



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Joshua 3:1-17

Lesson 3

Fall 2020

"Walking By Faith"

TRANSCRIPT

Thank you, Seth. And good to see all of you here. I think you know we're in the Book of Joshua, and we have had two lessons in it. We're now in the third, and so we're looking at chapter 3. So I'm going to read through all of chapter 3, and then we'll pray. Joshua, chapter 3,

¹ Then Joshua arose early in the morning; and he and all the sons of Israel set out from Shittim and they came to the Jordan, and they lodged there before they crossed.

² At the end of three days the officers went through the midst of the camp; ³ and they commanded the people, saying, "When you see the ark of the covenant of the LORD your God with the Levitical priests carrying it, then you shall set out from your place and go after it. ⁴ However, there shall be between you and it a distance of about 2000 cubits by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before."

⁵ Then Joshua said to the people, "Consecrate yourselves, for tomorrow the LORD will do wonders among you." ⁶ And Joshua spoke to the priests, saying, "Take up the ark of the covenant and cross over ahead of the people." So they took up the ark of the covenant and went ahead of the people.

⁷ Now the LORD said to Joshua, "This day I will begin to exalt you in the sight of all Israel, that they may know that just as I have been with Moses, I will be with you. ⁸ You

shall, moreover, command the priests who are carrying the ark of the covenant, saying, 'When you come to the edge of the waters of the Jordan, you shall stand *still* in the Jordan.' " ⁹ Then Joshua said to the sons of Israel, "Come here, and hear the words of the LORD your God." ¹⁰ Joshua said, "By this you shall know that the living God is among you, and that He will assuredly dispossess from before you the Canaanite, the Hittite, the Hivite, the Perizzite, the Girgashite, the Amorite, and the Jebusite. ¹¹ Behold, the ark of the covenant of the Lord of all the earth is crossing over ahead of you into the Jordan. ¹² Now then, take for yourselves twelve men from the tribes of Israel, one for each tribe. (and we know what the reason for that is in the next chapter), ¹³ It shall come about when the soles of the feet of the priests who carry the ark of the LORD, the Lord of all the earth, rest in the waters of the Jordan, the waters of the Jordan will be cut off, *and* the waters which are flowing down from above, will stand in one heap."

¹⁴ So when the people set out from their tents to cross the Jordan with the priests carrying the ark of the covenant before the people, ¹⁵ and when those who carry the ark came into the Jordan, and the feet of the priests carrying the ark were dipped in the edge of the water (for the Jordan overflows all its banks all the days of harvest), ¹⁶ the waters which were flowing down from above stood *and* rose up in one heap, a great distance away at Adam, the city that is beside Zarethan; and those which were flowing down toward the sea of the Arabah, the Salt Sea, (which is the Dead Sea), were completely cut off. So the people crossed opposite Jericho. ¹⁷ And the priests who carried the ark of the covenant of the LORD stood firm on dry ground in the middle of the Jordan while all Israel crossed on dry ground, until all the nation had finished crossing the Jordan.

Joshua 3:1-17

May the Lord bless this reading of His Word and bless our time of studying it together. Let's bow together in prayer.

Father, what a great blessing and privilege it is to be here on a Sunday morning with Your people. We thank You for Your grace and mercy to us; bringing us here and giving us a desire to be here—which is all to say, we thank You for the new heart You've give to us, the blessing of grace that You've poured out upon us. And so we pray that Your blessing would continue throughout this hour, throughout this day.

Bless us, open our hearts to receive the instruction of this passage. Help us to understand the significance of it and how it applies to us. Give us a sense, just a glimpse, a large glimpse of Your greatness, Your glory, Your mercy, Your power; that we might do what Israel did, and that is follow You. And may that be the daily practice of our lives. So Lord, teach us that, and encourage that. Bless us spiritually.

