No, the children of Israel got deliverance by simply believing this great work. That's where we get deliverance. You believe this this afternoon? This is what establishes the soul. A sense of the work of the Lord Jesus. Now what was it that gave Deliverance? Ah, there was a time when the Lord Jesus could say in the language of Psalm 42. Deep calleth unto deep at the noise of thy water, spouse. All thy ways and thy billows have gone over me. That's how you got Deliverance, beloved. By believing. The death of Christ. The death of Christ. God says when I see the blood, I'll Passover you. We've been passed over. Now I see myself completely delivered. I am set free. And sin has No title or dominion over me. Now, because I'm not under any laws or anything else that I'm under grace. The work of Christ has completed. My deliverance. When he. When he died on Calvary's cross, he laid down his life and death. And so now the children of Israel are rejoicing in redemption's work in the next chapter. You can read it when you have time and all. How beautiful it is. The Lord has triumphed gloriously, not the children of Israel. Now it's a sense of this in our souls that keeps us to our young people. How anxious we are to do something, and it's nice too to be used of God. But it's a sense of this that keeps us. Oh, how fresh. The joy with the children of Israel on this occasion. They were right up against the wall, a wall on either side of them, and a great sea before them. What were they to do? The Lord opens the sea before them. And they March over on dry land. You know the story well. But what happened to the enemy? They follow after them to the midst of the sea, and then the waters close in over them. That's the judgment that takes place in all the enemies of those who refuse. To identify themselves with the Lord Jesus in his death. But now if we go a little further. In the 15th chapter. The 22nd verse. Notice in the 21St verse they're singing about the Lord, how He triumphed gloriously. So now in the 22nd verse. So Moses brought Esther from the Red Sea, and they went out into the wilderness of sure, and they went three days in the wilderness, and found no water. And when they came to Merrill, they could not drink of the waters of Mara, for they were bitter. Therefore the name of it was called Mara or Bitter. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord. And the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them. Who said, if thou wilt diligently hearken to the voice of the Lord thy God, and we'll do that which is right in his sight, and will give heir to his commandments? And keep all his statutes. I will put none of these diseases upon me, which I have brought upon the Egyptians, for I am the Lord that healeth thee. And they came to Elam, where were 12 wells of water, 3 score, and 10 palm trees, and they encamped there by the waters.

You know, it's a wonderful thing to know that you sheltered under the blood your young friends here this afternoon. And to know that in the death of Christ. You have full deliverance. You've been set free. But how about the wilderness? Well, that's quite a problem, you know, with all of us, the wilderness and the refreshment, because that's what water speaks of. How quickly they change from singing to murmuring. Did you ever do that? Singing to murmuring. Now is there any remedy for this? Oh, the world says well. I remember a young man went to a minister once. He was exercised about his soul. And the minister said, well, he said, if you go out on a good fishing trip, you'll be all right. That's what this minister told this man is that, is that the formula for being? At rest in your soul. Oh dear ones, I'm not speaking against catching fish now, don't misunderstand me. But I'm talking now about what is the refreshment for your soul here. Is that the things that you see about you? Oh

dear ones, we're surrounding ourselves with luxuries. Ease and pleasure, and we are betraying the fact. We don't realize Our Calling. The Levitt were pilgrims and were strangers. What are we setting before our children? Did many of you dear young people are starting families? What kind of a picture are you giving these children? Setting before their eyes in your own conduct. Dear young people. Is it that you are to have everything that this world offers and everything that the next one to you can't do it? You can't do it. The Lord Jesus could say when here you cannot serve 2 masters, you can. You love the one and despise the other. That's what happens. And now let us test our hearts. Oh, let's test our hearts. Do I love luxury? Oh, let's be clear this afternoon. Do I like the glamour of this world? Am I seeking the pleasures of this world? Is it so? And so the subject before us then solemnizes our hearts. We have the cross of Christ here. And the children of Israel wanted refreshment. They were murmuring. And what was it that gave them refreshment? Why a tree? A tree was cast into the water. The cross of Christ. You believe that? Have you proved it? Or you may get some temporary relief and refreshment from this world, but you'll never get anything that satisfies your soul. Oh dear young people, is there anything that can refresh your. Heart. Like a sense of the love of Christ who went to that cross of Calvary. To take your place because scripture says he bore our sins. In his own body on the tree. He was made a curse for us, Galatians tells us. Let me read you a verse in the end of Galatians. The last chapter of Galatians. Verse 14. But God forbid. That I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me.