We pray for our material needs, as well. Lord, we remember the sick and we ask Your blessing and mercies on them. We pray for our president, Lord. I pray that You would bless his health. I pray that You would give him and the First Lady, and others in the cabinet and the government, healing—and give them speedy recovery. Lord we are all vulnerable to all kinds of dangers. We pray that You'd guard us in these dangers and all of the difficulties that we may face in these unusual and stressful times. But we thank you, Lord, for Your goodness to us. We thank You for Your great blessing, the greatest blessing of all, which is eternal life. And we thank You that You have obtained that for us, purchased that for us through the blood of Your Son at Calvary. And some day, we will cross the Jordan; and by the sacrifice of Your Son we can do that confidently—and knowing by Your grace, and by His sacrifice we will enter into glory. We thank You for that.

Thank you for this time together. We pray that You would teach us this morning, that the Spirit of God would open our hearts and build us up in the faith. And we look to You to bless. And we pray these things in Christ's name. Amen.

In Romans 8, verse 14, Paul writes, "All who are being led by the Spirit of God, these are the sons of God." If you're a Christian, then you're being led by the Holy Spirit. And His leading can take us in some very interesting places that are full of surprises and

challenges. As a good illustration of that, early in *Pilgrim's Progress*, when Christian had to cross the valley of the shadow of death, the path was very narrow, the valley dark, his vision dim—he could only see about a foot in front. On the right side was a deep ditch, in which many had fallen. On the left side was a bottomless swamp, where others had disappeared. Whenever Christian tried to avoid the ditch, he would almost tip over into the miry swamp. When he tried to avoid the swamp, he would be in danger of falling into the ditch. All he could do was go forward. He was on the brink of despair when he heard a voice saying, "Though I walk through the valley of the shadow of death, I will fear none ill, for Thou art with me." When he realized that God was with him, his spirits lifted, the day broke, the valley of the shadow turned into morning and he was brought through the danger.

The path of the Christian goes through difficulties. But the Lord is with us. He doesn't go at our pace; He doesn't always go in the direction that we would have gone. Sometimes there are obstacles. But He always leads us well and He leads us through—we are to follow Him. That's the Christian life. Paul wrote in 2 Corinthians 5, verse 7, "We walk by faith, not by sight." Go forward.

We see an actual example of that in Joshua 3, when Israel crossed the Jordan River into the land of Canaan led by the priests and the ark of the covenant. After 400 plus years in Egypt and 40 years in the desert, it was now time for Israel to enter Canaan and take possession of the inheritance that God had given to them. They had recently fought battles on the east side of the Jordan River and conquered the region of Trans-Jordan. There, Moses preached the sermons of the Book of Deuteronomy, went up on Mt. Nebo, where he was allowed to see the promised land—and there died.

The time of morning for Moses was over. God had given Joshua orders to move. The two spies had returned with a good report that the land was ripe for conquest. You can imagine the excitement in the camp. For 40 some years they had been longing to enter into this land of milk and honey—this promised land. So chapter 3 begins, "Joshua rose early in the morning; and he and all the sons of Israel set out...and came to the Jordan."

Now we might have expected that the people would rise early out of the eagerness to cross over. But this is much more than that. They rose early in response to God's command. This was a new generation, not like their parents who grumbled and tried to return to Egypt. This was the faithful generation, ready to obey the Lord. They were following a pattern. In Genesis 22, when the Lord commanded Abraham to sacrifice Isaac, his son, that terrible command that He gave to him, the text says, "Abraham rose early in the morning and saddled his donkey." And he with Isaac went to Mt. Moriah. Abraham was the great man, and the great example of faith. And that faith we see in him, and here, responds to God's Word, His instruction, immediately—without delay.

Now that's the response of faith. It's the ideal response of faith. We don't always respond in quite that way, with quite that kind of enthusiasm and readiness to believe. But that's the ideal. And that's what Joshua and the people did. They rose early, to do that thing that their faithless fathers failed to do, because these people were faithful and they were eager to obey.

They were "strong and courageous", just as the Lord had instructed Joshua to be. Not because they had drawn on some deep well of strength within but because they trusted in the Lord. —That's the source of their strength and courage. Their confidence was in Him, not in themselves. Ultimately, faith is a gift of God. It's what the Helper, the Holy Spirit, produces in us. But He does that, He produces faith within us through the teaching of the Word of God, and through the knowledge that we receive from it. And what we receive from that specifically, in regards to our text and in regards to our life if we're going to Him faithfully, is that the Lord is God Almighty. That should encourage confidence and boldness. It did with Joshua and Israel. They marched to the east bank of the Jordan River, and we read, "...they lodged there before they crossed" (vs1), waiting for God's command to go.

Verse 2 indicates that they waited there for three days, which might have come as something of a surprise to the people. You can imagine that some might have begun to wonder, "Why the delay? We're here. Let's go." We know, from verse 15, that there

was an obstacle to that—that the River Jordan was at flood stage. In the spring, when the snows on Mt. Hermon melt, the water from all of that causes the River Jordan to overflow its banks. But that's no obstacle to the Lord. Nothing can frustrate His plans and purposes.

Nevertheless they waited. We're not told the reason for the wait but often delays train us in our obedience. We want quick resolutions. We want quick answers. But delays, or what we might consider to be a delay in plans, a period of waiting, they test our faith and they strengthen it. They produce patience within us, which is a virtue, and is necessary for mature faith. And this period at the riverside must have done that—taught them patience and the importance of learning to wait on the Lord.

It was a period that gave them good opportunity to turn their hearts to the Lord because for three days they had the occasion to look at that river—which must have tested their faith and their resolve. Normally, the Jordan River is not very impressive, but this was a river that was overflowing its banks and full of rapids, a dangerous place. So as they looked at it, their eagerness may have been tempered a bit. They must have seen it as a big barrier and wondered how they'd be able to cross over without being swept away.

Sometimes God puts obstacles in our path to make us see the impossibility of the situation, and teach us our own inadequacy, so that we will cast ourselves on Him. And in doing that, (and in the wait), see the greatness of His deliverance and the mightiness of His hand, to see how faithful He really is to His promises. Now that's necessary if we're going to follow the Lord's leading.

At the end of the three days, the officers went through the camp instructing the people about the formation they were to follow in crossing the Jordan. Verse 3, "...and they commanded the people, saying, 'When you see the ark of the covenant of the LORD your God with the Levitical priests carrying it, then you shall set out from your place and go after it.' " Well this shows what a peculiar people Israel was. They didn't follow Joshua or his officers or any man. They followed a box, the ark, as they had followed a cloud in the wilderness.

Of course, it's no ordinary box. The ark of the covenant was the most sacred object in Israel. It symbolized God's presence among the nation. It was covered in gold, and it represented God's throne. He was thought to sit above the two cherubim on the solid gold lid called the mercy seat, where each year, the blood of atonement was sprinkled on it for the forgiveness of sins. So when they followed the ark, they were following the Lord. And He would be the first to enter Canaan. And He would lead them over unfamiliar ground and through enemy territory. Without Him they would not know where to go. —But when it moved, they moved. And they would always move in the right direction. And that way they were to go forward; He would lead them.

It's the same with us. We make our plans, but we don't know what tomorrow holds. We don't know really what the next step is to take. We're like that image of Christian walking on that very, very narrow path, and all we can see is maybe what's right before us, or even not that. We don't know what the next step in our life may bring.

James speaks of that. He writes in James, chapter 4, verses 13 through 15, "Come now, you who say, 'Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.' You do not know what your life will be like tomorrow. You are *just* a vapor that appears for a little while and then vanishes away. Instead *you ought* to say, 'If the Lord wills, we will live and do this or that.' " If the year 2020 teaches us anything, it is that.