And I unto the world. Now this is a statement that Paul makes. Of the possession of the Christiane. The world is crucified to him, and he to the world. Now turn with me to the second chapter of Galatians. Verse 20. I am crucified with Christ. Nevertheless, I live. Yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith. Of the Son of God who loved me. Gave himself for me. You know when the Lord Jesus, our blessed Savior, was on the cross of Calvary. There are two thieves, one on each side, and they were both mocking him. And we hear him saying, Father, forgive them, for they know not what they do. And one of the thieves turns in all his agony, and he says, Lord. Lord. And then he turns to the other thief, and he says, Dost not thou fear God? Oh, what a picture. Read it carefully and you'll see what it means when Paul says I'm crucified with Christ. Oh, he was a thief. He was a robber, That man on the cross beside Jesus. Found the Savior. Yes, he found the Savior and look it up and you will find 7 things that man learned that most people don't learn in their lifetime and he learned it in three hours. He learned to call Jesus Lord. On that cross. I am crucified with Christ. What does it mean to you, dear fellow young people? What does it mean to you this afternoon? Are you willing to say this? For me to live is Christ. Is that an object before you? Crucified. There that one solitary witness at the crucifixion, when all had forsaken him and fled. And are you going to stand up in this sad, Dark World as the foundations are breaking away? And are you going to stand there as a living witness, as identified with the Lord Jesus? In separation from it all. Oh how beautiful this the sweetness. The cross of Christ in our circumstances, to apply it now. With all its sweetness. And if this were so, dear young people, your mouth would be open in praise on Lord's Day morning. Yes, they would. There wouldn't be long silences. No, there'd be him. Or there be a word of praise? Yes there would. Well, we have then the cross of Christ, and that's what sweetens the pathway. That's what brings refreshment in this Dark World. And if you really want to live for Christ, that's the subject to be occupied with. You know, the disciples in the 9th chapter of Luke made seven mistakes. You can look them up if you like 7 mistakes. The first one was they didn't recognize that they were following a rejected Christ. And the Lord is praying twice in that chapter. And either two or three times he brings before them his death and his suffering. Until finally, in the 11Th chapter they say to him, Lord, teach us to pray. Ah, it was the death of Christ that brought them to their senses and their need. The death of Christ. The cross of Christ. And what is the believer going to lose? By following Christ and taking this position is identified with Him.

As crucified with him as in separation, what is he going to lose? You know what Peter said in the 18th chapter of Luke? We have left all. What should we have there for? Oh, the Lord, says Peter. You're going to have manifold more in this present time. And in the world to come, life everlasting. Now, Peter, how much do you really want? And you, dear young people, how much do you want? Now, how do we respond to this? Does the Cross have any application, dear young people, to our manner of life? To our deportment. To our dress, Does it? It should have. If you and I are occupied and are refreshed by the sweetness of the cross of Christ. I'm sure a great many of our habits would change. Think of Abraham. He was a Pilgrim. He lived in a tent. The character of his manner of life. His appetites were all very simple, weren't they? And what about his nephew Lot, And how did he end up? He departed from all of these things that were in keeping. With the calling of the Pilgrim. He left his family in Sodom. And he just barely escaped with his life. That I turn with me to Joshua. The 4th chapter. 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 out of the people, out of every tribe of man. We'll command you them saying, take events out of the midst of Jordan, out of the place where the priest feet stood firm, 12 Stones. And you shall carry them over with you, and leave them in the lodging place where you shall lodge this night. Ninth verse. And Joshua set up 12 Stones in the midst of Jordan, and the place where the feet of the priests which bear the ark of the covenant stood, and they are there under 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. The 18 first, and it came to pass, when the priest had bare the ark of the covenant of the Lord, came were come up out of the midst of Jordan, and the souls of the priests feet were lifted up under the dry land, which that the waters of Jordan returned under their place. And flown over all his banks as they did before. Well, this picture closes with eternal judgment, doesn't it? The water is flowing back over all its banks again. Because this was. The picture at the time of harvest, when the water slowed over all the banks. But God came in and he stopped that. That water from coming down from above. And it depleted at the bottom. And here they passed over in dry land again. But now what is the picture here? Is that the death of Christ? Yes, it is. In Ascent, it's the death of Christ. But it's a picture, really of my death with Christ. My death was Christ. The two, the Red Sea and the Jordan here collapsed. They come together. Now I apply this truth to myself. What does this mean? Well. I have to come to this before I can come into the new land, because in the end of this chapter we come into the new land.