January 1st, America was in the midst of a roaring economy, one of its best ever. Two months later a pandemic shuts down the entire country, shuts down the world. Businessmen all over the nation, businessmen all over the world canceled travel plans, plans that had been made months, maybe a year ahead of time. Deals fell apart. Family, friends, acquaintances suddenly became sick and were gone. Our plans, our lives are so ephemeral.

But even in the best of times, you may have an accident tomorrow; lose your job; have a financial setback; any number of things may happen. We are all just a vapor. We don't know what tomorrow may bring. But God knows. How much better it is to

have Him as our guide than ourselves—or any man. Now that should motivate us to look to His Word for wisdom and rest in His leadership for our lives, because He is our guide. And because He is, we can move forward over unfamiliar ground with confidence.

The ark would give Israel confidence as it went before them. It would also give them a reminder of their responsibilities. It's called the ark of the covenant because it was the sacred chest containing the ten commandments. Inside it were the stone tablets of the Law, which externalized God's will. And as members of the covenant, which was their agreement with the Lord and their special relationship with Him—because of that—they had an obligation to keep the Law, to reflect God's holiness and truth and be a light to the nations.

As they obeyed Him and followed Him, they would prosper, and they would have victories. When they failed to do that and went their own way and broke the covenant that they had agreed to, then they would suffer defeat and hardship. Moses reminded them of that, not too long before that, when he preached those sermons on the plains of Moab. It's in the Book of Deuteronomy, chapter 28, where he gives these very solemn warnings about not being obedient, not following the Lord's will. And then later, in our book, in chapter 7, we have a great example of that—the shocking example of the sin of Achan.

The Church today lives under a different administration of God's law under the New Covenant. It's far superior to the old covenant. But in principle, it's the same as then with the ark containing the ten commandments, God and His Word. He, today, is not symbolically on that ark. Today He is on His throne, and He is leading us through this world, and leading us by His Word. Blessing comes by obedience to it. It's simple, not simplistic, but it is simple. The Christian who does not obey the instruction of Scripture will not live in the full estate of God's blessing. We are people under authority, just as Israel was. And we are to follow Him, follow the Lord, walk by the Spirit—and we do that by obeying His Word; by obeying His will.

The way Israel was to follow the ark is given in verse 4. And it's very instructive, very applicable to us. The people were to look to the ark and follow it, but at a distance

of 2000 cubits, which is about 3000 feet, about a half a mile. The practical purpose of this was to allow the people to see the ark, see where they were going. There's a large company of people and so having it out that far forward would give them a good vantage point.

But more importantly, that distance was to impress upon them the sacredness of the ark. It was not 'a common thing' to be handled or accidentally touched because God, who is represented by it, is Holy. Only the priests could transport the ark of the covenant; and they could only do it in the way that was prescribed, which was to carry it on special poles that had been made for that transportation.

Later, you'll remember the famous incident in David's life, when he was transporting the ark to Jerusalem. It was carelessly placed on an ox cart, which was in complete disregard of the instructions that God had given. And so when it was shaken, Uzzah, who was helping with all of this, put his hand out to steady it—and he was struck dead. It was like grabbing a live electrical cable. David was so shaken by what happened that he stopped the procession. The ark was placed in the house of Obed-edom.

But it reminded them of something very important, and that is that God is Holy. And He cannot be treated as common, even with the best of motives or intentions, (which in this case were absolutely careless). In Psalm 50, the Lord corrects the wicked. He says, "You thought that I was just like you." (vs21). He's not—He's 'Holy Other.'

We, in the church, need to be reminded of that as well. Unlike the old covenant, which put distance between God and the worshiper, we, under the New Covenant, have a very close, intimate relationship with Him. The author of Hebrews tells us that we live under "a better covenant". And then he gives us God's invitation to 'draw near with confidence, with boldness to the throne of grace.' (4:16). It's a very personal relationship we have with the Lord. We can continually always draw close to Him.