My death was crossed. And so we read in Colossians, dear young people, that ye are dead. Are you a Christian? Well then, you're dead. In the sight of God, you're dead. And you're dead to everything that belonged to the 1St order of things, you're dead. That we read in Galatians that Paul spoke of a life which he now lived. He lived by the faith of the Son of God, who loved him and gave himself for him. So as to the old order, it's gone. And you and I have a right entitled to reckon the whole thing is gone now. 12 Stones representing every tribe. Are taken out of this Jordan into the new land, representing the new position of the believer. But what about the other 12 Stones? Well, Joshua takes care of that. It's a picture to us of the Lord Jesus, isn't it? And so in Colossians, we learned there that. The position we're in is the result, again, of the death of Christ. But there is this added in Colossians, that you and I are to mortify our members which are upon the earth. And that goes along with the new position that we're in that Joshua brings before us. We have members on the earth, and if we leave these members to themselves, they're going to dishonor God. Yes they will. Unless we get instruction in everything that we do from the Word of God, we're going to dishonor God in these members which are upon the earth. Oh how we need to depend upon God for every step that we take. And so we see then the 12 Stones in the bottom of Jordan, and there they remain to this day. That's the old order of things, the old man. It's either Adam or Christ,

one of the two, and Adam all die, and Christ shall all be made alive. Get that in Corinthians. Now let's read on in this chapter. 10th 1St and the Children of Israel and Captain Gilgal. Self judgment. And kept the Passover on the 14th day of the month and 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 self same day, and the man has ceased on the Morrow after they had eaten of the old corn of the land. Neither had the children of Israel man anymore, but they did eat of the fruit of the land of Canaan that year. Now I wonder, dear young people, are you eating of the fruit of the land of Canaan? Are you eating of the old corn of the land? You know, it's a wonderful thing for you and me to know that our sins are forgiven, to be trusting in the precious blood of Christ, and to know that Christ died for our sins, to know that we're crucified with Christ. All of this precious foundation truth, Oh, how important it is. But you know, we're entitled now to feed on a risen. Glorified Christ. That's what we are to feed upon. That's the old corn of the land. Arisen. Glorified Christ, that's what we are entitled to feed upon. And what are you feeding on? Are you feeding on the husks? Prodigal did that, you know, And I'm sure when the Prodigal got to the father's house, he wasn't eating husks. How about you? About me. Oh, I think to this much, to this, to myself this afternoon. Am I feeding on husks and all the tendency is to feed on husks? And we have it all around us, and we have it put up in religious packages too. Are we feeding on husks? Oh, how good it is to sit down with the Word of God and have the Spirit of God open the precious things of Christ to us.

You know, it's one thing like Ruth to be gleaning and gleaning away and to get these precious things that were left on purpose for her, but it's quite another thing when she's in the presence of boats, have him fill her apron full. And she got twice as much that day than she ever did in gleaning. Have you ever had that experience? When he filled the apron full. Oh, our precious beloved, to have this experience down here. To feed on the old corn of the land. And now what else in closing? It was brought before us so beautifully this morning, but I'm just going to read it for you because the passage wasn't read. 13 first and it came to pass. When Joshua was by Jericho, that's the city of the Kurds. That he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand. Joshua went under him, and said unto him, Art thou for us before our adversaries? And he said Nay, but as captain of the host of the Lord, and my now come. 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 where thou standest is holy. And Joshua did so. Now here we have the captain of the Lord's host, and we have here. That which the Spirit of God would always occupy us with. If he is the one who ministers to our hearts, and that's the person of Christ. Always it's a wonderful thing, you know, dear ones, this afternoon, to know truth. It's a wonderful thing to be established in the present truth. That, you know, our hearts could be quite cold and know these things, but you can't be in communion with this captain of the hosts. Walking in holiness. And be cold. In your soul, no, you can. And so I ask you, dear young people, are you allowing the business of this world? We all have a responsibility. Are you allowing the pleasures of this world? The glamour? The. The character of it, whatever it is that's affecting you at this moment, the position. Are you allowing any of these things to rob you of these precious things? That we have in Christ. Is the capital of the host and as we were told this morning. In disobedience we don't find ourselves in His presence. We don't find His protection. Nor do we find our ways ordered rightly. And so remember then the blood of Christ. The death of Christ. The cross of Christ. The work of Christ. Our death with Christ and our position now in the heavenlies. As this sets before us eating the old corn of the land, that's our proper portion. That's what we should be occupied with now, eating the old corn of the land.

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