Still, the same author reminds us that "God is a consuming fire." (12:29). And our intimacy and familiarity with God should never be allowed to result in a casual attitude toward Him. We are, as the author of Hebrews said, to show gratitude to God with "reverence and awe." (12:28). Now that is important for guidance. And remember,

that's what this is about—this chapter is about following the Lord. Without reverence, obedience will be casual or careless. We won't follow. So Israel's procession was to be with distance, separation, but also with confidence. Because as Calvin said, "Though they were far distance from the ark, the divine power was ever near." It always is.

After the officers instructed the people, Joshua commanded them to prepare to enter the land by 'consecrating themselves'. "For," he said in verse 5, "tomorrow the LORD will do wonders among you." The same command was given in Exodus, chapter 19, before the Lord came down on Mt. Sinai to give the Law. There, it involved washing their clothes. And we're not told how they consecrated themselves on this occasion, but perhaps it was the same here. It was a ceremonial act, but one that was designed to prepare their hearts to be open and receptive to the miraculous events that would take place the next day.

It's not the kind of preparation that we would expect from an army that was about to enter battle. They were not commanded to sharpen their swords or polish their armor; that would have been a very good thing to do. But that's not what they were commanded to do. They were commanded to prepare their hearts. And the reason is because they were God's army, and their success depended not on their skill, though God would use their skills in His work, but their success depended on their obedience. And the miracle that would happen the next day was intended to reassure them of that very thing. Reassure them that they can depend upon the Lord for everything. So, they were to 'sanctify themselves'. They were to set themselves apart, consecrate themselves to the Lord, as we are to do.

For us, though, it's a daily thing. It's only to the degree that we separate ourselves from this world, purify ourselves from besetting sins, and cleave to Christ alone, that we will prosper spiritually.

Now at this point, having camped at the river's edge wondering how they would cross it, the Lord spoke to Joshua and gave him encouraging words. Verse 7, "Now the LORD said to Joshua, 'This day I will begin to exalt you in the sight of all Israel that they may know that just as I have been with Moses, I will be with you.' " The Lord established

Moses' authority by means of miracles, signs, and wonders in Egypt—and most dramatically for Israel when he stretched out his hand and the sea divided. In that way the Lord would establish Joshua's leadership, through the miracle of rolling back the waters of the Jordan. And by that, the people would be assured that the Lord was with him. And in being assured that the Lord was with Joshua, they knew the the Lord was with them.

Then, after the Lord instructed him in verse 8 on how the priests were to enter the river carrying the ark, Joshua summoned the people, and he gave them God's words. Joshua said in verse 10, "By this you shall know that the living God is among you, and that He will assuredly dispossess from before you the Canaanite, the Hittite, the Hivite, the Perizzite, the Girgashite, the Amorite, and the Jebusite."

The point then of the miracle was not so much to get them to the other side but to be a witness that the living God was among them, which ultimately is the point of every miracle. It was the purpose of Christ's miracles. John called them "signs". They pointed to His deity, and they were recorded so that all who read that Gospel would believe that Jesus is the Christ, the Son of God. The miracle that Israel would witness would demonstrate that the Lord is the living God. All others are no gods. They're dead idols, just sticks and stones, unable to act, unable to save.

Psalm 96, verse 5 states, "All the gods of the peoples are idols..." meaning they're just things. They're just objects, lifeless things. "...But the Lord made the heavens." And He would act and save and drive out the inhabitants of Canaan. Seven nations listed here, nations that were stronger than Israel, better equipped militarily than Israel, with spears and arrows and chariots, with experience. —But they didn't have the living God among them—Israel did. And we do. And He can drive out whatever is before us, as well. And He will, as we trust Him and wait upon Him.

In support of that, Joshua calls attention to the ark in verse 11. He calls it "the ark of the covenant of the Lord of all the earth". And that was a reminder that since the Lord is sovereign over all of the earth, the only God of the entire universe, well He can give that portion of the earth that he has promised to Israel. It's His to give. And it's

what He's promised to do. And there are no obstacles too big for Him, nothing that could prevent Him from carrying out His will and keeping His promise; whether they are the seven nations or the River Jordan.

Then in verse 13, Joshua explains to the people the miracle that was about to happen. "It shall come about when the soles of the feet of the priests who carry the ark of the LORD, the Lord of all the earth, rest in the waters of the Jordan, the waters of the Jordan will be cut off, *and* the waters which are flowing down from above, will stand in one heap."

The fact that this was announced ahead of time is done in part to establish the fact that this is a miracle. It's not something that was happening. It was not something that was a coincidence—(that the people happened to be there at the time when the river begins to slow and lower and shrink). This is not a natural occurrence. Before anything happens, it's announced that it will occur. And in the verses that follow the event occurs just as Joshua said it would.

"So, when the people set out from their tents to cross the Jordan with the priests carrying the ark of the covenant before the people, and when those who carried the ark came into the Jordan, and the feet of the priests carrying the ark were dipped in the edge of the water, (for the Jordan overflows all its banks all the days of harvest), the water which were flowing down from above stood *and* rose up in one heap, a great distance away at Adam, the city beside Zarethan; and those which were flowing down toward the sea of the Arabah, the Salt Sea, were completely cut off. So the people crossed opposite Jericho. And the priests who carried the ark of the covenant of the LORD stood firm on dry ground in the middle of the Jordan while all Israel crossed on dry ground, until all the nation had finished crossing the Jordan." (vs14-17).

The waters stood at the city of Adam. Most feel the location of that city was 19 miles north of Jericho which would have given the people, which numbered about a million, a great expanse to cross. The description of this event is given with some of the same words that describe the parting of the Red Sea, at the Exodus. Such as 'the water standing in one heap; and the word 'dry ground'. Israel crossed over through the sea on

dry ground, and here they cross over the river on dry ground. And, of course, it was the same miracle in a different place. So having been reminded that their resources were insufficient for entering the promised land, God rolled back the waters of the Jordan with the same power that divided the Red Sea.

It was a demonstration of His ability and faithfulness so that when they faced more obstacles, as they would in the course of time, (as they were trying to carry out the conquest of the land and fighting these armies that were older and more skilled in warfare than them), they could then, at those times of hesitation, perhaps, look back at the Jordan and recall that He is able when they were not.

That's one of the lessons for us. God is our guide. And following Him sometimes means waiting without explanation. Sometimes His leading brings us to big barriers, obstacles too great for us. The reason He leads us there and makes us wait is to teach us patience, which is essential for the life of faith. Teach us patience, but teach us our inability, so that we will look to Him, and then see His greatness as He makes a way for us to pass through whatever difficulty it is that we face.

He's "the Lord of all the earth", and He's among us. We are to trust Him and go forward, according to His direction. That means following His Word, even when circumstances seem to rule against it. Even when it seems the wrong thing to do, what the world wouldn't do—we're to do it; we're to follow His Word.

You see here a great illustration, I think, of the life of faith in the first step of these priests. It was a step of faith—very, very obviously so. As they approached the river, it's waters were overflowing. It was a raging river, but they didn't hesitate. And as the soles of their feet dipped into the rapids, the waters stopped, receded, and stood in a great heap miles away. Without missing a beat, they stepped into the water, which then became a dry riverbed.

The waters didn't begin to recede the day before, as they approached the river's edge; it was as their feet touched the water that the miracle occurred. And that's how we walk by faith. Go forward one step at a time. And as we do, God causes the changes

that are needed. He removes the obstacles. Not in our time, not in our way, but in His time, in His way. In this way, by means of a miracle, He opened the door to Canaan, and the nation entered it.

All of this has implications for us, and gives us a type or picture of Christ in ourselves. If Israel's journey through the wilderness illustrates the path of the church through this world, then crossing the Jordan illustrates our passage from this world into the next—into our heavenly rest. The priests with the ark, stepping into the river and stopping the flood waters gives a picture of Christ, a great high priest, humbling Himself in death, conquering death, and in that way, clearing a path for His people to enter into the heavenly Canaan.

That picture of the ark with the mercy seat stained with blood, between the people and the waters, is a picture, a prophecy in type, of Christ our mediator. Christ standing for us and averting the flood waters of judgment illustrates the role of Christ today. As the author of Hebrews puts it in Hebrews 2, verse 10, that through His sufferings He is “the author”, (or the leader or the captain) of our salvation, “bringing many sons to glory”. Having died for us, He is presently enthroned in heaven, and leading us through this world; and out of this world into glory—into the heavenly promised land. And He cannot fail us.

So in this, Israel had a prophecy of its Redeemer to come. And we have the assurance that when the time comes for us to come to the river, to enter death; we will pass through it safely because of Christ. —Altogether because of Him.

I began with *Pilgrim's Progress*. I'll end with it with the end of it; when Christian and Hopeful cross the river to enter the Celestial City. It's, obviously, an allegory on the believer's death and it was difficult for Christian. (It's an interesting thing about this book; Bunyan really understood the experiences of the Christian life and he illustrated them in various ways). And this is one way. We can have a kind of glib attitude about death. Death's the last enemy. Death's not something that we can assume is pleasant. We don't have reasons to fear it, but it's difficult. And it was in this account at the end of the story. Christian did have difficulty. He was afraid to enter the river, but he could only

go forward. When he did, as I said, he had difficulty: He began to sink; the waters went over him. But Hopeful, his companion, encouraged him. He said, "Be of good courage my brother. I feel the bottom, and it is good." Eventually Christian found the riverbed; he found firm ground to stand upon; and both got over safely and into the Celestial City—into heaven itself.

We will too. Every believer in Jesus Christ, everyone who has laid hold of Him for salvation will enter safely as well. At the cross, Christ bore all our sins, and completely exhausted God's wrath. Nothing is left to touch us; no sin or failure is left to be able to accuse us or use against us. It all fell on Christ, our substitute. That's where our confidence rests. Now, right now, and in the future. Isaiah 43:2 applies: The prophet wrote, "When you pass through the waters, I will be with you; And through the rivers, they will not overflow you...For I am the LORD your God, The Holy One of Israel, your Savior."

Is Christ your Savior? If not, you're lost; I don't say that with any glee. It's a tragic thing. You have no guide in this world, and you are doomed, ultimately, to fall into a pit—a dark and eternal pit. You, like all of us, are a vapor. Come to Christ. Believe in Him who is the eternal Son who became one of us and died for us. All who trust in Him are saved. May God help you to do that and help all of us keep our eyes fixed on Him, the author and perfecter, the captain of our faith. Let's close in a word of prayer.

Father, we do thank You for the great picture You've given us here, a historical event, an event that actually happened and one that illustrates so well for us what You do for us every day as You lead us through this world. And we can be led by You confidently, as we understand who You are. —Not one of many gods, You're the only God. And You are God. And You do rule over all things, over all things from the tiniest part of an atom to the vast galaxies and reaches of this unimaginably vast universe. It's all under Your control, and it's all so small to You. As great as it is to us, it is as nothing to You. And You rule it. And every problem that we face is under Your complete control.

May we learn patience and learn to walk by faith. And we pray that if there's anyone in here who has not trusted in Christ, that You would bring them to a saving knowledge of Him.

We thank You for this Supper that we are about to enjoy and what it reminds us of—the bread and the wine, reminding us of the incarnation of Your Son; of His coming into this world to shed His blood for us, to be a human representative of us, for us, but One who is Divine. God and man; and that Deity gives infinite value to the sacrifice that He made. So Lord bless us now, as we take the Supper. Prepare our hearts for it we pray. And we pray these things in Christ's name. Amen.

(End of Audio)